



# Humanities 101

Community Programme 09/10 Yearbook

*A year in retrospect*

*Humanities 101*

*Writing 101*

*Hum 201*

*Faculty of Arts*



**Humanities 101 Community Programme**  
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introduction to the  
humanities 101 community programme

Humanities 101 is a Community Education Programme supported by residents of the Downtown Eastside and surrounding areas, and sponsored by the University of British Columbia's Office of the Dean of Arts and private donations. Part of an international movement of similar programmes (and the first of its kind in Canada), we offer university-level education to people who are passionate about learning and knowledge, especially those whose economic situation, academic experience, financial and social well-being have been compromised. Our students are people from around the world with diverse backgrounds and knowledge, and of many ages and strengths. With respect to their low incomes, all students receive free course materials, bus tickets, meal vouchers and childcare, as well as student cards which give full access to UBC amenities.

Each year we offer three non-credit courses which are taught by volunteer teachers from UBC and elsewhere, assisted by university students: a year-long interdisciplinary course in the Humanities, Arts and Social Sciences; a semester-long writing course which focuses on Academic, Business and Creative Writing; and we are in the process of piloting a year-long course for alumni.

Many people are involved in Humanities 101, for along with the courses we also hold public events on the Downtown Eastside: reading and writing groups, lectures, discussions, workshops and an alumna-led weekly Documentary Film Series which is now in its 4th year. All past and current students are invited and welcome to participate in these ongoing public programmes, and are especially encouraged to give their crucial input and feedback at the regular meetings of the Steering Committee which guides all aspects of the Programme.

Now finishing its 11th year and with more than 450 graduates, Humanities 101 engages students, faculty and community members alike in a vibrant exchange of ideas, supporting an active sense of citizenship and a lifelong commitment to learning and critical, creative thinking.

graduating students

Humanities 101	Humanities 201	Writing 101 Spring 2010
Gerry 'Dene Warrior' Adam	Raul Arboleda A	Jeff Bayazit
Douglas Carey	Patricia D. Haram	Jose Angel Rosales Cascante
Nikki Fialski	Janice Fay	Lisa David
Paola Garces	Kathleen Still	Pat Delorme
Maureen Gauthier		Paddy Donaghy
Charlize Gordon		Maria Giron
Michael Green	Rosanne Gervais	Crystal Isaac
Jose Y Ibusca	Georgia Kelly	Yvette Joy
Adele Johnston	Rockin' Robyn Livingstone	Lishang Jiang
Kris Kelly	Peter Hienrich Oeder	Ian Kiernan
Susan Knudsen	Harris Pearson	Tony Oud
Willie Li	Michael G. C. Rae	Janette Pink
Shahla Masoumnejad	Brian Wheatley	Gerald Scarr
Rob MacDermot	Anne (Kent) Young	PaulR Taylor
Jennifer Mendoza		Jan Tse
Kimble Mortimer	Mentor	Bruce William Vincent
Krysta Putman	Aiden Sutton	
Wil Steele		Mentor
Mentor		Georgia Kelly
Michael G. C. Rae		

# acknowledgements

## Writing 101 Volunteer Teachers:

Katherine Coburn (English Language Institute); Maureen Phillips (UBC Writing Centre); Lou Parsons (Hum101 Alumnus and Freelance Writer); Peter Babiak (Langara College English Department); Mandy Catron (English Department); Fiona Lam (UBC Writing Centre); Jane Hamilton Silcott (Langara College Creative Writing); Amber Norcott (Vancouver Public Library); Richard Van Camp (Creative Writing UBC).

## UBC (and more) Undergraduate & Graduate Student Volunteers:

Kelsey Croft, Norman Flynn, Genevieve Gagne-Hawes, Sue Gordon, Jo Gorton, Erin Graham, Rian Harrison, Anna Jain, Andrea Javor, Fazeela Jiwa, Anita Law, Joanna Lemay, Meenakshi Mannoe, Kas Moodley, Ajay Parasram, Margaret Louise Rader, Julia Russell, Angelika Sellick, Kimberly Smith, Michael Stewart, Shawna Taylor, Julian Weideman and Megan Yarema (Hum 101 in-class Discussion Facilitators). Andrea Javor, Fazeela Jiwa, Anita Law, Ajay Parasram and Margaret Louise Rader (Writing Tutors). Genevieve Gagne-Hawes and on specific dates Fazeela Jiwa, Ajay Parasram and Angelika Sellick (Homework Club).

## Public Programmes and Events Volunteers:

Saturday Documentary Film Series at Carnegie Centre: Colleen Carroll (Hum Alumna). Reading and Writing Groups held at Carnegie Centre, Downtown Eastside Women’s Centre, and The Gathering Place: Greg Scutt (Nature, Society & Science), Susan Pell (What is it about Woodward’s?), Fazeela Jiwa (Shakespeare), Ajay Parasram (Rhetoric), Erin Graham (Are We Free Yet?), Wil Steele and Michael Stewart (Exploring Cyber-culture).

## Faculty and Staff:

Dr. Margot Leigh Butler (Academic Director), Paul James Woodhouse (Programme Assistant), Alison Rajah (Programme Coordinator), Laura Roy (Programme Coordinator), Greg Scutt (Public Programmes Coordinator) and Katherine Coburn, with Gord Kisser (Volunteer Writing 101 Coordinator).

## Special Thanks:

Mary Charles and Christie Charles (Musqueam Band); OldHands (Shoshone Native Spiritual Leader); “Louis Riel” opera Director Nancy Hermiston, who welcomed us to the opera and the special talk beforehand by Beverley McLachlin, Canada’s Chief Justice; Becky Cory (University 101, University of Victoria), Mary Lu Redden (Humanities 101, Halifax), Laurie Meredith (Humanities 101: An Odyssey, Calgary), Mark Blackwell and Lisa Mclean (Clemente Course, Vancouver Island University); Craig Hansen (Directions); Genevieve Gagne-Hawes (Queen of the Homework Club); Pat Haram, Henry Flam, Antonietta & Maria Gesualdi; the Butler/Walker/Downward families, Susan Madsen and Stephen Mitchell, Jacqueline Mabey; Michelle Keong; and Hum101’s kind donors Gerald Ma, The Belkin Foundation, Face the World Foundation, William Waters, Catherine Ross, Ann Fong, Celeste Taylor, Rachel Walls, and the UBC Bookstore. We would also like to thank the Dean of Arts, Nancy Gallini, for her tremendous enthusiasm and support of Hum during her eight years as Dean, and to wish her all the very best in the future – we hope to see her for many years to come for more scintillating Economics lectures!

## Photo Credits:

Jen Mendoza, Jose Ibusca, Gerry ‘Dene Warrior’ Adam, Georgia Kelly, and Hum staff.

Dear Graduates:

On behalf of the entire community of the University of British Columbia, it is a great pleasure to send my greetings to the graduates of the Humanities 101.

On your graduation, you look forward to approaching the world with the new perspectives you have gained through your study of the diverse and distinctive areas you have been introduced to through Humanities 101. You will find that the ideas, insights, knowledge and skills you acquired in this unique setting will equip you to further your investigation of many complex problems facing society today. Humanities 101 has provided you with an excellent introduction to a wide range of academic disciplines, and I hope that UBC has further encouraged you in your lifelong love of learning.

To all graduating students, please accept my warm congratulations on your achievement. Tuum est!

Sincerely yours,



Stephen Toope



message from the **president and vice-chancellor**

# message from the dean of arts



Congratulations on your graduation from Humanities 101! I want to thank the many teachers, staff members, and volunteers who have given so generously of their time to provide our 2010 Humanities 101 grads with an exceptional learning environment over the past year through their lectures, field trips, walking tours, and workshops.

I am pleased to learn that the Humanities 101 Program and its three courses are going strong. The Program and core course are in their 11th year, Writing 101 is now in its 6th year, and this year saw the first pilot of Humanities 201, a new course for alumni of both Humanities 101 and Writing 101. To help us plan next year's Hum201 pilot, we were thrilled to have Directors from other similar programmes across Canada come to class and describe their courses, offering us much inspiration – UBC's Program was kindly referred to as the 'motherhood' and the 'gold standard'! Alumna Colleen Carroll's highly popular Saturday evening Documentary Film Series at Carnegie Centre is now in its fourth year, and is complemented by other Hum101 Public Programs (study groups, lectures, workshops) at Carnegie Centre, the Downtown Eastside Women's Centre and the Gathering Place.

Special thanks go to our extraordinary students who provide unbounded dedication and intellectual vitality to this program. On a personal note, I want to thank you for inviting me to participate in Humanities 101. Continuing the theme from last year, the class confronted the issue of homelessness in Vancouver. Using economic principles, we attempted to understand the rapid increase in homelessness since 2002 and explored policies for incentivizing

investment in social housing. Drawing on his first-hand experiences with Woodward's and the Olympic Village, Bob Rennie led a lively discussion on the political, economic and social challenges of increasing the stock of social housing units in Vancouver. It was one of the most engaging and inspiring teaching experiences Bob and I have had. It didn't take long before you were using economic principles to offer insightful critiques of current policies and practical ideas for addressing this growing problem.

You, the amazing 2010 graduates are very smart and motivated. It takes a lot of courage to do what you have accomplished. Your love of learning inspires us. Some of you will go on to more formal education, others will not. But all of you will have the unbounded capacity to learn more. It is a magnificent gift of our humanity that no one can ever take away. Nurture it, use it, feed it with new ideas and it will keep you curious and intellectually alive.

On behalf of the Faculty of Arts, I send you, our 2010 graduates of Humanities 101, my heartfelt congratulations. We are very proud of your achievement and we are honoured to welcome you as our newest Humanities 101 alumni.

Warmest regards,

Nancy Gallini

## ACKNOWLEDGMENTS

Many thanks go out to the people who supported and contributed to the Humanities 101 Community Programme during the 2009-2010 academic year.

### All of the members of the Humanities 101 Steering Committee:

The Steering Committee guides all aspects of the Programme. Everyone who has taken a Humanities 101 course since it started in 1998, for whom we have an updated email address, is invited to each Steering Committee meeting, held every 6 – 8 weeks on the Downtown Eastside, plus all public events – please come!

### Humanities 101 Mentors:

Michael Rae (Humanities 101), Aiden Sutton and Georgia Kelly (Writing 101) were this year's returning alumni who helped welcome the new students and gave classroom support.

### University of British Columbia:

President Stephen J. Toope, Gerald Calderon (President's Office); Dean of Arts Nancy Gallini, Associate Dean Kathryn Harrison, Dean of Students Janet Giltrow, Dean of Arts Staff Anne-Marie Fenger, Ginger Dhamrait, Betty Wong, Beth Howarth, Christina Sánchez, Margaret Tom-Wing; June Chow, Michelle Keong & Victoria Auston (Arts Development); Laura Smith (Arts Copy Room); Shaffiq Rahemtulla, Taher Hashemi, Ekta Nadeau, Beth Marston, Angela Lam (Arts Instructional Support and Information Technology). Ruth Warwick (Access and Diversity); Milad Maymay and Moises Uribe (Career Services). Paul Poole (Access Studies). Rella Ng (Enrollment Office). Tessie Sy (AMS Food Services). Arts Undergraduate Society, Student Justice Centre, Alma Mater Society, Darrell Bailie (Koerner Library). First Nations Languages Program and First Nations Studies Program. Karmen Crey and Amy Perreault at FNSP's "What I Learned in Class Today: Aboriginal Issues in the Classroom." Ryanne James and Amanda Catching (Science 101). Campus Safewalk Student Volunteers. Emmet Russell (Campus Security). Samantha Jung (Ubysey). Dana Gage (Museum of Anthropology).

# acknowledgements

## Downtown Eastside and Vancouver Communities:

Carnegie Centre (Dan Tetrault, Margaret Massingale, Lisa Lige; Paul R Taylor (Carnegie Newsletter); Carnegie Community Action Project (Wendy Petersen and Jean Swanson); Carnegie Kitchen staff; Beth Davies (VPL at Carnegie); Skip Everal); The Gathering Place; Downtown Eastside Women's Centre and the Power of Women to Women Project; Streams of Justice; Downtown Eastside Neighbourhood Council; Vancouver Recovery Club; Crabtree Corner Family Resource Centre; Dr. Peter Centre; Aboriginal Front Door; Homeless Nation; Directions Youth Services Centre; Belkin House; Downtown Eastside Literacy Roundtable (members are from literacy programmes held on the DTES by teachers from Simon Fraser University, Capilano University, Vancouver Community College, Union Gospel Mission, Vancouver School Board at the Downtown Eastside Education Centre and more); Vancouver Public Library; Vancouver Art Gallery (Kathleen Ritter); Headlines Theatre; The Orpheum Theatre.

### Humanities 101 Volunteer Teachers:

Margot Leigh Butler (Hum); Ayah Ouziel (English Language Institute); Sandra McGoldrick (English Language Institute); Darrell Bailie (Koerner Library); Margot Bell (Student Development); Ana Harland (Philosophy); Arthur Allen (Architect, ret.); Andrew Martin (Vancouver Public Library); Peter Seixas (Education); William Lindsey (First Nations House of Learning); Billy Flynn (Sociology); Lou Parsons (Hum Alumnus and researcher); Rodrigo Caballero (Music); Klisala Harrison (Music); M. Simon Levin (Art History and Visual Art); Chris Shelley (Women's and Gender Studies); Chris Foy (Lawyer with Kestrel Workplace Legal Counsel); Margot Young (Law); Kathryn Harrison (Political Science); Janet Giltrow (English); Larissa Lai (English); Kathleen Ritter (Vancouver Art Gallery); Manuel Piña (Art History and Visual Art); Glen Coulthard (First Nations Studies Program); Patricia Shaw (Linguistics and First Nations Languages Program); Nancy Gallini (Economics) with Bob Rennie (Real Estate Marketer); Anthony Shelton (Museum of Anthropology).

message from the academic director

Heartiest congratulations on your splendid success, graduates of Humanities 101, Humanities 201 and Writing 101! Together, you are the Class of 2009-2010. You're joining over 450 other Hum graduates, and we hope that you'll stay involved with the Programme for many years to come.

I wonder what you think about this quote by the artist Constantin Brancusi: "Things are not difficult to make; what is difficult is putting ourselves in the state of mind to make them." And I wonder if Hum draws people who are in that state of mind, already, and simply offers regular practices in which we make things, together? Handmade. Through your enthusiasm, curiosity, open-mindedness, tenacity, and willingness to try new things and to take risks, we make things and, perhaps, we make ourselves, together. In Hum there are people from around the world with diverse backgrounds and knowledge, of all ages (20 to 80+), who live, volunteer and work on the Downtown Eastside and Downtown South (DTEs/South). While living on very low incomes, some with disabilities and serious health concerns, recovering from addictions, in compromised and/or insecure housing or without housing, you bring your resilience, commitment and generosity to class each evening; and now, we're fortunate to be able to see the remarkable things you've made.

Thank you for all your wonderful writing in this yearbook – and thanks to our Programme Assistant, Paul Woodhouse, and our steadfast graphic designer, Michelle Keong, for creating this nest which holds some of our words, images and memories of 2009-10. Hum is made by many hands, graciously: the Steering Committee, the mentors (Hum alumni Aiden Sutton, Georgia Kelly and Michael Rae), the many many volunteers who our staff Alison Rajah and Laura Roy gather, guide and assist (Hum alumni, university students and teachers, and the Writing 101 Coordinator Katherine Coburn), supporters (at UBC and on the Downtown Eastside/South) and donors who are each truly thanked further on in the yearbook. For the past 8 years, Hum has been under the protective wing of Nancy Gallini, the Dean of Arts, who has taken such good care of the Programme – we look forward to her continued participation as our economics teacher, and wish her well, always. With Paul and I, Alison, Laura and Public Programmes Coordinator Greg Scutt work to support Hum students and alumni; we are devoted to being responsive to your needs and desires, to keeping Hum handmade, and, in some collaborative research we're doing, to situating the Programme both in

relation to its practices (how we do things) and in relation to relevant interdisciplinary conversations, with 'power, knowledge and people' as our touchstones. It is an ongoing pleasure to have such conversations daily with Paul, who swims in newer, deeper waters, hourly, happily, admirably, and has kindly pulled my head above water more than once this year.

Our teachers, all of whom are volunteers, often say how much they enjoy



teaching Hum classes because of the way you engage with what's on offer, your astute questions, comments and humour: the way you bring your informed experiences and knowledge to bear; and how evident it is that you support and encourage each other, and have lots of fun in the process. Maintaining such a high level of studentship and intellectual agility is difficult for any group, and it's even more remarkable considering the scope of course content: each week we study a new topic, often a new discipline, always with a new teacher, challenging readings and the opportunity to discuss, debate, write and share thoughts in class and afterward. This year we began piloting a new course, Humanities 201, which is for people who've already taken Hum101 and Writing 101 and want more. The course was piloted by experts: alumni who've stayed involved with Hum and are active on the Steering Committee: Pat Haram, Raul Arboleda, Kathleen Still and Janice Fay, with help from Bakir Junaideen. Sitting alongside the Hum101 students, 201s did writing assignments each week which connected the different topics and disciplines studied: in effect, they wrote the hinges between them. Some of their assignments – along with Hum101 students' essays – are included in the yearbook, and one, by Pat Haram, was developed into a formal yearbook essay. This year we learned a great deal from our 201 pilots, and next year will try out more options, some of which were inspired by our sister programmes across Canada, and introduced by visiting Directors Mary Lu Redden from Halifax Humanities 101, Laurie Meredith from Calgary's Humanities 101: An Odyssey, and Becky Cory from University of Victoria's University 101.

I like to ask: do we know the official story, or do we know the truth? Do you just settle for what you are told by mainstream media or do you start digging, start looking for motives behind what you are being told? Do you ask who gains and follow the money? Do you look for the whole truth, the whole story or are you content knowing only what is being fed you? The finest education does not have the time to tell you the whole story. It is your responsibility to get down to asking the hard questions. There is so much knowledge out there, and university can only begin to tell you this is something worth knowing about. We need always be aware that universities teach us to question and research, and that it is our responsibility to do our own research.

Unless you and your community are well informed, history will continue to repeat. However, with knowledge, you can make a loud and clear statement that you are on to their games and you will not allow the game of problem, reaction, solution to take away any more of your human rights. With knowledge right will win. Only with a lack of knowledge of history is a repeat allowed to happen.



Those few who are fortunate to experience the eclectic HUM 101 courses have a foundation to build on, not just for him or herself but with the community they live in as well. The HUM public programs all have the potential to make positive changes in society. I have seen how the Documentary Film nights have done this with my community. Raising awareness of our history within our community prevents it from being repeated. When one community is aware, like dominos falling, other communities also become aware and are spurred to asking questions and seeking truthful answers.

Along with the many UBC student volunteers who lead small group discussions in class, those who run the Hum101/201 “Homework Club” (special thanks to Genevieve Gagne-Hawes for running it for the last 2 years) or tutor Writing 101 students before class, and those who lead Public Programmes on the Downtown Eastside/South, the teachers send you their well wishes and thanks. I second that emotion, because I have the tremendous honour of teaching on and designing Hum courses. Because your reputation precedes you, Hum is able to find and keep excellent teachers and volunteers, and can respond to changes and keep the course content relevant - especially important in a city which is undergoing such change, particularly on the Downtown Eastside and Downtown South where many of you live, volunteer, participate, activate.

It’s a good thing that Hum101’s Douglas Carey offered to teach us how to juggle – as you’ll see in a number of photos - because this year we had even more balls in the air than usual. The largest was the 2010 Olympics, with some of the events held at UBC, we had a longer Spring Break than usual, and a chance to be more involved with events on the DTES which was never far from the public eye, especially regarding homelessness. Students’ experience with and knowledge about living without homes informed our classes on media analysis, law, economics, English, sociology, First Nations Studies, plus the “Woodward’s” Study Group, as well as our experience of the play “After Homelessness” which starred Writing 101 student Janette Pink, with complimentary tickets arranged by alumnus Will Holmgren. And, as well, some of us were involved in the Tent City on the DTES which resulted in 80 people being found homes. In Hum, there is lots of attention to place: we move between and connect the westernmost tip of Vancouver and the Downtown Eastside/South. You’ll read students’ thoughts about place and learning in the community mapping piece called “Nothing we do is unplaced” which begins in the yearbook centerfold, and focuses on the question: Where have your life and your studies come together? In this class, everyone received maps, different coloured sticky dots, and some questions based in course and Programme content to help remember experiences that relate to Hum which took place in our home neighbourhoods, on the Downtown Eastside/South, at UBC and at the places in between.

So many hands: we’d like to thanks the residents and workers on the Downtown Eastside and Downtown South who support Hum in countless ways. We often enjoy seeing students and alumni who volunteer and work at local community centres and organizations when we are looking for new students and doing Public Programmes. Please let us know of any more places you’d like us to go to meet with people displaced by gentrification who choose to return to the DTES/South for community, support and education. Hum is pleased to volunteer with the Carnegie Community Action Project, the new Downtown Eastside Neighbourhood Council, and we truly enjoy being part of the Downtown

Eastside Literacy Roundtable and working with other Hum programmes across Canada and further afield.

Graduates, we need you to keep being involved with the Humanities 101 Community Programme next year, to offer your expertise at the lively meetings of the Steering Committee which meets every 6-8 weeks on the DTES and guides all aspects of the Programme, and to participate in Hum Public Events. Please keep us up to date with your email address and you’ll receive invitations to all Hum101 Public Programmes. And if you’d like to start a new alumni-led Public Programme, such as a Study Group, just let us know. This year, alumna Colleen Carroll’s Carnegie Centre Saturday Evening Documentaries Series went into its 4th year (with films corresponding to the priorities listed in “Seeing it Our Way,” the Carnegie Community Action Project’s recent Community Visioning report), and the Hum Study Groups flourished and grew under Gregs’ green thumb, now featuring: Science, Society & Nature, Are we Free Yet?, Rhetoric, Shakespeare, What is it about Woodward’s? and Cyberculture – thanks very much to everyone who contributed! We’d also like to encourage those students who started taking our courses this year but weren’t able to continue, for reasons beyond their control, to come to Hum101 Public Programmes and Events; these students were remembered all through the year, and we hope that they are well. We would also like to honour the memory of two remarkable alumni who passed away this year and are in our thoughts: Daniel Tremblay, whose love of writing and philosophy glowed and spread to those near him, and Hal Asham, who produced the very first Hum yearbook 5 years ago and gave so much to this Programme and the DTES.

Many people hear about Hum courses through word of mouth, so please encourage others you meet to try them out for themselves, and consider applying to take the other Humanities 101 course yourselves. And many grads take Science 101 which runs from May to August, some of them gliding straight from Hum courses to Science 101 and back again - what agility! There will be information sessions on the DTES/South in August where people can fill out application forms for September’s Hum courses, and we’ll be emailing you soon with all the details, and listing them on our website.

Thank you again for all you bring to the Programme: your dedication, energy, experience, thoughtfulness and your obvious love of engaged learning. I hope that your time in Humanities 101 Community Programme courses this year has been valuable and memorable. Congratulations on your success, and see you at the next Steering Committee meeting!

**Margot Leigh Butler**

## public programmes and documentary nights

**Will Steele & Michael Stewart:**

# CYBERCULTURE: INFLUENCE, IMPACT, AND RELEVANCE TO CONTEMPORARY SOCIETY

This group got underway in April, and will be meeting bi-weekly at The Gathering Place. The study group discusses how cyberculture influences and affects our lives and impacts the world, as well as what lessons there are to be learned from cybercultural narratives. Our society has been transformed from what it was even a decade ago by a technology that was once thought to be the realm of freaks in the cybercultural community. We shall endeavour to explore the depths of a cultural movement that has come out of the shadows of counter-culture to become the single most far-reaching and widely adopted culture of today.

## Colleen Carroll: SATURDAY NIGHT DOCUMENTARIES

Message from Colleen Carroll, HUM 101 Documentary Films Public Programme Curator

Knowledge, what a powerful tool we have in it. More powerful than protest, it can bend the mind into accepting what otherwise it would not accept. It can save populations, or a lack of it can allow the killing off of populations. We live and we learn. We learn our history and we do not repeat it. When we don’t know our history, that lack of knowledge makes it easy to allow the repetition of past mistakes.

More powerful than marching and demonstrating is knowledge. We have the Internet today to thank for our access to knowledge. Not our mainstream media, with their corporate agendas as can be reflected in the infomercials, sports reporting, tabloid events, and half-truths which attempt to pass as news today. Thanks to knowledge found on the Internet and in wonderful readings and documentaries, the public gains knowledge and each year we see the results.

This year to come, I feel it will be most important to know our history of work camps, lest it be repeated. My father’s youngest brother just died; he was in his 80s and the story of his birth gives me some history. Grandfather was a poor man with a wife and four children; in the middle of the last Great Depression he was hauled on a train north to a work camp at Decker Lake. This is a small place today, seven miles west of Burns Lake, half way between Prince George and Prince Rupert on Highway 16, the Highway of Tears. Anyway, with four kids and one in her belly, Grandmother followed Grandfather up to the work camp. She lived outside the camp with the kids while Grandfather lived within the camp, worked every day and was paid only a couple of dollars a week. When it came time to give birth to my Uncle Bob, the work camp took Grandmother in and she gave birth to him in the camp. Why is this story so important today for you to hear? Knowing my Grandfather’s story, I read about work camps, and found that in the spring of 1932 the US government had done what it could to bail out the banks but nothing for farm owners. Full speed ahead to 2009 and we see that whereas in 1932 the majority lived on farms, today they live in homes in towns. Farms are not being lost to the extent homes are today. With a little knowledge given to a lot of people we can also see a repeat of what happened in the mid 1930 not being allowed to happen again.

## Ajay Parasram: RHETORIC

Shoelace. Start taking! 60 seconds later... DRAGON. Now you're talking about Shoelaces and Dragons...wait for it...Peanut-butter. "Dragons obviously use shoelaces, which they collect from discarded wooden nunchucks, to create delightful peanut-butter jar earrings." Yup, by the time you're done 1 round of Triple-Speak, you've given a 3 minute address about shoelaces, dragons, and peanut butter. And that's what we do for warm-up! The Rhetoric group blasted to the scene in November 2009 and has developed a culture that goes from the randomly absurd to detailed collective workshops for practical skill development. Whether studying the poetry of rhetorical masters, debating the epic war of critical-thinking vs. spin-tastical BS, fine-tuning the art of thesis development and research for speech, hammering out sentence grammar or studying the rhetoric(s) of imperial warfare over too many cups of coffee, the Rhetoric crew have proven themselves a force to reckon with!

## Fazeela Jiwa: SHAKESPEARE

Give the HUM 101 students some Shakespeare and they'll soon be shakin' spears! The timeless controversies about Shakespeare's plays, his life, and even who wrote his infamous poetry came out in full force in our discussions. We realized the beauty and frustration of his words and his characters when we could read anything we wanted into his stories, depending on our personal bias. Is King Lear just senile or was he betrayed by the ones he loved the most? Was Shylock a tragic victim or a murderous villain? Is the shrew tamed or simply pragmatic? The answer is all of the above, based on which articulate and opinionated student you ask!

## Greg Scutt: SOCIETY, NATURE, AND SCIENCE

A year ago in May, we snuck away from the group's former guise as a pure philosophy of science study group. We are a core contingent of HUM alum plus a half dozen current HUM students. Together we make up the Nature, Society and Science study group. We read, drink coffee, debate our interpretations of texts, eat sweet treats, laugh out loud and struggle together to figure and feel out what this thing—this concept—called 'nature' is and how science in implicated in its (re)making. We've consulted Lynn White, Neil Evernden, Kate Soper, Bruno Latour and Michel Serres. We've shared a great year of learning not only about the themes of the study group but also about ourselves and each other.



## message from the programme assistant

My school year started in August when Margot and I went on a delightful pursuit to find students for the upcoming term. We were welcomed at seven locations this year, five regular spots (The Carnegie Centre, Downtown Eastside Women's Centre, Crabtree Corner Daycare, The Gathering Place, Vancouver Recovery Club), and two new places (Dr. Peter Centre for AIDS and the Aboriginal Front Door). Over 100 people applied to the Programme this year. It excites me to know there are so many people in the DTES/South community who have a lust for knowledge, and are willing to fulfill it by making a three or eight month commitment to a non-credit course. I was enthused by the interest shown at the intake sessions, and I knew we were in for a good year.



In Hum101/201, it took no time at all for the group dynamic to take shape. We started to work as a collective soon after Sandra McGoldrick taught us about collaborative vs. competitive communication discussion techniques. Each student made an important and meaningful contribution to the group, and the sense of togetherness which stemmed from this created a healthy, nurturing learning environment where amazing questions and ideas were constantly being debated and discussed. In Writing 101 the camaraderie and support within the group was visible from the get-go, with students keen to share encouraging remarks about the work created and presented in class.

Hum 101, 201 and Writing 101 are all challenging, university level courses. Being exposed to, and getting an understanding of, so many different disciplines is a challenge in itself; you've covered more areas in one year than most students will during their entire degree. I enjoyed watching you develop and hone your creative and critical thinking skills, which I feel are very important if we want to have an understanding of, and transform the world in which we live. Reading your assignments and listening to the lively discussions in and away from the classroom have

demonstrated that you have these skills in abundance.

Working on Hum and being around such enthusiastic learners convinced me to go back to school as a student. Making that decision came easy, but it took me a long time to decide what path to take. I used Hum classes to figure out where my main interests lie, but by December we'd studied nine subjects, and lo and behold I was stuck with nine areas of interest. A combination of excellent teaching and a high level of student participation created an environment that made everything interesting to me.

I'd like to give a huge thank you and congratulations to the 2009/2010 graduates; you are my teachers and I've learned so much from you this year. I hope you got everything you wanted from your respective courses, and that you'll use this to enrich your lives and the lives of others around you. Thank you to everyone who is involved with making this programme such a success: coordinators, teachers, facilitators, donors and supporters, each and everyone of you makes a difference. Lastly, a special thanks to Margot, whose creativity and commitment to this program is simply astonishing. Working so closely with you, in the words of Kimble, "blows my mind."

**Paul Woodhouse**



*message from the **writing 101** coordinator*

# WRITING 101: INSPIRATION, PERSPIRATION, AND CELEBRATION



As the end of my fourth term as the volunteer Writing 101 Coordinator comes to a close, I have a chance to reflect on what I have seen, heard, read, and learned in the last two years. I can see who I was when I started working with Margot and the incomparable Hum 101 staff: in love with teaching and writing, working with international students and looking for a way to balance that international perspective with a Canadian connection. Although other people I admire and respect saw that Writing 101 was a good fit for me, I had concerns. I teach privileged young foreigners how to adapt to our Western academic culture (another privileged, even elitist, realm); what could I do for the underprivileged students from the “mean streets” of the DTES? Over the last two years, I have heard from both sets of students that I give them respect, knowledge, support, and confidence. This is all I could hope for as a teacher – to facilitate the growth of my students’ potential.

One key difference between the two groups that I teach, and this is confirmed by every guest lecturer in Writing 101 (special thanks to Amber, Fiona, Jane, Lou, Mandy, Maureen, Peter, and Richard for joining us), is the level of interest. Writing 101 students come with it in spades while other students need to be coaxed into admitting that it exists. Student interest makes teaching joyful. It also enables students to confront difficulty, and writing is difficult. As American writer Ralph Ellison said, “writing requires a constant plunging back into the shadow of the past where time hovers ghostlike.” For some of you, drawing on your own past experiences is the most painful part of writing. I admire those of you who do it, who brave your own histories to write about and learn from your past. In that sense, writing is, as Don Delillo noted, “a form of personal freedom. It frees us from the mass identity we see in the making all around us. In the end, writers will write not to be outlaw heroes of some underculture but mainly to save themselves, to survive as individuals.” Writing 101 provides the context some people need to write themselves free of

*public programmes and **documentary nights***

## Erin Graham: Are we **FREE** yet?

The study group at the Downtown Eastside Women’s Centre met once a month between September and February. Because the group was pretty busy in the community--some of us were in school, either Hum 101 or other scholarly pursuits; some of us were working; some of us had family obligations; most of us also had volunteer work for which we were responsible--we had trouble nailing down a good time for all of us. Though it would have been better in terms of getting some momentum for a project or discussion topic to meet weekly, none of us were in a position to commit to this study group that often.

However--when we did meet, we had two solid hours of mutual aid, inspiration, encouragement and even a little art. Our conversations and insights were rich and interesting. The first meeting we all drew a story-map of our current lives--who was around us, where we were from, what our dreams were--and used that as a springboard for discussion about many things woman-ish. Including our responsibilities, conceptions of freedom--and constraints by patriarchy, capitalism, racism on that freedom. We talked about children women had raised, and children women were denied the opportunity to raise. We discussed the next plays some of us were involved in, and how theatre is a tactic and vehicle for messages of political change. It was refreshing to spend some time with women who were committed to wrestling with complicated ideas and thoughtful debate.

I regret that my circumstances prevented me from committing to a once a week session, as I think that will be more helpful to women who are alumni of Hum 101. Maybe in the future, though. I loved it. And I’m grateful to Hum 101 and to the women in the study group for the opportunity.

## Sue Pell: What is it with Woodward’s?

Starting just after the replication of the famous ‘W’ sign was re-’it, the Woodward’s study group has been exploring various aspects of this controversial redevelopment within the context of the Downtown Eastside. We started the group with a walking tour of the Woodward’s site, discussing its history, both as it was literally represented on the building and our knowledge and experience of it. Since then we have met to discuss Woodward’s in terms of urban policy of ‘social mixing’ and gentrification, the role of politicians in the redevelopment, and its place in the stories of the community’s ‘decline.’ Throughout we have been circling around issues of power, representation and expertise, trying to understand the decision-making process that led to the new Woodward’s and its significance for the community.



# public programmes and documentary nights

## Hum Public PROGRAMMES

In addition to the courses at UBC, we offer free Public Programmes which are held on the Downtown Eastside and Downtown South, where our students live, work and/or volunteer. Almost every Saturday evening we screen documentaries at Carnegie Centre, and on Sunday afternoons we run study groups on specific topics that meet bi-weekly – it’s not unusual for participants to be part of two or three of these study groups, and to make fascinating connections between them !

We started the term with only the Science, Society and Nature study group and HUM alumna Colleen Carroll’s Saturday Documentary Film Nights on the go, and we are ending the term (and forging ahead) with four new study groups including the recent Cyber-culture group initiated by our current student Wil Steele. We have had an exciting year beginning with Erin Graham, Ajay Parasram and Fazeela Jiwa initiating their groups, Are We Free Yet?, Rhetoric, and Shakespeare, respectively. In January Colleen fled the city to escape Olympopolis and HUM cared her film programme and tailored it toward supporting actions which are crucial to the long-term health of Downtown Eastsiders: we showed documentaries which correspond with the priorities in Carnegie Community Action Project’s recent report called “Seeing it Our Way: A Vision for the Downtown Eastside” which is based on input from about 1,200 Downtown Eastside residents (<http://ccaprancouver.files.wordpress.com/2009/12/seeingitourway.pdf>). As well, in January Sue Pell of SFU started her Woodward’s study group

at Carnegie Centre. And most recently Wil Steele and Michael Stewart set off to explore Cyber-culture at the Gathering Place.

It is difficult to define the nature of an education programme that runs its core programme on UBC campus yet has five study groups (and a film night) running abroad on the DTES/South at three locations. Some are student-run, like Colleen’s film nights and Wil’s recent Cyber-culture group, and others are facilitated by graduate students (or former graduate students) from either UBC or SFU (Erin, Ajay, Fazeela, Sue and Michael). Some have current HUM students, former HUM students and even non-HUM students as participants. It is even ambiguous to call them “humanities” study groups when their topics are engaging with not only familiar humanities subjects like Shakespeare and Greek rhetoric but also urban geography, technology and society studies, environmental philosophy and feminist studies. This wonderful diversity is due to the dedication, enthusiasm and expertise of our study group facilitators and participants and I invite you to read below about what went on, or down, in the groups this year. Finally, I want to invite all HUM students and alumni to attend any of our public programmes, and, as well, to encourage you all to bring your ideas about new public programmes to HUM’s attention so we can work with you to get them going. Your life with HUM doesn’t end when you leave UBC campus this April ! Hope to see you soon !

**Greg Scutt**, Public Programmes Coordinator

# messages from the programme coordinators

Congratulations graduates, mentors and alumni of Humanities 101, 201, and Writing 101!

It has been such a pleasure to spend the past year with you. I have thoroughly enjoyed our classes and listening to your ideas that stem from the various topics of discussion. You are some of the finest critical thinkers at UBC and I know these skills will be carried with you in both your everyday life and on the pursuit of further knowledge.

I have really enjoyed getting to know everyone, and sharing stories and laughter, usually over some extra strong coffee. Our coffee breaks and holiday parties have been some of my favourite moments in Hum. We always have fun together and it has been amazing to watch everyone grow together as a small community of learners.

Your support and encouragement for each other is inspiring. You all have grown so much as a class. You’ve read so many different texts, attended lectures of many different subjects, and written lots (and lots) of papers. The hard work and dedication you put into everything you do is incredible! I wish you all the best in your future endeavors and look forward to hearing about all the amazing things ahead of you. Please stay in touch.

**Laura Roy**



Dear students of HUM 101,

Although my presence was sparse in HUM class this year I thoroughly enjoyed spending the time I was present learning, listening, discussing and debating with you during the last two semesters. I am always impressed with the serious devotion, quality of questions and reflection that seems to be consistent and alive and well within HUM students. Your enthusiasm for learning is inspirational and it was a privilege to have spent time with you. I wish you all happy and healthy times ahead and do hope to run into you sometime in the near future. Take care.

Very best,

**Greg Scutt**

Dear Graduates,

Each of you have brought so much to the diverse and challenging subject areas we have considered since September. Your informed comments and questions have sparked critical and engaged conversations in class and in your discussion groups, and the hard work you have put into your writing is impressive.

Janice, Kathleen, Pat and Raul, Hum’s stellar 201s, you have truly excelled in your writing and presentation skills – it is a pleasure to read and listen to what you have to say!

I would also like to take this opportunity to thank Aiden, Georgia and Michael for your valuable support as mentors and the discussion facilitators, tutors and study groups leaders for your ongoing involvement – we couldn’t do what we do without you! Margot, Paul, Laura and Greg it has been most wonderful to work with you.

Congratulations graduates, you are very bright and passionate students with such warmth, humor and a readiness to ask (and offer answers to) important questions! I have truly enjoyed spending time with you each week before, during and after class (though I have to admit my juggling skills are still pretty limited).

I wish you all the very best,

**Alison Rajah**

*best wishes from our teachers*

It has been my privilege and pleasure to be involved, in a small way, with the UBC Humanities 101 program for several years. The program has helped a lot of students over that time. I hope to see many more students go through the program in the coming years. My involvement in HUM 101 gives me a lot of satisfaction and pleasure. I find the student's enthusiasm infectious. Bravo HUM 101!

**Andrew Martin** (Hum101/201), Vancouver Public Library Special Collections Librarian.

Dear Hum Students,

This is my second year teaching in the HUM program and once again these were the two classes I most enjoyed all year. You all ask such great questions and bring both your life experience and brain power to bear to make insightful comments on each and every new subject. You are true students of the Humanities. I hope that our paths will cross again in future, but in the meantime I hope that your thirst for knowledge will never be completely quenched!

Best regards,

**Kathryn Harrison** (Hum101/201), "How is environmental policy established and implemented in Canada?" Political Science, UBC.



Dear Hum101 & 201 Students,  
You might suspect me of thinking that you're the bees knees...and you'd be right! Learning with you is honey. Going through the effort and the pleasure of situating ourselves and our worlds so conscientiously, so stickily, and not washing our hands of anything.  
Wishing all the best for you, always.

**Margot Leigh Butler** (Hum101/201), "Culture is Ordinary" "When are we, & how do we figure?" "Whadaya Mean? A Semiotics Workshop!" "Semiotic Analysis of Representations of the DTES" and "Truth-Telling," Humanities 101 Community Programme, UBC

Thank you, students of Hum101, for a most enjoyable teaching experience. It was such a pleasure to teach a room full of intelligent and engaged people. You brought such a wealth of knowledge and asked some of the best questions I've heard in any class at UBC. I hope, having done the work we did in our classes together, that you'll pay attention to the way ideology works in the stories that affect your daily lives and be able to see whose point of view is privileged and whose is not... and that you will practice telling stories that are empowering for you. Thank you for being such wonderful hosts and for showing me the respect you did by engaging the things I had to say. Congratulations on graduating! Enjoy the fruits of your labour. I wish you all the best as you move into the next stage of your lives.

**Larissa Lai** (Hum101/201), "Rebel Stories," English, UBC.

*writing 101 class in session*



Writing 101 is a 12 week course that explores academic, business and creative writing, giving students opportunities to practice and share their skills in a lively atmosphere. Writing 101 takes place at UBC on Tuesdays from 7 – 9:30 p.m., and is offered twice a year, from September to December and from January to April. At the end of Writing 101, students will have organized, written and revised a number of assignments in these genres, composing a small portfolio of their work, and will have worked on collaborative activities with their instructors and classmates. Writing 101 has been running since September 2004.

Along with traditional classes taught by excellent teachers, the Writing 101 students enjoyed a field trip to the Vancouver Public Library to tune up their research skills. Each week's lessons prompted excellent questions, discussions and writing from the students. We are very fortunate to have such a dedicated group of writers, whose natural curiosity and skill for writing made class enjoyable for everyone involved.

This year's students have been keen to demonstrate their skills during class. The class is structured so the first half is spent learning/developing writing skills and in the second half, students have the opportunity to demonstrate what they have learned by writing a piece and then reading it to their classmates. It was great to see the students encouraging each other and complimenting one another on their work.

*best wishes from our teachers*

# Away from the classroom

**If you, a fly, were feeling adventurous and wanted to take a field trip, these are some of the fascinating places you would see.**

The first outing of the year was our annual ‘historic’ walking tour of Downtown Vancouver with our loyal architecture teacher, Arthur Allen; students were shown the main architectural features of the Downtown Eastside and Downtown Vancouver with particular attention to the “temple banks” and the ornamentation used on buildings in these areas.

For the second year running Hum was welcomed to the Opera at the Chan Centre; this time to watch the show “Louis Riel.” As if this wasn’t enough, we were also invited to a pre-show presentation by Canada’s Chief Justice Beverley McLachlin. She gave us an account of Louis Riel’s plight, to which we were already well informed, as we’d studied his story in class earlier that week.

Just as the doors closed to the public at the newly renovated MOA on April 15, we arrived for a grand tour with the museum’s director, Anthony Shelton. Behind closed doors, we were given the freedom to sail through the sea of artifacts on show.

We had five First Nations Studies classes this year, with many people reporting that these classes were the highlight of the course. To follow this theme, Hum student Kimble Mortimer organized a Sweat Lodge with his good friend and First Nations elder, OldHands. This was the first time any of us had attended one of these sacred ceremonial saunas, but not likely the last as everyone was touched by the experience. The ceremony created the perfect environment for us to get in touch with our spiritual side and pay tribute to Mother Earth.

We closed the year with a private tour of the Orpheum Theatre, again guided by architect Arthur Allen, one of only a handful of official tour guides. It was amazing to have the whole theatre to ourselves, to see its secrets from the basement (where mousetraps sit on old props) to the suspended catwalks which ring the ceiling fresco. While sitting in the theatre and looking up at the fresco,

Arthur, with his silver tongue, interwove Greek myths — those of Orpheus (great musician and poet), his mother (the muse Calliope which means “beautiful voice”) and his wife Eurydice.

The work of one of histories’ all time greats, Leonardo da Vinci, was on exhibit at the VAG this year, and we were given an hour long tour by curator Kathleen Ritter. “The Mechanics of Man” and “Visceral Bodies” exhibits gave us the opportunity to witness some of da Vinci’s work on the human anatomy and contemporary work on the body. The tour was so engaging, by-passers didn’t pass us by. Instead they listened in and joined the group; by the time we made our way up to the second floor our class size had doubled.



I’m a grumpy old bald guy; a bit cynical, no sense of humour, and not given to praise. But I would like to offer the graduates of Humanities 101, Humanities 201 and Writing 101 my sincerest thanks.

Humanities 101 was an idea fostered by people with a vision of what could be, rather than an acceptance of what was. Some of those visionaries were undergraduates, some junior faculty, some faculty senior enough that inviting outsiders into UBC could not hurt their careers. They all deserve their praise.

But you, each of you, have committed yourselves to continuing, extending, justifying perhaps, the effort of everyone involved a little more than a decade ago.

Congratulations to all of you on graduating from this class. I wish you the very best in all your future endeavors. You are a remarkable group and I really enjoyed our conversation about the Victoria (City) v. Adams case. Best,

**Margot Young** (Hum101/201), “Poverty: Rights, Social Citizenship and Legal Activism,” Faculty of Law, UBC.

Graduating students deserve our appreciation, attention, and best wishes for engaging with Humanities 101, 201 and Writing 101.

This is a personal ‘thank you’ note to each of you: I know the level of effort you have accepted, some might say endured. I know the fear of ‘school,’ intimately. I hope each of you appreciates, for yourself and for your colleagues, the experience that you have under-taken and shaped by your presence, engagement, continuity, and graduation.

You have helped bring an unruly experiment a little further in the world; not many programs ever make it to their 5th anniversary, let alone their 11th. As graduates, you deserve credit for what you have given the University.

Thank you for the opportunity to participate in your Humanities 101, Humanities 201 and Writing 101 courses.

**Lou Parsons** (Hum101/201), “Urban Studies and Social Theory” (Writing 101), “Making a Living Writing,” Researcher and Humanities 101 Alumnus.

To the Graduates: Congratulations on a successful year! It’s been a pleasure to meet and work with you. You all have such powerful stories to tell. I look forward to reading them in the yearbook and beyond. Keep writing!

Best,

**Mandy Catron** (Writing 101) “Memory Mapping.”

I am always impressed by how articulate and creative the students in Writing 101 are! Their honesty and openness truly inspire me! Best wishes to all the students in the Hum 101 program as they continue their exploration of the world of ideas and creative expression!

**Fiona Tinwei Lam** (Writing 101), Poetry, The Writing Centre, UBC.

*best wishes from our teachers*

Humanities 101 is probably my favorite course. Year after year I have had some of the most engaged and perceptive students that I've ever had the pleasure of sharing my knowledge with, and I've got a lot back from you myself. As I skate around Vancouver I've often met former students on buses, some over and over again, and I feel it kind of ties me into the place. I wish you all the very best in the future. You are remarkable people, rich in humanity, experience, knowledge, and so many of you have a thirst for all the real things life can offer. May goodness and success follow you in all the things you set out to do. You deserve it.

With all good wishes,

**Anthony Shelton** (Hum101), "Museums and Anthropology," Director of MOA, UBC.



I have loved teaching in HUM 101 over the last three years. My area of teaching and research is Aboriginal Studies and the HUM 101 students always seem to enjoy learning about the many issues associated with this field. They are enthusiastic, vocal, respectful, thoughtful, and appropriately joyful and sorrowful when the different occasions called for such. They always thanked me for coming and I have been thrilled to come. I want to wish all the HUM 101 graduates the best for this year. I am no longer at UBC (I was "traded" to SFU for two professors and a used basketball) but I will never forget my experience in HUM 101 for as long as I live.

All the best!

**William G. Lindsay**, Cree-Stoney (Hum101/201), "Before the Europeans came: Pre-contact First Nation Societies in B.C." and ""The Indian Act," Director of the Office of First Nations, Simon Fraser University, formerly at the First Nations House of Learning, UBC.

Dear Humanities 101 students,  
I enjoyed teaching you critical thinking very much. It is a great privilege to teach students who show such a passion for, and curiosity about, new ideas. I wish you all the best in whatever direction you choose to take with your new knowledge and accomplishments.  
Congratulations!

**Ana Harland** (Hum101/201), "Critical Thinking," Philosophy and Continuing Studies, UBC.



*hum 101/201 class in session*



**Act 4** is the break, which goes from 8:15 to 8:30 (okay, more like 8:40), and is held with the Writing 101 students in the Meekison Lounge downstairs.

**Act 5** involves a breakaway: students go into 4 different rooms for small group discussions that are facilitated by volunteer university students, and based on questions from the lecture. These discussion groups are a good place for people who are shy to speak, for everyone to try out new ideas, and for the teacher to move out of lecture mode; facilitators are not Teaching Assistants, and are there purely to facilitate students' conversations.

**Act 6** is the part where we all return to the main classroom, discuss what happened in the small groups, thank the teacher and ask any final burning questions, and do the draw for 3 or 4 or more books.

**Act 7** takes place at 9:30 when we leave the classroom, with students heading for one of two campus bus loops, and staff and faculty slipping into their file cabinets, only to burst out the next day, ready for more!

hum 101/201 class in session

Ron, an alumnus, delivering every issue of the Megaphone, which he writes for and sells, and also the “Hope in the Shadows” calendar;

Shahla, having discovered that the food bank is giving away bread, rallying students to help her collect enough for everyone; and later, asking us to add well wishes to a hand-drawn card for Margot; Standing in front of the bookshelves, Gerry trawling the library for some good writing manuals (ending up with two (one light and one heavy));

Susan dropping in before going to every Homework Club;

The sudden appearance of many hand lotion samples, courtesy of Krysta; Tulips and daffodils from Kathleen, and from Pat D.;

Wil arranging for Hum students to use the computer centre at the Gathering Place where he and Shahla volunteer; and later, with an update on his Cyberculture study group;

Willie coming in to tell us that he has to go to Beijing to help his family which is being displaced due to gentrification;

With her hair damp and cheeks rosy from the swimming pool, Pat bringing in her homework and asking for her next Hum201 assignment;

Yvette trucking in loads of fancy, donated bread; And, in the meantime, there are people sitting, and chatting, and just calling in for a visit.

If you, a fly, flew with us to class, here’s the kinds of things you’d see:

After taking your fill of the remarkable view of Howe Sound from the window, you see a classroom filled with all mod cons (including built-in technologies), chairs with aisles between them, a table filled with readings and information, name-tags spread out for everyone to put on before class (and used for the book draw at the end of class), a table at the front with notes, a laptop and a fresh bottle of water. The stage is set and all the players arrive: students, volunteer discussion facilitators, faculty and staff and tonight’s teacher.

Act 1 is announcements of Hum stuff (upcoming class info, field trips, assignments due, etc.), DTES/South and UBC news and students’ fieldings.

Act 2 is the introduction to this week’s topic and teacher.

Act 3 is the teacher’s lecture/workshop, each week fascinating and each time different in topic, concepts, vocabulary, discipline, teaching style and speed. (Hum students have as many teachers in one year as many other students have over the course of their whole Bachelor’s degree; they are experts at learning and savvy interdisciplinarians.) It’s not unusual for teachers to have a hard time getting further than their first slide because of all of the questions from students so keen and prepared and curious, drawn from many years’ experiences, memories and insights, and drawn through their current perspectives and situated knowledge. And as the year goes on, our questions are informed by previous class topics and discussions, and the feeling of being a collective - with shared conversations, experiences and practices - grows as the players/workers (students, volunteers, staff and faculty) all chip in together. With so much shared focus both during and between classes (Hum101 students wrote 5 essays this year, and Hum201 students did assignments each week in which they wrote the ‘hinges’ between weekly topics) the classroom can be a hive of intensity, challenge and fun....

best wishes from our teachers



To all the HUM101 students, I wish you all the best in the future and I hope you all keep using your sociological imaginations. Your classroom rendition of John Lennon’s “Imagine” was the sweetest sound I have heard in all my time at UBC.

Dear Class,  
  
It was again a pleasure to spend some time with you guys - with some, for the second time. I want to thank you for the lively conversation and - as I expected - for what I learned from it.

Looking forward to a continuation.

Best regards,

**Billy Flynn** (Hum101/201), “Sociological Dreams,” Ph.D. Candidate, Sociology, UBC.

**Manuel Piña** (Hum101/201), Photography, Art History and Visual Art, UBC

What a joy it was to be welcomed into your circle of sharing and growth. From my family to yours, I wish you all the very best. May you know abundance, peace and bliss.

If only all students could be as inquisitively-minded, enthusiastic, gracious, (and musical!) as the students of Humanities 101! Bravo everyone!!

Take care and mahsi cho for your friendship.

**Rodrigo Caballero** (Hum101/201), “Music and Wellness,” Music, UBC.

**Jane Hamilton Silcott** (W101), “Short Stories,” Langara College.

**Richard Van Camp**, “Children’s Stories,” Creative Writing, UBC.

The Writing 101 program for me means the joy of meeting with you on those Tuesday evenings. I feel especially fortunate to have been invited to present two very diverse sessions – journaling and business writing. In the journaling course I get to stimulate the imagination and ask students to dig deep, to reflect on certain images and associate them with their own personal experience, to make a record of them in their journals. Some of the writing that comes out of those classes is powerful and inspiring. I know the courage it takes to read something out loud in class, to share happy or painful personal reflections with others, to make yourself vulnerable. It reminds us that we share the same humanity, even if we don’t share the same experiences.

In the business writing session, I get to put on my business suit and bring my PowerPoint slides for a whole new class experience. I feel tough – I quibble over business letter conventions. I strut and swagger in front of my slides and feel like a grammar queen, but no one seems to mind. It’s just me going into my business persona, pointing out the importance of impeccable business writing.

I’m fortunate to have had the privilege of meeting each of you, knowing that you have all committed to come to the university once a week to take part in a program that will change you. Education is the only way to broaden our horizons, and to realize new possibilities. I wish you all the very best in whatever paths you take from now on.

**Maureen Phillips** (W101), “Business Writing” and “Journaling,” The Writing Centre, UBC.

best wishes from our teachers

Dear Hum 101 Graduates,

Sandra joins me in thanking you all for the opportunity to work with you during our Discussion Strategies and Discourse Analysis workshop, and the Learning Styles and Multiple Intelligences session.

It is not common to meet such engaged and responsive students and for this we are most grateful: You inspire us and challenge us! We look forward to working with you again and learning more about ourselves as well. And in the meantime, may you have the opportunity to lead more effective discussions and better understand yourselves...!

All the very best in your future endeavours. With much appreciation,

**Ayah Ouziel and Sandra McGoldrick** (Hum101/201), “Discussion Strategies and Discourse Analysis,” and “Learning Styles, Multiple Intelligences and Communication Strategies,” English Language Institute, UBC.

Dear Hummers

In our walking tour, the stone-carved faces never change. Yours do. Each year I point out the ornamental figures, flowers, animals real and mythical, for a group of new faces. The reaction is fun to see; some of your faces show surprise, some skepticism, but seldom disbelief. May it always be thus.

**Arthur Allen** (Hum101/201), Architecture, Architect (ret.)

Dear HUM-101 grads: I am thrilled to offer my congratulations to each of you for completing HUM 101/201! It was a deeply enriching experience to have met with you and it is always the academic highlight of my year. Indeed, it's a tremendous privilege to teach on the HUM 101 program, you enliven, inspire and invigorate me! My best wishes to you on the occasion of your graduation.

With admiration,  
**Dr. Chris Shelley** (Hum101/201), Women's and Gender Studies, UBC.

I want to both congratulate and sincerely wish all of you in the HUM 101/201 class of 2009-10 the very best in your future endeavours. Working with you this year was such a highlight for me professionally and I appreciated the lively conversation, the important questions raised, and the richness of the experience you bring to the class. Have a great summer!

**Margot Bell** (Hum101/201), “Reading Study and Research Skills,” Student Development, UBC.

I want to send all of you my congratulations on your completion of Humanities 101. I was tremendously stimulated by your ideas and experiences in the one short evening that I had with you. I imagine that having a whole year of discussing, questioning and challenging each other was a tremendously satisfying experience. I wish you the best in the future.

**Peter Seixas** (Hum101/201), “Historical Consciousness,” Director of the Centre for the Study of Historical Consciousness, Education, UBC.



University is often thought about in terms of what students get out of it, but in Hum, it's as much about what students give to it – and not just their attention, and not just in class. If you were a fly on a wall in the Hum office before class, these are the kinds of things you'd see:

On the very first evening of class in September, a table full of fresh food donated by First Nations Studies (our neighbours) from their afternoon barbeque;

**Adele** bringing in sketches for her yearbook essay;

**Aiden** arriving to volunteer as a mentor for Writing 101, and reporting that alumnus Bernie Boyd has broken his hip;

An update on what's happening at the Aboriginal Front Door from **Pat D.**, one of the founders;

**Anne** asking if she can use the empty room next door to work on her Writing assignment;

**Charlize** with the latest Ubysssey newspaper, one of many that she's worked on;

**Dev** giving us updates on the UBC farm and his DTES garden work that eventually leads him away from class;

**Doug** coming in to collect the basket of juggling balls, and putting on the kettle for tea before going to the lounge to teach us how to juggle;

**Georgia** reminding us that we need more cookies and tea for the break;

Hanging on the office wall, a painting by **Krysta**;

**James** (an octogenarian) travelling all the way here to tell us that this trip is too much for him, but he'll see us on the DTES;

**Jen** downloading class photos from her camera onto Paul's computer;

**Jose** asking us to sign a Hum canvas memento;

**Katherine** and **Gord** bringing in boxes of books donated by the Writing Centre;

**Kimble** bursting in to tell us that this course is blowing his mind (regularly) and that he's arranged for us to have a private Sweat Lodge with his friend OldHands;

**Kris** fishing under the desk for a bottle of water to give to the teacher who he welcomes to class;

**Krysta** picking up the laptop she takes notes on in class;

**Maureen** making a point of coming in to thank us for bugging her to come back to class;

**Michael G.** popping by to work on his writing;

**Mike** bringing in books for our donations library, and checking how we'd like the classrooms set up that evening;

**Nikki** bringing in extra copies of the B.C. Studies journals which are being given away downstairs; later, Nikki's backpack bulging with must-read books!

**Norman Flynn**, an alumnus who's studying philosophy, telling us about the assignments he's working on;

**PaulR** sending Hum multiple copies of every Carnegie Centre newsletter;

**Raul** arriving early for the monthly Hum 201 meeting;

Recuperating from her latest swim, an elated **Janice**;

**Rob** offering to take us on a tour of The Beaty Biodiversity Museum, and reporting on his meeting with UBC's CTR radio which is interested in working with him and Hum;

**Robyn** unfailingly distributing magazines and weekly updates on DTES events, most of which he volunteers for;

hum 101/201 class in session

Writing 101 Course Outline                      Autumn 2009 & Spring 2010

Katherine Coburn  
Volunteer Writing 101 Coordinator

This writing-intensive course offers a lively study of the general principles, distinctive elements, vocabulary and practices of academic, business and creative writing. At the end of Writing 101, students will have organized, written and revised a number of assignments in these genres, and worked on collaborative activities with their instructors and classmates. Some of the students' class assignments are included in the Yearbook.

SEPTEMBER/JANUARY

Meet & Greet, course introduction, short class, and a walking tour of UBC with Hum101/201 students. Class topic: Descriptive Writing with Katherine Coburn. Assignment: Descriptive paragraph  
Grammar Bootcamp with Katherine Coburn. Assignment: LPI  
Making a Living Writing with Lou Parsons. Assignment: TBA  
Journaling with Maureen Phillips. Assignment: Journal Entry

OCTOBER/FEBRUARY

Creative Writing: Short Stories with Jane Hamilton. Assignment: Short story  
Tour/workshop at the Central Branch of the Vancouver Public Library with Amber Norcott.  
Argument Essays with Peter Babiak. Assignment: Argument essay

NOVEMBER/MARCH

Creative Writing: Poetry with Fiona Lam. Assignment: Poem  
Business Writing with Maureen Phillips. Assignment: Memo  
Creative Non-Fiction with Mandy Catron. Assignment: Memory map paragraph  
Course wrap-up \*\*Portfolio (three assignments) due today\*\*

DECEMBER/APRIL

Children's Literature with Richard Van Camp. Assignment: Children's story  
End of Term Party at UBC, and Holiday Party at Carnegie Centre, 4-7 pm in the Third Floor Classroom!  
GRADUATION CEREMONY AT MOA (MUSEUM OF ANTHROPOLOGY)

*congratulations from our discussion facilitators*

Congrats on your graduation from the Hum 101 programme! From The Library of Babel, through to The Hero of Heroines, over to feminist thought, forward to workplace law, up into Canadian climate policy, delving into difficulties of Writing the Truth, and saddling up next to Verbal Hygiene, it's been fantastic taking this intellectual journey with you. The learning I have personally experienced, by listening and engaging in discussion with you all around these issues (and beyond), is immense and profound. Thank you for the honour of joining you this past year in Hum 101 and best of luck in the future!

Angelika Sellick



To all the graduates of Humanities 101, thank you for sharing your knowledge, your thoughts, and your life experience with all of us. The richness of the discussions in class and in the Shakespeare study group cannot be matched by any other group of philosophers! You taught me much and I am honoured to have known all of you. Time to continue changing the world!

Fazeela Jiwa



Dear students of Hum,

Congratulations on your work this year and thank you for making our classes lively, open, and provocative. Your enthusiasm for and insight into whatever topic we happened to be studying these past months was impressive: it made for very memorable discussions. Coming from undergraduate humanities classes, where an environment of apathy often hangs in the air, it was a pleasure to be around people who are committed to learning and genuinely interested in sharing and debating ideas. In the coming years I hope that all of us continue to think, read, and debate with the same level of energy.

Beyond the academic side, it was a pleasure to get to know all of you this year. Coffee breaks and the ride home on the 99 were a good time to chat, tell stories, and laugh. The Hum community is a special part of UBC, and your warmth and open-mindedness makes Hum work.

Good luck and keep in touch,

Julian Weideman

Dearest Humanities 101 Students Graduates,

Congratulations!! I hope you've enjoyed this year's program as much as I have. As enlightening and thought provoking as the lectures were, I found that a lot of the things I learned this year came from all of you. Group discussions were always so engaging and I loved hearing everybody's point of view. The zeal you have for learning and your thirst for knowledge were truly inspirational. And I must mention, of course, all of your fabulous questions and insights that illuminated new perspectives through which I could see the world. So, in addition to congratulating you on your graduation, I would like to thank you for allowing me to be a part of this program with you, and for teaching me how to think about life in new ways. Congratulations, once again, and I wish you all the best in your future endeavors!

Anna Jain

.....  
Congratulations to the Hum 101 class! You've given me so much to think about and I'm inspired by your critical thinking, thirst for knowledge, keen interest, flexibility, and your willingness to stretch yourselves. Thank you for graciously including me in your learning.  
Wishing you all the very best on your journey.

Joanna Lemay

I'd like to thank my peers in Humanities 101 for making the classroom such an exciting, provocative and interesting environment. Few classes I've taken at UBC gave me opportunities to learn the way Humanities 101 has. I'm very thankful to have been a part of this experience and this group of students, facilitators, teachers, and coordinators (all of whom make great contributions). I look forward to participating in Hum 101 as a discussion facilitator again, and hopefully seeing some familiar faces.

Meenakshi Mannoe

.....

To the tune of "The Ballad of Jed Clampett" (Beverly Hillsbillies)  
Come and listen to a story 'bout a man named Gord  
Poor Richmondite barely knew what he was for  
Then one day he was walkin' down the hall,  
And up from a desk come a beckoning call  
(Smooth as silk it was, pure Gold).  
Well the first thing you know old Gord's a volun-told  
Katherine said Gord just do what'er you're told  
Said Writing 101 is the place you oughta be  
So he loaded up her books and headed to UBC  
(Education that is, Learnin' stuff, Kewl Dudes).  
Well now it's time to say goodbye to Gord and all his chores  
He'd like to kindly thank you folks for being such great sports  
You're all invited back again to this locality  
To have a heaping helping of his reciprocity  
(Graduates, that's what you're called now,  
Nice folks Y'all come back now, ya hear?).  
It has been my honour and privilege to have been able to serve you in any small way. You are all such amazing people and have welcomed me into your class which in itself has touched me very deeply.

Gord Kisser

.....

To Hum 101 students,  
Thanks for the opportunity to spend a little time with you in your classes this year, and to facilitate a study group at the Downtown Eastside Women's Centre, as well. We're all smarter together and Hum 101 gives us an opportunity to step into our experiences with others to make sense of things, ask questions and broaden our horizons of expectations and understandings together. Congratulations on your graduation.

All the best,

Erin Graham

I can't believe how many things we've talked about in just one year! Only in Hum could someone get to sit in the middle of such a whirlwind of ideas, with introductory classes to almost everything taught by the university's expert staff.

Because there is so much going on and so many things to think about, Hum not only introduces ideas but looks at and discusses the connections between them. I have had such interesting conversations.

It's been so special to have met all of you and to see the connections you have made between all the myriad things we've covered in class. I can only hope Hum has been as awesome an experience for you as it has for me.

Kelsey Croft

.....

Dear Graduates,

Congratulations on opening your mind to discussion, debate, and the possibility of knowledge. Congratulations also on the excellent work and the hard work that you have done. It has been inspiring and educational listening to your insights, both in the classroom, and over cheese and crackers during coffee break. I hope that this will be the springboard into your exciting quest ahead!

Thanks,

Anita Law

course *outlines*

JANUARY 2010

- 5 & 12 Women's & Gender Studies: Chris Shelley, Women's & Gender Studies, UBC.
- 7 "Deconstructing" Humanities 101 " with Humanities 101 alumna Colleen Carroll and Hum faculty and staff.
- 14 Law: "Workplace Rights & Responsibilities," with Chris Foy, lawyer with Kestrel Workplace Legal Counsel LLP, Vancouver.
- 19 Law: Poverty: Rights, Social Citizenship and Legal Activism, with Margot Young, Law School, UBC.
- 21 Globalization: Screening of "Life & Debt" by Stephanie Black. (Possible field trip to Vancouver City Hall TBA)
- 26 & 28 Education: Essay Writing Workshops with Margot Leigh Butler, Paul Woodhouse, Alison Rajah and Laura Roy, Humanities 101.

FEBRUARY

- 2 Screening of "The Great Possibility: Louis Riel & the Métis Resistance"
- 4 Music: Opera "Louis Riel" by Harry Somers, directed by Nancy Hermonston, at Chan Centre. The opera is preceded by a talk by the Chief Justice of Canada, Beverley McLachlin.
- 9 & 11 Political Science: "How is environmental policy established and implemented in Canada?" with Kathryn Harrison, Political Science, UBC.

Olympic-sized Reading Break  
MARCH

- 2 Cultural Studies: "Truth-Telling" based in the essay "Writing the Truth: Five Difficulties" (written by the German playwright Bertolt Brecht in 1935), with Margot Leigh Butler, Humanities 101, UBC. During this class we'll do a semiotics-based analysis of what happened during the Vancouver 2010 Olympics, especially with regard to media reporting about the Downtown Eastside/Downtown South. Please collect relevant media and bring it to class!
- 4 & 9 English: "On the Notion of Correctness in Speech and Language" with Janet Giltrow, English, UBC.
- 11 Writing and Publishing: Workshop on creating the Humanities 101, 201 and Writing 101 Yearbook, Class of 2009-2010, including doing some community mapping, with Paul Woodhouse, Humanities 101, UBC.

- 16 & 18 English: "Tellings and Re-tellings" with Larissa Lai, English, UBC.
- 23 Vancouver Art Gallery tour with Kathleen Ritter, Vancouver Art Gallery curator.
- 25 Art: Photography, with Manuel Piña, Art History and Visual Art, UBC.
- 30 First Nations Studies: "First Nations' Land Claims in B.C. and Northern Canada," with Glen Coulthard, First Nations Studies Program, UBC.

APRIL

- 1 First Nations Languages: with Patricia Shaw, Linguistics and First Nations Languages Program, UBC.
- 6 Economics: "The Economics of Homelessness and Social Housing" with Bob Rennie and Nancy Gallini, Dean of Arts, UBC.
- 8 Presentations by Hum201 students and visiting Directors from Hum Programmes in Halifax, Calgary and Victoria, all geared to help plan next year's Hum201.
- 13 & 15 Anthropology: "Museums and Anthropology" and a tour of the Museum with Anthony Shelton, Director of MOA (Museum of Anthropology), UBC.
- 29 Graduation Ceremony at MOA (Museum of Anthropology)

course outlines

Humanities 101 & 201 Course Outline      Autumn 2009/ Spring 2010

SEPTEMBER

- 8 Meet & Greet, course introductions, short class, and walking tour of UBC for all Humanities 101, 201 and Writing 101 students.
- 10 Cultural Studies: “Culture is Ordinary” with Margot Leigh Butler, Humanities 101, UBC.
- 15 Education: “Discussion Strategies and Discourse Analysis” with Ayah Ouziel and Sandra McGoldrick, English Language Institute, UBC.
- 17 Koerner Library Tour with Darrell Bailie, Librarian, UBC.
- 22 Education: “Learning Styles, Multiple Intelligences and Communication Strategies” with Sandra McGoldrick, English Language Institute, UBC.
- 24 & 29 Education: “Reading, Study and Research Skills” with Margot Bell, Student Development, UBC.

OCTOBER

- 1 Philosophy: “Critical Thinking” with Ana Harland, Philosophy and Continuing Studies, UBC.
- 6 Cultural Studies: “When are we, & how do we figure?” with Margot Leigh Butler, Hum101, UBC.
- 8 Philosophy: “Critical Thinking” with Ana Harland, Philosophy and Continuing Studies, UBC.
- Sunday 11 Walking Tour of downtown Vancouver Architecture with architect Arthur Allen. We’ll meet at 11:00 a.m. at Victory Square, at Hastings and Cambie Streets; the tour goes for about 2 hours, rain or shine.
- 13 &15 Architecture: with Arthur Allen, Architect, retired.
- 20 Tour/workshop at the Central Branch of the Vancouver Public Library with Andrew Martin, VPL Special Collections.
- 22 History: “Historical Consciousness: What is it? How do we get it?” with Peter Seixas, Centre for the Study of Historical Consciousness, Faculty of Education, UBC.
- 27 & 29 First Nations Studies: “Before the Europeans Came: Pre-contact First Nations Societies in B.C. ” and “The Indian Act” with William Lindsay, First Nations House of Learning, UBC.

NOVEMBER

- 3 Sociology: “Sociological Dreams” with Billy Flynn, Sociology, UBC.
- 5 Sociology: Urban Studies/Social Theory with Lou Parsons, Researcher and Humanities 101 alumnus.
- 10 Music: “Music, Wellness and Prisons” with Rodrigo Caballero, Music, UBC.
- 12 Music: “Music and Wellness” with Klisala Harrison, Music, UBC.
- 17 & 19 Cultural Studies: “Whaddaya Mean? A Semiotics Workshop!” and “Semiotic Analysis of Representations of the Downtown Eastside” with Margot Leigh Butler, Humanities 101, UBC.
- 24 & 26 Art: “Artist Collectives that use Public Space” with Simon Levin, Art History and Visual Art, UBC.

DECEMBER

- 1 End of Term Party!
- 22 Holiday Party at Carnegie Centre, 4-7 pm in the Third Floor Classroom!

congratulations from our discussion facilitators



Leading Homework Club is one of the highlights of my week; I've never had students who committed so entirely to the material and to the process of learning itself. It's inspiring to me. There's a unique enthusiasm for all the different fields we work in, and a creativity of approach that makes the most jargon-filled articles full of exciting possibilities. I never want the class to end ... but I know that when it, and the semester, does, each of the students is going to do really extraordinary things. Good luck!

Thanks so much,

**Genevieve Gagne-Hawes**

Congratulations to the class of 2010! I thoroughly enjoyed learning with you this year, working through some difficult readings and reflecting on some deeply interesting lectures, insights, and student questions. Special thanks to the crew who trekked it out on Sundays to the Rhetoric study group. Cheers to a lifetime of learning!

**Ajay Parasram**

Dear Hum Grads,

It has been such a pleasure working with you over this past semester. I've learned so much about so many aspects of the humanities and social sciences. From politics, the environment, the Dene nation and Aboriginal struggles, language and literature and a memorable discussion with Bob Rennie about economics, it's been an inspiring and rewarding experience. Besides all the fun I've had talking through all these issues together in discussion, your personal stories have taught me how much these subjects really matter--something I occasionally forget now and then. Thank you so much for your passion, your imagination, your humour and your wit over these past few months. I hope you are all very proud of what you've accomplished. Congratulations, Hum 101, you deserve it!

**Michael Stewart**

We are often told by people, some wise and others not so wise, that we have to become something in life. Some say we should become successful and have a career, some say we should become critical, some say we should become creative or altruistic. Others want us to turn to god and become holy, yet others call us to become citizens in the fullest sense, participants in the civic life. It's like a crowd, a mob of suggestions that we should become artists, poets, painters, thinkers, doers, workers, inventors, consumers and all the rest. Maybe all we need to do is live courageously, creating life out of what is given to us. We should become who we are, and I wish the graduates of Humanities 101 all the best of luck in achieving this.

**Shawna Taylor**



## best wishes from students, mentors and alumni

To all the students and staff of Humanities 101 2009/10

You have all been a great group of people to spend my Tuesday and Thursday nights with. I thank you for being a good part of my experience at UBC. I wish you all continued success in your future endeavours.

Take good care,

**Michael Green**, Hum 101

In terms of well-wishes I hope the others find what they want & that they have moments of intrigue, and joy, lots of good food and comfortable places to be.

**Adele Johnston**, Hum 101



Thank you for the gifts you have given me; I thank you for introducing me to, and inviting me into a wonderful group of strange, beautiful, intelligent, questioning people. I'm always (early morning sometimes excepted) glad to see you, and will miss the classes when they're over. I thank you for bringing me into the life of a big university and showing me around the place. Thanks for the avalanche of information in the form of lectures and readings. But, mostly I thank you for asking for my input and helping me to find my own voice. Love from Rob.

**Rob MacDermot**, Hum 101

Congratulations Hum101 gradz. I hope the following months and years bring you lots of insight and enlightenment. Learning is a life long process and I hope yours gets extended and filled to your hearts' and minds' content.

Thanks,

**Wii Steele**, Hum101

Hey everyone listen to this: this quote won't be one of the classic ones you see in every yearbook. i.e. "As we look into the future...blah blah blah...keep your heads held high." Simply put I've had an awesome year, and through all the hardships, HUM 101 has helped me out a lot, and I'm pretty sure I'm a better person because of it.

Peace Out & Rock Out

xoxoxoxo **Krysta Putman** xoxoxoxoxo, Hum 101

Congratulations to all my fellow critical thinking non-conformists. I believe we've all experienced the closest thing to a pedagogical utopia that anyone can. The teachers, the volunteers and tutors, have helped reaffirm my belief in the good of people. I've been taught by native elders and understood from readings that we are a part of nature, not above it. Everything and everyone has the potential of being helpful medicine. There are no good lessons, only our perceptions and usage of them gives them a positive or negative taint. So take your medicine, learn your lessons and go somewhere, help someone something.

Love ya'll, **Kimble**, Hum 101

## Timmy and his Magic Bike: A Children's Story

**Crystal Isaac**, Writing 101

Timmy is having a birthday today; he is seven years old. Last night, Timmy made a special birthday wish. Timmy wanted his very own bike, one that was bright blue and sparkled like new. He didn't know how to ride a bike, so he asked for one to tell him what to do; he would ride it all day long and be happy.

Timmy's birthday was fun and he played lots of games with all his friends who showed up and they all had lots of yummy food, including hot dogs, cake, candy and ice cream. His mother made his birthday very special. Near the end of his party, Timmy couldn't wait for the last event, his presents. Each of Timmy's friends handed him a gift one by one, and Timmy's smile got bigger and bigger. It wasn't until the last present that he got so excited, he screamed for joy when he saw the size of the present his mother held out for her little boy to open.

The night before, Timmy's mother went shopping. She never knew it would turn out so special, but she already knew that her son wanted a bike and she got it for him. As Timmy's mother was leaving the store, she noticed something about the bike. She noticed how it glowed and sparkled. She didn't think anything of it because it was a sunny day and she guessed the glow was from the sun's reflection. She took the bike home to wrap the gift when she knew Timmy was at school.

Timmy opened his present with excitement and tore the wrapping paper away. He jumped for joy and then hugged his mother tightly. All of Timmy's friends were happy for him and they all cheered as he tried to ride his brand new bike. All of a sudden Timmy found himself balancing on his own! He started to pedal and the bike pushed forward with him. Timmy steered in a circle, and then in a bigger circle. He couldn't believe he was riding his new bike, even though he had never ridden one before. It was then that he knew this bike was especially made for him. The bike glowed bright blue and it encouraged Timmy to do new things. At first Timmy was afraid, but he was also curious, so he let the bike tell him what to do.

All of Timmy's friends got on their bikes and rode with him. There they were, a pack of kids riding down the street in their helmets on their bikes, smiling and cheering. Timmy had the greatest birthday ever, thanks to his friends, his mother and his great new magic bike. From that day on, Timmy was happy and rode his bike, learning new tricks while travelling safe distances and speeds. Timmy never grew out of his bike, and the paint never wore. The bike stayed sparkling blue and grew with Timmy. Since it was a magic bike, it stuck with Timmy always. Timmy remembered that once someone tried to take his bike, but the bike would not go with the thief, so the kid who tried to take it gave up and left it on the ground near Timmy's house. Timmy was grateful for his magic bike. He fixed it when it got a flat tire and put a bell on it as well.

Timmy grew up to be a good and loving father to a son of his own named Darryl. When Darryl got to the age of six, he also wished for a bike the night before his seventh birthday. That night Timmy's bike had disappeared; what happened to Timmy's bike? Well, we will have to wait until the next day, for it was Darryl's birthday now.

## Narration of Gender Inequality

Shahla Masoumnejad, Hum 101

One day, sitting on a couch in the heaven,  
God designed Man and Woman equally,  
And wrote on a big billboard at the entrance:  
“Woman Equal Man”

Then God asked Man to carry Woman,  
For Woman was designed to give birth to Love,  
And it was painful, hard, and unnatural.  
So Woman cried, cried, and cried,  
Until Love was born

Then God gave man the power,  
To carry the burden of Love for Woman,  
And then,  
God sent them down to the earth.

On the earth, Woman wanted her Love back,  
But Man said “No”,  
And with his first ‘No’,  
Gender Role was born and grew up,

Up, to the heaven,  
And pronounced God a “He”,  
Then gave authority to masculinity,  
Degraded femininity,  
Killed God’s equality,  
And with its social construction,  
Made a new billboard at the entrance of the world,  
Dazzling and unfair,  
That read:  
“Gender Inequality”

## Thoughts in a Wee Hour

Rob MacDermot

(A Bad Poem)

Tick tock of the dark clock  
What the hell’s the time?  
This is the time of the double dark  
Through a violet northern haze  
Exposure, the smell of snow

Darkness that is bottomless and deep  
Consonant sounds that punctuate the night  
Songs of sirens and trains

The docks are clicking and whirling  
Their cranes and gantries ablaze  
Sodium, fluorescence  
An opaque disguise  
Darkness masquerading as light  
Thoughts of the dead  
Parents and friends  
Gone into silence and memory

Only the present  
Spread out before me  
This dark city’s vainglorious  
Towers of steel and glass  
Somehow lacking gravity or mass  
As though made of a hastily styrene  
Defying physicality, spitting bright rage  
An utterly idealized urban wasteland  
Spandex fit, the gentry flit  
From gym to bistro, then back to their cells  
I go back down to the old wooden town  
Dissolving in the dark  
An acid bath  
of money and talk  
I walk and walk by the old steam clock  
What in hell is time?



Thank you for everything. Writing 101 has been a welcome change to my otherwise pretty one dimensional DTES living. This course added colour and brought joy to my life. All of the instructors have so generously donated their time and knowledge which is very much appreciated. Thank you to each and every one of you, you have made me happy and content on these Tuesday evenings. Special hats off to Katherine, I appreciate your energy and comedy with our Gordon - the voluntold.

Jan xoxo, Writing 101

Congratulations fellow grads of 2010! Successfully completing Humanities 101 was an outstanding achievement for all of us. May all your future endeavours be as rewarding.

Susan Knudsen, Hum 101

Thank you and congratulations to everyone in the Writing 101 class. I enjoyed everyone’s energy and humour and smarts. Each individual made class fun and memorable. All of the special instructors were helpful and informative. Thank you to everyone involved in the Writing 101 course.

Sincerely,

Crystal Isaac, Writing 101

Thanks for a great experience, it has been so many years out of school. Learning to express myself helps with self-esteem and a sense of belonging. All staff, teachers, Dr. Margot, Paul, Laura and Katherine; great work, your dedication to learning is inspiring.

Anonymous, Writing 101

Very many thanks to each and every person involved in the construction of this Programme. For me it has been personally revitalizing; it has opened up ways that I look at myself. I am very glad to have taken part in this Programme. Many thanks to everyone. Greatly appreciated.

Lang, Writing 101

I would like to thank my fellow classmates for their participation in the Humanities 101 program with me. Many thanks to all the volunteers and facilitators who came throughout the year. Special thanks to Margot, Paul, Alison and Laura for their enthusiasm and dedication in making Humanities 101 such a successful and inspiring course. The salient point for me was in the way critical and creative thinking was presented. Your encouragement for us to question and delve deeper was simply beautiful. And you know the old saying, “the mind is a terrible thing to waste,” is so true. I would lastly, but by no means least give a huge thank you to all the teachers and guest lecturers who generously gave their time and expertise on the many subjects that were taught. It was a fantastic experience to be a part of the 2009-10 class. Health and happiness to everyone in the future.

Douglas Carey, Humanities 101

best wishes from our students, mentors and alumni

Well another year has come and gone and HUM 201 keeps humming along. I feel as though I am a part of the community at this point in time. It has been a road well worth traveling.

This year, I decided I would be much more adventurous and speak out on the subjects more than in the past. It is not easy to voice your opinions and have them heard without condemnation by anyone. It is always a pleasure to have a voice at UBC. Whether one is a full-time student, part-time, or one of the few chosen from the east side of Vancouver, to listen in on studies that might not otherwise be known.

This year I learned that what was expected of us was to bring back some of the knowledge to the east side of Vancouver, and try and instigate some of it. Learning has always been something that I value, and this year was no exception to the class content by students and teachers alike. I have valued every single class and learned much more about the issues in the local area and the ones that affect everyone everywhere.

Four years ago I could have said I was ignorant to the changes going on, now that is an impossibility, thanks to the subjects and structure of the classes held at UBC for the residents of the east side of Vancouver. There is much change going on in the world and in the small area where we all live. To be a part of that change is continuous, and worth knowing something about.

So again I say to all of you who have a lust for knowledge and education, don't miss being part of the whole. Bring your ideas and enthusiasm to class with you twice a week to UBC, and graduate with the understanding that you have been a part of this.

Many Thanks,

Pat Haram, Hum 201



To all the creative Writing 101 staff and volunteer teachers and especially Katherine Coburn, generously giving of her time every week, teaching and coordinating special teachers, in their own field, and Katherine herself giving guidance, patience and love to all of us. Margot, Paul, Alison and Laura for your help and understanding. And of course, Gord – who handles all the odds and end jobs. Thanks to Aiden and Georgia for making coffee and goodies to keep us awake.

I am grateful for this amazing opportunity allowing me to study my craft. Otherwise unobtainable I am grateful to all of you for volunteering, dedicating your time and energies to help me learn. I'm grateful for this one bright diversion, this break from my over the top stresses of traumas, legal battles, and illness. I looked forward to this every week. Thank you! I'm grateful for the camaraderie of fellow students and staff which lifts my spirits.

Thank you, all, for the giving of yourself to turn us into scholars-writers. And Katherine, I may have to come back yearly to take out half my commas, put the semi-colons in the right place.

Love,

Anne (Kent) Young, Writing 101

Where Is My Home?

Shahla Masoumnejad, Hum 101

I left my land  
I left my home  
I left my dictionary full of used words

Of "war"  
Of "revolution"  
Of "martyrdom"  
Of "inequality"  
Of "silence"

I came here  
Oh, I forgot when  
I forgot how  
But I remember why

For "peace"  
For "equality"  
For "life"

For a promising "day"  
I found a job  
It was easy  
Just standing 8 hours on my feet  
Saying "Hi there", "How can I help you?"

And I found a new dictionary to communicate  
A dictionary with brand new vocabularies  
Of "oppression"  
Of "dominance"  
Of "class"  
Of "gender"  
Of "color"  
Of "race"  
Of pain inside

students' essays + work

Oh I forgot again  
That I am weak  
That I am broken

That I am waiting for the "day"  
The day which is not far  
The day which is not unexpected  
The day when we all get equal shares of life  
The day when we all get equal shares of love  
The day when color is only to name flowers  
And we can find race in history lessons

The day when we use power  
Only to help people to stand on their painful feet  
And talk about hunger  
As it was a fairy tale in a children's book

The day is not far  
The day when we paint our hearts with humanity  
And invite our eyes to the party  
Of flying birds in the blue sky  
So please call me my friend  
Call me the day before that day  
And remind me of the "day"  
And leave me a message  
If I was not home  
If I have not yet found a home

A very short story

Pat Delorme, Writing 101

I was a very young boy who lived in a Catholic mission. One day I viewed the landscape before my eyes. The mission was on high ground overlooking the flats, and just at the top of the slope, was a lake. I know this because it separated the land from the mission. The lake was small in comparison to where I spent the summer. That lake was so long that nobody seemed to know where it stopped, but you could see lights from another mission on the other side.

# At Long Last, Love?

**Robyn Livingstone**, Writing 101

Save me, please. Sorry to mention, too personal? Broken heart in progress. Maybe so, can't tell yet. My shallow breath, hot and rapid-fire, hurting somewhat. Eyes tearing up, downcast, and yet surprisingly upbeat. Hug me hard, please, if you wish, with no obligations. Shattering my soul gradually. I can't give in at this point. As we speak, softly, sublime and subtly subdued, profound pain, hurting, constant, although manageable. My deepest thought, scattered like colourless brittle leaves, vacantly, convoluted, sparse, and sparingly dated. Pulse patterns warm, yet weakening, fading, faint. I know it is time to move on, right now, without delay. Will not be tardy, no treading water, not at this stage of the game, so to speak, if you get the picture. Think shattered pieces coming together, so agonizingly apt, slowly, steadily, excruciatingly maddeningly stark. Feel my pain briefly, please. Thank you so much for sharing. You are so generous, more so. We are kindred spirits, maybe? I know you feel my pain. You speak the truth, for real. You are so very honest and self-assured. I am gathering peace. Sorry for pleading, but I must not beg to differ. It's so unbecoming, and yet, I deserve it. I am now sensing, hearing, quiet. Don't comprehend. Is that a scream? Is that not ironic in a harsh way? I bless you desperately, for your extra-special, precious time. I now rest in stillness, a completing state of heavenly bliss and raggedly threadbare nerves. And you have really listened, so carefully. My fragile heart beating faster, oh yes, it's gaining strength. You have gifted me, with our newfound empowering bonding. Discovering an everlasting love, through feel, through touch, intuitive, exploring each other all over anew. I love you, too. Thank you for saying it. I'm so grateful. As we hold each other's hands, as we peer silently, intensely into our opposite transfixed yearning eyes, we are passionately gazing into space, one on one.



**Gerald Scarr** , Writing 101

When he was nearly thirteen, Thomas Gooding found himself in the unenviable position of being arrested. Thomas had returned home from his clarinet lessons at St. Augustines's Church to find that his father Joseph had taken a two-by-four and had beaten young Thomas's dog Lily almost to death. Overwrought with grief and full of rage, Thomas decided that his father should suffer the same fate as his poor Lily. Sobbing and screaming incoherently, Thomas continually beat his father about the head with the lumber until there was very little remaining of the older Gooding's face.

Muci Tcho Seletine; Thank you my relatives. You have made this program interesting and interactive. Being and sharing with you has given me more than you could imagine. Congratulations to you all and best of luck from here on forward.

**Dene Warrior**, Hum 101

Best Wishes,

What a great opportunity! And in such a positive, accepting, stimulating environment. Margot, Paul, Katherine, Alison, Greg, Laura and Gord - you are the dream team. Coming to class is like walking into a magical garden with endless opportunities to check out all the flowers. Classmates from Writing 101 Fall 2009 and Winter 2010, I salute you all.

**Georgia Kelly**, Writing Mentor

My best to all of you. It has been a privilege learning with you over these past eight months.

**Kris Kelly**, Hum 101

Thankfulness and appreciation to all the people who taught and attended the Writing 101 classes. Thank you for sharing your wonderful knowledge of all aspects brought as well. All the best

**Lorraine Wadsworth**,  
Writing 101

Congratulations to all students of Humanities 101 at UBC for your great participation throughout the year. Best wishes, and I recommend you continue with your learning and progress of knowledge by taking Humanities 201 in the next year.

**Raul Arboleda A**, Hum 201

Thank you to Georgia for offering her time to our class; for tutoring; and for helping to prepare a snack for us each class.

Thank you to Laura for spending her time in the class; photocopying; helping prepare snacks; and all the other things she did to make it successful.

Thanks to all the people that volunteered their time to share themselves with us.

Thanks to Katherine for teaching this class, keeping it fun, and for Gord's help.

**Anonymous**, Writing 101

Well I wish I could wish but this isn't about wishes. This is about recognition to all the great people involved in the Humanities programme. Thank you and congratulations for all your great spirit and enthusiasm.

**Bruce Vincent**, Writing 101

Fellow students and volunteer teachers: thank you for the rich inspiration and wise navigational assistance! This has been a major turning point for me - a re-dedication to a long-lost Calling.

**Harris**, Writing 101

I want to thank everybody involved in facilitating the lectures. The food was great, the support was amazing, and all the lectures were interesting. Thanks again and god bless you.

Thank you Katherine Coburn, I really enjoyed your class and I like your teaching style; it's wonderful. Thank you all of the instructors and volunteers who make the class memorable.

Jose Angel Rosales Cascante, Writing 101

Anonymous, Writing 101



I congratulate each one of you for all the hard work and dedication you have displayed over the last semester. But first, I'd like to thank UBC for this awesome community programme and to the people who made it happen: President Stephen Toope, Dean Nancy Gallini, the staff headed by Dr. Margot Butler, volunteer speakers who imparted their knowledge, volunteers in class, and to you fellow students; because you all made the right decision. Learn to challenge, apply and test what you now know. Necessity is the mother of invention, so make sense and delight yourself to unmet needs and to develop products and technologies to fill these needs.

Life in this generation is riddled with contradictions – between the promise of life brought by the advances in science and technology, and the validity of human pain and despair as a result of economic mismanagement. It takes a lot of patience, knowledge, skills (analytical, critical & competence), appreciable values, dedication

and hard work to achieve success like this one. Sooner or later, as you seek gainful employment and explore other opportunities to enhance your personal career and raise a family of your own, be prepared for the road ahead is tough, and the whip of the wind is harsh, but don't quit. When things go wrong, as they sometimes will, when the road you're trudging seems all uphill, when the funds are low and the debts are high, and you want to smile, but you have to sigh, when life is pressing you down a bit, rest if you want, but don't quit. Instead, do always the best you can.

To all of you, my heartiest congratulations! May the countless opportunities that the present and the future open to you lead you to even greater heights and excellence. Good day to all. I thank you and good luck in your every endeavour.

Jose Ibusca, Hum 101

## Rainbow’s End

Robyn Livingstone, Writing 101

Such and such said so and so,  
They talk too much, no give and go,  
Cannot be quiet, nor calm, nor cool,  
What’s wrong? Let’s try to keep these simple rules:  
Find the energy, the power, down deep within,  
Be forgiving ‘n’ patient, it’ll come high above the din  
At breakneck speed – no, you gotta slow it on down  
No big rush or pressing need; try silence, not a peep, not a sound,  
Round the corner lies the payoff, so to speak, and find the maiden meant for you, kiss her hand, become complete.

That’s the ticket to Nirvana – want some more, love much stronger  
Believe in fate (I know I do) I make up dreams, they last much longer  
Don’t wait, don’t wallow; that’s sure not the way for us to be  
Track down new horizons – as far as any eye can see  
Be humble and giving, study hard and true to get the knack,  
Though lost always searching, mining wisdom – dug for then found.

No matter price nor cost, with love elusive don’t get down  
That’s not the answer; just got questions that must be solved.  
As Earth’s spinning on its axis, round and round it revolves,  
Can’t stop the process (not that I ever wanted to)  
Keep up to progress with sound mind, body and belief in you,  
Can do: been there, done that, don’t wash or cut it

That’s a quitter’s lament and you know much better from hard earned knowledge,  
Learned unacceptable behaviour is tossed off for good,  
It’s vanished, gone, most definitely spurned,  
I love the contrast of coloured, highlighted hues – From black to white you know but more subdued,

It’s awfully easy to choose when down to brass tacks  
As if on cue complete this picture, softly relentless, persistent to pathological... straight ahead, bull’s eye,  
That’s where the end of your rainbow can be found,  
It’s always been with you.

# My Little Girls

# Going to Class

**Paddy Donaghy**, Writing 101

When my dreams became faded, and  
all taken away  
I cried from my heart, through each  
painful day.  
Still, I dream of them then, once six  
and once ten.

I know in real life, they blossomed  
and grew  
into beautiful women, with intellect  
too.

They were taken so young, from my  
heart and my hopes  
as I wonder through life in hopes that  
I cope.

But I know when I sleep, I can dream  
once again  
of my little girls, once six and once  
ten.

**Douglas Carey**, Hum101

Taking the B-Line  
Number 99

Crammed in like a sardine  
Zipping along Broadway

Heading West

The wind and rain

Sliding down the glass

Ready for some food for thought

Settling into class

The subjects

Are like liquid

Each one flowing

Into the next

Get home around eleven

All cold and wet

And find my cat Seven

Curled up on my bed

Taking a nap

# Park Side

**Janette Pink**, Writing 101

Every Sunday, without fail  
my mother takes me to visit  
my grandfather, I’m told  
he doesn’t know who I am  
never has, but that’s ok  
I love to sit on the park bench  
with him by my side.

I tell him stories of my life,  
the sad ones, the happy ones  
I like to make him smile  
and laugh if I can  
I don’t think he really  
understands  
I don’t mind, I’ll keep coming  
I always have things to say  
and I’ll wait for the smile  
the one that lights up his face  
and makes it all worthwhile  
til next week.

# Mountain Road

**Bruce Vincent**, Writing 101

I was lying on the road  
at the bottom of a hill  
I remember still  
it felt like I couldn’t get up  
I just wanted to lie there  
memories  
it was getting late  
the day was getting long  
I felt a feeling deep inside that I didn’t belong  
I had to fight it  
fight it  
fight it everyday



UBC is without a doubt my favourite all time ultimate school.

It is all, so very cool, so many subjects to learn about, along with how to live with, in golden rule.

Katherine, and Gord, who lead us through Writing 101, always challenge us to be at our best, as well as, with, loads of fun.

And Margot’s on the move, Wow! She’s always so very busy, she’s everywhere, it spins my head, makes me dizzy (in good way!), where does she find the time, I’ve wondered, now and then. It’s quite hard to imagine, and to fully comprehend.

Along Laura, Paul and Alison too, so dedicated and caring. They will give and share whether time or advice, or encouragement.

I see the mentors, all the time, over here, and then, over there, oh what the heck, they’re everywhere, with their sage solid tips, all tried and true, they also do most generously, share, sometimes when they hardly have time to spare.

Yes, Humanities 101, is most definitely everything, about this, and about that. Of what seems like, is every subject under the near, and yet distant sun. Remember, that I already told you, it’s all about knowledge, and fun.

And I love to pick up and read the Ubysey, to discover, what to do, and what to see, and where, oh yeah, where to be. Heh, and the recess place is a happy place to be, with its time filled full up to the brim, chock full of merriment and glee, and just to have a short break, with discussion, snacks and coffee, or maybe just a steaming cup, simply a spot of tea – then back to class.

Stephen Toope drops by on a rare occasion, and when he does, to hear him speak is quite astonishing, most amazing, Nancy Gallini, our cherished, beloved, and relentless Dean of Arts, is sadly leaving us, she will be missed, most desperately, and so I propose a toast to her, for her unwavering, exceptional gifts, of making all of our wishes and dreams becoming, beautiful realities as we leave, the fortunate students, yes us!

Of the year 2010, we wish all the best to the next group of students, to continue when the classes begin. Good luck to you all, in the upcoming, 2011, when you get off here at the top of the hill, at UBC, you’ll actually believe you’ve actually arrived, in 7th heaven.

I really do not have a lot at all of much left to say, except that it may at first be a little sad, for me to be away from, this magnificent UBC, where it is, I think, one of the best places, in the world to be. Oh yes I must repeat, once more, for all to read: I will certainly terribly, my wonderful times, at old, yet ageing gracefully, the awesome, and historic, University of B.C.

**Rockin’ Robyn Livingstone**, Writing 101

students’ essays + work

Assignment #1

In the essay “Culture is Ordinary” (1958), Raymond Williams invites us to enter into his world from a bus stop. He tells us that he had just been at the library (he calls it a ‘chained library’ because the books were chained to the bookcases, a convention of the time) looking a ‘Mappa Mundi’ which is a Medieval European map of the world. (What interesting images of learning and knowledge these are!) Williams asks his essay readers to join him, standing at a bus stop outside a Cathedral in a city near to his home village in Wales, while he describes what he sees all along the way: all the different shapes of a culture which has, over time and change, produced his everyday life. Later Williams leaves the working class culture of rural Wales to teach adult students at Cambridge University, and he notes that there are cultures of learning in both places. He says about Cambridge: “I was not amazed by the existence of a place of learning...nor was learning, in my family, some strange eccentricity....” (page 93).

Reflecting on your very first week in class, please write 500-600 words about what you notice about the cultures and practices of learning and knowledge in your home neighbourhood and at UBC.

Culture |S Ordinary

Krysta Ann Marie Putman, Hum101



There are a lot of similarities between cultures, no matter how far apart on the globe they may be. Whether it's from Toronto to Hong Kong, or a student to a drug dealer. During this essay I will prove that there are many similarities between a UBC student and a drug dealer.

The first similarity I would like to mention is in reference to scheduling. A UBC student has to organize their time in order to make it on time to classes; just the same as a drug dealer needs to meet his buyers on time. The student must make it on time or else they may loose marks, and the drug dealer must make it on time or they may loose a client which means lost money.

The second similarity I will explain is math skills. The UBC student will take classes in which mathematical learning will take place. In order to get a mark in this class they must be able to understand the course content. The drug dealer uses math in every aspect of his daily life. Whether it's weighing the product, or counting money, or even figuring out profit vs. loss.

As well, another similarity is financial planning. The UBC student must keep track of scholarships, bursaries, grants, library debts, food money. They must weigh the fact that if they fail their courses or year, then they lose out on money from their tuition. As for the drug dealer, the financial planning is the whole center of their culture, for most anyway. The dealer must figure out the profit vs. loss for their product, as well as the money flow coming in and out for the sale and purchase of their products.

All in all the similarities of scheduling, mathematics, and financial planning are an integral part of both a student and a drug dealer's culture. The cultures are very different in many ways, yet there are many similarities that can be compared in very specific ways. This is not meant to offend anyone in any way, but more meant to show people that all cultures are different and unique, yet we all share basic values and daily life traditions.

Unresolved

Yvette Joy, Writing 101

The bitterness of unresolved grief  
Sour, stale, cloying  
Creating this craggy countenance  
It clings to my crevasses  
Corrosively destroying  
It etches fissures in the face  
I paint on daily  
It haunts my broken sleep  
Grief, you sly, rapacious thief!

Saucy Blues

Roseanne Gervais, Writing 101

This is mine...listen  
How sad and gay it is  
Blue and happy – smiles and tears  
How embraced like you and taken for granted...like me  
How diamonds like you and rock...like me  
How Hermes like you and Woodwards...like me  
My licks, warm and salty like hot sauce on lips  
These are the blues I'm singin’

students’ essays + work



Lisa David, Writing 101

It was a bright, cold day in April, and the cherry blossoms were in full bloom. Usually, they would have been starting to fade by this time, but Spring had arrived late this year. I took a deep breath filled with pink sunshine, and smiled gratefully as I exhaled. My father always said that I was born worried. Today was different. I revelled in the cheerful singing of some nearby birds. I had a feeling of high optimism.



# The Green Taffeta Dress

Georgia Kelly, Writing 101

Was there ever such a dress  
Green taffeta, rich, dark,  
And delicious to the touch  
It rustled when I walked  
And oh how the skirt flared  
When I whirled around and around  
I feel wonderful, wonderful  
It doesn't matter that my sister's dress is identical  
Now I'll strap my Dale Evans guns and holsters  
and go over to my friend Jackie's house  
to show off my Christmas ensemble



# The Laughing Girls: A Poem

Crystal Isaac, Writing 101

They stood there with sheer bright smiles.  
Talking about what they may, be it of boys, fashion or friends.  
From a distance I admired them, and gazed at them like a wolf among sheep.  
I wanted to devour their humour and popularity while others were gazing beside me.  
Maybe I could go to them and say hello but I was afraid that I would be looked upon as the sheep instead.  
So instead I walked by without a whisper.  
I glanced over between them and they said hello, I was as surprised as a crow in a garbage can being caught by a human as it flew away.  
I said hello quietly and kept walking.  
I looked back after a few feet as they continued to laugh like hyenas.

# A Response to Raymond Williams: Roots Versus Anchors

Rob MacDermot, Hum101

## Introduction

I am interested in examining two ideas that are implicit in Raymond Williams' essay, "Culture is Ordinary" (1958). Firstly, I will argue that our North American cultural and technological environment differs significantly from the one described in Williams' essay. This fact has implications that make his notion that "Culture is Ordinary" not inaccurate, but problematic. Secondly, Williams presents a society, his society, as one in which social roles are fixed, rooted, stable and distinct. I will contend that this is not the case in North America. Here, social roles are mutable, flexible and likely to be a pretense, disguised and masked. It is much harder to determine where the culture is "ordinary" and this therefore leads to the question: what is the difference between mass and popular culture? In North America, innovation, negotiation and struggle are the conditions of a manically protean landscape.

## Bus Stops

How about this for an interesting survey question? Name and then describe a bus stop that holds significant memories for you. That's what Raymond Williams does in the first paragraph of his essay. His bus stop is in front of a cathedral, and it provides an apt image for what follows: the description of a settled community with deep, even ancient roots, the cathedral at its centre. In the context of such a community, Williams' essay makes great sense. But, what if one has been raised in a relatively new place, an adopted home? What constitutes "ordinary" in a diaspora cultural setting?

Perhaps I can illustrate what I mean by describing two bus stops from my childhood. One was on Wilson Avenue in North York, a municipality that was a sort of suburban satellite of Toronto. I spent my teenage years there, living in a high-rise apartment with my mother and my sister. Nearby was a 18-lane freeway, the 401, which fed into Yorkdale Plaza to the east. Yorkdale was Canada's first indoor shopping mall. It was brand new, fully air-conditioned and sat in the middle of a large desert of asphalt. I guess you could say it was our cathedral. In North York only poor people and teenagers took the bus – everyone else drove cars. Sidewalks were scarce, old places rare and precious.

My second bus stop is from an earlier time in my life. Its only marker was the front gate of my Uncle Mike's farm, next to a rutted dirt road in north central Alberta. Every weekday morning a yellow school bus would pick me up, take me eleven miles east to the nearby town school and then it would return me to the same spot later that same afternoon. The farm consisted of a scattering of log or timber buildings built by my grandfather, surrounded by vast grain fields, and some poplar forest where the land had not been broken. We had no electricity. Our lighting was from kerosene lamps, heat was from a wood stove and an oil heater, and the radio was powered by car batteries. It was what George Ryga was to call a rural Ukrainian ghetto.

These two scenes from my past, so different they seem virtually opposed, are significant markers for me. They resonate with the themes and observations Williams presents to us, though in some places my experiences have lead me to different conclusions than his. His experience is rooted in many centuries. Mine, in contrast, is one of being uprooted, transplanted and jumbled. This is, paradoxically, a deeply rooted characteristic of the American experience. A further irony is that this sense of displacement even extends to many indigenous people. It lies along the surface, each succeeding generation clinging to a diminishing assortment of fading, ancestral mementos. Unlike the settled world Williams describes, the immigrant landscape is passing by, shifting, seen through a car or train window. It is at

once bewildering, exciting and dangerous. It can be either painful or numbing, and it calls up a response which involves a dilemma.

One can choose to resist the frenzy and root oneself into one location, “come hell or high water,” or one can choose to develop skills of adaptability and improvisation, “to go with the flow,” to be constantly in fashion. Neither choice works by itself; one must develop painstakingly over time a strategy of balancing one against the other. If you dig in too deep you build a bunker around yourself, an illusion of permanence. Paralysis results. After all, the land isn’t ours anyway - it never was.

On the other hand, one has to survive and to survive is to know a heritage, a personal history, an anchor rather than a root. Unlike a root, an anchor can be weighed when the inevitable move is required. Conversely, to give in entirely to adaptation is to assimilate. And to assimilate is to become a cipher, one whose only identity is a mask.

But we must not be too judgmental. After all, in a sales culture such as ours, one is required to sell, no matter what your social station in life may be. To live in diaspora is to learn that form of lying called “the put on.” But, to invest too deeply in such deception is to become what Williams calls “the cheapjack” – what we would call a hustler, a huckster, or a player.

Mass and Popular Culture

What is the difference between mass culture and popular culture, or is there one? Concerning this question, the key term for me in a Cultural Studies approach is negotiation. It is a word that carries a lot of connotative freight. It can be seen, on the one hand, as synonymous with navigation as in directional concerns or traffic flow. Or, alternatively, it could be seen as a push-pull, struggle or battle-of-the-wills term.

I have been a consumer of, participant in, and a student of both forms of culture. (This is particularly true in the realm of music and therefore it is from music that I will draw my examples.) I would decidedly say, yes, there is a difference between mass and popular culture. Reading “Culture is Ordinary,” which I found both stimulating and

informative, rekindled the question. It becomes somewhat problematic when translated from Raymond Williams’ industrial England into the late capitalist market-research-driven North America that, though receding into rust and decay, still surrounds us.

In North America, both the cheapjack and the high culture snobs or teashoppers (as Williams calls them), typically wear a populist mask. They disguise themselves as “the common man.” The central figure as hustler, for me, was Dick Clark (host of “TV Dance Party” and “American Bandstand”), who, along with Allan Freed, a disc jockey credited with originating the term rock ‘n’ roll, re-packaged rhythm and blues (R&B is largely a southern, black regional form of music, which was itself hijacked from southern gospel music), added teen angst lyrics, a white anti-hero image in the form of newly-minted teenage performers, and called it rock ‘n’ roll. Elvis Presley, an amazing and genuinely popular artist (and therefore too much of a wild card for business as usual), got drafted into the army and was replaced with a host of manufactured Elvis clones, now mostly forgotten. Thus does popular become mass. But, it cuts both ways.

Simon Frith, in his book Sound Effects: Youth, Leisure and the Politics of Rock, argues that mass culture is used by people for popular purposes. In music, this is most commonly expressed at social gatherings, especially in dancing. It may occur to people here that I am thinking of the so-called British Invasion, the Beatles, et al. Not at all. That was actually a move towards an exclusionary sub-culture, an appropriation by the teashopper. It was also the moment when, ironically, American culture invaded Britain. Elijah Wald, in his book How the Beatles Destroyed Rock ‘n’ Roll, makes the point that the Beatles, inadvertently segregated rock ‘n’ roll, both racially and in class terms. They made it white and essentially middle-class. He draws a comparison between them and the aptly named Paul Whiteman, who, with his orchestra, did the same thing to jazz in the 1920’s and was dubbed the King of Jazz. Any attempt to make pop music exclusive to some self-styled *cognoscenti*, no matter how “down to the street” the garb it may wear, is highbrow, through the back door (or at least poses as such). It excludes, establishing a tribal hierarchy as in “I’m cool, you’re not.”



and grieved at this loss. The favourite of all my clothes, great for dinners and funerals. I wanted nothing else for the rest of my life. Pulling my filling cabinet open my heart fell, helpless and angry, my body shriveled at the emptiness of the drawer.

My counselor said “He’ll never be nice to you.” I told friends, “I can’t believe he would do the cruelest thing possible, will this punishment ever end?” They said “You’d better believe it. He’ll never change towards you.” My doctor said “No, Dr. Jekyll Mr. Hyde will never change.” Then he added “He’s a house devil-street angel!”

I’m agonizing over my losses, and look for help. And I will persist. I’ve never had any rights, only injustice and unfairness. I am an Aquarius. This is not good for my fighting spirit. The rebel in me.

Long ago, when I was crying my pain of abuse and hurt to the shoe salesman at Hudson’s Bay, he said to me “What goes around comes around.” It’s now my turn, my turn for empowerment, my round.

Some day soon, I will rise like the Phoenix, my Chinese name. I’ll fly straight towards the sun, towards its light, exorcise his toxic poison from me completely and start enjoying my life my way. I will empower myself, be stoic and strong. I will challenge myself to grow, dance, paddle, read books, hike, while finally, my spirit and I will run with the wind.

I’m not waiting any longer, my future is here and now.

P.S. – An update. In November 2009 he dumped the rest of the household goods into storage. I’m not facing another half a year of struggle, and I’m not paying. Not a cent to an unfair cruel man, my ex. My cancer surgeon said to me “Anne, I don’t know of anyone who’s endured this abuse as long as you have. Leave.” Now I have left a lifetime of harsh abuse that killed my emotions, my spirit and now I have freed myself and freed my soul.

# DESTROYED

Anne (Kent) Young, Writing 101

I thought my life had settled somewhat, so I took the occasional opportunity to enjoy, raise my spirits, and find some happy feelings between my traumas. But my ex wasn't finished with me yet. Still punishing me. Still withholding months and months of my measly pittance; laughingly called "an allowance."

It forced me - hoping to embarrass him - to ask his best friend, his pal, his nephew, even his receptionist, to intervene with the message "pay me!" It hardly worked. Begging was never good for me. It angered me, and always triggered memories of emotional, mental and harsh abuse. Our friend B. said to me "he doesn't care about you, all he cares about is himself. He does what he pleases, buys what he pleases, and goes where he pleases. He doesn't care about you." My Saab service man said "abuse is the biggest factor in killing your spirit." He was so right. In two nightmares I had, there was a young boy, dead. After the second nightmare, I quickly knew the dead young boy was me. I'd lost my spirit. It died a long time ago. I needed to go search for my spirit and bring it back to life. I had to do something for my health and well being so I wouldn't fall down completely.

I got lucky in discovering a free dragon boat team. I looked in anticipation to Britannia Community Centre's canoeing at Pitt Lake for three days. I am nature's child. The quiet serenity and beauty of nature in green trees, multi-coloured, green, black and yellow mosses covering steep rock cliffs, and the soft lapping of water righted my world. Although I cancelled many other fun activities, I felt fortunate and grateful to participate in my two favourites: dragon boat paddling and a weekend deep in nature's forests. These kept my spirits together.

Depression is hard and I must carry on. Still I had to persist, although mental exhaustion and sleepy avoidance took over. I moved slower than a turtle.

Dec 17, 2008 - my ex took me to court. My lawyer said "Anne, you don't have to come. All they want is the key to the house to clean it." I rushed the key to her, hoping to avoid court, while the enemy and his lawyer lay an ambush.

Jan 9, 2009 - my lawyer called to say "They wanted more than a key. They wanted the house completely emptied, like yesterday. If not, they'll take everything, dump it into storage, and you are to pay the rental fees and court costs." Master Baker had granted them this judgment (Are they kidding? Are they crazy? How harsh and cruel.).

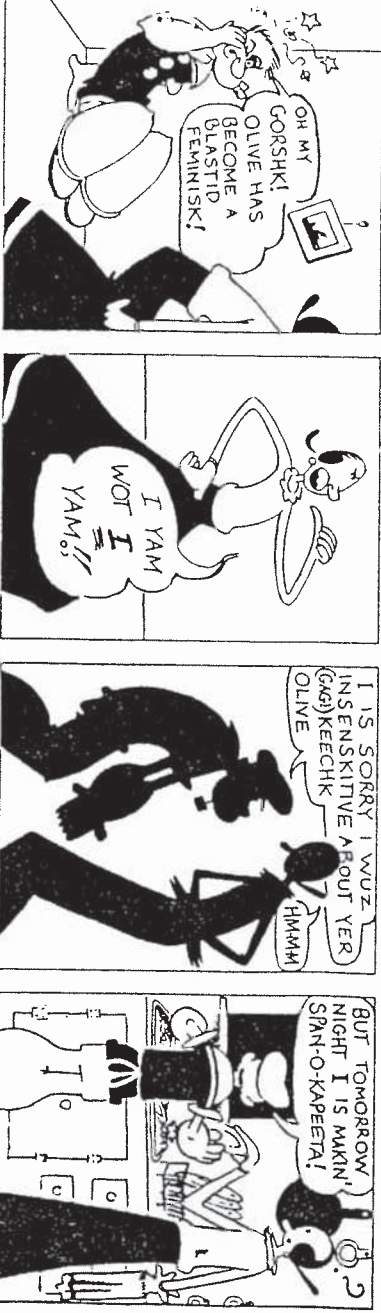
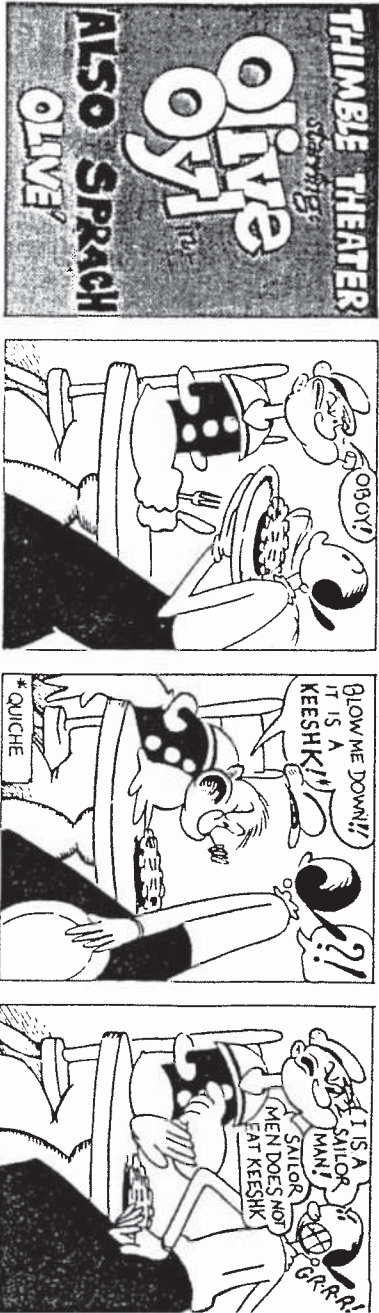
I was desolate. Had I been in court, I could have argued convincingly that my ex was totally irresponsible, that 50% of everything was his through marital assets. I feel Judge Baker would have been reasonable, and I wouldn't be in this terrible trouble now. Immediately, I had asked my lawyer "I want an appeal" and was told "then you'll have to go to another lawyer, we won't do it."

In the meantime, I kept moving my belongings to my new home. I wondered what his furnishings looked like? And seethed because he's using our financial marital assets and decimating it all. Am I going to be able to get half of this back?

As I kept moving, each time I opened the door to my old house I was nervous I'd be laid bare, empty. One day the key wouldn't turn. Feeling panic, I noticed he'd chipped the lock out, and changed it, locking me out, preventing and blocking me from taking my personal things. I asked him for the key. His lawyer said "Don't give it to her." Helpless, weak, exhausted, I gave up fighting for my rights. I felt only hopelessness. After all the years forcing myself to stand tall, put some steel in my spine, I felt beaten, with no more energy to fight.

The letter came from the storage company. I was sorely afraid and went to look with a friend. We fainted. Eight feet high, 200 huge boxes wedged so tightly, one couldn't budge them. Overwhelmed, I felt suicidal. If I were dead I wouldn't need to look after yet another disaster.

Searching through everything, I'm devastated and feel raging anger. He maliciously destroyed everything I treasured most. My one and only suit was gone. I hurt



By Rob MacDermot, Hum 101

The other clear indication that popular culture has been appropriated by an elite coterie can be given through another musical example. Truly popular music compels movement - it is dance music. Mass marketing of the music tends to move it away from dance. It tends to turn its back on audiences, to privatize or interiorize its experience, fostering a sense of narcosis and passive consumption. Modern jazz comes to mind – have you ever tried dancing to bebop?

The promoters of mass culture tend to lift real, ordinary popular forms of culture out of their local contexts and communities. They remove the popular form of culture from its particularity at the very same moment they are promoting it by celebrating the very particularity they have eliminated through commodification of the form. The marketers (hucksters) know its appeal is to a consuming public craving an authenticity of experience which it feels it lacks within itself. For example, authentic bluegrass music is a form that reflects a particular community and time in history. It is wonderful, but it is no longer reflecting a present, living community. One could say the forms have been mummified or embalmed. They have been raised from the ordinary to mythical status.

Conclusion

In conclusion, I have endeavoured to show the difficulties involved in maintaining a culture of community that is authentic and has a sense of presence in the world in which we now live. America is now global. How is it possible to have and maintain a truly 'ordinary' culture as Williams suggests? Perhaps that is what initiatives like Humanities 101 are all about.

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areas concerning the arts and humanities regardless of the 'on paper' qualifications of these people, enabling students to learn from and engage with a large range of instructors with very diverse points of view. It goes beyond the borders of socio-economic status and reaches out to show the value of all members of society, rather than just the 'elite,' to promote free thinking, and attempts to broaden one's mental 'toolbox' to enable members of the community to see and decide for themselves what goals are in their best interest and try to discern the best ways to achieve these goals.

One of the 'great men,' Sir Isaac Newton, once said, "If I have seen further it is by standing on the shoulders of Giants." (5) From inspiring young and open minds to broaden one's views of the world around them, and on into direct social activism and a strong public presence, teachers are a part of the foundation, or Giants, upon which all in our society stands. Without teachers to lift us up in the beginning, few great people would be influenced to do great things and through this teachers should be considered influential leaders of society.

Endnotes

- (1) I derived this figure from averaging a 5.5 hour school day multiplied by 5 days per week by 41 weeks per year (52 week year subtract 11 weeks for summer, Christmas, and spring breaks) multiplied by 13 years which equals 14657.5 hours.
- (2) Within the context of this essay, the term teacher is used in application to all persons serving within the role of educator including teachers, professors, and instructors.
- (3) Will Cullen, teacher and journalist, in conversation with the author of this paper.
- (4) Leader (disambiguation), [http://en.wikipedia.org/wiki/Leader\\_\(disambiguation\)](http://en.wikipedia.org/wiki/Leader_(disambiguation)).
- (5) Letter from Isaac Newton to Robert Hooke, 5 February 1676, as transcribed in Jean-Pierre Maury Newton: Understanding the Cosmos, New Horizons, 1992.

The Idea of ETERNAL Return

Aiden Sutton,  
Writing 101

The idea of eternal return to planet earth is a very frightening thought. When you consider all the environmental problems and increasing human problems, it sure is a scary ideal. Even some of the religions have posited this belief in one way or another. They imply you must keep returning until you get it right, whatever that may mean.

The concept of eternal return is central to Friedrich Nietzsche's writings. Nietzsche never speaks about the reality of eternal return but about the thought of eternal return. He calls the idea "horrifying and paralyzing" and says that its burden is the "heaviest weight" imaginable. In addition, the philosophical concept of eternal return was also addressed by Arthur Schopenhauer where time is viewed as being cyclical not linear.

Personally I do not have a memory of previous existence, the same or different. Equally, the claim that a finite number of states must repeat within an infinite amount of time is very abstract. To comprehend eternal return totally and to embrace it would require *amor fati* (love of fate).



## Take Me to Your Teacher:

# Teachers as Influential Leaders of Society

Wii Steele, Hum101

By the time we reach “the age of majority” at eighteen, we have spent an average of 14657.5 hours with teachers in a formal school setting.(1) Given this fact, how could we possibly overlook or underappreciate the amount of affect or influence teachers have on us and through us on the community, the country, and the world at large? Still, when we think of the leaders of our society, those people who influence us and the world around us, we tend to think of great politicians, activists, businessmen, scientists, or even lawyers who have made what we think of as great contributions to our society. However, teachers are also among the most influential leaders in the community.

To set teachers as leaders we first need to define one term, and place the other in the proper context. First, we can define a teacher as a person involved in the process of facilitation of the education of others.(2) Will Cullen, long time teacher, instructor, journalist, and leader, states that “they create environments where people can engage in the learning process and encourage the skills required for self learning in school and life.”(3) Second is to give context to the term leader which, although the term can be used in a wide range of ways, it is most often true that in society that, as is stated on the often cited Wikipedia, “a leader is one who influences others.”(4) A student’s general attitude towards a teacher, aside from resentment for the rules and discipline, is usually one of acceptance for the wisdom the teacher has to impart. Teachers may even be seen as being infallible by students who have the attitude that a teacher must know their subject, and this gives the teacher a great deal of power over students who may easily take on faith that anything the teacher says must be true. Through all this, the teacher is given the power to enlighten, encourage, and most of all to inspire. They are the shapers of our minds from a young age on into adulthood and have the ability to inspire generations.

A clear example of teachers as influential leaders in our community is the staff, faculty, instructors, volunteers, and students of programs like UBC’s Humanities 101.

All members of this program serve as leaders in the community by bringing what they know and learn, from within the program and without, back to the community to encourage pursuit of learning and to raise awareness of important social issues. Most often those involved at all levels of the program are volunteers within the community and engage in activism on issues which greatly concern the community such as housing, civil liberties, or more recently the Olympics. Also, rather than keeping the academia behind closed doors in lofty towers, it is opened to the community by way of discussion groups held in the downtown core to raise interest in academic thought as well as common current interests. Those involved work as true leaders not only to further the goals of education within a free utopian dynamic but also for the betterment of the inhabitants of the community.

The program itself stands as a leader in breaking the classical model of ‘top down’ education. Instead of lecturing on the topics that others believe to be important or indoctrinating students into often outdated or irrelevant points of view, it inspires people to think critically about issues and decide for themselves what is important. To do this the program shows an appreciation of more contemporary works along side of the classics, attempts to give a more rounded view of the material in line with newer modes of thinking and teaching, and strives towards a “utopian pedagogy” free of the biases of the past or the influence of the controlling social system. Rather than valuing only the knowledge and abilities of those who have received education from within formal settings, the instructors from Hum 101 also include experts and those with knowledge and experience in

## Wherever

## We Do Our

# Learning

Paola Garces, Hum101

Welcome to the class. I am excited to hear those words, to be part of a culture at UBC where I may further my passion for learning and knowledge, or perhaps different insights, from where I currently reside. My neighbourhood has shaped what I do, where and when I do it. There is a route, a routine; I do not go out of my way. I would rather interact with people who have something to teach me, not people who do something for me. I am already learning something new, as I prepare to go to class. First I must make my way there.

There are many learning places along the way where individuals exchange ideas, information, and knowledge; share and discuss stories of personal experience; provide suggestions and opinions; and engage in discussion groups in many different styles. We may learn as a whole culture - for beliefs and values are part of the whole way of life of a social group - yet people perceive and gain knowledge individually depending on a learner’s culture, family background, and socioeconomic level. All this affects his or her learning. The context in which someone grows and develops has an important impact on learning. We conceptualize differently, people’s emotional responses and values differ, and people act differently.

...[On the way to UBC] I walk along a street where the people are seen as a lower class by those who think that ignoring them will make them disappear. They are part of a nomadic culture, homeless, trying to make a living selling what they find or take from others. They are the poor, the addicted, the runaways, with many reasons for being there, but there is also a sense of community. Compassion outweighs moral rigidity. I am one of them. As I walk past a store, there is a man asking politely for a cigarette and as I give him one, I notice that he has no

shoes; someone else also notices and asks me to talk to him for a minute until he gets back. Am I shocked to see this stranger return with a pair of shoes for another stranger who he did not know, and could not see go without? No, I learned that it only takes a moment to do a kind deed and a long time to erase regrets.

...I stop by a nursing home where I volunteer, and find the ladies learning a new card game. Never too old - never too late. Cliché maybe, but here it is true. I join in and for a couple of hours I am in an environment where it is conducive to learn something new, not only a game but I learn about human beings, their cultures, how they have formed their lives. They came from wealthy families, went to good schools, suffered through hard times and yet still have the desire to try something new. What wisdom they have passed on. I ponder this new outlook I have come away with.

...Later I arrive at UBC...[where] I find instructors who foster cultures of learning for the students, while at the same time encouraging individual thinking, development of ideas, growth and knowledge. I meet learners who willingly share their opinions, exchange ideas, discuss personal experiences and participate in smaller groups that challenge the way I think, provide me with new perspectives, and help me to continue to learn and teach outside of the classroom. Whether we’re having a coffee break, discussing how a lecture applies to our lives, discussing something that is going on in our community and its effects on us as individuals, forming a safety group on the way home or talking on the bus, we are learning that each others’ knowledge is vast, the people are interesting and that we share the desire to meet again soon. ...In trying to make a connection between learning environments, my neighbourhood and UBC, I have concluded that however and wherever we do our learning, we learn and grow in different ways while at the same time forming and reshaping our personal identities as members of our particular community.

Assignment #7

During these last two weeks, we’ve been focusing on history and the present, first by becoming aware of how we think ‘historically,’ and then looking at the history and present of First Nations cultures.

In his class on ‘Historical Consciousness,’ Peter Seixas quoted the American writer William Faulkner: “The past is never dead. It’s not even past.” (Requiem for a Nun, 1951). Last year Barack Obama paraphrased this quote in one of his most famous pre-elections speeches regarding American race relations, saying “The past isn’t dead and buried. In fact, it isn’t even past.” [www.kwls.org/ilt/kwls\\_blog/2008/03/the\\_past\\_is\\_never\\_dead\\_its\\_not.cfm](http://www.kwls.org/ilt/kwls_blog/2008/03/the_past_is_never_dead_its_not.cfm)))

In William Lindsay’s classes on “Before the Europeans Came: Pre-contact First Nations Societies in B.C.” and “The Indian Act,” we looked at some of the features and practices of some First Nations cultures, and at the Canadian government’s “Indian Act” of 1876 which continues to have huge consequences on First Nations’ people and on non-Native people.

Based in these three classes, the readings, and your own experience and knowledge, what do you think are the three most significant ways that Canada’s colonial ‘past is not even past,’ and that it strongly influences the shared future for First Nations and non-Native people living in Vancouver? How could the future be better? (i.e. “We have to look at the past to see how things were organized, then look at today and ask how we want to change.” Steven Point, Chief of the Skowkale Community, quoted in our reading by Keith Thor Carlson, “Early Nineteenth Century Stó:lō Social Structures and Government Assimilation Policy,” p. 105.)

Past Alive and Sick Today, but it is getting better, we hope.

Kimble Mortimer

Experience has taught us that ignorance and bias exist in almost all disputes, whether between individuals, countries, or different cultures. Many of the problems in society today are due to one-sided teachings of history, or distorted stories of the past, manipulated by greed or fear mongering, usually for power. In doing the research for this essay I found this to be true. The ongoing negotiations between First Nations people and the mostly white government of Canada is definitely no exception to this truth.

In the beginning the indigenous people of North America were 100% necessary for the first Europeans’ survival in Canada. The Indians taught them how, what, when, where and why to eat different foods native to the environs. They taught them of medicines, trap lines, trade routes and much more than can be put into this essay.

Apparently being a generous helping people was not such a good idea. The Europeans not only survived, but also conquered, raped, pillaged, plundered and attempted a cultural genocide of the very people who had helped them in the beginning.

In British Columbia during the 1700’s and early 1800’s, Native and European contact was mostly civil and trade based; the population make-up was more than 30-1 Indians to Europeans. That was soon to change. European greed for gold may move mountains and it definitely moves people. In 1856 gold was discovered and thousands of whites moved into the Fraser Valley, mostly Americans. The Americans brought their bigotry due to the pre-existing Indian wars in the States. With the massive influx of whites, Christian religion did what it always does, and whiskey apparently did the same. Which of these takes the larger place in the destruction of aboriginal cultures is another essay. Native traditional fishing, hunting, and gathering grounds were being expropriated and destroyed on a massive scale because of the lust for gold, the wants and needs of the white settlers (1). It finally came to a head in 1858; apparently it was started due to the Nlaka Pamux peoples retaliating for the

Memory Map

Lisa Jiang, Writing 101

My childhood was spent in a small town surrounded by mountains and a river. What I always recall is the time spent in my Junior High School.

My parents were both working out of town and my family did not have an alarm to wake me up in the morning. Every morning, around 6:00 a.m., my classmate Cheng came to my home to get me out of bed and we went down to Qing Jiang Bridge to meet another friend, Ling. At about 6:15 a.m., together we called loudly for another classmate, Feng, while standing on the bridge.

Feng lived on the mountainside facing the bridge. Since we were 12 years old at that time, we did not think about any consequences of making a big noise that early in the morning, until Feng’s father got a lot of complaints about us waking everyone up in the area. Eventually, we had to stop calling her in the morning, but we still did sometimes during the day. By the way, the only phone we had access to was at the Post Office.

Anyway, after the four of us got together, we headed to the school. It took 30 minutes to arrive at school. Normally, around 7:00 a.m., we started to run 4-5 laps on the playground. Why did we get up so early and run? The school had set up a competition to see which group would be the first one to arrive at Beijing Capital City. Of course we wanted to be the champions. We recorded how many kilometers we ran and were very happy to stay on the top of the scorecard.

Also, we weren’t satisfied with just running around the schoolyard, often getting up so early in the winter. We also enjoyed playing some games before our studies began. We divided into two groups to chase each other, or two girls held each end of the rope and threw it in the air so others could choose the right time to jump in. We had a lot of fun. The first class bell rang at 8:00 a.m. It was a self-study class in which we should have memorized the book of good articles. However, since no teacher showed up during class, except for the occasional check, ling and I, sitting at the same table, took the chance to play cards during the class. Unfortunately, one day we got caught because we didn’t realize our seats were right beside a window. Very sad. It’s over 30 years ago but Junior High School life is still vivid.

Michael Rae, Writing 101 & Hum 101 Mentor

HUM 101  
For example,  
PUSH a little bit  
You get results  
(JUST AS IN LIFE)  
  
e.e. cummings (for spring)  
said it best in a poem  
the goat-footed balloonMan  
whistles far ... and wee

LIST OF MUSIC THAT I LIKE  
(IN NO PARTICULAR ORDER)

TRANS AM  
MOUSE ON MARS  
YES  
ROLLING STONES  
SQUAREPUSHER  
WOOL

SCRITTI POLITTI  
DANKO JONES (THE LOVER CALL)  
THE SMASHING PUMPKINS  
APHEX TWIN  
WEAPON OF CHOICE  
THE PURSUIT OF HAPPINESS  
FISHBONE

RED HOT CHILI PEPPERS  
P. FUNK ALL STARS/ FUNKADELIC  
FRANK ZAPPA  
ETC



# It’s SO muddy it’s becoming clear!

Paul R Taylor, Writing 101

It’s funny how so much information can be available, yet 98 (well, let’s say 95) percent is from the same point of view and that its basic ideology is behind, in and ahead of almost everything that is deemed worthy or reporting, writing and talking about.

The disparity between those who have and the rest of us is addressed as solvable or made palatable just by tweaking the elite capitalist system causing such. Headlines or partisan reporting can fill many heads with the illusion or delusion that something major is ‘in the works,’ that ‘things are turning out as nice people should hope,’ or most starkly ‘there is no alternative.’

Remember that the victors write history books, decide what, if any, story/legend/myth carries on and how. With the speed of technology it becomes disturbing to see stories re-written on a daily basis, changing a premise, deleting words or adding phrases not present or inherent in the original.

It is mostly accomplished by a highly sophisticated system and network that has been functioning on a global level for decades. There are entire divisions of front-running governments and corporations that deal with propaganda, know how to influence and destabilize many sections and interests in our community and society. There are many companies whose sole purpose and business is to break unions, stall or stop political movements and eradicate financial and supportive interests.

It’s the wall that always seems to come up. A long time ago (20 years...) Tora did a Downtown Eastside cartoon that just said “Why can’t they ever get it right?” The Woodward’s development is a telling example, in that the hoped for social housing (both there and on South False Creek) are under a concerted effort to diminish and/or eliminate. What is built very likely won’t house anyone

who participated in the months’ long squat; all housing starts are of the condo variety with hefty tags and much of the boarded up and empty space so visible will not rent to or be used by low-income ventures or services for current residents. The poor are generally seen as docile or finally defeated by money, money and more money.

Stories are biased and very off-the-wall when it comes to how much spin is put on conditions or programs or events to make those most generally marginal and/or despised – poor, single or single-parent families, anyone whose presence is unacceptable by dint of their race, creed, skin colour, sexual orientation, economic situation, mental health and hopes – be portrayed as part of the problem – against mom, apple pie and the consumer way.

“Everything is for sale in this community” but any desire for balance or just to be included as a stakeholder is not, apparently, even on the table of those making decisions. Right now, begun several months ago, both the police and fire departments are being used to spearhead a drive dressed in realistic sounding reasoning, that involves visiting and inspecting over 50 hotels in the area with a stated purpose to shut those deemed not habitable, not up to code (fire or building) or, apparently, too much trouble to make right. On the surface this is perfectly plausible, except that no thought is being expressed that recognizes the obvious consequences.

There are rules, regulations and bylaws that, if a new “immediate remedy” article was added, could deal with the lack of alternatives. Putting people on the streets – evicted ‘for neutral reasons’ – is the first step to making homelessness a crime...or just an inevitable consequence of “progress.”

Questions everything and always ask “Who or what will this – whatever – serve?”

rape of one of their own by a French miner. Determined it would be a good idea to wipe out the whites once and for all, the Natives attacked. Obviously it didn’t work. I couldn’t find exact numbers of killed or wounded as the numbers vary dependant on who tells the story; dozens to hundreds of European Americans died but many more Nlaka Pamux. The British Army was not involved.

In 1858, James Douglas became governor of the colony of British Columbia in order to assert British authority in the region of the Gold Rush, and to back off America’s claims for B.C. Assimilation of Natives into British culture and the attempted genocide of the Native culture soon began in earnest. It began with something called the Civilization Act: if natives could fulfill the requirements within, they would be enfranchised, become proper British colony citizens and lose their Indian status, which was supposed to be a good thing. They had to learn to read and write basic English; this was difficult for Natives to do since their chosen means of communication had always been oral or artistic. They had to be free of debt, which was virtually impossible for a culture that practiced potlatch, where they loaned and borrowed in order to survive. They could not own slaves or have more than one wife, and had to become Christian in their beliefs and practices. Almost no European living in Canada at the time would have been able to meet this criteria, but they were at least of white European descent so they were automatically deemed civilized.

In 1867 Canada became a country. At that time Joseph Trutch was the acting governor of B.C., but unlike his predecessor, it appears he positively loathed the Native people. “I think they are the ugliest lazy creatures I ever saw and we should as soon be afraid of our own dogs.”(2) Trutch negated the previous Indian reserve treaties and decreased their land size by as much as 90%. In 1870, Trutch denied the existence of Aboriginal land title, established a 10 acre maximum on land that could be owned by Natives, and made it illegal for Natives to acquire lands held by non-Natives. I believe his negative actions are alive and sick in government-Native connections today, and they manifest themselves in fear and distrust. Assimilation was definitely not happening fast enough for the satisfaction of the powers that be:

they outlawed potlatch, sundance, rain dance, ghost dance, basically every dance or ceremony that wasn’t European in nature. In 1867, a Native could become a citizen simply by dropping his status rights or, as the government called it, becoming enfranchised. From that point forward the government seems to have constantly changed regulations in order to force, coerce, or trick those Natives, whom the dominant Europeans have deemed uncivilized, into losing their Indian status.

Residential schools in B.C became mandatory under penalty of law. In the earlier years, the Natives actually asked for schooling, though it soon became apparent that residential schools were apparently a form of cultural, and at times physical, assassination. Natives who didn’t willingly comply with the law were jailed, simply jailed, or had their children forcibly removed from them. Many of these children were away from their parents and people for years at a time, getting their culture, language and spirituality beaten out of them and indoctrinated into so-called civilized thinking and being. The abuses that took place are too many and varied to list.

There have been, and still are many methods being tried to enfranchise the First Nations peoples, and no doubt many of those methods have been well intentioned. However, due to the ignorance or possibly arrogance of the ruling powers, progress is slow or non-existent. The so-called White Paper Jean Chretien wrote, and Pierre Elliot Trudeau proposed, as the possible solution to the long dispute is, I believe, one encouraging example of these efforts. However because of the never-ending list of government sins and betrayals in the past, a positive agreement on the many complex disputes seems nearly impossible.

In conclusion, due to distrust on both sides, our governments, pressured by multinational big business, insist that “Indigenous nations must surrender their independent political existence and ownership of their lands to Canada” before they will even begin negotiations - probably not a good idea. Win/Win is not bloody likely; in my view, the entire land and rights claim process needs to be totally revamped, possibly with the U.N. as overseers. I believe history can be a very useful tool

if all sides are first looked at objectively and intellectually, and then if possible an attempt should be made to look subjectively. In the end though, I believe the only way to mend past hurts, real or imagined, is to attempt to immerse oneself as fully as possible into one another’s culture as is possible until there are no others. If all people at least attempted this to some extent, peace, harmony and perhaps even love would rule the day. If not love, then at least some empathy and mutual respect. HURT PEOPLE, HURT PEOPLE/LOVED PEOPLE, LOVE PEOPLE

All My Relations

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TO: Elizabeth Castoria, Managing Editor

FROM: Brian Wheatley

DATE: March 12, 2010

SUBJECT: Book review

I’m writing to you pertaining an amazing book I’d like to do a review on: The Vegan Microwave Cookbook.

When it comes to bringing North Americans closer to eating a more sustainable and healthier diet, with their extremely busy lifestyles, this book couldn’t be more on key. I became a vegan 8 years ago and during that time I ate nothing but pasta, cereals, frozen meals and sandwiches. After seeing this book on Amazon recently, I had to go out and purchase a microwave. Not only that, I donated all my frozen meals to local charities and food banks (I had many!). Now I prepare healthier and full meals with the assistance of my new microwave oven.

After my first couple of days of cooking recipes from this book, I enjoyed the simplicity of cooking with a microwave more than I could have ever imagined. The first dish I dreamed up in my microwave was a cilantro-marinated tofu with curried greens. Not many can handle the rambunctious mixture of cilantro and curry together, but not only do I know they will be enticed by my review, they’ll soak the pages of veg news with their own drooling tongues. I created a delicious, stomach-warming breakfast for my wife the next day – a strawberry and blueberry flax, accompanied by French toast with organic Canadian maple syrup.

I have been published in a punk-rock magazine previously called “Agree to Disagree.” I had numerous interviews with high-profile bands like The Movielife, Reset and Anti-flag. It was an exciting experience, especially when the bands said at the end, “Thanks, this was our best interview ever!”

I am excited about the possibility of working with TIME Magazine as I have been reading it for many years. I look forward to your response.

# The Memory Map – Schermerhorn

Tony Oud, Writing 101

I was born in the bakery next to the ovens, like my five brothers before me. Schermerhorn is in the “Polder-Lands,” reclaimed land surrounded by dykes and lots of windmills.

“De Boers” would use rowboats to check on their crops and livestock. My friends and I were always “borrowing” one Boer’s rowboat or another, much to their chagrin.

School was a trial for me even back then, but it was there where I met my first true love, “Miss De Wolf.” No doubt she was aware of my special needs, and so I became teacher’s pet, and it felt great!!! I remember the rivalry between the Catholics and the Protestants. There was one German family living in the village who weren’t treated very well. My life was filled with all sorts of boyhood adventures; pole-vauling and jumping over creeks and canals, collecting duck eggs, and playing in haystacks were just some of the things that would fill my day. Now it’s time to share a cigarette or two with a friend. When I was 10 my family and I emigrated to Australia – big change!!





TO: Sharon Nadeau, Program Manager  
FROM: Lucy Maria Giron  
DATE: March 12, 2010  
SUBJECT: Raise Request

I have been employed with the ABC Company for the last 4.5 years. During this time my duties have been increasing because of the demand for our services within the community.

I am aware that 2009 was a challenging year due to the world recession and the fact that we as an organization all took a 5% wage decrease, but with the world recession stabilizing and our wage resuming back to the pre-recession rollback, I believe that it is time to re-evaluate my current wage.

I have had above average work evaluations for the last 4.5 years and believe that my work is more than satisfactory; therefore, I would like to have my wages increased by 5%.

I would like to meet with you and discuss this further at your convenience.



To: Sandi Mckeigan, Community Programmer  
From: Jose A. Rosales, Activity Leader  
Date: March 30, 2010  
Re: Raise request

I appreciate the opportunity I have had during the last 2 years of running the soccer program at Oppenheimer Park for the Carnegie Centre. This past year has been an especially challenging year, but my accomplishments have continued to build on my earlier work, and I have high expectations for this success to continue for the foreseeable future.

I look forward to continuing to play a key role within the program and given my recent accomplishments, I'm confident that you will offer a salary increase that reflects my work for the Centre.

Here are some highlights which show how I have helped the program over the past years.

- Organized the first ever soccer tournament in the Downtown Eastside (mostly homeless people participated).
- Promoted the development and organization of the first street soccer league for homeless and low-income families.
- Organized a fundraising dinner to send the Sun Eagles team to the national soccer tournament that will be taking place in Toronto this coming June.

Assignment #10

By now you're familiar with what's involved in doing a semiotic analysis of a sign which can be an object (apple), image (photograph), gesture (waving), word/phrase (the phrase "As American as apple pie" which is turned, or détourned, into "As Canadian as possible under the circumstances"), sound (school bells) or smell (hot dogs and onions frying at a baseball stadium)....

Please write 600-700 words in which you analyze one sign that you experience as part of living on very low incomes in Canada today. This might be something that you encounter frequently – such as line-ups (yes, a line-up is a sign!) – or something which is less noticeable because it's come to seem 'normal', 'natural', or 'commonsense' (also known as ideology) such as noticing when or where the lower-priced canned goods are stocked on the shelves (sometimes higher or lower than eye level)....

Semiotic analysis involves doing denotation – writing down a thorough description, saying everything about it, as if you've never experienced this sign before – and then moving to the connotations which are the culturally shared meanings (remember that there are also personal meanings, but that we're focusing at this time on meanings which are culturally shared). The next step is doing some research into this sign (at the library, online, in context) so that you put history, politics and economics into it. Then, if you like, you can détourne (turn, swerve, detour, hijack) the meaning of that sign so that it can say other things.

Welfare Day

Gerry 'Dene Warrior' Adam, Hum101

It is the end of the month and my welfare cheque should be here soon: yeah time to spend, party, and really enjoy the generosity of the British Columbia Government. I am making plans on how to spend my cheque well. There are so many things to do and see in Vancouver, so now how can I make do with the amount I receive - \$235.00 every month from the Ministry of Housing and Social Development of British Columbia. So now I shall sit, think and reflect; this is a whole lot of money for one person to spend and with so many options to choose from.

Now when I receive my welfare cheque, I know that the Ministry of Housing has already taken care of my rent, which they issue directly to the landlord; that in itself is a relief as it saves me having to worry about the rent. Then there are the other responsibilities to take care of myself, like grocery shopping, getting appropriate clothing

for the impending winter weather, my cell phone bill and transportation around Vancouver. Going shopping for groceries is not much of a problem; however, the problem is, it can be very expensive, but nothing compared to my Reserve, where a loaf of bread is close to \$10.00. With the amount I receive from the Ministry of Housing, I still cannot afford to buy groceries; the grocery prices are so high, particularly downtown, it's like these big chain grocery stores are there for the high class people, without consideration for the lower class citizens, who also shop from them. One hundred dollars is not going to get me much, maybe some coffee, tea, sugar, Kraft Dinner, noodles, basic things to get me by. When you enter the store to pick up your items and all, you have but a few bucks left. The amount you spend on groceries is ridiculous at best, and what I pay for my cell bill – the average cost for a contract on my cell phone is \$75.00 per month. But I need my cell, therefore I am focusing on paying up my cell bill, which is the only connection I have with my kids in Saskatoon, and for work, so I have to pay that up and have my cell reconnected again. Since there

are so many places to eat for free, I am going to settle for the option to eat free and have my cell reconnected, because I need it for kids, jobs, and a connection to others when I am in need and needed.

Welfare day is an embarrassing time for me because the average citizen seems to think of it as a day when all welfare recipients will be waiting in line at the liquor store or buying crack and other forms of drugs on the streets. I am thankful that I get my cheques by

direct deposit, therefore I don't have to wait in line at a bank or one of those cheque cashing agencies. It can be pretty embarrassing to be in line and listen to others complain, and if that's not enough, often times those cheque cashing agencies run out of money to cash all the welfare cheques and the waiting continues. Often times when welfare cheques come in, I wait a few days before I go into my account, so that I remain scrupulous and like I am not in receipt of the drudgery that it is, and the bad image it has on recipients.

Now for the sake of argument and ignorance, there are things that on the surface are not visible; although the amount is not sufficient to carry

one through the month. it does not seem to amaze me how resourceful one can be. The food bank can also help; however they are strapped with food donations, funding and other options, so it can get very difficult to get food. Churches are helpful to some of their parishioners, with food and other useful supplies which they feel is their

Christian obligation to their congregation. Recently I came across an advertisement, not your typical advertisement on billboards, but nonetheless advertising food for a price which guarantees you meat, fruit, vegetables for a small amount. It is a great option compared to using the groceries stores, food bank and free food line-ups. I know this as the Good Food Box in Saskatoon, but at a reasonable price it makes good sense for those with children to utilize such a unique food program and option.



It is such an option to be on welfare, and an obligation for the government to help their citizens with such a program, however degrading, dehumanizing and embarrassing to some. Welfare also brings on embarrassment for the world view it has taken, the presumptions based on how it looks to others and not from the perspective of recipients, such as myself. I am a Humanities 101 student at UBC and I do my best to accept where I am, and who I am - uniquely a person of First Nations descent and a person with a disability. I am grateful and appreciate the government's help, since I am having a hard time getting a job. I am also now thinking of taking another program at Simon Fraser University called Aboriginal Employment Prep Program and it's for training in the hospitality industry. I would like to work as front desk clerk at a nice hotel and show that as a First Nations person I can be just as useful, resourceful and human as anybody can.

# Vancouver Architecture

Raul Arboleda, Hum201

Vancouver is considered to be one of the best cities in the world, with beautiful architecture and an interesting architectural history that can be divided into different eras. Early architecture used symbols that indicated the building's purpose, meanings and beliefs: hospitals could be identified by the symbol of nurses on the top of the main entrance, laboratory buildings had pharmacy symbols, and government buildings were identified with symbols of power – therefore Justice Palaces, or Courthouses, were and still are identified with the justice symbol.

At the beginning at the 20th century, Vancouver architecture began to change, no longer using those earlier symbols, but now using an architecture of glass. Whereas before there was ornamentation, now buildings are covered with glass – the city takes on the appearance of a gift box of glasses, making Vancouver one of the more

beautiful modern cities of the world. Some architects have a different point of view and are critical of this style of buildings.

This kind of architecture is very different from the buildings in Latin America, where I come from, that use more cement and concrete than glass in construction. Different building materials and architectural styles, which are appropriate in specific climates, make it possible to identify and distinguish cities, and to recognize that they have their own histories.



*continued from pg. 50*

logo was a representation of a full lion. However, after 1968 it was it was changed to the head of a lion. Even the B.C. Lions' helmet design profile is that of a mountain lion's head. Since their fight song is "ROAR, YOU LIONS ROAR" (composed by Dal Richards and his Orchestra), I believe that it shows power and strength over everyone. Vancouverites are unusually social, being just like the lions. We have showed the world that we are powerful and strong, yet friendly and kind. I believe that every Vancouverite exhibits power, strength and courage as was exhibited in the 2010 Olympics. I am proud to call myself a Vancouverite.

Sources:

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# Walking Tour from the North shore to Downtown Vancouver

Jennifer Mendoza, Hum101

Did you know there are numerous lions throughout Vancouver?

I believe that Vancouverites exhibit power, strength and courage as does the symbol of the lion found in many forms, from the snow-covered mountains called The Lions to the adornments on Vancouver buildings. Every morning, every Vancouverite has a view of the twin lions on the snow-covered mountains which initiate the power, courage and strength within us all; we are all blessed with the power and strength of those twin lions. From the Lions Gate Bridge to The Lions in the distance, there are two sets of twin lions looking down on us. When we are driving through them or beneath them, they are watching us, protecting us, like we are their cubs. It's like we are never far away from the den.

Starting in 1890, bridge builders first considered building a bridge to cross Burrard Inlet and connect two parts of Vancouver. There were a number of the electorate who argued that it would ruin Stanley Park or cause problems for the busy seaport, or that it would take toll revenue away from the Second Narrows Bridge. Alfred James Towle Taylor, who had been part of this bridge proposal, didn't have the finances necessary to purchase large property in North Vancouver and West Vancouver, so he convinced the Guinness Family (as in Guinness beer) to invest. The Guinness family purchased 4,700 acres of West Vancouver mountainside.

The Lions Gate Bridge was built in 1937 by the Guinness family. It was officially known as the First Narrows Bridge that crosses Burrard Inlet and connects the city of Vancouver to the North Shore; the suspension bridge was built to access the Guinness' vast land holding on the North Shore. It opened on November 14th 1938. There was only pedestrian and bicycle traffic and a toll to the general public to cross the Burrard Inlet.

The Guinness family wanted the bridge to look like the San Francisco Golden Gate Bridge. The tower on the Lions Gate Bridge resembles the Golden Gate Bridge, however, the Golden Gate Bridge does not have gigantic lions on either side. The Guinness family who owned the bridge had to charge a small fee to help pay for it until it was sold to the British Columbia Government in 1963. However, in 1986 the Guinness family, as a gift to Vancouver, purchased decorative lights that make it a distinctive night-time landmark. In July of 2009 the lighting system was changed to LED lights and these lights are expected to reduce power consumption by 90%. With the addition of the lights, the Lions Gate Bridge looks exactly like the San Francisco Bay Bridge.

Did you know that there are even more lions all over Vancouver?

There are a set of lion's heads looking down upon us on the Burrard Street Bridge; and at the Provincial Courthouse, now The Vancouver Art Gallery, on the steps stand a set of twin lions. These lions were sculpted in 1910 by John Bruce at a cost to the City of 8,000-10,000 dollars. On the Rogers Building at 1911 Granville there are six lions head, and in Chinatown there are beautiful Chinese representations of lions. Lions represent good luck, good fortune.

There are lions on the Carnegie Centre, the site of Vancouver's oldest library (the money was donated by US steel magnate and philanthropist Andrew Carnegie, the second richest man in the world when it was built in 1903). There are lions on the Hotel Vancouver, now owned and operated by Fairmont Hotels and Resort Corporation (an elegant resort with modern décor and artistry). The Royal Bank at Hastings and Granville, built from 1929-31, is important to Vancouver because it is the first bank to substitute the tall tower for a temple. Even the Royal Bank logo is the symbol of a lion.

Vancouverites can also be proud of their football team, the B.C. Lions, a major professional sports team since 1954. The B.C. Lions won the Grey Cup championship five times, most recently in 2006. From 1954 to 1968 the B.C. Lions'

# Food Line

Willie Li, Hum101

The sidewalk in front of the Provincial Court at Main Street and Cordova is much wider than other sidewalks. Sometimes reporters, cameramen and people involved in particular court cases are packed in. Most of these events take place during the day, but during the evening and weekends the sidewalk is mostly quiet, except when the free food is given away.

Every Saturday morning and Tuesday and Thursday evening, the free food event takes place on this sidewalk. Some local charities come here for their mission and offer free food to those people who live in the Downtown Eastside with low income status. There is a bus stop nearby. I usually get off my bus every



Tuesday and Thursday night after my class at UBC and I see a lot of people lining up for food - usually around 10:30 p.m. The street lights and security lamps on the front of the buildings make the sidewalk area quite bright. I pass by the crowd and clearly see the people with their bodies standing in a long snaky line. They slowly wriggle their way forward and do little talking. The shadows on the ground coordinate with their movements, leaving the scrawled darkness on the ground. Some seagulls fly around, trying to get some human food.

As I get used to seeing these scenes, it becomes such a natural thing here. The free food event happens year round. Whether in hot summers or windy, snowy winters, the charities come here for their mission work. If it is a Saturday morning, a church band and choir also come along with their hymns. For the people who get free food here, this has become a routine in order to survive. They would be in big trouble without this food.

People call this spacious sidewalk area Food Corner. Many people in Vancouver know about it. The Food Corner is somehow a symbol of God's compassion and of the generous love of Jesus. Thank God for his great blessings, especially for the group of people living on low income here in the Downtown Eastside of Vancouver - a city which has been named the most livable city in the world by the United Nations. I don't know if the United Nations are aware that a lot of people are lining up for their food here. Many of the people lining up for free food are actually homeless. They have to spend about two or three

hours waiting for free food, but they are patient, calming their hearts by listening to, or singing along with, the hymns.

The food is usually from large stores like Safeway, Save on Foods, or other companies in the area. A wide variety of foods are included: bread, pastries, fruit and vegetables, and even different types of drinks. All of these foods are due to expire in two or three days, or have already expired; but they are still edible. Some of these foods were priced very high when they were in the stores. Of course, nobody would touch them if they remained on the store shelves. In order to keep the food at the market price, store owners have to give those nearly expired foods away. Therefore, the stores usually give the food to charities. This demonstration of kindness and compassion may also make the rich business people feel good and charitable. It is good for the poor people to have free food available to meet their daily basic needs.

These stories date back to the 70's. I think at that time there might not have been as many poor people and homeless people in Vancouver, or in any of the rich developed countries. A lot of data shows that more and more urban poverty issues are emerging in these so-called big rich cities. The free food event in Vancouver may be just a sign of social economic disparity. Apparently about 200 people regularly get free food at the Food Corner and the number is increasing. It somehow rings a bell about inequality of the social economy in our society, especially in the Downtown Eastside of Vancouver.

# ONCE WAS

Adele Johnston, Hum 101

Humanities 101 has brought a lot of positivity to my life. There’s the button, the small round button I saw pinned to the ballet dancer’s t-shirt some thirty years ago. On it, written a two-word phrase belonging to now as much as then. The words still seem poignant in view of how much Vancouver has changed in the past fifteen, twenty years - the development of super-tall condo high-rises, the building of the underground, and the influx of investment with the clamour of the Olympics to be played out in February and March.

What seemed radical before, or rather a call to awareness, has become more of a common attitude; a more prevalent mindset these days.

Does the button with the words - Question Authority - stand out as a sign indicating what it’s like to live on low income? Not like the food line-ups downtown; nor L. Clarke’s book of photography called Heroines; nor what goes on for people who are crowded into Single Residency Hotels as we saw at Headline’s forum theatre production of “After Homelessness.”

It’s near impossible to come from a detached point of view. Semiotics is a method of inquiry that requires the viewer to be active. This method of looking at things, examining pictures with a semiologist’s eye, is useful and has mind-expanding potential. This process is to force yourself to just look at ‘what’s only’ in the picture; everything in the picture, even imagine what’s absent; then ‘only describe’ what’s actually seen in the ‘sign’ for starters. The next step is to then move towards defining the cultural and historical connotations and to figure them out, too.

The difficult part of the exercise is not going to a subjective reaction right away. To not allow yourself to go to personal interpretations throws in an interesting limitation - sets up discomfoting moments in your mind (psyche), depending. Going to pure description looks as if

it allows the viewer a possible new discovery, and without the baggage of value-loaded judgment, seeks to find the revered truth(s) of a situation, though paradox could sit here.

It can feel cold, even unnatural to not have a reaction to certain images -seems inhuman. Well, not so much to a “Question Authority” button.

So what was the colour was the pin? Couldn’t say. The dancer was female, tall, lean, strong in a studio, training within an educational setting, in a wealthy, (considering what goes on in the world), democratic country.

The day was bright; the room well-lit. All about were others moving, working to learn the techniques of a form that came out of a tradition dating back to the previous century. What were we all there for? A good time? Knowledge? Art? A better life?

As I look to Wikipedia’s definition and history of the saying, in seconds I see that it began to be popular in the 70’s as a bumper sticker, and that Benjamin Franklin, a founding father of America, used it in one of his speeches. It would have taken forever to find this detail if not for access to electricity, and this tool, a personal computer.

I choose to evaluate from a visual perspective, recognizing that often what’s not necessarily evident in the picture can also tell a whole lot about what’s going on; but is very difficult to find this out without a whole lot of former discovery or experience, research, or practical application to look further, or beyond the frame. Think of the negative space left behind in an artist’s sketch. Recognition that time has elapsed can be an important aspect in discovering more than just the external surface of an image or idea.

Question Authority. Getting to the ‘connotations’, the culturally shared meanings, of these two English words on a button - which semiotics calls the ‘signifiers’ - can go many ways. Its ideological standpoint still seems current; it indicates that a person needs to inquire, to be curious about what they comes across in life, in business,



point in the 16 years since.”(6)

I conclude that equality is absent in the academy, the marketplace and the forum therefore, feminism must continue, in all its complexities, until society is fair and just and women’s rights are equal to the rights of the other sex.

## Endnotes

- (1) Kimmel, Michael S. “Why Men Should Support Gender Equity,” in Women’s Studies Review, Fall 2005, page 1.
- (2) Tong, Rosemarie. “Introduction: The Diversity of Feminist Thinking,” in Tong, R., ed., Feminist Thought: A More Comprehensive Introduction, Boulder, CO: Westview Press, 1998, pp. 1-9.
- (3) Universal Declaration of Human Rights, en.wikipedia.org
- (4) The Canadian Charter of Rights and Freedoms, en.wikipedia.org
- (5) “Power for Women, Part 1,” Editorial, “The Globe & Mail,” January 9, 2010, page A16.
- (6) “Power For Women, Part II,” “The Globe & Mail,” January 11, 2010, page A10.

# EQUAL Rights

Susan Knudsen, Hum101

Gender equity is important and feminism has been instrumental in establishing women’s rights in society.

Women’s right to equality is present in the Universal Declaration of Human Rights. Women’s right to equality by law is present in the Canadian Charter of Rights and Freedoms and the B.C. Human Rights Code. However, equality is absent in Canadian society in the following areas: the academy, forum, and marketplace.

Feminism is necessary to bring about equality for women, as inequality between men and women continues even though feminism has been ongoing for four decades.

“If the goal is gender equality, the means is feminism. Feminism remains one of the world’s most powerful ideologies because it requires that we examine not just ourselves but our interactions and the institutions in which we find ourselves, and that we understand these interactions and institutions as organized in a field of power. Feminism is about that critique, and it is about transformation. The feminist transformation of society is a revolution-in-progress.”(1)

Feminism is complex and “...much of feminist thought resists categorization...” even though some labels such as liberal, radical (libertarian or cultural), Marxist-socialist, psychoanalytic, existentialist, postmodern, multicultural and global, and ecological are applied.(2) Feminism must continue, in all its complexities, until gender equality is attained.

Gender equality is an important social goal and ideology, and under the law equality rights are established and protected. The Universal Declaration of Human Rights, a declaration adopted by the United Nations General Assembly on December 10, 1948, Article 1 states: “All human beings are born free and equal in dignity and rights.”(3)

The Canadian Charter of Rights and Freedoms was proclaimed in 1982. It set out Equality Rights which are

fundamental to a fair and just society. Sections 15 of the Charter of Rights and Freedoms reveals the complex nature of equality in society.

“Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination ... based on race, nation or ethnic origin, colour, religion, sex, age or mental or physical disability.”(4)

Women have the right not be discriminated against by law based on sex. These rights are upheld by the BC Human Rights Code [RSBC 1996] Chapter 210, which allows a complaint to be dealt with by a Human Rights Tribunal.

Even though equality rights are protected under the law gender equality is absent in society. On January 9, 2010, the *Globe & Mail* printed part one of an editorial on equality and pointed out that even though there have been gains, women are underrepresented in Canada in: academia, business and politics.

In the academy, the editorial states that “...one-quarter of deans at Canada’s English-speaking universities were women, based on 2008 data...” In the marketplace, the editorial states that “...[women] hold just 10 percent of jobs at the managing director level or higher...” In the forum the editorial states that “...all of Canada’s 10 provincial premiers are men...”(5) The representation of women in political office is: House of Commons 22 per cent, Provincial and Territorial legislatures 23 per cent and municipal councils 23 per cent.

On January 11, 2010, in the *Globe & Mail* the editorial on gender equity was continued and it was pointed out that

“Canada ranks 47th in the world for the proportion of women in its national parliament according to the Inter-Parliamentary Union, behind many poor or troubled countries ... such as Rwanda, South Africa, Angola and Iraq... Canada elected a record 21 per cent of women MPs in 1993, a number that has climbed just one percentage

## Assignment #11

Over the past few weeks, we’ve studied Women’s & Gender Studies and Law. Chris Shelley discussed the three waves of the Women’s Movement in Women’s & Gender Studies, Chris Foy focused on workplace law and workers’ rights, and Margot Young presented the Supreme Court case called *Victoria (City) v. Adams*, 2008, in which the defendants were a group of people living homeless in a Victoria park - they won their case to be able to shelter themselves adequately there.

The Supreme Court document we read for class states that 34% of women living homeless are fleeing ‘domestic violence’ (violence by men in their homes) and that 25% of homeless women have left unsafe housing (paragraph 60, page 18). They have already survived the most dangerous moment for women living in abusive relationships, which is when they are actually leaving them. Yet when they leave their homes to live on the streets, they may have an even harder time being safe.

For this assignment, please write 600-700 words in which you make recommendations which will protect and support the rights of women who are living without homes in Vancouver. What protection and support do women living homeless need to protect themselves from abuse in shelters, while ‘urban camping’ in the city, in squats, etc.? What support can Women’s Centres offer, and with what implications? How can homeless women’s agency (the power to act and make meaning) be strengthened? How can you imagine a future for women in appropriate housing?

# Homelessness and its effects on women residing in the

## Downtown Eastside

Pat Haram, Hum201

The Downtown Eastside (DTES) is now well known in the media through worldwide coverage, and it is now impossible to be ignorant of the homeless within the DTES. Who are the homeless? Where is their support coming from? Where is their voice? In this essay

I consider homelessness from the point of view of someone who has been homeless. I look at the effects on women residing in the DTES, especially in terms of hoarding, storage, medical attention, the Downtown

Eastside Women’s Centre, shelters, government intervention and action, and the pros and cons of the Tent City on the DTES during the 2010 Olympics. I know that many First Nations people live on the DTES, some are homeless, all have a right to adequate housing of their choice, and all deserve to live in a dignified and justifiable way that suits them.

The world is changing and we must keep ourselves informed at all costs to see where homelessness is going. This is a tough issue and being part of that change is not an easy one. Though there is increasing awareness of homelessness, I am also concerned about what happens when someone who was living without a home becomes housed. I believe that it’s very important to make certain that people who have been homeless are looked at afterwards to see how they are coping and managing with the changes this brings, which can also be challenging.

What constitutes homelessness and what are its many faces? Does it just reside in the DTES, or is it in many other communities? Having been in that situation myself

for about 3 months, I can say I would not want to be there again for any reason, even briefly. Many people like to think the homeless are a bunch of bums, people incapable of holding a job, with mental health issues and the list goes on. I had none of these problems and still found myself without a place to live. Many people end up staying temporarily with someone, or ‘couch surfing’ as it is being called – myself, I was on my brother’s couch for about 2 months. For some, this is just the first stage of being homeless. What comes after that is the most difficult part of the process. After finding myself back in the stream of things, I could not believe what other areas of my life had changed. There are many aspects of homelessness. Let us look at a few of them.

Hoarding:

It takes many individuals years to overcome the effects of having been homeless even for a short period of time. In the back of your head you keep wondering, will it happen again? Maybe next time I won’t be so lucky and will end up in hospital or something. This fear of being without safety and security can lead you to hoard things, to keep what you need near you so that you know that you will not have your belongings taken from you for whatever reasons. In the east side of Vancouver, people’s belongings are often thrown out when they are evicted or lose their housing. No one seems to care if these things are of value to anyone, which just reinforces the issue that there should be guidelines in place to protect people’s possessions if they are without homes.

Storage:

Often people need to put things in storage lockers so they are kept safe at least until there is some place to put yourself in a home. I had my belongings in a locker for 3 months and prayed each month that I would find some kind of job to be able to pay for them and not lose them altogether. The end result was \$300 from start to finish until I retrieved my items out of a locker. I cried when I had them brought into my suite after not having seen them for 3 months. What does the government do to help individuals who are in this position? What is needed here is some place to keep items without being charged if you are homeless.

Medical Attention:

Medical attention is vital to those who have been homeless even for a small amount of time. Having been in need of medical attention myself, I am certain I am not the only one who is at risk. After homelessness, a follow up by a medically trained person is a necessity. It is important that people get some kind of medical attention to see if they have been over-exposed to the elements and to check any other problems which come from severely inadequate housing, as well as medical conditions they may have as individuals including diabetes and addictions. Medical attention is a priority after homelessness, and also the need for food and social interaction that is not just about emergencies and survival instincts.

DTES Women’s Centre:

Homelessness has affected many women in the community, some running from abusive situations, and some finding themselves without a home after years of having a place to call home. I have volunteered at the DTES Women’s Centre (DEWC) for four years, since moving back to this area where I grew up. The DTES Women’s Centre supplies women with medical attention from the Street Nurse, meals, clothing, and advocacy support. Although these services are helpful, they do not supply all the needs that are necessary. There is a need for counseling for women, and other ways to understand what comes out of being homeless for long periods of time.

Shelters:

The Downtown Eastside Women’s Centre did provide a shelter about a year or so ago, and that worked well for a 6 month period, with funding from the government. There were meals and soups served and clothing available on a daily basis. There are kitchens and available agencies around the DTES to help women deal with the homeless situation, but we really need people in these areas who care about what is going on with the women. Generally, temporary shelters are just that, not a permanent solution to an ongoing problem, but they do help. Millions are spent on other non-priority areas, where it should go into permanent housing. The shelters just gobble up funding and then the people are back to where they were – with no permanent solution.

# Gender Inequality

Shahla Masoumnejad, Hum101

I was ten when my father died and I found myself in deep need of crying. Crying was the only relief I could receive to face the bitter reality that death was a phenomenon that wouldn’t let my father come back on the face of the earth ever again. I isolated myself in my room and while crying I heard my mom telling my brother, who was only three years older than me, that “men do not cry.” This was my first unconscious motivation to understand that there is a knife sharp line between me, as “female,” and my brother, as “male,” that needs to be forcefully recognized, respected, and remain untouched. My understanding was associated with the resistance I accompanied my whole life and practiced from the very moment that I avoided crying - although my brother didn’t. From that historical moment of recognition, I was unwillingly and unconsciously interested in digging into the maze of historical construction of gender inequality that entailed dualistic paradigms, and looking for the roots of hegemonies through which women’s gender, despite their resistance and agency, has been so obviously controlled and manipulated.



Facing the unpleasant, hierarchical

stereotype that masculinity is superior and femininity inferior, I felt myself superior to many males; males whose sexuality was introduced to me as “the norm” and “the culture,” and I lived in this culture, and I was tied to these cultural structures. I could see that women, even in modern cultures, are examining severe gender inequalities in their daily lives, despite their struggle to resist the dominant, hierarchical gender power; the vision that has always been painful and uncomfortable.

Looking back into women’s history of resistance and taking off my masculine mask, I now perceive that I still need to get prepared to pass the checkpoints that gender inequality and dualistic paradigms establish to control women’s lives. In these checkpoints, I won’t be by myself, since there are many other women who employ their agencies to create the proper ground to confront hierarchical gender powers and overcome gender inequality.

was that my identity, my sexual life, and my agency were controlled by an invisible power that dictated to me my most personal deeds; the power that aimed to minimize my agency, my capacity to act, and my ability to move in any direction. I knew that I, as a woman, needed to make my own pattern of life and be adamant in it.

Although I was a tomboy and had employed a fake gender, still I was not allowed to do certain gender-based acts like staying out late at night, because of the stigma the cultural constructions had created to keep me at home. Despite my fake gender application, I was condemned to select between each of

the two sides of the line that gender inequality and dualistic paradigms had drawn; the recognizable sharp line that institutions like hierarchical societies draw to normalize the inequalities; lines between male/female, good girl/bad girl, heterosexual/homosexual, able/disabled, and transgendered/naturally gendered.

These lines exist to clarify the constructed placements of women, and approve the powerful mechanisms of gender inequality and the dualistic paradigm that pushes women towards “Otherness” and misplaces them in a socially constructed, stigmatized sexual situation. These lines are the prescriptive introductions to the new chapter of women’s social control.

# The Time is Now

Jose Ibusca, Hum101

People need to get rid of the bad habit of procrastination which refers to the non-productive delay of actions or tasks to a later time. Psychologists reiterate that such behavior often acts as a coping mechanism for anxiety disorder associated with beginning or finishing any desired action. If this behavior becomes counter-productive, needless, and delaying then it is procrastination. (Wikipedia) Psychotherapists say that procrastinators have to pay attention to this attitudinal habit.



There are five ways a procrastinator can change into a “the time is now” kind of person. They must identify the driving forces of procrastination; be able to make a plan of actions; implement the plan of erasing the word ‘procrastinate’ from their dictionary; decide to kick off the centrifugal forces; and self-evaluate the cause-and-effect of such a habit. Knowing beforehand the forces that drive a person to procrastinate is essential.

One type of procrastination is academic. A survey study in 1992 showed that 52% of students have moderate to high need for help to combat procrastination. As many as 95% of them are engaged in procrastination and 75% are self-proclaimed procrastinators. (Wikipedia) Because it’s a behavioural attitude, another force involved in procrastination is motivation. Being motivated will keep students writing even when there is other stuff to do - watching a favorite TV sports show, for instance, which makes them feel happy.

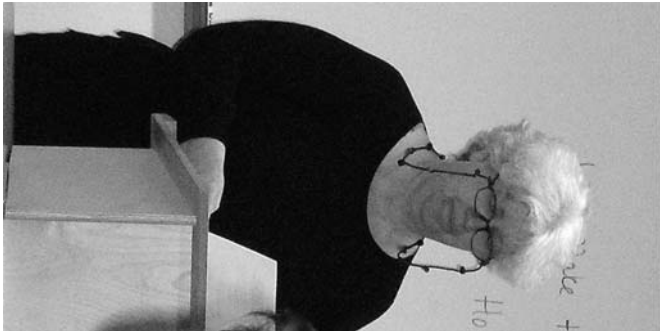
To write homework essays, students must have a good environment to begin doing the job. This workplace should be composed of a sturdy study table with drawers and a space beneath to relax the feet while sitting on an ergonomic chair, all located in a well-lit clutterless room. Then, without interruption, students can reach for a pen and paper which is clean, underlined and wrinkle free, and start scribbling. Perhaps the most crucial

force to pinpoint is resources. Library resources mean having access to the books, journals, magazines and newspapers which are needed to research the topic, and having the computer connected to the internet with tons of information about almost all subjects under the sun. Students may procrastinate until they put themselves into the shelves of reading materials. In writing, one of the invaluable resources is the dictionary. However, words like procrastination should not be in there in the first place! We must totally erase from memory this unproductive word, literally. Following this written plan religiously will make life easier.

The decision to kick off the centrifugal forces of procrastination comes from being disciplined in your inner self. Just say ‘no’ to influential acquaintances’ invitations to go to a party, to see a movie, or to play billiards, especially when they conflict with the schematic written plan. If you can, try to walk to the school’s library to gather research materials after class and before heading home. Where else is a better place to do writing assignments than a library cubicle?

Once procrastinators have identified these hindrances, they then might want to make a plan of actions. The tasks on hand in daily life are too many to ignore planning. A \$1 planner (daily, weekly, or monthly) bought at the Dollar Store will do the job. The days of the week are written on the heading across the columnar (8 column) paper, and the time from 8:00 am to 10:00 pm on the far left column from top to bottom of the page. For example, if the homework is due April 3, allocate one hour each day of the week before submission. In this way, it’s possible to avoid the stress of cramming - a predisposition of procrastinating.

Finally, it is time to evaluate the cause-and-effect of procrastination. Ask yourself “Is my procrastination really because of the environment, lack of resources and planning, or just because I am a non-motivated indecisive student?” Being a non-procrastinator, in the end, will give you tremendous rewards. Why not start reaping the rewards of non-procrastination by eating your favorite entrée at your favourite restaurant, as a starter? Too bad if it’s missing from your plan. Next time, make sure it’s inscribed or chiseled in your planner.



Government Intervention: The Government spends countless amounts of dollars on treating individuals with addictions, mental illness, and many other areas of health related symptoms. What they need is a team of professional individuals who are genuinely interested in helping these people, and many professionals in the area are doing just that. What is the solution?

Government Action: Government policy needs to be put into place that does not distrust

the individual who is in need. Libby Davies is the NDP representative for Parliament in the Downtown Eastside of Vancouver, and has been for 13 years. Libby does her best to get action going on these matters, and recently did a fast outside Carnegie Centre to represent how she felt regarding homelessness. Her actions speak louder than words, and I am glad she has the people on her side and vice versa. She has put forward Bill C-304 which is for a National Housing Strategy to be put in place. We are all behind you Libby! Keep fighting for the rights of all! I now live in secure social housing, but there are still people homeless out there who are in high risk situations.

What is to be done about it? During the Olympics in February of this year, a Tent City was organized in a local parking area in the east side of Vancouver. Some of the main organizers were First Nations women from the Power of Women group at the Downtown Eastside Women’s Centre. During our time there, I wondered what the end result would be, other than gaining publicity for this act? Hopefully for people to realize the real need here for support from the community and the government, and for the world in general to realize this is the predominant problem of this decade,

and not just here, but throughout the world.

Because Pivot Legal Society had their Red Tent campaign on homelessness going on at the same time as the Tent City, we saw lots of small red tents with quotes about homelessness and human rights on them. I like the idea of writing the Pros and Cons of the Tent City on either side of a red tent, and because of my interest in First Nations cultures, thought of putting the Pros with a figure of the Thunderbird, standing for peace, welfare and the respect of spirituality and healing, and the Cons with the figure of the wolf, standing for hunger.

**Tent City Cons    Wolf, Hunger**

- Accessing public space
- Garbage collection
- Use of fire/regulations
- Public toilets
- Police involvement
- MLA Jenny Kwan non-involvement
- Government non-involvement
- Big business non-involvement
- Disruptive behaviour

**Tent City Pros    Thunderbird, Peace**

- Public exposure
- Unified rallying
- Unified support
- Media coverage
- Squat
- Rights to adequate housing
- Non-violent protest
- City involvement
- Support of local MLA Jenny Kwan
- Police non-violence

What do you think? I think that homelessness does not have to be a way of life, but we need the help of all individuals as well as the government to help solve this important problem. I do not have the answers to all the homeless situations, but I do believe that solutions are out there if only government policy is put into place that does not distrust the individual who is in need.

# What is **WRONG** with the **World Today**?

**Charlize Gordon**, Hum101

There is too much hunger, too much pain. No one seems to notice when they cry out for help until it's too late. There is too much greed and so few get the riches. The working stiffs pay the bills and still can't feed their families. They need to work harder and longer to stay ahead. The rich ones keep raking in the profits off the backs of the working stiffs, and the dirt poor can't afford to be trained for today's society so are left to die in poverty and pain. Why? I ask. Why not? You say it's OK? No. It is not OK. If things do not change soon, our world is doomed to a bitter end. And I believe it is near.

There was a time so long ago, before words were written only stories passed down from generation to generation.

Music and dance, art and architecture were another way of telling the history of peoples from all nations. Would things have been better had the Europeans never come to this land and used trickery to gain access to its riches and destroy the cultures and history that they did not understand? Why did they not play fair? And the people still suffer.

Why can't we all get along? Canada can best be understood not as a nation in the traditional sense, but as a kind of empire. With the people as racially various as those of any great empire of history, Canada governs territories on a truly Imperial scale. With some 9.9 million square kilometers, thirty-three times the area of Italy, Canada still today resembles the Roman Empire in its late stages. A relatively weak centre, Ottawa, tries to control over tenuous lines of communication and power, a series of different, distant and increasingly fractious provinces, almost any one of which may abruptly declare that it refuses to accept the authority of the central power and demand greater independence. At any given moment, two or three regions of Canada are involved in fierce economic political disputes with each other or with the federal government, usually about control over some part of Canada's resources, such as the oil beneath the land and nearby oceans. Politically, Canadians are like the children of a rich man who made a faulty will: their destiny is to quarrel forever.

# ROCKING AROUND THE CLOCK

**Charlize Gordon**

My rant has to do with clocks around UBC. Why are they not set to theright time? Why shut them off? Does time stop when classes are over? Time is infinite, so why do clocks at UBC have to be stopped? Start the clocks now and never again shut them down! Not everyone has the time! There are still human beings in the building after all the classes are over. Keep the time going!

The Ubysssey, January 14 2010. Volume 91, Number XXXII



A direct quote from M. Latham, in comments on a USA today article about the Olympics: "America needs to embrace and learn the strengths, talents and conviction of the heart of our sweet Canadian neighbours to the great white north .... In my thoughts Canada and Canadians in general offer much for all of us to learn on every level, especially, when it comes to a nation all cheering at once.", I heard a homeless person who was talking about how once another homeless person saved her when she had fallen down on the street. People usually live in their negative stereotypes and this is seen mostly on the bus, when someone asks for a free ride and some people give them a dirty look; Driving through the DTES I found that amidst the crowd there were honest and decent people who are not addicted to anything and live a decent life.

Nations culture has been preserved at places like MOA, First Nations House of Learning and the Longhouse on UBC campus; Pick a corner on the DTES and you can see the impact of Aboriginal policies in this country...

9. *On Arthur Allen’s Architecture Walking Tour, we had a historical tour of the DTES and Downtown Vancouver. In class we were treated to a slide show featuring photographs of the ornaments on some of these historical buildings, and what they symbolize. Have you come across any architectural ornaments since, where, and how are they significant to you?*

The Vancouver Art Gallery has intricate designs which are similar to a lot of buildings in Ontario, where I’m from; Regarding the passage/advancement and variably halting/slowing down of time, I’m interested in the Birks building at Granville and Georgia with its clock tower - set against the back-drop of the mountains, it represents the temporal existence of human society against the prominence of nature; Architectural ornamentation is wonderful in creating buildings that are more than shelter. Specifically the mosaic wall on the Croatian Cultural Centre, or the mosaic park near Britannia Community Centre; After the architectural walking tour, every time I walk down Georgia Street, I look at the lions sitting at both sides of the hotel, as if they are waiting to welcome the visitors with their power of art...

10. *In sociology, we touched on gentrification (which is the transformation of a working class or vacant area of the central city into middle class residential and/or commercial use) - a big issue for DTES residents. Where do you see signs of this taking place and how is it affecting you, whether you live there or not?*

I live on Abbott Street, about 1 block away from the Woodward’s building. There has been an increase in police presence; Woodward’s building – Nesters Grocery store is a middle class business, and most of the people who live in the social housing won’t be able to afford to shop there. This affects me because I am lower class and can’t afford to shop there; Hopefully the Olympic Village will be a source of low income housing for people who want to get out of the DTES; This seems to be all over the place. I notice it most on the Main and Kingsway area,

and though some of the development seems beneficial I fear being pushed out of my city while being a low income person, as I cannot afford the housing costs and still have expendable income. It affects us all in that there seems

to be an overarching theme, for lack of a better word, that if you are in need, must join the world of getting as much money as you can in order to look after your own experience - it’s troubling and the loss of diversity and ways of being could well be detrimental; I don’t live on the DTES, but I live there in my heart and I can feel how the people there think and live. I used to like rain, but the DTES made me hate rain because every time it rains, I think of these people and their hard lives; They are manifested in the Downtown Eastside by means of gentrification i.e. Nesters in the Woodward’s building, \$10 million private art gallery in Chinatown and condo’s being built in the DTES; Well of course it’s happening big time in the DTES. I think that if it keeps pace with development with more social housing, then this would be better than a pure open market...

11. *There are many negative stereotypes of people who live on the DTES/South (remember we looked at how local women were figured as addicts in Lincoln Clarke’s “Heroines” photograph series). Even though there are problems with countering negative stereotypes with positive ones, this can be one way to begin changing how stereotypes function; where are they? Where were you when you witnessed a positive stereotype? What other ideas came to you about changing stereotypes or representing these areas in different, better ways?*

Changing stereotypes is easy - just stop saying and reproducing them; I have witnessed, many times, so-called burns helping others, and the same thing with working girls. I believe the marginalized are the same as every other human being; they have their social and anti-social times. I believe if all of us are treated with love, we respond with love. If we are treated with fear, we react with fear; I witnessed a positive stereotype of Canadians at Broadway and Burrard, surfing the web on my iphone, reading comments made by Americans regarding Canadians and how they could learn much from us and our culture.

## The Importance of Being a Critical Thinker

Douglas Carey, Hum101



*Education is what remains after one has forgotten what one has learned in school. Albert Einstein*  
*True wisdom comes to each of us when we realize how little we understand about life, ourselves, and the world around us. Socrates*

In October of 2009, Dr. Ana Harland came to our Humanities 101 class and taught two seminars on critical thinking. She said, and I quote, “Critical thinking is the study of arguments.” In this essay I will write about the definitions of critical thinking, the lack of critical thinking in the education system, Socrates, and the importance of thinking critically.

Critical thinking is a set of values and skills. Some of these are: thinking for yourself as compared to accepting unquestioningly what others want you to believe by exploring new ideas, points of view and possibilities; using reason to investigate questions, evaluate and resolve conflicts; including the voices and perspectives of diverse parties in the discussion of issues; and being able to weigh ideas on their merits, and not by who advocates them.(1) Critical thinking involves having an open mind in order to cultivate your own ideas, thoughts and opinions. One of my favourite definitions of critical thinking is as follows: “Critical thinking is information filtering. It is just a way to filter the truth from the untrue. It can be used to make value deduction against the information provided. To make the most accurate interpretation you must put

the information you receive through the critical thinking filter.”(2)

Critical thinking is often absent from classrooms today. I think this is because many of our educators have little experience themselves, making it difficult for them to teach critical thinking. In 1980 Donald Norman wrote, “It is strange that we expect students to learn, yet seldom teach them anything about learning.”(3) Also in 1980, Clement and Loch wrote, “We should be teaching students how to think, instead we are teaching them what to think.”(4) I have met university students who had not heard of critical thinking until they were in their third year of studies. So maybe it is time to defenestrate the pedagogy and start to teach critical thinking in the primary years of ones’ education. Could it be that students no longer care about critical thinking? Or is it that they are unaware of what it is? People these days seem to be spending more time and energy on texting and tweeting and having a cell phone stuck to their ear – to have a personal connection with someone seems foreign and alien to them. Hopefully in the not so distant future this will change. Maybe it’s safer being told what to think and how to act. Fall in line, listen to music, and watch that show. Do we really want Big Brother? “1984.”

Learning how to think is more than what to put on your playlist or glancing through a T.V. guide. People ought to read more, ask questions and question the answers they are given to those questions. In order to think critically takes a lot of hard work, and is a lifelong practice of the skills and values it takes to think critically.

In an essay called “Reason to Live”, Linda Elder states: “If Socrates were alive today, I can’t help but wonder what he would think of the muddle that seems to be the human species. Considered a thinker *par excellence*, Socrates sought reasonable and logical ways to approach issues and problems. Believing that education should lead to a deeper and more coherent world view, and that people need to develop skills and habits of thought to reason well through life’s myriad of problems, he continually sought to discover how the examined life could be achieved. It is safe to say that we have strayed a good distance from Socrates’ vision of education, not

that his vision has ever been realized in any significant sense in human cultures. As the world becomes smaller and smaller, with more and more people vying for fewer and fewer resources, the importance of working towards the critical societies conceived by Socrates becomes

increasingly more apparent. Socrates was hoping for something better than the narrow pursuit of vested interests so common among groups today. He thought that people could and should participate in the creation of reasonable, just societies, and that the development of the individual mind was essential to the rational pursuit of knowledge. He thought the goal of education should be to teach so that students learn to value the importance of living an examined life. He believed that education inherently entails the seeking of truth, wherever that truth might lead you. And he was especially concerned with the problem of sophistic thinking – skilled thinking designed to serve selfish or vested interests, or in other words unethical critical thinking. In essence, we need the tools of critical thinking if we are to cultivate the Socratic spirit, for it is through these tools that we can emulate the best thinking of Socrates. To understand the relationship between the Socratic method and critical thinking, a good place to start is through analyzing the Socratic dialogues themselves, for a close examination reveals the concepts and principles, skills, abilities and traits of critical thinking.”(5)

The good news is that one can learn to think critically. Like I wrote above, it takes hard work and dedication. Most things that are important and worth learning usually do. Learning how to think with a critical mind will benefit one in many ways. We can learn how to evaluate ideas, use reasoning to investigate questions, explore alternative possibilities and points of view. This is why I think Ana Harland’s classes are important and interesting. She got one to think about the way one thinks. In using the argument as a vehicle for critical thinking, she had one construct, break down and reconstruct using the ARG method. ARG stands for Acceptability, Relevancy and Grounds. Another inspiration (for young people) is Susan O’Malley. She teaches critical thinking to Grade 1 and 2 classes in Redmond, Washington.(6) Her students seem eager and excited to learn by questioning, investigating,

analyzing and using reasoning skills. This is such a ray of light for the future of young students. Hopefully this is just the tip of the iceberg and more and more educational institutions will follow her lead and add critical thinking courses to their curriculum.

In conclusion, I would like to think that critical thinking will become commonplace in school systems worldwide. It would benefit both the students and teachers immensely. For that matter, even for people who are not in school to learn to think critically would make for a more ethical and fair-minded society.

Endnotes

- (1) “Helping Students Learn Critical Thinking Skills” [http://www.etsu.edu/criticalthinking/what\\_is\\_ct.asp](http://www.etsu.edu/criticalthinking/what_is_ct.asp)
- (2) Hamilton-Reeves, Xander. “Critical Thinking Defined” <http://www.articleflame.com/Art/1537/140/Critical-Thinking-Defined.html>.
- (3) Norman, Donald. “Cognitive engineering and education” in Problem Solving and Education: Issues in Teaching and Research. Tuna, D.T. and F. Reif, eds., Hillsdale, NJ: Erlbaum Publishers, 1980, <http://www.freeinquiry.com/critical-notes.html>
- (4) Lochhead, J. and J. Clement, eds., Cognitive Process Instruction. Hillsdale, NJ: Lawrence Erlbaum Associates, 1980, <http://www.freeinquiry.com/critical-notes.html>.
- (5) Elder, Linda. “Reason to Live”, Higher Times Education, February 18, 2010, <http://www.timeshighereducation.co.uk/story.asp?storycode=410393>.
- (6) O’Malley, Susan. 2009, Pbs.org.

The course’s introduction to various theories and ideas were often directly rooted in contemporary life. This is the great thing about the Programme; In the Historical Consciousness and First Nations Studies classes I experienced the same history, and it was embarrassing to listen to the facts that, from a human perspective, were brutal but were, and still are, going on out there; the term ‘punctum’ for thinking about my favourite part of a song or book. Punctum happens everyday to me...

7. *In the classes on Cultural Studies, we asked you to write about cultures of learning and knowledge in your home neighbourhood and at UBC; over the last two semesters where have you experienced cultures of learning and knowledge?*

Everywhere in the downtown core and at UBC. Everything is a learning experience and everything is culture. At the Study Groups at Carnegie Centre; Learning through informal discussion is often more enlightening than a formal setting. The comparison between a UBC student and a drug dealer. See my yearbook essay ‘Culture is Ordinary’; I’ve since been aware that cultures and sub-cultures are a part of everyone everywhere, whenever I’m mindful; At the Chan Centre, a lecture at the Freddy Wood Theatre, the Pacific Cinematheque downtown, on YouTube, on the television set, on CBC radio; My view and vision of life in Vancouver took shape as soon as I faced the Downtown Eastside, and later, I started to volunteer at the Gathering Place. The Gathering Place was a physical gate to a world of mishapen, distorted, and unpleasant lives where people wander from one spot to another, seeking a reality not for their future, but their present - the present that gradually fades into a shadow of people who were living on the face of the earth; Living on the DTES, there are many cultures to mingle with. Some of these could be shopping or praying, or hanging out in the park; The Tent City at Hastings and Abbott during the Olympics; Carnegie Community Action Project; DTES Neighbourhood Council; Carnegie Centre Learning Centre; Several Philosophers’ Cafes. A favourite of mine is facilitated by Martin Hunt, an artist/philosopher who live in the DTES and has a Philosophers’ Cafe in North Van one Wednesday each month. Think City has discussions, debates and other informational gatherings around the subject of city politics, with a progressive

slant. Interesting people show up or are invited. The last one I went to had Ellen Woodsworth speaking. Jazz as a practice should be considered as consonant with much of what we do. The Moveable music school has a non-hierarchical community building approach - jazz learned in people’s donated living rooms. If you volunteer space, enough for a small group, maybe 6 or so people, you get the course for free. They have a scholarship fund...

8. *In First Nations Studies we talked about the attempted assimilation of First Nations people into colonial society, which as a consequence has compromised First Nations cultures. Where are these manifestations visible in your community?*

I have seen positive inklings of First Nations culture. There are carvers, though they are sitting on the street working. There are huge logs. I believe from the Stanley Park blow down, where carving projects have been undertaken behind Britannia Community Centre; the Oppenheimer Park totem pole in memory of all First Nations people who’ve died on the DTES; the Aboriginal Front Door at Main and Hastings; the Aboriginal Drumming Circle at Carnegie Centre; the annual Memorial March for Missing and Murdered Women on Valentine’s Day; DTES Women’s Centre; Many of the First Nations people living on the DTES seem rootless and without hope due to the attempted assimilation (cultural genocide) into western culture; Hastings and Carroll Streets – poverty and addiction suffered by Native people; the TD Tower at Georgia and Granville – The Samsung ad posterd on the building for the 2010 Winter Olympic games. It features a Native Inukshuk. While this has been a recognized connection with Vancouver it is used in connection with globalization and multinational corporations which largely are an extension of and continuation of colonial ideas and power dynamics. It stands in this case as a use of a Native symbol in promotion of very non-Native or colonial ideals; The manifestation of First Nation peoples’ compromise is visible mostly on the DTES. Reading about diaspora and immigration, I thought that it’s as though they are immigrants who should conform to their new situations as exiles, others, and displaced people, but First Nations people are exiles in their own lands and then are denied their language, culture and authority; Thankfully First

because it's such a nice green space in the DTES, it's on the harbour, and there are spectacular views; Carnegie Newsletter; Quest, McLean Park, Strathcona Park; the Carnegie cafeteria where I can count on having interesting and surprising conversations with people; The Gathering Place Education Centre; home; Tim Hortons (Hornby); Buchanan D (our classrooms); Student Union Building (SUB); MOA; Tim Hortons at the Forestry Science Building; Hum 101 office and Irving K. Barber Library; the Buchanan building at UBC. And I have seen good events at the Freddy Wood Theatre; Koerner Library; I like coffee shops for reading (or at home); The Ubysssey office; Carnegie Centre for music and for documentary films. Basic Inquiry and Carnegie for drawing, BLIM at 16th and Main. The Earth Science museum at UBC – a pleasant place for studying...

3. *Is there a special place you would like others to know about at UBC? Please place a blue dot here.*

The sand cliffs at MOA (Museum of Anthropology); Behind MOA on the hill overlooking the Georgia Strait. Good place to study, meditate; The Rose Garden (with a great view), Nitobe Garden (traditional Japanese Garden), Botanical Garden (with elevated walkways through trees), SUB (lots of events, info and food); the Pride UBC office in the SUB – LGBTQ group; Chan Theatre, Aquatic Centre, Belkin Art Gallery, Freddy Wood Theatre; the couch at the Pendulum in the SUB; Fishery Centre; Earth Science Building Museum (in the lobby of the faculty building), Oceans/Fisheries display of cetacean skeletons, CITR radio in the SUB...

4. *Where were you when you realized that the same or different educational practices occur in your community centre and Hum classes? Which places, and which practices?*

The Gathering Place has the same/differing techniques of teaching, student/teacher and discussion dynamic, and value on types/sources of information; I receive knowledge and teachings in almost all the humanities if I'm open, listen, and observe with an open heart and open mind; The Gathering Place library; I question and research most of the subjects that are presented. Reflect on the things studied, etc.; As I started the course last September, I wondered about the Learning Centre at

Britannia Community Centre. Also, being involved in community group activism creates learning possibilities; In the language classes of Hum, the techniques were different than in the other classes; at Carnegie Centre, and at the monthly meetings of the Downtown Eastside Literacy Roundtable where people from all the different literacy and education projects on the DTES meet and share info and resources...

5. *Where did you discover that your own knowledge was at odds with one of the theories being taught in class? Which knowledge, which theories?*

My experience was less about being at odds with the knowledge introduced, but often it was re-affirming and expansive. There are all these paths to follow in the introduction of various aspects of the Humanities; I don't believe I'm knowledgeable enough to be at odds with anything I've been taught here, but that doesn't stop me from being a critical thinker, asking questions and researching different points of view. At home reading the course readings. Some of the readings were very promotional of Marxist views (Utopian Pedagogy). While Marxism may be appealing it does not address the problems in society arising from dominant human nature and only provides for dominant persons to be more dominant; Marshall McLuhan, George Grant and Harold Innis are Canadians who deal essentially with the subject matter in semiotics. McLuhan has his own (well, partially derived from Innis) academic language. Both he and Innis call their field of studies Communications; in Hum music classes with John Korsud last year - not necessarily at odds, I just learned a bit more about music...

6. *Where did you noticed that something that was studied in class happened somewhere in the 'outside' world?*

Almost every class: Feminist Studies, Aboriginal Studies and classes on homelessness - Tent City; Semiotics really opened me up to the poverty and unhappiness in my neighbourhood. How I subjectively judged it and how others apparently objectively judged it as though they weren't a part of it; DTES vs. Yaletown/False Creek area, regarding Jane Jacob's Death and Life of Great American Cities and Lou Parsons' lectures - the so-called 'bad neighbourhoods' are often safer than good ones;

# Changing Neighbourhoods

Michael Green, Hum 101



I live in the Yaletown section of Vancouver, or the Downtown South as referred to by others. I moved into the neighbourhood in April 08. Before this, I lived, worked and volunteered in the Downtown Eastside.

I had been directed to my present home and neighbourhood by my A/D counsellor who suggested that living in the heart of the Downtown Eastside might not be conducive to a clean and sober lifestyle. This got me to reflect on how areas, organizations and people can influence a person and their direction in life.

I do agree that sometimes getting away from a certain person, place or thing may be helpful in realizing some goals or growth. I do wonder though, why a person cannot reach the same aspirations and goals within a certain area that is abhorred by some and revered by others – such is the case with the Downtown Eastside.

I am acquainted with my present neighbourhood, having lived, shopped and been entertained here in the 80's and early 90's. Familiar nightspots, cafes, and open spaces have given way to tall, stately and imposing condominiums and towers.

I live on the corner of Helmcken and Richards street in a quaint four-storey construction. A block away from my building is the “Gathering Place” – a local community centre that has replaced the “Carnegie Centre” as my community focal point. I do venture back to the Carnegie to keep in touch with people and the ambience of the area – though this is also changing with recent development and new faces.

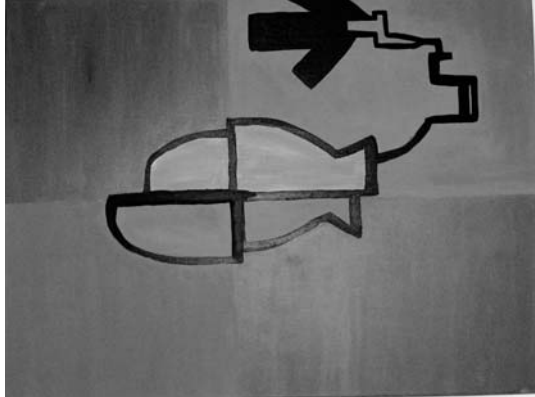
The Gathering Place is a local community Centre that offers a library, inexpensive meals and other services and activities for the public. One day, after having lunch I came upon a notice that gave the dates for an information and application session for the “Humanities 101” program.

I remembered reading a cover story in The Province newspaper on the “Humanities 101” program. The article featured Sylvia Isaac, a person I knew from the Downtown Eastside. I was unaware that Sylvia was an alumna and had taken the program at its onset in 1998.

Before this, the program was also brought to my attention by another alumni, Bernie Boyd. Bernie is a man that I had met and worked with on the 1996 Census. I ran into Bernie at the Carnegie Centre and he mentioned that he had taken a program at UBC. He didn't go into depth on what the program was about, only that it was an eclectic assortment of subjects that I would get a lot of knowledge from and would probably like. Bernie was right.

After reading the notice at the Gathering Place, I took note of the date and marked August 7th on my calendar. A month later after applying and getting accepted into the program I was on my way to UBC to begin “Humanities 101.”

I am grateful that institutions and people exist that can help shape and direct a person to broader insights and knowledge of their neighbourhood and the world around them.



Broken Flower, Krysta Putman, Hum 101

Speech for the “In Our Shoes” Event celebrating the launch of a new youth homelessness project by Directions Youth Services Centre, with The Right Honourable Michaëlle Jean, Governor General of Canada.

Krysta Putman, Hum101

To the Citizens of Canada

My name is Krysta Putman, and I am 20 years old. Recently I moved from Welland, Ontario, to Downtown Vancouver. I was very recently made aware that I would be participating in the “In Our Shoes” Event which takes place, today, September 28, 2009. I was very grateful and proud to learn that I would be meeting Michaëlle Jean, the Governor General of Canada, and be able to discuss an issue that is very dear to my heart.

As a youth who has experienced being on the streets and in shelters, I am not just talking for the sake of hearing my own voice, but I am speaking from experience.

So to all citizens of Canada, including our government, I ask you these questions:

- 1. Why don't both the federal and provincial governments put more money into youth drop-in centres? Keep in mind that these centres (such as Directions Youth Services Centre) provide invaluable services for youth without shelter, such as: showers, laundry, hot meals, computer and internet access, and a warm place to hang out and not be worried about what anyone thinks about you.
- 2. Why aren't there any youth-specific shelters in the downtown area? Youth aged 16-24 need a shelter where they can feel comfortable, and for some, living with people who are twice their age can be damaging to their recovery and treatment process.
- 3. Why aren't there many services for youth who have transitioned off the street? When youth have transitioned off the street, it can be a very difficult time. Now they have to pay for rent, groceries, bills, transportation, and hygiene products. As well, they have to learn how to do all this properly and take care of their apartment. There just aren't enough services to help in this transition stage. A plan needs to be implemented where youth centres can help in this transition or have specific centres set up for youth in transition.
- 4. Why is the city more concerned with putting funding into preparing for the Olympics than providing funds for homeless youth, and the services that they need?

I am not against the Olympics, and the good they may do for the city. However, I am against the fact that more time is spent in preparation for the Olympics than helping the homeless, hungry youth who live here in Vancouver.

- 5. Why do homeless, hungry, panhandling youth have to put up with dirty looks, harsh comments and sometimes even violence?

We are just like you; we have had jobs and homes at one point. No matter what the reason is that we are homeless, spare us the dirty looks. Remember that we are just like your kids, cousins and brothers, just a little worse off. If you don't want to give us money, then buy us some food. Even if you can't help us out monetarily, then at least let us know that we are cared about, or leave us with a smile. For some, a smile can do more than ever. I come from a background of shelters and sleeping on the streets, so I know what it's like to get the dirty looks, and it hurts. We're just trying to make it through the day.

I leave all of you who read this:

- If you can donate to local youth services, then do it, and if you can't, then volunteer. Everything Helps!!!
- We are your brothers, sisters, cousins, moms, dads, aunts and uncles. Don't turn away, we're just having a hard time right now.

Sincerely,

Krysta Ann Marie Putman, A Street Youth

community mapping

Nothing we do is unplaced: Hum Community Mapping

“To be at all – to exist in any way – is to be somewhere, and to be somewhere is to be in some kind of place. Place is as requisite as the air we breathe, the ground on which we stand, the bodies we have. We are surrounded by places. We walk over them and through them. We live in places, relate to others in them, die in them. Nothing we do is unplaced. How could it be otherwise?” Edward S. Casey, *The Fate of Place*, University of California Press, 1997, p. ix.

In Hum, there is lots of attention to place. We move between and connect the westernmost tip of Vancouver and the Downtown South and Eastside - a place that is ‘marked’ locally, nationally and internationally, and hot with hope, community activism, change, displacement and gentrification. Mapping is an interesting method for locating significant and meaningful experiences. Inspired by the Carnegie Community Action Project’s community mapping with about 200 residents at 23 DTES sites (“Our Place & Our Words” <http://ccapvancouver.wordpress.com/ccap-reports/>) and a google map called the “Vancouver [De]tour Map 2010,” made by local residents to offer an alternative history of Vancouver during Olympic times (<http://vancouvertourguide2010.com/>), students in Hum101, Hum201 and a few from Writing 101 mapped these questions:

Where have your life and your studies come together? How is this significant and meaningful?

In our community mapping class, everyone had maps, different coloured sticky dots, and some questions based in course and Programme content to help us remember experiences that relate to Hum which took place in our home neighbourhoods, on the Downtown Eastside/South, at UBC and at the places in between. (Semicolons connect different mappers.)

- 1. Where were you when you first heard about Hum? Please place a yellow dot on this spot.

I was on the DTES close to the Carnegie and I saw a poster on a lamppost; The Gathering Place Education Centre on Helmcken; home - 210 Abbott Street; Dr. Peter AIDS Centre; Science 101 in the UBC Geography Building; Western Front Artist-run Centre; the Canadian Mental Health Association; Vancouver Recovery Club; Check Your Head Youth Environmental Network; Crabtree Corner Daycare; Aboriginal Front Door; I saw a poster on a lamppost outside the Downtown Eastside Women’s centre advertising Hum101 to women. I went into the centre and asked if it was a course men could apply for. They said they thought so...

- 2. What’s the most important place for your learning in your neighbourhood and at UBC? Please place a red dot at each place!

On the streets or in buildings dealing with people; Crab Beach,





*Writing 101 Class of 2009-10*



*Hum 101/201 Class of 2009-10*



# Nothing we do is unplaced: Hum Community Mapping

