

# HUMANITIES 101

## Community Programme



supported by residents of the Downtown Eastside,  
Downtown South and surrounding areas, and the  
University of British Columbia's Office of the Dean of Arts

### 2010 - 2011 YEARBOOK

## GRADUATES

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Georgia Kelly  
Phyllis Lester  
Harris Pearson  
Ronnie Rizzetto  
Roger Savoie  
S. Steel  
Melissa Thomas

Jan Tse  
George Wallace  
Brian Wheatley  
Tanya Wolfram  
Christopher Winkler

**MENTOR**  
Willie Li

**WRITING AUTUMN 2010**  
Charlene Bozoian  
Daniel George  
Anna Goloubova  
Larisa Goloubova  
Charlize Gordon  
Mahamoud Hersi  
Lorna Jean Johnson  
Brenn Kapitan  
Kris Kelly  
Robert Makela  
Sarah Payne  
Rajendra Prasad  
Troy Pugsley  
Ludvik Skalicky  
Cheryl Smith

Gena Thompson  
Phoenix Winter  
**MENTORS**  
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Sidney Senger

**HUMANITIES 201**  
Lisa David  
Patrick Delorme  
Susan Knudsen  
Robyn Livingstone  
Paul R Taylor  
Daniel Wilson

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Camilo Augusto  
Thomas Beirne  
Sharon Chen  
David Deocera  
Donna Gorrill  
Jose Gutierrez  
Wil Holmgren  
Christopher Paul Hurl  
Viktor Kadey  
Stephen Kinnis  
L.J.F.O.Y.B  
Luis Larrain  
David Le Blanc  
Gladys Lee

**WRITING SEMINARS**  
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Daniel George  
Charlize Gordon  
Lorna Jean Johnson  
Brenn Kapitan  
Robert Makela  
Rajendra Prasad  
Ludvik Skalicky  
Gena Thompson  
Phoenix Winter

Maryanna Aston Moore  
Colleen Moore  
Megan Muir  
Natalia Negritto de Campos  
Stephen Othieno  
Niko Peterson  
Gerry Porayko  
Alla Serebrova  
Paul St-Germain  
James Vassiliou  
Marianna Young

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### 2010 - 2011 YEARBOOK

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Our class portrait

# Hum Faculty and Staff Well Wishes

## Congratulations on your accomplishments in Humanities 101 this year!

You're involved with so many cultures of learning in your home neighbourhoods, and now you're graduates of UBC's Humanities 101, Humanities 201, Writing and the first ever Writing Seminar. I thank you roundly for all you've brought with you, and all you shared: such open-mindedness, commitment and willingness to try things out, to listen to each other and consider, to think deeply, to change our minds.

For me, and perhaps for you, too, this was a year which glistened with listening at Hum. I heard how conversations can take hold, blossom and reverberate through fine listening practices. We made work with and for each other, and also received some generous invitations to put our voices, words and work forward in some new public places where different people would see, hear and have a chance to engage with what we're doing, and vice versa. Hum was referred to as "a powerful call for new thinking" in one review – and I suppose you could say that a hum broke into a quiet roar to last for months, for years. We challenged some uninformed opinions about people in the Downtown Eastside, Downtown South and at UBC – inviting people to "Listen: it's not what you might have thought..." - and in the process, we tried new things and learned tons.

This year we thought a great deal about what we want, together; while there were many points of difference, on one point we were unanimous: We want Hum! A manifesto says 'This is what we want!' In this yearbook, we can read students' and alumni's published manifestos and your thoughts on class topics and concerns. Lots of you produced audio tracks for our manifesto installation at the Vancouver Art Gallery "Take the cotton out of your ears, put it in your mouth & listen, listen, listen" which will stay on our website, giving so many people a chance to hear your voices and well-considered words.

And while it has become difficult in universities to use the word 'community,' it's clear that there's a whole lot of community going on in the lives of people involved with Humanities 101. So inspired, I drew on a figure from my research, a figure for thinking about relations between ME & WE which we embodied and photographed ourselves at the Gallery; it just might be a new, situated figure for 'community.'

Hum is an active community, and there are lots of ways to stay involved in the future if you'd like to. We'll email you invitations to Steering Committee meetings and Public Programmes, and ask for your help finding new students who you think would enjoy the experience. Many of you will step straight into Science 101 (such intellectual agility!), and I hope that you'll step into another Hum course in the future.

As a member of the Class of 2010-2011, you are part of Hum's largest student body ever, and many many people made this possible; they are heartily thanked in a full page of acknowledgements. Students, teachers and volunteers sent you their regard and their admiration, and I add mine.

As well, I am utterly fortunate to work with a multi-talented and dedicated staff who are also students – Alison, Julian, Chris and Greg – and to work with Paul, my nimble and steadfast colleague who is a hardy stream of fresh water that flows through Hum, daily.

The form of a newspaper for our yearbook is both apt and at odds, and we are using it as a sign for making our own meanings. We initially produced the 4 centre pages of the yearbook for a feature on Hum and the DTES for *The Ubysey* news-

paper, and it's included in its entirety here. Newspapers con-note immediacy (quickly produced and quickly recycled) and celebrate the sense of being 'in the moment' which is such a big part of the experience of Humanities 101; yet, in fact, it took a year for participants to produce all this wonderful work, and I'll bet this yearbook will be around for a long time to come. As well, the thoughts behind your words are informed by your own lived experiences, practices and knowledges, as well as your willingness to take on board what we shared in Hum classes. In manifesto style, it registers both what we bring with us, and what we want now and for the future.

**Dr. Margot Leigh Butler**, Academic Director



The number 101 in a course title generally infers introductory level, or first year courses. When it comes to Hum 101, this paints a very misleading picture. Yes, a new discipline is introduced each week, but the level of engagement with the readings, questioning in class, and understanding of the most abstract topics is well beyond what you'd find in a typical university 101 class. The shared knowledge in the classroom made it feel like I was in a room with students who had been going to university classes every week since they were 18 years old. Everyone functioned as a student and teacher simultaneously; instead of having one expert in the room, there were always many on any given topic.

It's evident from talking to people throughout the year, and from reading the testimonies in this yearbook, that everybody who is part of this Programme, in whatever capacity that may be, is all the better off because of it. Thank you to all students, staff and volunteers for everything you have contributed this year, you are inspirational people to learn with. It's my sincerest hope that you had a rewarding experience with the Programme this year, and that you will stay a part of it for many years to come.

**Paul Woodhouse**, Programme Coordinator



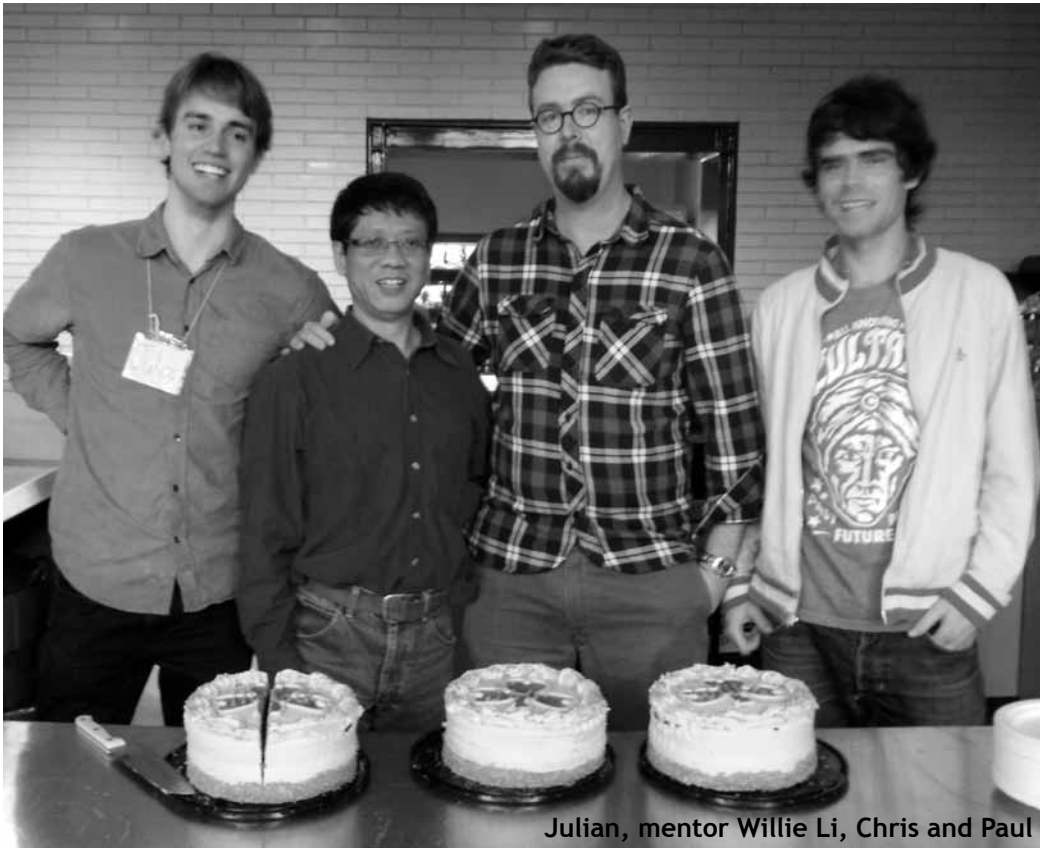
Dear Students,

At the start of this year I had the privilege of meeting you not only in person, but also through Assignment 1 on “Cultures of Learning” (some of your responses are printed in this yearbook). It was a pleasure then and throughout the course to read your writing on the diverse topics we studied. The assignment questions we gave you were never easy – in February Margot wondered if the question I had just finished preparing on gender and gentrification actually had an answer – but you inevitably responded to them with originality and thoughtfulness. Your essays blended abstract knowledge and personal experience with ideas drawn from our readings and lectures. They were skeptical, well written, often witty, and sometimes critical of the way we had asked the question in the first place. In “the humanities” and in the wider world, this critical impulse of yours is something to cherish.

Recently I’ve started to feel that this year at Hum will be the peak of my working life because no other job will be as interesting, lively, and fun. Thank you to the wonderful people who run the programme – Margot, Paul, Chris, and Alison, and Greg – and to the volunteers, the teachers, and not least the students of Hum. All of you have left me with some of the happiest memories I have of UBC. Here’s to a long future of top quality classes, keys to the office corridor, and better coverage in the media!

So congratulations on your work this year both in writing and in class. You are some of the most dedicated and engaged students I have met at UBC: it would be better if there were more here like you. I hope you have enjoyed being in Hum as much as I have. Best of luck to you all.

**Julian Weideman**, Programme Assistant



Dear Hum Graduates,

Vancouver’s two major universities are both situated a substantial distance away from the DTES. Think about it, SFU is at the top of a mountain, and UBC is at the edge of a cliff skirted on the east by nearly a kilometer of park and the Georgia Strait on the west. They were planned hard-to-reach. These are just a couple of physical barriers to attending classes, we are all well aware of the social and economic boundaries that surround this ‘ivory tower.’ Those of you who are graduating this April have, with Hum, crossed these boundaries –some since January, and many of you since September. But, your achievements, both individual and those we have made together neither start, nor end there.

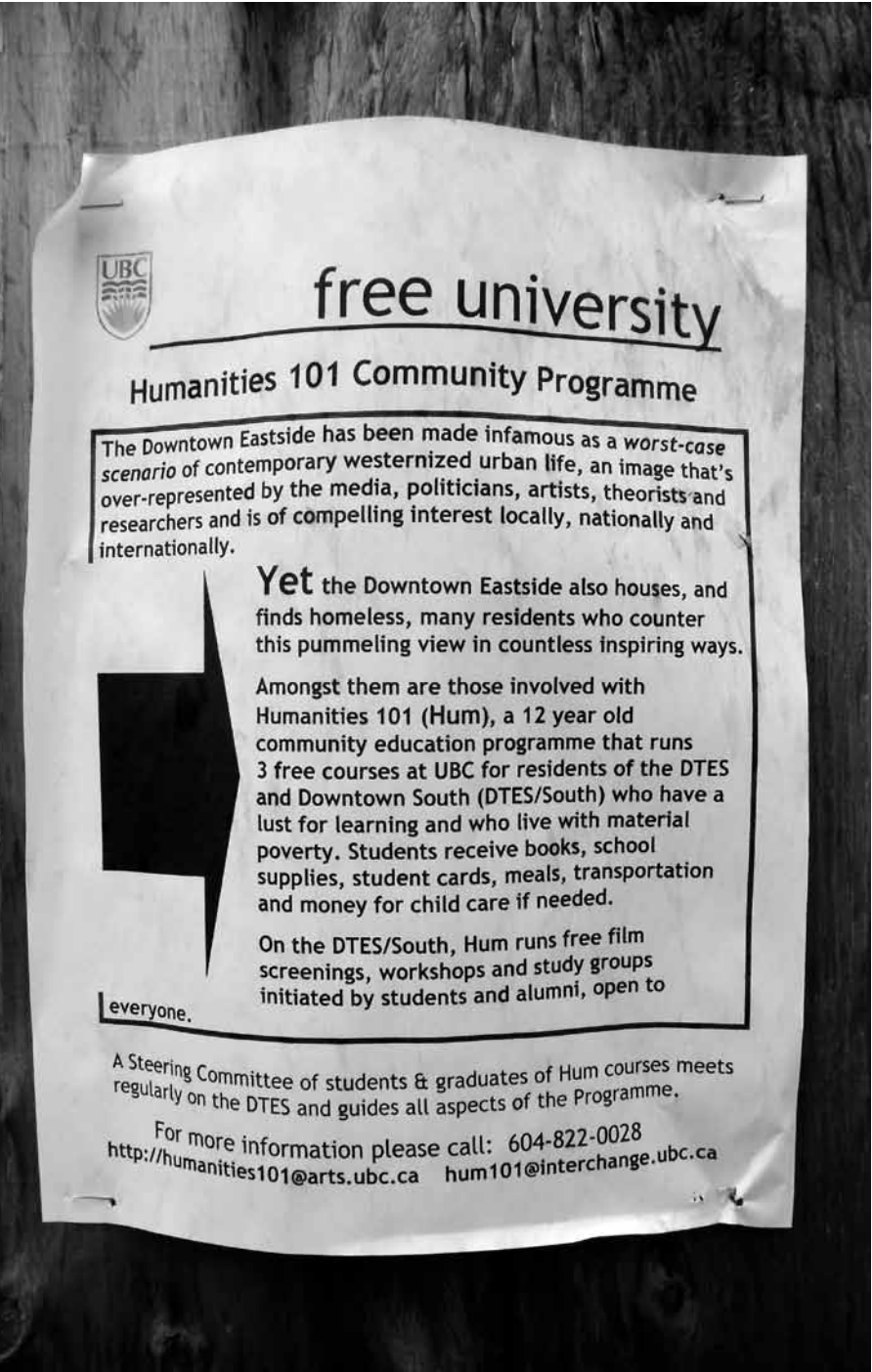
Together we have met to learn and discuss so many different ideas, some lofty and abstract, and some that hit close to home. Some topics have amazed and engaged, some puzzled or vexed us. Some ideas we’ve agreed with, others we’ve found repugnant. Still others, we like all considerate scholars are left to ruminate, understanding there are rarely black and white issues, rather most present themselves in shades of grey. Together, we have met to confront different ideas about the world we live in and about ourselves who we are, where we come from, and what we are capable of. Together, we’ve discussed issues, sometimes hotly, and often laughed through it. We have not just learned together, we have learned to learn together.

Of all the barriers we might come against, of those challenges we seek, or find, the most important boundaries we have pushed through this year are not about distance or dollars, they are the barriers between each other. Together, we’ve shared classes, meals and snacks, we’ve ridden the buses together, but more importantly, as students and teachers, staff and volunteers we have shared our time and our passions we have shared ourselves with one another.

You should be proud of yourselves. Proud for challenging yourselves, for expanding your own boundaries. Proud for the accomplishments you’ve made during our time together, be they academic or personal. And proud for the great work you have done, both individually and as a group. Moreover, you should be proud of the community we create together through a common love of learning, shared space and shared experiences. It is my hope that long after Hum, the love of learning we foster, and the friendships we’ve made will last and grow.

Wishing you all the best in the future,

**Chris Hiebert**, Programme Assistant





Dear Graduates,

It has been a real pleasure learning with you this past year in the Writing, Writing Seminar, and Hum 101 and 201 classes.

Many of you came to the Writing class with active and well-formed writing practices, and each of you were eager to share your work, and to take up the variety of writing genres we were asked to consider each week. With your writing in class and for assignments, as well as all the other printed and audio Hum projects, you articulated your acuity of thought, knowledge, and experience both creatively and skillfully. And those of you who continued on from the first term in the Writing Seminar with Monica Brown truly showed your dedication to refining your practices.

Hum 101 and 201 graduates with the range of subject areas we studied since September, you brought such keen inquiry and insight to our classes and your assignments, and to all of the Hum projects. I only wish I could have been in class with you on Tuesdays too.

I would also like to take this opportunity to thank Willie, Shahla, and Sid for your valuable support as mentors (and for energizing us all at break time with just the right amount of caffeine, snacks, and the occasional heavily-frosted cake!), the discussion facilitators and writing tutors for your ongoing involvement (we couldn't do what we do without you!), and, of course, Margot, Paul, Julian, Chris, and Greg for making it such a joy to be a part of Hum.

Congratulations graduates, your intellectual flexibility, enthusiasm, and wit – not to mention your strength and warmth – makes Hum classes some of the best on offer.

All the very best,

**Alison Rajah**, Writing Coordinator



Julian, Margot and Mentor Extrordinaire Willie Li

Dear Hum grads,

Congratulations on reading, writing, learning and debating your way to graduation! I know your interdisciplinary Hum education, which much like a recent Public Programme, started with sugar and traversed and weaved itself through politics, history, biology and psychology, has given you all a kind of educational agility to question and make sense of the messy and entangled world we live in. I wish you all happy and healthy times ahead and I hope to see you at Hum's Public Programmes in the near future!

Take care,

**Greg Scutt**, Public Programmes



Greg, Alison, Paul, Margot, Chris and Julian



# Hum Student Well Wishes

A thank you to Hum 101. I came here in September 2010, frightened, curious, confused, my first tiny steps in a journey to go after a dream. I have proven to myself that I am able to learn, that I can stick it out even when it was hard. You gave me back my confidence to go back to school and in September 2011 I will be starting at Vancouver Community College. I will always be a part of Hum101, and as time permits I will stay a part of it. Good luck and thank you to all my classmates, and a special thank you to all the various teachers and profs that took the time to share their knowledge and time with us.

**George Wallace, Hum101**

This was the opportunity of a lifetime, kept my brain from atrophying! Loved the group and everybody's input. Staff and volunteers, you rock!

**Georgia Kelly, Hum101**

It can be hard to be an activist. To distract people who have urgent personal priorities and finite abilities and resources, to try to convince them to divert their efforts in other directions necessitates serious justification. In Hum 101, I've come closer to my own goal: to try to help people make better decisions, since poor choices can have terrifying, lethal consequences.

I experienced a genre of multi-talented individuals that had a passion for the well being of mankind as a whole; everyone showed "self-care," love and compassion. Diversity through the DTES and UBC community.

**Rockin Ronny Rizzetto, Hum101**

My thanks to all the instructors and volunteers who gave us their time.

The talent, experience and knowledge that I witnessed this past year has humbled me. I wish the best for all of you.

**Dan Wilson, Hum 201**

**Phyllis Lester, Hum101**

To the class-mates. Never forget the importance of critical thinking and research skills! Decision making is our most important skill.

I would like to thank the professors, staff, and volunteer students that care enough to believe in us light-weight wags. You indeed have turned cement into liquid learning skills. A very, very righteous group with an outstanding leader and leadership.

**Harris Pearson, Hum101**

Best wishes to students, staff and volunteers.

To my fellow class-mates, I wish us all well in the coming years and especially the women folk who have found a new freedom to build on, or restart. Also, the well wishes go to anyone who felt that you where forced to go one mile, by showing that instead you went two miles where the word persecution has changed to I CAN and I WILL.

**S.Steel, Hum101**

We Want Love

We Want Acceptance

We Want Non-prejudice, respectful environment

We Want Access to affordable health services and nutritious food

We Want Affordable ,clean and safe housing

e for Anarc...studies

This is my last term at the UBC Humanities free university program and knowing that I have learnt a lot about a world view, and classroom protocol, I stand tall. And for anyone thinking about coming to UBC Humanities 101 & 201, Writing and Science 101, it's a very well worth the effort with so much to listen to and see. It does make hiding out in the boys' outhouse while school was in seem like so long ago (Residential school 1957-60s era).

**Patrick Delorme, Hum201**

Manifesto by Writing students Anna Goloubova, Larisa Goloubova, Kris Kelly and Sarah Payne



Hum Steering Committee meeting, Carnegie Centre

# Writing and Writing Seminar Student Well Wishes



Writing students Charlene Bozoian, Charlize Gordon, Rajendra Prasad, Lorna Jean Johnson, Dan George, Brenn Kapitan, Phoenix Winter, Gena Thompson and Larisa Goloubova

Without much ado,  
Good job, keep rollin’ into the positive trend.

**Camilo Augusto, Writing Spring 2011**

I loved every minute I’ve spent with my class and my class-mates. I especially respect the mentors that help the class out during every class.They are there on our outings, too, without them the class would not run. I feel as though I’ve become a sponge and all I want to do is learn, and learn more.

**Gladys Lee, Writing Spring 2011**

Thank you everyone for sharing their thoughts and experiences. Thank you for your generosity.

**Kathy A. Writing Spring 2011**

I took the Humanities Writing course because I have written a lot of crap in the past. I was hoping this course would help me write better crap. I thank everyone for their contribution in and out of class. I look forward to reading some of your writing in the yearbook. Write from the heart and take no prisoners.

Thank you all and good luck.

**Daniel George, Writing Fall 2010, and Writing Seminar**

I have had the privilege of participating in the Writing program offered by Hum at UBC. My classmates were intelligent, funny, enthusiastic and hardworking. I always looked forward to my Tuesday evening class. Many of my classmates do volunteer work in the community. Their concern was expressed in the writing assignments, and turned into action outside the classroom. One of my classmates stepped up to help a family member of mine, and he continues to offer his support. I received much more than I had ever expected from this fabulous Writing course.

**Lorna Jean Johnson, Writing Fall 2010, and Writing Seminar**

Hum 101 is unlike any other class I have been in. This class was very different for me at first. I came into this class expecting all these young people my age. I was the youngest person there, that kind of made me feel like I was at a disadvantage, but was not. The thing I learned most from this class is the passion of learning. All these people had it and wanted to be there because they all had a passion for writing. This passion could be in anyone. I enjoyed Hum and I find if anyone takes this class it would inspire them to enroll themselves into a university for the art of writing/ English.

**Niko Peterson, Writing Spring 2011**

A big thank you to Kathy A. for invit-  
ing me to Hum 101...a very caring and  
compassionate invite! Thanks again.

**Kelly E. H. Writing Spring 2011**

I found the most interesting array of individuals in this class, so much inspiration, wisdom, intelligence, and creativity in one class. I congratulate the entire body of students that have come together to join in this learning experience. Thank you to the staff whose patience and knowledge have provided a trampoline for us to continue in this journey of writing – also to UBC for making a class such as this possible. It has increased my level of knowledge and I am sure that it will be of great use in the years to come.

**Natalia Campos, Spring 2011**

I would like to thank Dr. Margot Leigh Butler, Paul Woodhouse, Alison Rajah, Chris Hiebert, Julian Weideman and Greg Scutt, for this very pleasurable experience. It has made me open my eyes to new and greater possibilities for me to strive for. The course was exciting every class. Proud to say yyyyyyyyyyyyyyyyyyaaaaahhhh I did it!!!!!! Hope I can meet more and exciting people in the future, and more pleasurable events in the future. Again thanks very much, good luck everybody!!!! :)

**Dave LeBlanc , Writing Spring 2011**

I am so very grateful for this Writing program. Meeting my fellow students opened up my heart. I have made some very good friends. Also, our teachers guidance inspires this 60 year old man to keep learning in my old age. Rather than going insane I have just tapped into my creative side of writing. I’m looking forward to the next class I enroll in with Humanities 101.

**Rajendra Prasad, Writing Fall 2010, and Writing Seminar**



# Hum Teacher Well Wishes

Hum students’ commitment to learning never ceases to inspire me. I really enjoyed our classes together -- you kept me on my toes with your great questions!  
Best wishes for your continuing and life-long education.

Sincerely,  
**Kathryn Harrison (Hum101/201)**, “How does government work (or not) in Canada? Parliamentary System and Federalism,” Political Science, UBC.

Dear Hum 101 students,  
A highlight of my year is teaching critical thinking to the Hum 101 class in the fall. I particularly enjoy your enthusiastic and insightful questions! I wish you all the best of luck for your next projects.

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

Best wishes to the Hum101 class of 2011!

It was an honour for me to be invited back to teach a class on the ‘sociological imagination’ again this year. I am always impressed with how quickly and articulately students in Hum101 are able to connect ‘private troubles’ with ‘public issues’, which challenging me to the limits and possibilities of ‘thinking sociologically’. Thank-you for your interest, your insights, and your enthusiasm.

**Tom Kemple (Hum101/201)**, “Sociological Imagination,” Sociology, UBC.

Dear Hum 101 students,

It was a tremendous pleasure working with you on the problems of historical consciousness. Your questions and comments made the evening tremendously stimulating. All the best for your next steps in education and in life.

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

Congratulations on completion of Humanities 101! I very much enjoyed our discussions around constitutional rights and social justice activism. I was impressed by your engagement and input. I learned much from our discussions and have used some of the insights that students had in other law classes. So, thank you for letting me share part of the great experience that is Humanities 101.

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

Dear students of 2011,

When we took the first architectural walking tour in 1998, I had no idea that this work would take so long. That’s not because I walk more and more slowly, but because you ask so many preposterous questions. Nor did I expect to give much the same year end message to so many classes;.....that is.....Congratulations, keep asking questions if you must, do not submit to intimidation of the huge new buildings being built (make fun of pompous architecture), and be skeptical of the charm of ornaments as advertising. Come back for refresher walks any time. I enjoy your company.

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

“Humanities 101 is the model for how a University can learn from its community, to bridge the divide between the wisdom of the streets and the scholarship of the ivory tower. I am grateful to the students in Humanities 101: every time I ‘teach’ in the program, the truth is that I learn more from you than you do from me. I’m impressed with all of the students at UBC, but in so many ways, Humanities 101 students are the best of the best.”

**Elvin Wyly (Hum101/201)**, “Gentrification,” Geography, UBC.

I find myself most comfortable in the classroom and most inspired when a class becomes a real exchange and dialogue. My experience of HUM 101 was just that kind of experience! Students seemed to have read the materials in advance and asked such thought-provoking questions that I ended up moving the class in interesting tangents to answer them. After one particularly intriguing question, I pointed out that that was the first time I had been asked that particular question in the 25 years that I’ve worked on Haitian music, and in fact it was something I had never considered myself. Amazing. As a professor, it was a great experience, but as the Dean of the Faculty of Arts, I had to take special pride in the accomplishments of our HUM 101 students. Bravo. I hope to be back next year.

**Gage Averill (Hum101/201)**, “Music in Haiti,” Dean of Arts, UBC

I was so excited to have the opportunity to present with HUM101 and, expecting to arrive just in the nick of time to present, I quickly realized I was a half hour late to class - quite a first impression, I’m sure! A humbling experience, but you all reassured me that I was in the right place, with the right group of students who were so genuine and made me feel so welcome.... I immediately felt at ease. You made learning fun - for us all - and it was truly a pleasure!

You are all such an inspiration ... and I wish you all continued success in reaching for the stars!

Best,  
**Amy Vozel (Hum101/201)**, “Reading, Study and Research Skills,” Student Development, UBC.

To all the HUM101 students. I really enjoyed discussing the ‘American Dream’ and social inequality with you all in HUM101 sociology class. Best wishes in your future studies’

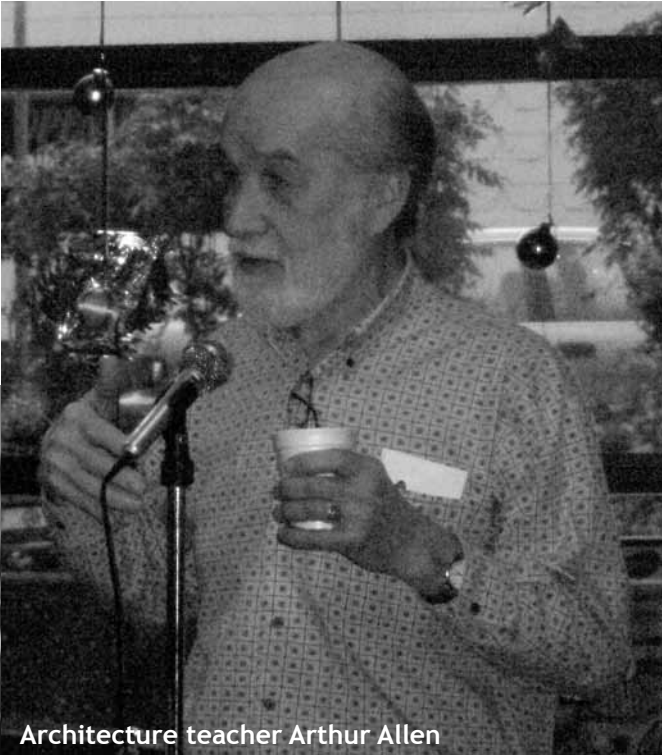
**Billy Flynn (Hum101/201)**, “Sociological Dreams,” Sociology, UBC.

Dear Graduating class of 2011,  
Thank you for inspiring me with your knowledge, humour, engagement with learning and your hospitable classroom presence! It was a great pleasure to meet you all!! Very best wishes and Congratulations!!!

**Chris Shelley (Hum101/201)**, Women’s and Gender Studies, UBC.



Women’s and Gender Studies class with Chris Shelley. Photo by Pat Delorme



Architecture teacher Arthur Allen



Dear Hum 101 Graduates,

Sandra joins me in appreciating such an engaged and engaging audience for the Discussion Strategies and Discourse Analysis, and the Learning Styles and Multiple Intelligences workshops. Not only is such a receptive and responsive group a pleasure to work with, but wildly inspiring as well. Thank you for your questions, your thoughts, and your comments. They were all most helpful in deepening our understanding of topics we already feel pretty passionate about!

We look forward to our next opportunity to come together and embark on a fresh discussion about the effectiveness of how we communicate and how we learn.

All the very best in your future endeavours.

Warm Regards,

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

It was a real treat to share some thoughts from Epictetus' Handbook this year: I think he'd have enjoyed the class too, and appreciated the spirit with which you read and responded to his ideas. Best of luck with your studies, wherever they take you, and thanks again for the warm welcome and enthusiastic participation!

**Sylvia Berryman (Hum101/201)**, "Global Citizenship," Philosophy, UBC.

"I had such a great time at Hum! I've spoken at many university classes, but you'll not find one where the students are as engaged, challenging, and so grounded in reality. Thank you Hum students - you're the best!

**Libby Davies**, Member of Parliament for Vancouver East



Christopher Winkler, Melissa Thomas, M. Simon Levin and Robyn Livingstone

## Writing Teacher Well Wishes

Dear Writing Class,

It was such a joy to meet you on that Tuesday evening last September when you all wrote so enthusiastically during the exercise, and then bravely read out your pieces. The room was thick with talent and so many stories that deserve to be told, deserve to be heard. I hope you keep writing.

Good luck to each of you with whatever it is you choose to do next. I hope our paths will cross again one day.

**Maureen Phillips (Writing)**, "Journaling," The Writing Centre, UBC.

I continue to be impressed, inspired and energized by the openness, receptivity and intelligence of participants in the Writing course! I hope the poems we discussed in class whet your appetite to seek out more poetry and that you will continue to write--poems, stories, essays--yourselves. My warmest and best wishes to all of you as you continue your journey through literature, the humanities, and books in general!

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

Teaching a Humanities 101 class was a first for me and I was very nervous but the students were so open minded and enthusiastic about trying new things that the class turned out to be a lot of fun. I was so impressed by how fearless students were about sharing their work and my wish for everyone is that you will continue to share your stories and talk about the issues and ideas that are important to you, because the world really needs to hear what you have to say.

All the best,  
**My Name Is Scot (Writing)** "Life Writing".

It was a pleasure to work with such an interested and engaged group of students. I hope you learned something useful from your training, and I wish you all every success in your careers.

Best wishes,  
**John Donlan (Writing)**,  
Vancouver Public Library.

Congratulations to all the graduates of Humanities 101. It was a real pleasure to meet all of you and to read and hear your stories. Keep writing!

**Jane Hamilton Silcott (Writing)**, "Short Stories," Langara College.

My experience with you all in the classroom has made me feel humbled to consider myself in your company.

Hum graduates, you have just written one great act of your lives. With each succeeding act, may the passion and purpose of your own lives spread from this campus out into the world. "Your crown has been bought and paid for," said the writer, James Baldwin. "All you have to do is put it on your head."

Congratulations to each and every one of you, and best of luck!

**John Vigna (Writing)**, "From Process to Publication," Freelance journalist.

# Volunteer Well Wishes

Many thanks to you, the students of Humanities 101, for eight months of passionate, enriching academic conversations. Being a part of this program has been an honour for me, and a real pleasure. Congratulations on your graduation; let it also mark the start of new and exciting opportunities for each one of you! As Humanities 101 alumnus, keep challenging, debating, and creating positive change. Your commitment to learning is a gift to this program, and ultimately what made the 2010-2011 academic year a phenomenal success.

**Monica Brown**, Writing Seminar Facilitator, and Hum101/201 Discussion Facilitator

Hum takes the idea of learning as a lifelong processes to a new edge and over this past year has given all its students, staff, faculty, and volunteers the chance to visit many new places of thought. All of the students met the challenges and excitement with enthusiasm. It is no small feat for anyone to return to school after so long away but undertaking a course on one of Canada’s largest, most beautiful, and busiest campuses is a daunting task indeed. This task can be made even harder for those with backgrounds similar to those who enroll in Humanities 101 but you have all taught me the plus side of such a background -- the dedication, drive, and perseverance that you all bring to the campus and the class has been an inspiration, I am sure, to all the volunteers. As you leave hum I hope you all follow some path of challenge and reward in the future and as you travel that road I hope you take pleasure and pride in the times when something triggers your memory and you think, “wait now, we learned this in hum.” For those of you who return to hum I hope you continue to find it as rewarding and fun as it was the first time. To everyone, faculty, staff, and volunteers included, smiles all around cause we survived another year... but a bit of a frown because the year had to end sometime.

**Wil Steele** Hum 101/201 Discussion Facilitator and Hum Alumnus



Wil Steele, Hum alumnus and discussion facilitator

I was excited to come back to Hum this year having had such a great time volunteering last year, but at the same time I thought my last year had been so good that it couldn’t get much better. The class schedule was going to be pretty similar for 2010-2011, so I thought the discussion would be as well. I couldn’t have been more wrong. This group’s (and the program’s) ability to completely surprise me has been my favourite part of this year, whether it’s digging deeper into the meaning of a photo only to find out everyone has completely different but equally compelling interpretations, or being introduced to First Nations languages only to find out we have fluent speakers in the room! Even standing outside the SUB seeking signatures in support of Libby Davies’ Bill C-304 and then having Libby herself come to class to explain it to us was a once in a lifetime experience, although knowing what I do of Hum it might still be topped. I’ve found that no two evenings of Hum are the same, even if taught by the same teacher; and certainly no two years of Hum are the same, which I am humbled to have discovered. Congratulations to the 2011 graduating class of Hum 101/201 and Writing, and I hope you all will continue to stay active in the program and come to steering committee meetings to ensure that Hum just keeps getting better.

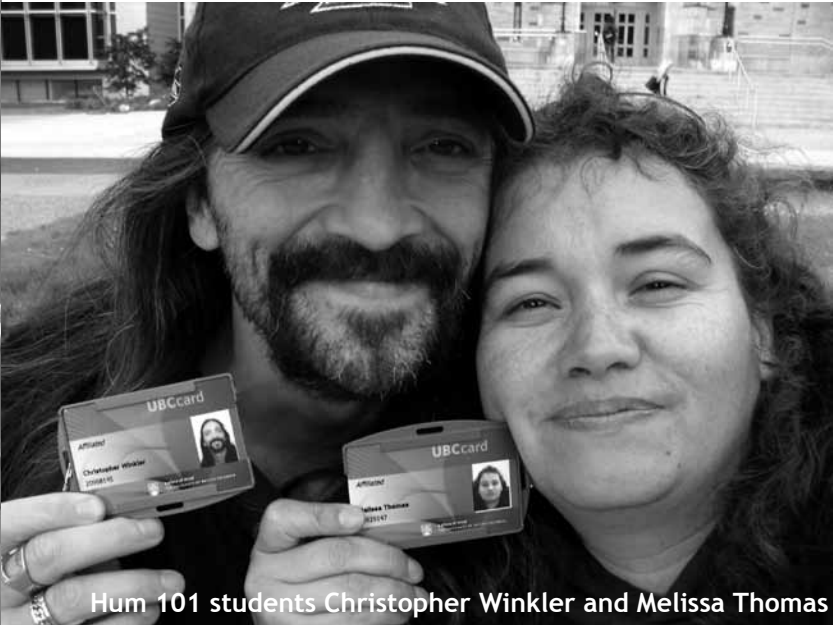
**Kelsey Croft**, Hum101/201 Discussion Facilitator

All year long, the highlight of my week began every Tuesday at six o’clock, when I gathered with HUM’s keenest and most enthusiastic students for Homework Club. We would look at the week’s recommended readings and try to explore their background and we would work through the questions posed by the text together. Our task was made easier by the enormous body of knowledge Homework Club members brought to the class each week. Whether it was an encyclopedic knowledge of Western politics and history or a penetrating analysis of globalization, our participants added layers and layers of insight to our texts each week. We would bring our personal experiences to bear on theoretical texts, and some students would read up on the writers we studied to help flesh out and contextualize their thoughts. We grappled with Hegel and Fanon, the form of a Manifesto, the challenge of feminism and almost anything else you can think of. The class was sometimes challenging, sometimes perplexing, but always enlightening and always fun. It was an honour and delight to work with such a wonderful group of people this year, and I’m not sure what I’ll do all summer while I wait for class to begin again this fall. I hope to see you all back next semester along with some new faces--and I promise to bring more cookies this time!

Love, luck and courage,  
**Mike Stewart**,  
Homework Club Facilitator

Congratulations to all Hum graduates! I loved spending time learning with you this year. Good luck for your next adventures in learning.

Best wishes,  
**Kelsey Wrightson**, Hum 101/201 Discussion Facilitator



Hum 101 students Christopher Winkler and Melissa Thomas



# HUMANITIES 101-201 STUDENT ESSAYS

## Culture is Ordinary

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 map or encyclopedia of European Medieval knowledge. (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 Humanities 101, please write about what you notice about the cultures of learning and knowledge in your home neighbourhood and at UBC.

### Culture is Ordinary Rockin Ronny Rizzetto

In reflecting on my very first week in “Humanities 101” I’ve come to notice the “cultural diversity” within my DTES neighbourhood. There is a wide range of learning and knowledge within one’s reach. One of my major points of interest is Chinatown, which firmly stands established as an ethnically strong and moral community with a prosperous commercial and business district.

When I first encountered Chinatown, I was overwhelmed and engulfed with the sense of taste, vibration of sounds and the smell and fragrances of another culture. I therefore became acquainted with the Dr. Sun Yat-Sen Classical Chinese Garden which was completed in 1986. This masterpiece and work of art extraordinaire is nestled adjacent to and behind high white walls at the Chinese freemasons building at #1 West Pender St. This is a photographer’s delight, contemplative with muted greens, and stony grays.

I went on to find my second point of interest: Vancouver Co-operative Radio CFRO 102.7 FM. I was attracted to this co-operatively owned, listener supported, community radio station. I established myself among fellow “punk-rockers” and “head-bangers” to encourage said musical types within East Van and beyond to literally add lightening bolts to their names. If it’s hard and intense and in between, it’s here! For this station gave us a voice of rough-edged radio from the Downtown Eastside.

Well, in conclusion, my first week at UBC went as follows: I went and attended an orientation and intake session which got me familiar with the layout and design of the campus. The staff and volunteers took us on a field trip regarding this, I met fellow alumni of past courses and mingled with the staff, students and volunteers at UBC. My mind became opened to the curriculum of course studies at UBC. I am becoming acquainted with the UBC student union building, UBC Writing Centre, and Aquatic Centre, and I’m a radio broadcaster and programmer out of UBC college radio CITR 101.9 FM. All in all it’s been a great first week.

### The Cultures of learning in my home neighbourhood and at UBC Dean Brooks

The cultures of learning and knowledge in my home neighbourhood vary. I live in the Joyce/Collingwood area of Vancouver; it’s a relatively new neighbourhood, consisting of high-rise condos and multi-living units as well as family homes. There are food markets, Starbucks, and at the skytrain station there’s the Colingwood Neighbourhood House which is multicultural in theme; it seems to draw a variety of people together for gatherings as well as family events and recreational amenities. Across from the Neighbourhood House is the St Mary’s Catholic Church. All of them seem typically essential for the binding the demographics, which consists of people in age groups from mid-20s to seniors, and the amenities include wheel chair accessibility which has drawn disabled residents. There is a park where you find many people walking their dogs. When you mix the above ingredients together you see the pattern of daily living, daily. It is the typical standardized culture within the confines of being Canadian. Although there is so much more to write, what I’ve noticed the convenience of the sky-train. I feel that the learning aspect on this side of the social spectrum is experienced individually; a family based value system that can branch off into many possibilities!

On the other hand, the culture of learning at UBC is very structured. Here the student has the tools needed to stay grounded in their chosen discipline. On my first day I saw two couples; the mom was pushing a stroller with a toddler enjoying the ride. That ignited an awesome thought within me! I began to see how children raised in a university setting would grow and develop as a result of such exposure to an academic setting. It seems that the culture of the students themselves has evolved continually, and changes with the times. Students nowadays have been exposed to technology and have the world at their fingertips, via the internet as well as the smartphone!

There are 300 student clubs available if one is interested in joining, so the socialization opportunities at UBC are limitless. The faculty is very structured so that students have all necessary tools for cognitive growth, and having an open door policy for students encourages them to reach out when the need arises. In conclusion, the culture of learning in my neighbourhood and at UBC varies in many ways, as it will on an individual level, depending on where one resides.

### Culture is Ordinary Phyllis Lester

I live near Franklin St and Commercial Drive. The apartment building I live in is called Franklin House; it is 100 years young. Franklin House used to be a loggers’ hotel a long time ago. These are four floors, no elevator; I’m lucky that I live on the second floor. It was nicely renovated about two years ago, they furnished our suites from Ikea.

This is an industrial area, on the south side of us is Hallmark poultry, and southwest is a small personal brewery. On the west side of the building is an old coffee shop, run by a Chinese couple, and on northwest of us is a seafood factory with Chinese workers. There are times when the odors from the sea-food factory are just awful. We live on the 1700 block, one block up on Hastings Street in the Indian Friendship Centre on the 1600 block. The Centre has all kinds of events going on. On Friday afternoon they have lunch for elders, and there is a native arts and craft store where they always have a sale before long weekends. They also have an employment office, which helped me get into First Nation essential skills for the health care field. On Pender at Francis St, on the east side of Commercial Drive, there is a large Aboriginal population, blended with the diversity of Commercial Drive. A few blocks south of here there is a library, school, recreation facilities and Grandview park, which is in the middle of getting a make over. A variety of green grocers, produce stores, and other kind of stores are here - Supervalu is open 24/7, 365 days a year. This is the drive to live on. Sometimes in the summertime there is car free day on a Sunday, they have festivals of some kind. I haven’t spent enough time on UBC campus to write about it.



## The Culture of Learning at UBC and in Davie Village, West End

Tanya Wolfram

The culture of learning at UBC and the culture of learning in my neighbourhood in the West End of Vancouver, more specifically Davie Village, offer two different environments for learning. UBC’s culture is one of learning in the most traditional sense. Davie Village’s culture of learning contains two major components: queer (male) culture and an upper middle economic class culture living in an urban environment.

At UBC everything is geared toward maximizing the learning experience. Academic support is offered, of course, but so is support for the mental, emotional, physical and social needs of the student. All support is well-advertised and central to the daily lives of students. In Davie Village, the culture is geared to celebrating a previously marginalized group of people. Gay male culture is everywhere integrated into daily life. Shops display gay fetish ware next to shops selling the necessities and comforts of life. Any business that wishes to succeed in this neighbourhood displays a rainbow icon on its front window. These businesses are advertising their support of the local culture. In Davie Village, life is celebrated and embraced on non-traditional terms. The neighbourhood offers a view into the possibilities and joys non-traditional living can provide. In contrast to this, but nevertheless well integrated into the community, is the upper middle class culture of Davie Village.

The upper middle class culture is well represented in both my neighbourhood and at UBC. Both environments are open to those who can afford the tuition and/or rents and food, and the lucky few who are provided with financial support to live/work there. The appearance of poverty is not a way of life. UBC students help the poor through charitable works and organizations while residents of the West End tend to ignore the poor in their neighbourhoods, save for a few who give them some coins. Yet the reality of poverty is hidden in both environments. Whereas in the Downtown Eastside, poverty is spread out on the streets in a never-ending flow of activity, the West End has selected “poverty boxes” which encompass a few squares of cement on the sidewalk with relatively immobile displays of “poor people,” and UBC has no displays at all. It is hard to understand poverty in such environments.

To learn at UBC, you must be engaged in the environment. There is a workshop, club, seminar, class, department, association or educator than can enhance your learning. You can learn any academic discipline to a degree that satisfies the most curious mind or impresses the most devoted snob. To learn in the West End, you must be disengaged from the environment, for only then can you learn what there is to learn there. You learn about how a combination of a comfortable lifestyle with a lack of challenges affects the morality of a group of people. You learn of the feasibility of creating a successful life that doesn’t adhere to the exalted formula of husband, wife and 2 children, preferably one blue and one pink. But in both places you learn that the poor are “other.” I live under the poverty line and yet I don’t see myself as poor. Yes, compared to many other countries in the world, I live in luxury, but my environment both past and present has shaped how I view myself. Maybe to get rid of poverty, environments must be created that teach how poverty is not so much a lack of money as it is a view of oneself and others.



## First Nations Languages, Sociology and Art

Our recent classes have studied: Sociology; First Nations Languages; and Collective and Collaborative Art. This assignment asks you to blend together these subjects; the assignment has two parts.

1. Take a sociological approach to First Nations languages - to their history and/or to their place in the world today. How can one think about First Nations languages sociologically, as Tom Kemple invited us to think about housing sociologically? You might ask whether the preservation of First Nations languages in Canada requires not just individual effort - someone taking courses on their own time to learn Plains Cree - but also social effort, such as government investment and working with local knowledge....
2. The second part of the assignment builds on part 1: now, turn around and use ideas from another Hum lecture (such as M. Simon Levin’s on art, or Chris Shelley’s on Women’s and Gender Studies) to re-think your sociological perspective; you can even criticize it if you dare!

How “social” is the sociological perspective you employed? Simon Levin asked us to question whether UBC is really, as it claims to be, “public”:

- Is your sociological perspective really “public”?
- Is there a better perspective that you could take for this concern?
- One might suggest that a government-sponsored First Nations language school in Vancouver would be insufficiently “public,” since it does not address rural communities.

## First Nations Culture

Georgia Kelly

“How can you buy or sell the sky, the warmth of the land, the sparkle of the water, the sap that courses through the trees? Air is precious to us, it shares its spirit with all the life it supports.” Chief Seattle

I would like to acknowledge that I am a visitor on unseeded Musqueam territory. Stewardship of this beautiful province that we know today as British Columbia was conferred on the Coast Salish peoples long before ‘contact.’

This is a land where thirty-two First Nation languages are still in existence. All of these languages are seriously endangered. Without the language the culture cannot survive. The knowledge imbedded in the oral traditions sustained the physical and spiritual well being of Aboriginal communities for thousands of years. The rich linguistic diversity all along the coast is being reclaimed and revitalized through the interactive collaboration of linguists and Aboriginals. The Indian Act of 1876 contributed to many of today’s injustices; corralled on reservations, assimilation legislation disregarded all aspects of their lives from the cradle to the grave. Their language could not be spoken at the residential schools, their spiritual practices forbidden.

An early Christian cleric was told by a tribal elder that one day the situation would be reversed and the white man would come to the sweat lodges for physical healing and spiritual sustenance. This has proven to be prophetic. Throughout

the decades Indigenous women have been particularly venerable, and vulnerable. Where once they considered themselves ‘manly hearted women’ they have succumbed to many forms of abuse. Systematic devaluation has led to the perception that Indigenous women are expendable, rape-able and legally erase-able. There is little protection inside or outside the system. They are seen as ‘other,’ ‘lesser than,’ victimized and re-victimized time and time again.

Although this group makes up 3.92% of the female population of Canada (2006 [www.statcan.gc.ca](http://www.statcan.gc.ca)), they represent 31.1% of female federal inmates (2008 [http://www.familymed.ubc.ca/ccphe/Resources/General\\_Information\\_on\\_Canadian\\_Prisons.htm](http://www.familymed.ubc.ca/ccphe/Resources/General_Information_on_Canadian_Prisons.htm)). Also noteworthy is the fact that a high proportion of these women suffer from Post Traumatic Stress Disorder (PTSD).

Domestic violence is rampant. Prostitution in most cases is not an option, it’s a survival strategy; the root causes – incest and sexual abuse. While the rape experience cannot be undone, women have a right to live without sexual exploitation and harassment, to raise the next generation with dignity and respect. “We want real jobs, not blow jobs:” this is the clarion call from the Aboriginal Women’s Action Network (AWAN), and was quoted by Melissa Farley, a researcher from “Prostitution Research and Education” (based in San Francisco) in her paper at the recent UBC conference “Colonialism, Marginalization and Gendered Violence: Dialogues for Change” held on March 5, 2011.



Hundreds of missing and murdered women are unaccounted for in our beautiful province, many along the 'Highway of Tears.' In Vancouver's Downtown Eastside, Ashley Machiskinic, described as a bubbly young First Nations woman, recently met her death either by accident or misadventure when she leapt or was thrown from a 5th floor window. Rumour has it that her shoes were thrown out after her.

There is good news however, in that Native women are empowered, are advocating for change and working tirelessly to improve conditions in their communities. Hope abounds as they reclaim their innate power and their spiritual connection to the Creator. This will have far reaching benefits for women around the globe, for when one segment of a population is oppressed, all are oppressed. The tenets of the feminist movement state that both men and women benefit when women are equal to their male counterparts in every respect.

We need a coherent poverty strategy, and the Ministry of Women's Equality must be reinstated. It is a fallacy to think that we eradicated gender inequality. Without political will, nothing will change for the better. This struggle is a global one with the same recurring issues: lack of mentors, lack of wage parity, underrepresentation, ageism, maternal issues, inability to penetrate the glass ceiling, and on and on. We must recognize that women are a tremendous and underused resource.

One of our great prime ministers, Pierre Trudeau, said "Canada must be a just society". He envisioned equality of opportunity for all – men and women alike, Aboriginal and non-Aboriginal. We must start by supporting the most vulner-

able segment of society, First Nations women.

"All things are connected. One thing we know which the white man may discover – our God is the same God." Chief Seattle

References

Chief Seattle, Pierre Trudeau; Hum teachers Patricia Shaw (First Nations Languages), Margot Young (Law), Chris Shelley (Women's and Gender Studies), M.Simon Levin (Art) and Billy Flynn (Sociology); and conference presenters Mavis Erickson, Melissa Farley and Mona Woodward – Sparkling Fast Rising River Woman at the UBC conference "Colonialism, Marginalization and Gendered Violence: Dialogues for Change", March 5, 2011, organized by The Centre for Women's & Gender Studies, Centre for Cross Faculty Inquiry, Centre for Feminist Legal Studies, Critical Studies in Sexuality, First Nations House of Learning, First Nations Studies Program, Women's & Gender Studies Program. The conference opened with: "Since the 1980s, more than 69 women from Vancouver's Downtown Eastside and at least 18 women along Highway 16 (the Highway of Tears) have gone missing and/or been found murdered in B.C. It is estimated that across Canada between 520 and 3,000 Aboriginal women have gone missing or been murdered. Globally, we catch glimpses of other similar patterns, such as more than 90 missing and/or murdered women in Ciudad-Juarez, Mexico. This one day symposium ... will engage in critical reflections on conditions that perpetuate systemic practices of gendered violence, particularly against Aboriginal women in Canada, issues of representation, and organizing to create change."

First Nations Languages Preservation Project  
Janet Dawson

"Other voices spoke to us with honour in their native tongues, the sheer strength and emotion of their voices communicating the intensity of their commitment to reverse the precipitous loss of their linguistic cultural heritage." (Patricia A. Shaw, "Language and Identity, Language and the Land." p. 40.)

The preservation of First Nations languages through educational classes could be held in local community centres across the province and run by First Nations Elders, retirees, volunteers, and whoever would enjoy participating. Small stipends from Lotto proceeds would provide the financial backbone.

It would be unrealistic to sponsor all thirty-two of the First Nations languages, so a consensus would have to be made in regard to the most prominent and interrelated of the languages. Despite the sociological backdraft this would cause due to financial restrictions, a decision would have to be rendered on this basis.

Enthusiasm to revitalize and reestablish community interests could be motivated through posters, radio announcements, and information sessions at town hall meetings, primary and secondary schools. A small committee could oversee the campaign based on a three to five year plan of a sixty to sixty-five percent rate to offset sociological repercussions of colonization on First Nations peoples and languages. Attendance would be open to everyone, as preserving First Nations languages need not be limited to those born within these cultures.

The potential for public backlash as well as a continuum for ongoing problems is best expressed by First Nations Languages scholar Patricia Shaw's commentary: "[I]n the context of First Nations language revitalization programs within a community, the fact of dialect diversity constitutes a major pedagogical challenge." (Shaw, Patricia A. "Language and Identity, Language and the Land." p. 51) One may well argue, however, that the sociological advantage of setting up community-based classes precludes some of these issues. An assenting common curriculum of the decisive languages binds the communities with a common goal. It is universally acknowledged that language is an integral part of identity (Shaw, Patricia A. "Language and Identity, Language and the Land." p. 51). A walk around Vancouver anywhere for an hour is simple confirmation; at any given moment one will hear at least three different languages spoken.

Public dissension with regards to the monies necessary to carry out and continue with this preservation project is a given. The finances would not be elicited from the taxpayers' coffers, but only from a small portion of Lotto proceeds. Any bah humbugs could be directed to recall decisions about how Olympic money was spent, apart from the long, long overdue decent sea-to-sky highway. People are not coerced into buying lotto tickets, so when the money gained goes into heritage how could anyone complain?

When the First Nations Languages Preservation Projects succeed, when people's interest and attendance continue to proliferate, other communities will want to establish their own projects.

Undeniably, especially amongst many several First Nation communities, the validity and present application of learning Native tongues is in question. Children are inundated with knowledge and technology which by high school easily outdates that of their parents. Pride of language and preserving its heritage may get lost in fast-paced global environment: "The relentless external message-that these languages are worthless, futile, inconsequential and undoubtedly detrimental to ones children's potential for success in life-has, over the past three generations, successfully infiltrated the belief systems of many parents in many First Nations communities." (Patricia A. Shaw "Negotiating Against Loss: Responsibility, Reciprocity and Respect in Endangered Language Research." p. 81.)

Public advertising for the First Nations Languages Preservation Project would be of utmost importance and necessity. Societal setbacks and monetary criticisms would be outshined by continuing increases in people's interest and attendance in the classes. A primary example of indigenous heritage cultural preservation was the increased interest in throat singing that sparked like little wildfires amongst teens a few years ago. It was well covered on community television and continues to be a source of pride and culture preservation for younger First Nation generations.



Class at MOA (Museum of Anthropology) with Anthony Shelton, Victor Jean

“The intersection of nature, culture, history and ideology form the ground on which we stand - our land, our place, the local.” (Lucy R. Lippard *The Lure of the Local: Senses of Place in a Multicentered Society*, p. 7.) And like at an intersection, living together amongst diverse communities, with languages as our communal identity, we meet at the crossroads. Create the First Nation Languages Preservation Project for all of our children and all of us. Propagate a seed and grow a sunflower for a proud blossoming part of our heritage. If it does not work it will not cost the taxpayers a dime and we’ll still have museums where “there are continuations of indigenous traditions of storytelling, collections and displays.” (James Clifford, “Four Northwest Coast Museums: Travel Reflections.” p. 215.)

As always, it may be back to the drawing board but at the very least we’ll have the experiences from the First Nations Languages Preservation Project to learn and draw upon.

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## Analyzing Hot Gas (The Mating Move)

Pat Delorme

Crazy, but not the colonial BS I learned in school; of course, that was 50 years ago, although genocide still goes on to this day as it went on 400 years ago, only in a different format. Yes, there is a short-sighted power play in place that is politically dominated by unsustainable resource extraction and a developing toxic contamination underneath our children’s future.

I once heard that the most powerful weapon available to First Nations oppressed peoples, as we struggle for our land, is education as a non-violent first line of defense. First Nations culture and way of life have been greatly affected by the pervasive impact of technology and the encroachment of the land for resources. Native culture keeps First Nations peoples’ traditions and values - like extended family togetherness and, for the most part, living in harmony with nature, respecting elders who are the keepers of wisdom, customs and knowledge, and the wisdom based in life experience, in valuing life-long learning which mostly happens orally.

The Hum project is like entering the sweat lodge in search of power and wisdom, or a hunter thanking the spirit of the moose for providing food and leather clothing. Hum is layer upon layer of unbiblical education. The end result is a greater understanding of our planet and of those that help bring knowledge to the classroom, a committed life-force meaning to exist in a configuration that fits in this time slot.

## Power Relations

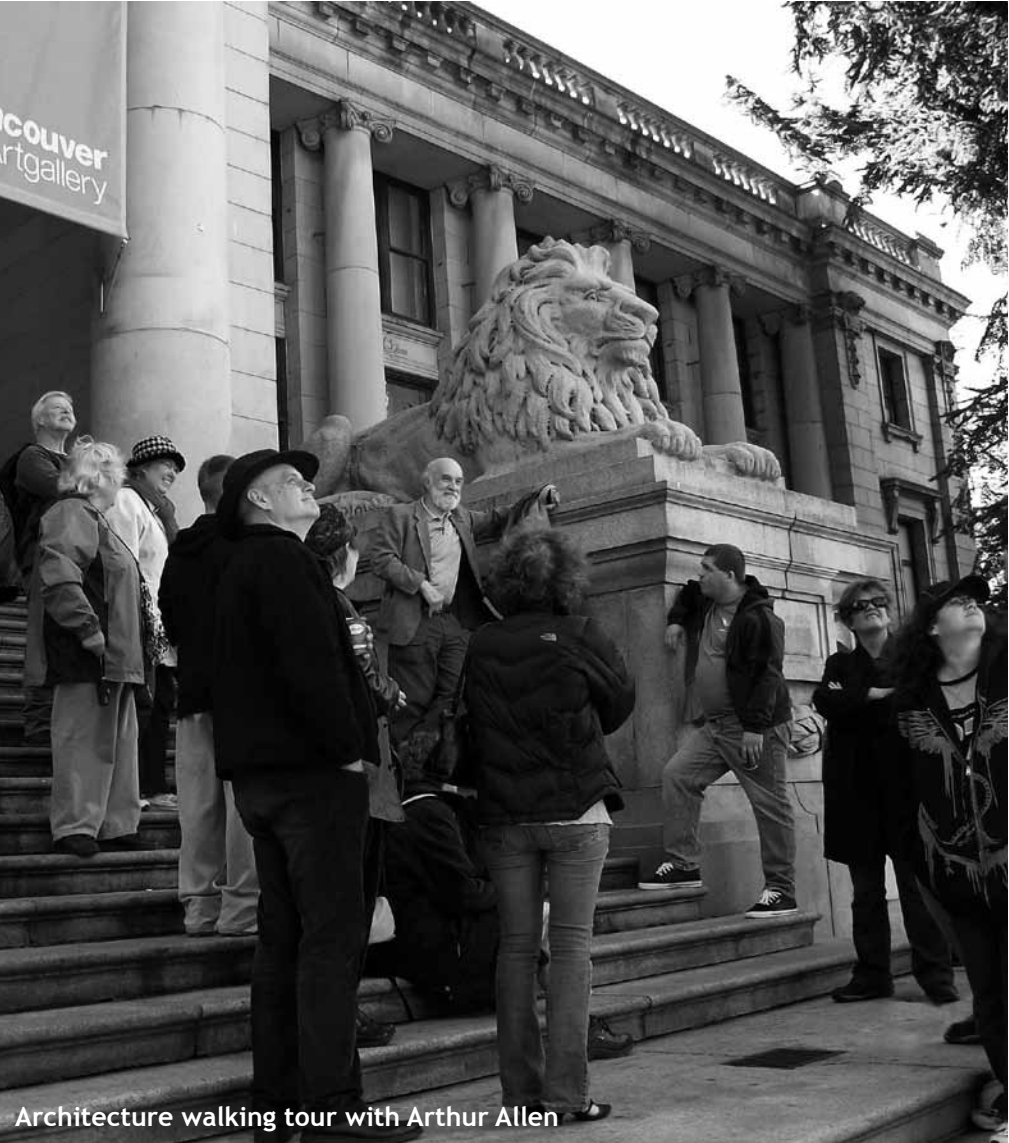
In this essay, you’ll connect the disciplines of Architecture and Political Science in order to rethink how spaces affect, and even construct, political and educational opportunities and alternatives.

In his walking tour of Vancouver and his two slide lectures, architect Arthur Allen demonstrated how power can change within the same building design. He showed us an architectural drawing of the Royal Bank at Hastings and Granville Streets (based in the Basilica Plan), and traced the design’s powerful history from Kingly Place (from the Etruscan) to Church to Court of Justice to Corporate Hall of Banking. Could this design be used for non-hierarchical power?

In Kathryn Harrison’s Political Science classes and reading “How Canadians Govern Themselves” by Eugene A. Forsey, we studied the Canadian history, figures, responsibilities, movements and the architectural spaces of power: the Parliament Buildings, where the House of Commons and the Senate meet, and the Supreme Court of Canada. There are photographs of the Senate (p. 34), the House of Commons (p. 35) and the Cabinet meeting table (p. 38). Is the MPs’ bad behaviour in these spaces a sign of their reacting to hierarchical power relations?

Traditional, fixed, top-down hierarchical power relations take place in these architectural places, yet they may be able to be transformed to make other kinds of power relations and practices possible, such as the ones we enjoy in the Humanities 101 Community Programme where people, power and knowledge mingle generously and non-hierarchically, where movement can occur and where knowledge can be freely shared - let’s call these ‘Hum-style’ power relations.

For this assignment, please visit the RBC and look closely at the pictures of the Parliament Building rooms. Then, propose 3 ways you could transform these hierarchical spaces to work more in keeping with Hum, and propose 3 ‘Hum-style’ Public Programmes which you would like to see take place in them.



## Vickta Jean

Changing it Over

I believe that the hierarchical spaces of the classical Basilica, the Senate and the House of Commons could for the purpose of this essay, serve as: a doctor’s office, a library, and a university lecture hall. I believe that their hierarchical power relations suit the proposed changes. I will try to prove this in the following essay. The architectural changes would not have to be that complicated in order to change these spaces into new environments (although certain adjustments to the floor plans would require some construction and planning). Perhaps it would be fitting that the architecture stay the same or minor things changed. The environments might keep much of the original ornamentation and decoration to give recognition to the spaces they once were. This would leave a historical significance to each space, respectively giving them cultural meaning.

The first space we will look at is the classical Basilica. It seems reasonable that it could be easily converted into a doctor’s office. The Oxford Canadian Dictionary defines the word Basilica as: an ancient Roman public hall with an apse and colonnades, used as a law court or church. It seems only fitting that it be switched over to a doctor’s office since as a church it once represented a place of spiritual healing. The power relationship would remain somewhat the same as it would still be a place of healing – or one where the sick would use their faith in medicine to get better. This is considering the Basilica as a church. If it had been a law court, there would still be continuity in its new life as a doctor’s office, with both being places of meaningful decisions. As in law, much knowledge is needed to become a doctor. Although the nature of power differs from doctor to judge to priest, they all have specialized knowledge and serve a certain purpose to society as a whole. In a way, the doctor would act as a judge. The only difference would be in subject, with one concerning health and well being and the other upholding the law. The changes in layout would be simple. The former altar or judge’s bench would act as a check-in desk for the doctor’s



secretary. The rooms located in the corners would serve as patients’ rooms. Perhaps certain dimensions might be changed to accommodate the doctor and patients, but the structure of the rooms could stay mostly the same.

The next proposed change would be to the Senate and its environment. The Senate would now serve as a constitutional law library. This is suited to Hum studies, for we had a class on constitutional law. As a library, the former Senate would do well, for it was once a quiet and reserved atmosphere where important decisions were made. The different levels of flooring that once held desks for Senate members could be replaced with book shelves, leaving unmodified the different levels of height in the floor.

Architecturally, the interior and exterior would stay mostly the same, with little or no cosmetic changes. The biggest change would be to the library shelves, which would be raised as high as the ceiling, leaving some room for air to circulate at the top. There would be ladders for each shelf so as to stack books of case law very high. Leaving the interior the same would give the library an official feel. The knowledge that the books of constitutional law contain would represent the power the Senate once held, now transferred to knowledge in the form of constitutional law. This power, that of decision making, would in the new space still shape the nation, for only Supreme court decision would be held there. Since constitutional law is case law, each case is, or can be, monumental to the nation as a whole – just as the senate was. In this way, power relationships despite the changes would stay roughly the same. I believe this to be very excellent use of space in general.

The last phase of the development would be converting the House of Commons into a university lecture hall. It seems only fitting that it be transferred into a lecture hall, for it seats so many people. Power relationships after the transfer would continue to be those of knowledge and critical thinking. Architecturally, the general layout of the environment would stay the same, although the floor plan would have to be completely changed. Desks would be removed and new seating installed. The new seats would be very comfortable to accommodate the students. The floor would have to be reconstructed with a steep incline in order for the people in the back to hear and see what was going on. Exits would have to be present at the top and bottom for safety and fire code obligations. It may take some real ingenuity and engineering to fit such dramatic changes to space and to keep it to code. The name calling in parliament’s Question Period would mimic the chatter at the start of lectures. Knowledge and critical thinking would come from the assignments handed out at the end of each lecture. These would engage the students to critically think over the questions posed by the teacher, and to support their arguments through research. Although the space would not be as easy to convert as the others, its power relationship of knowledge and critical thinking could be transferred to a university lecture hall.

In closing, I have tried to show how each modification of space might preserve a certain power relationship – one that suits the intended purpose of the new environment. There would be little need for re-building, except in the case of the House of Commons, where much more would have to be done to prepare the room for its new purpose. The other examples would need changes, yet nothing monumental. The new power relationships would indeed be different than their original ones. But I hope that pointing out where there are similar power relations helps in imagining the changes. The fact that internal design would remain largely the same would leave some of the legacy of history that these spaces once possessed.

### Can Philosophy Cure Emotions?

Over the past two weeks, we’ve focused on philosophy and critical thinking practices with Ana Harland and Sylvia Berryman, both of whom are philosophers.

On Tuesday, Sylvia asked us to write a paragraph about this question: “Can philosophy cure your emotions?” You’ve already turned this paragraph in, and so you’ve already wrestled with this question. For Assignment 3, please continue to work with this question while bringing in some of the critical thinking practices you learned from Ana which you could use to cure your emotions.

If you want to cure your emotions with philosophy, which techniques from Ana’s classes and readings could you use? Please choose 2 different emotions and 2 different cures.

### Can Philosophy Cure Emotions? PaulR Taylor

As an academic exercise, the response must be geared towards over-reaction / over-indulgence... emotional elusions unnamed in their complexity and hence relegated to the churning urn of burning moods.

A rounded philosophy can counsel to be unextreme and unindulgent, and hold any reactive momenta generated by an extreme or irrational emotion as a symptom of disease (or rather illness).

[The concept of a rational emotion may bring an inner sneer to the most astute philosophers, but those who choose to indulge in intellectual extravaganza, secretly (or sometimes not so secretly, to the frustration of their ignoble followers) hoping to be recognised as the higher being s/he believes her or himself to be, warm the cockles of their flocks’ hearts when, as unstoppable as the motion of the earth around the sun, their philosophical parlance degenerates almost immediately into tall talk.]

Emotions are integral to our existence as human beings. Such cannot be cured or dishonoured with the harshness of logic. Part and parcel of moulding oneself and changing the world is the successful integration of all emotion / mood into each day and each experience during any day. Current socio-economic factors and the displacement foisted onto the psychic planes of individuals are producing mammoth mental and mood disorders throughout the connected world. Identification or diagnosis of symptoms have led to tinkering with pharmaceutical boogies, each new one more specific than its predecessor, each more specialised and, ultimately, just another way to allow the consuming public to block out parts of themselves.

Equating emotions with mood disorders seems to place all of them under a microscope in vain attempts to find an ultimate something to correct them. The fact that the concept of correct is highly subjective is a bane to philosophies, which by definition would lead to an enlightened populace if only everyone subscribed to the best (a multi-chotomy if ever there was one).

The positive must balance the negative; for all life it’s a question of balance. Emotion and mood can be adeptly massaged to enhance psychic pursuits and spiritual practice. The simplest yet most profound philosophy holds one truth to be self-evident: Love is all there is. If love is seen as just or only an emotion, the enlightenment will be only a shadow, a crimson dawn with the sun still unseen. If...when love is realised as the essence of everything, all else is ensconced in relative harmony.

This is the simple teaching of spirituality. Emotion cannot be divorced from human existence; it cannot be cured by philosophy but can be accepted as one of the legs of humanity, along with the physical, the psychic and the spiritual, each blending softly into the whole.

### Can Philosophy Cure Emotions? Dan Wilson

Trying to cure my emotions through philosophy: that was the question posed to me. I have tried whiskey, beer and gin but now I will look at using philosophy.

I have experienced rejection and loss a lot in my life; from not getting that job I wanted to not getting that perfect relationship I wanted. Instead of whiskey, gin and beer I could use critical thinking. In quoting the ancient Greek Stoic philosopher Epictetus’ “Enchiridion” I can use the following as premises: “In the case of everything attractive or useful or that you are fond of, remember to say just what sort of thing it is, beginning with the least little things. If you are fond of a jug, say “I am fond of a jug!” For then when it is broken you will not be upset.”

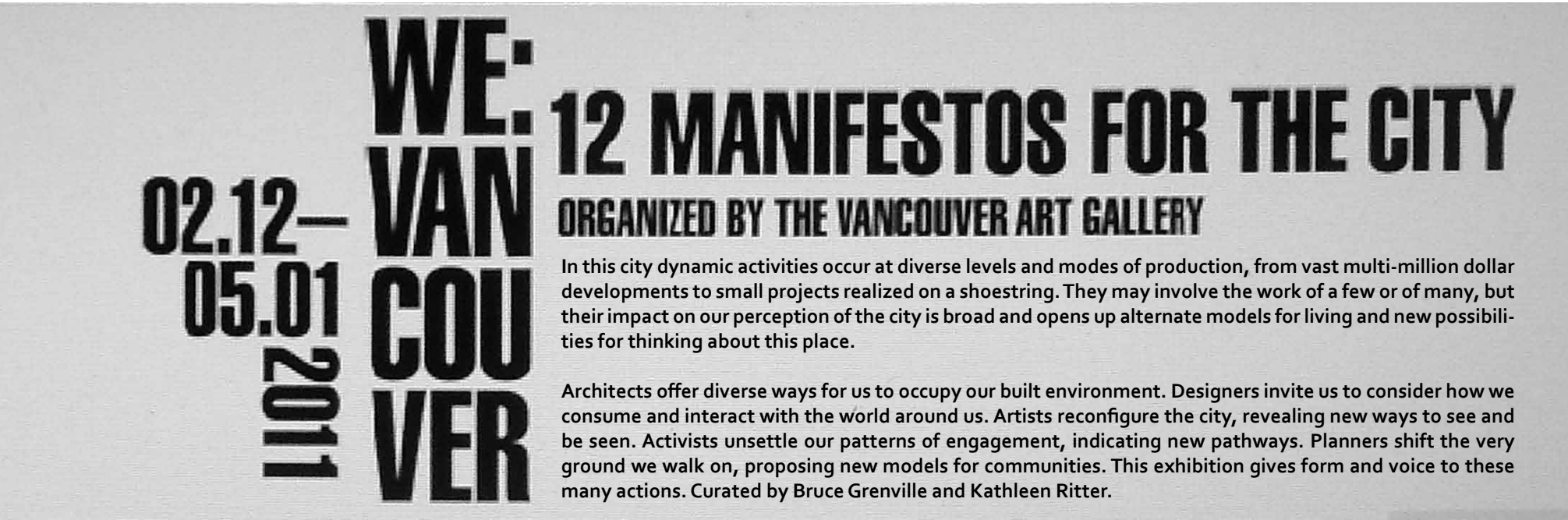
“If you kiss your child or your wife, say that you are kissing a human being; for when it dies you will not be upset.” This is being stoic though others would accuse me of being cold and not showing my feelings.

I have been frustrated at not having my way when I wanted it. Again quoting “Enchiridion:” “Do not seek to have events happen as you want them to, but instead want them to happen as they do happen and your life will go well.” Consider this when defining emotion as a strong feeling, and instinctive feeling as distinguished from logic or reasoning; and when defining a stoic as a person who can endure pain and hardship without showing their feelings.

I can look back at my misgivings and define myself as an emotional person. How many arguments in a relationship or frustrations at work could I have avoided if I was a bit more stoic. Being emotional is being human. Ana Harland spoke about the different kinds of philosophy, such as Metaphysics, Epistemology and Aesthetics. In past arguments with a partner I could have kept my tongue and used Aesthetics to say how beautiful she was and avoided a thrown vase. When I felt rejected by not getting the job I thought I deserved I could have used Epistemology. If I used that study of knowledge and logic I would have been better prepared and gained the experience that would have gotten me that job. Hopefully, through discipline and practice, I will use Metaphysics to understand the nature of things and of purpose instead of emotion.



# Hum was thrilled to be asked to participate in an exhibition with the Vancouver Art Gallery this spring



## Artwork Description

Take the cotton out of your ears, put it in your mouth & listen, listen, listen  
Humanities 101 Community Programme

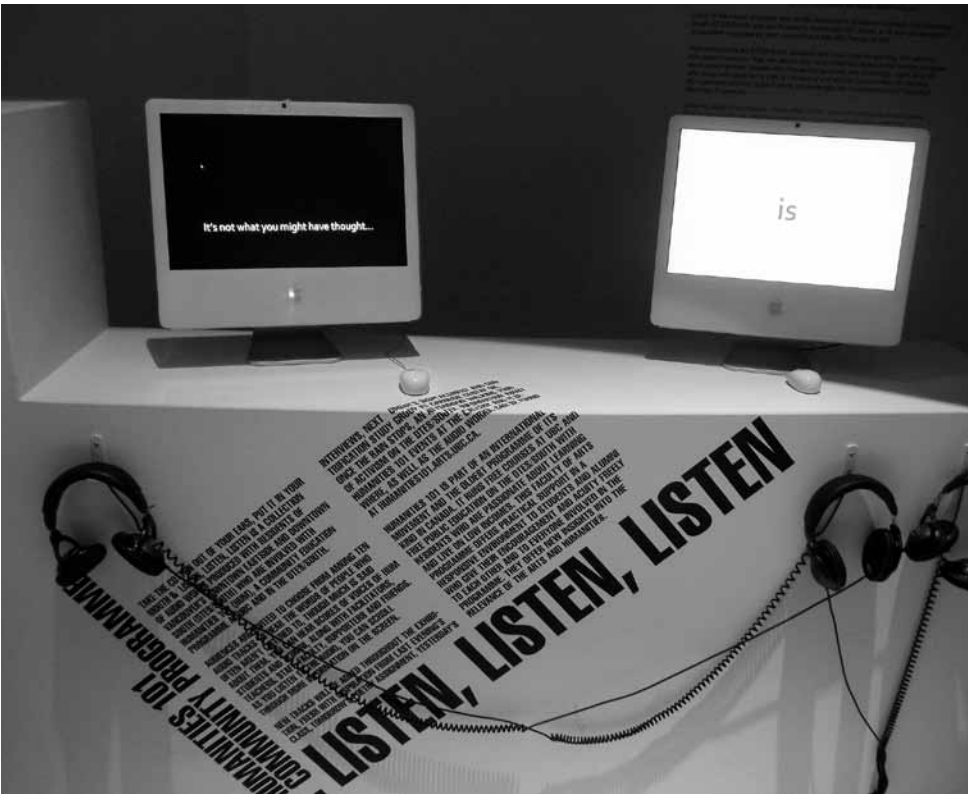
...listen, listen, listen is a collection of audio works produced with residents of Vancouver’s Downtown Eastside and Downtown South (DTES/ South) who are involved with Humanities 101 (Hum), a community education programme at UBC and in the DTES/South.

Gallery audiences are invited to choose from amongst 10 audio tracks to hear the words of people who often aren’t listened to, though much is said about them.

You can hear scores of voices of Hum students and alumni, along with facilitators, teachers, staff, faculty, supporters and friends. And as you listen to the audio, you can scroll through more information on the screen.

Throughout the exhibition, new tracks are being added, some fresh with inspiration from last evening’s class, tomorrow’s poetry assignment, yesterday’s interviews, next Sunday’s Displacement & Gentrification study group at Carnegie Centre, or, once the rain stops, an afternoon walking tour of activism on the DTES/South. Info about Hum events at the Gallery and elsewhere, plus ... listen, listen, listen, is on [humanities101.arts.ubc.ca](http://humanities101.arts.ubc.ca)

Vancouver Art Gallery Event: “Open Class” with participants of the Humanities 101 Community Programme, Tuesday, March 29, 7–9 p.m. at the Gallery, open to all Gallery visitors and part of the “WE: Vancouver – 12 Manifestos for the City” exhibition. The public is invited to attend, listen to and engage with Hum participants’ local knowledge and semiotic analysis of *The Province* / *Global* / *CKNW*’s “Operation Phoenix” weekly series (2009–10) which focused on Vancouver’s Downtown Eastside.





Hum produced these 4 centre pages for The Ubyyssey student newspaper.

# take the cotton out of your ears, put it in your mouth & LISTEN...LISTEN...LISTEN...LISTEN...

to residents of the Downtown Eastside + Downtown South who are involved with the Humanities 101 Community Programme (Hum), UBC Faculty of Arts



PHOTO BY: MARGOT LEIGH BUTLER

MEETING OF THE STEERING COMMITTEE, NOVEMBER, 2010, CARNEGIE CENTRE 3RD FLOOR CLASSROOM.

## A manifesto says THIS IS WHAT WE WANT!

**“Take the cotton out of your ears, put it in your mouth & listen listen listen”** Our manifesto’s title is based on a saying which Gladys Lee, Hum participant and Aboriginal Downtown Eastside resident, remembers hearing her father say. Listen more intently the more quietly we speak: listen listen listen! For many people, the DTES is a desirable place to live, belong, volunteer, activate, to teach and learn from each other, to advocate for resources and affordable homes for all - and not displacement - in this “most livable city.” Powerful voices project an image of us which drowns us out such as the year-long weekly series in *The Province* called “Operation Phoenix,” photos and essays about the Downtown Eastside that use achingly familiar techniques which set us all up in practices of ‘othering.’ Our Manifesto is part of the Vancouver Art Gallery’s “WE: Vancouver 12 Manifestos for the City” exhibition, and on March 29, we analyzed the “Operation Phoenix” series in a class held there on the VAG’s free night, open to everyone.

Listen to the voices of people who live on Vancouver’s Downtown Eastside and Downtown South (DTES/South) who have a lust for learning, live with low incomes, and have experienced barriers to higher education. People who have called this region home forever alongside more recent arrivals. People with diverse backgrounds and knowledge, aged 20 to 80, who enjoy and value being part of intellectual and activist communities, for starters.

who are involved with Humanities 101 (Hum), a 12 year old education programme supported by local residents and UBC’s Faculty of Arts students, teachers and staff At UBC, Hum offers 3 free, non-credit university-level courses that focus on relevant, interdisciplinary critical and creative thinking practices, with a Cultural Studies approach. The Programme provides participants with practical support that acknowledges the circumstances that have kept them out of university. To learn more about Hum, read the essays by participants in this Feature and visit our website where you can also watch our animated manifesto, listen to the voices of many contributors, and see participants’ work and recent essays about Hum in the Carnegie Newsletter, Trek, TCR (The Capilano Review) “Manifesto Now!” Issue, The Tyee, Arts Wire, The Walrus (upcoming) and elsewhere. Watch for our film in the not-too-distant future, and for forthcoming research, publications, and projects by & about Hum and its sister programmes. <http://humanities101.arts.ubc.ca>

Read about why and how we get involved in the courses Many Hum participants are involved in their neighbourhoods as activists, advocates, artists, poets, vocalists, volunteers and intellectuals who bring these practices, and their local knowledge and expertise, with them to UBC; they infuse what can happen here. What’s possible? Hum brought some of PIVOT’s Red Tents to UBC last fall, talked with lots of people about gentrification and displacement, and collected hundreds of signatures for Vancouver East MP Libby Davies’ Affordable Housing Bill C-304. This term, Libby came and taught a class on this Bill. Each week we study a different subject with a different teacher - in fact, Hum students may have more teachers in a year than some undergrads have in their entire degree!

& in the free Public Programmes in the DTES/South which Hum students and alumni initiate and run with people from UBC and sometimes SFU (study groups, documentary film series....) Because some people want to stay involved with Hum within the DTES/South, and keep on studying together after they’ve taken our courses, students and alumni initiate local Public Programmes which generate conversations that may carry on for years in community centres, coffee shops... What it means to us In Hum, we are responsive, situated and supportive of each other in many ways; over time, we’ve found and made practices for doing so. Many hands make Hum - in the DTES/South and surrounding areas, and at UBC. Teachers volunteer, and undergrad and graduate students at UBC, and sometimes SFU, are involved as WorkStudy staff, facilitators of in-class discussions, student and alumni supporters, and contribute to our Public Programmes. As volunteers, they experience education activism, rather than community service learning.

Hear about the Hum Steering Committee of students and alumni which meets regularly in the DTES and guides all aspects of the Programme To ensure that the Programme is responsive and relevant, we have a Steering Committee of Hum students and graduates. It meets regularly at Carnegie Centre and guides all aspects of the Programme - everyone who’s ever taken a course, for whom we have an active email address, is invited to each meeting. There are hundreds of Hum alumni and many more people are enmeshed in the handful of sister programmes across Canada, and similar courses elsewhere.

Look into our sister programmes in Canada, and similar programmes elsewhere Humanities 101 is part of an international movement. All of the Canadian programmes have important differences which are the result of our specifics, of our situatedness: each programme has qualities which are appropriate in that particular context - to the participants’ situations and educational/institutional supports - and that seems to be the key to our success.

Read what residents have to say about the way the Downtown Eastside has been made infamous as a worst-case scenario of contemporary urban life in the west, an image that’s over-represented by the media, politicians, artists, theorists and researchers, and is of compelling interest locally, nationally and internationally

Understand the ways that Downtown Eastside/South residents practise self-determination because We Want It! We want to stay in our neighbourhoods! We manifest manifestos daiHum courses are university-level courses. Yet, in a university, what happens when there are none of the standard ‘carrots and sticks’: no transcripts, fees, prerequisites, credits, exams, grades or degrees? When these are gone, who and what remains? What can we learn from Hum participants and practices about education?

## LISTEN. It’s not what you might have thought.

Much is said by many about the Downtown Eastside; less often are local residents actually listened to. In this Ubyyssey Feature you’re invited to listen to residents’ voices, to read their words, to hear about what’s wanted and needed, and how to go about doing it. Read local knowledge and expertise, lust for learning, and non-judgmental lively approaches which light up ways of practising self-determination, for starters. All of the contributors to this Feature are active in the Humanities 101 Community Programme - ‘Hum’ for short. Hum runs free courses at UBC with residents of the Downtown Eastside + Downtown South, plus ongoing student and alumni initiated Public Programmes at Carnegie Centre and The Gathering Place. It attracts education activists from within and without this university: students, alumni, teachers and supporters; Core Volunteers Greg Scutt, Michael Stewart & Monica Brown, WorkStudy staff Alison Rajah, Chris Hiebert & Julian Weideman with Paul Woodhouse, Programme Coordinator & Dr. Margot Leigh Butler, Academic Director. Great thanks to Lenkyn Ostapovich whose graphic design animates our words, and draws on our work in the Vancouver Art Gallery’s “WE: Vancouver 12 Manifestos for the City” exhibition.



# take the cotton out of your ears, put it in your mouth & LISTEN...LISTEN...LIS-

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Contributors are active in the Humanities 101 Community Programme - 'Hum' for short - a 12 year old Faculty of Arts programme which runs free courses at UBC with residents of the Downtown Eastside + Downtown South (DTES/South), ongoing Public Programmes at Carnegie Centre and the Gathering Place, and attracts education activists from within and without this university. Check out our website to learn more about the Programme, our Steering Committee of Hum students and alumni which guides all aspects of the Programme, and other organizations which contributors work with in the DTES/South and surrounding areas.

<http://humanities101arts.ubc.ca> People with diverse backgrounds and knowledge, aged 20 to 80, who enjoy and value being part of intellectual and activist communities.

## Living With Low Incomes With/Out Homes: Homelessness and its Effects on Women Residing in the DTES

by Pat Haram, DTES resident and Hum alumna, participant & mentor in Hum 101, Hum 201 & Writing, Steering Committee member

The Downtown Eastside (DTES) is now well known in the media through world-wide 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 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 present 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. 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 are places 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 for 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 five 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, plus 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 few years 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, and 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, which 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.

### 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 14 years. Libby does her best to get action going on these matters, and last year 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 "An Act to ensure secure, adequate, accessible and affordable housing for Canadians" 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?

During the Olympics in February of last 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.

## Powerful voices project an image of us which drowns us out.

### Drug Addiction

by Lorna Jean Johnson, East Vancouver resident and participant in Writing & Writing Seminar, Steering Committee member

Drug addiction may be beneficial for society, but it isn't good for the individual. Obedient citizens are what government prefers. It is much easier for the community to turn people into complacent drug addicts by having licensed doctors prescribe the drugs. Few people care enough about these addicts to "undo" the dependence upon prescription medication. It is more important, from a cost perspective, to help addicts on illegal street drugs. These addicts create a greater financial drain upon society. Government puts cost ahead of quality of life, so more money is spent on dealing with street level addiction, and seniors with addictions are ignored.

Our society accepts the addicted seniors. Seniors living alone can have problems if they run out of prescribed drugs, like benzodiazepines. The withdrawal causes seizure-like spasms and requires a trip to the doctor. More medication is needed to prevent withdrawal symptoms from continuing to occur. In a Seniors' Home, medication is supervised. The sedative side effects of benzodiazepines create very complacent seniors. Medication is provided by a doctor, so this keeps our seniors off the corner of Main and Hastings. The dignity of a prescription in hand, and drugs handed out in blue bottles with childproof tops.

Those citizens addicted to illegal street drugs bear the brunt of society's anger and disgust. Dealers don't care if the drugs are addictive. Turning a single mother into an addict doesn't faze the street dealer. There are very few well run rehabilitation centers for the recovering street drug addict to live in. Studies show the brain needs more and more drugs over time, and this makes the addiction harder to break. The man in his 20s crying and saying he is going to die unless he can get money for drugs, because the pain of withdrawal is worse than death to him. There is no dignity in this lifestyle.

Some addicts need lifetime supported housing, because they aren't able to stay off drugs on their own. Providing this option means the addict will be able to go to school or work and be an accepted member of mainstream society. Many addicts would welcome this option, because they want to give up drugs. The addicts who prefer not to quit using are a tougher challenge. Society decides what the penalties are for drug use, and how much social assistance will be given to these individuals. They have shortened lives and must interact with violent dealers to keep using drugs. It is a frightening choice.

Seniors and others addicted to prescription drugs usually stay addicted for life. Celebrity rehab doesn't exist for the ordinary person. Some people spend the rest of their lives without much joy or energy because sedation and depression are often side effects of their medications. The complacent, fatigued and quiet individuals don't set off any alarm bells in society. No-one cares if these people spend many hours alone because they aren't causing unseemly ripples in the fabric of the community.





Powerful voices project an image of us

ected knowledge placed in my lap. Every  
olitical Science to Philosophy. It has real-  
learning at ‘university level’ is all about.

year. The fact that we get to explore a  
ought I would be out at the UBC campus

### Food Line

by Willie Li, DTES resident, participant & mentor in Hum101/201 & Writing, Steering Committee member

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 most livable city in the world by *The Economist*. I don’t know if *The Economist* is 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 70s. 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.

Aboriginal Front Door Society [aboriginalfrontdoorsociety.tripod.com/index.html](http://aboriginalfrontdoorsociety.tripod.com/index.html)  
Carnegie Community Action Project [ccapvancouver.wordpress.com](http://ccapvancouver.wordpress.com)  
Carnegie Newsletter [www.carnnews.org](http://www.carnnews.org)  
Downtown Eastside Literacy Roundtable [dteslit.blogspot.com](http://dteslit.blogspot.com)  
Downtown Eastside Neighbourhood Council [dnchome.wordpress.com](http://dnchome.wordpress.com)  
Downtown Eastside Women’s Centre [www.dewc.ca](http://www.dewc.ca)  
Raise the Rates [www.raisetherates.org](http://www.raisetherates.org)  
Streams of Justice [www.streamsofjustice.org](http://www.streamsofjustice.org)  
VANDU (Vancouver Area Network of Drug Users) [www.vandu.org](http://www.vandu.org)

Many of the people who work with these groups - and who volunteer with many more organizations in the DTES/South - are also involved with *Hum*.

### Moving to the DTES

by Maryanna Aston Moore, DTES resident and Writing participant

I moved to the DTES approximately 5 years ago. I moved into an old slumlord-ruled building and I was shocked. I was shocked at the poverty, and also the level of misunderstanding that I came across when I would tell individuals who knew me that I was living in the DTES. I had to go for brain surgery and also I had to get some extreme dental work done at Vancouver General Hospital. Once I made my address

known to people who knew me there, I was amazed, shocked, and horrified at some of the language surrounding their understanding of what lifestyle and circumstance I had put myself in by moving to that area. First of all I want to state that I was not suffering so much, in the slumlord-ruled building, but it brought an awareness to me, one that I had never been exposed to when I was growing up in different countries throughout my life, and that is that no matter how poor one might be, we all deserve to live with dignity, we all deserve to live in homes that are clean, we all deserve to have clean meals, healthy meals, we all deserve to have access to education, to understanding, and to freedoms. Through the Humanities class that I have put myself in recently, doors of opportunity are opening to me which were closed for various reasons in my life - raising children, getting sick, losing my townhouse, losing belongings; at many times I felt that I was never going to be able to pursue an education because of the lack of money. This program, the UBC’s Humanities 101 Community Programme, has opened up doors not only for myself to renew my interest in education, but it’s provided opportunities for so many of us to reignite those wonderful skills, those wonderful ideas, those wonderful memories that lay within us for the ability to learn and grow. I feel blessed and honoured to be here in the program and I want to let others know who aren’t familiar with the DTES that there are many many individuals, as there are in other parts of town, who are intelligent, determined, witted, conscientious and hopeful for a bright future before them.

### Downtown Eastsiders know what they want and need, and practise self-determination.

“In Vancouver’s Downtown Eastside, there is a high percentage of seniors, Aboriginal people, people of Chinese ancestry, people with mental and physical disabilities, and people who use illegal drugs. The DTES is a non judgmental community where many people are accepting, empathetic, caring, and volunteer in many capacities. There is also a tremendous community spirit and a history of the community fighting for its basic human rights. In the 1930s unemployed men rallied in the DTES before going to Ottawa to seek work and wages. In the 1960s residents stopped a freeway from bisecting the community. In the ‘70s they fought for a community centre, better housing and neighbourhood improvements. In the ‘80s they occupied waterfront land until the city developed CRAB Park and worked for more social housing. In the ‘90s they fought for North America’s first safe injection site and

to demand that police find missing and murdered women from the neighbourhood. In the ‘90s they occupied Woodward’s to demand social housing. Now the fight continues for more decent housing, higher incomes and to slow gentrification which is pushing low income residents out and destroying many community assets.” “Downtown Eastside Fact Sheet” CCAP <http://ccapvancouver.files.wordpress.com/2010/01/dtes-fact-sheet-nt.pdf>

70% of DTES residents live on low incomes. Income Assistance (welfare) is \$610 month minus rent (\$375-\$425). Minimum wage is \$8 hr. About 700 people live in the DTES without homes. Gentrification is a process that has happened in hundreds of cities around the world when richer people push out poorer people in a community, and property values increase; its effects ripple out; it displaces people from their homes, neighbourhoods and communities. It need not happen. Vancouver East MP Libby Davies’ Affordable Housing Bill is soon going into its third and final reading ([http://www.libbydavies.ca/bill\\_c304](http://www.libbydavies.ca/bill_c304)).

Downtown Eastsiders have been put in the position of having to fight for resources that are easily found in most Vancouver areas; and they have created and supported many nodes for self-determination to meet their wants and needs, including:

### The 12 Key Actions

Based on over two years of intensive work with 1,200 low-income DTES residents & in co-operation with many DTES organizations, the Carnegie Community Action Project’s “Community Vision for Change in the Downtown Eastside” puts forth these 12 key actions as the foundation and guide for future development in the DTES. Research by CCAP’s Wendy Pedersen and Jean Swanson, June 2010

1. Build social housing for low-income people
2. Tackle systemic poverty
3. Stop gentrification: a process that has happened in hundreds of cities around the world when richer people push out poorer people in a community, and property values increase.
4. Improve safety by working with police to provide a better understanding of DTES residents from their perspective, dealing with security guard harassment, non-resident drinkers, and replacing the illegal drug market with a legal market based on health + human rights principles
5. Improve health services
6. Support and fund DTES arts & culture
7. Develop an economy that serves and employs local residents
8. Ensure public spaces are public, not gated, sufficient, safe, and welcoming
9. Keep towers out and retain heritage buildings
10. Involve DTES residents in neighbourhood decisions
11. Attract more children
12. Create a DTES image that honours & respects low-income residents.

The DTES low-income community has a right to exist in Vancouver + to seek improvements for itself; residents themselves, with help from government, will be able to strengthen and improve their already strong community by building on assets that are currently present. <http://ccapvancouver.wordpress.com/ccap-reports>

PaulR Taylor, DTES resident, volunteer editor of the Carnegie Newsletter for 24+ years, publisher of *Help in the Downtown Eastside* (free resource guide in English, French & Spanish) for 20 years, alumnus of Hum 101, Writing 101 & current participant in Hum 201

I sold former UBC President Martha Piper and Fred, her travel companion, copies of “The Heart of the Community: The Best of the Carnegie Newsletter,” (Taylor, Paul. (ed.) New Star Books, Vancouver, 2003) and asked her to introduce it around as our contribution to your education. Following that, two profs added it to their recommended reading lists. Maybe one or a hundred of you should check it out, or at least go to <http://www.carnnews.org>. You will be amazed.

listen to the ways that downtown  
eastside/south residents practise  
self-determination because  
**WE WANT IT!** And we want to stay in  
our neighbourhoods

LISTEN... It’s not what you might have thought...  
[www.humanities101.arts.ubc.ca](http://www.humanities101.arts.ubc.ca)

& at the Vancouver Art Gallery WE:Vancouver until May 1, 2011  
*Hum* provides practical support which acknowledges the circumstances that have kept our participants out of university.

WE MANIFEST MANIFESTOS DAILY!



Neighbourhood Culture is Ordinary

by Dan George, DTES resident and participant in Writing & Writing Seminar, Steering Committee member

Everybody contributes, for better or for worse, to the overall culture in which they live or work. Everyone absorbs and transmits the lessons they learn from their family, their street and their neighbourhood. If any part of the picture is erased, then the history and character of the local culture is impoverished.

The Downtown Eastside neighbourhood, which has been described as the worst postal code in Canada, is also a microcosm of the multi-ethnic nature of Canada. There are people from many different backgrounds, with varying levels of education and with high aspirations for their new lives, or perhaps they have abandoned any hope of improving their miserable lives.

Most individuals in the area are ordinary folk doing unspectacular but important work. Some clean the streets and alleys, some people try to heal the sick and dying and others tend to the business of buying and selling. Supporting this network of social healers, authority figures and aspiring saints are the addicted, the paranoid and marginalized citizens with their real or phantom fears, pain and anger.

Then there are the unsung heroes and angels. They are rarely mentioned. Some are academics, others are ecclesiastics, most are professional handwringers. There is the disabled man who always has a cheerful word and the most beautiful lady in the universe who sets aside her own private pain to volunteer. There are many others who listen to the oppressed and the downtrodden and help drain some of their pain.

There are predators searching for victims on almost every corner. The drug dealers in their baggy clothes, the preachers with their pamphlets, and the johns cruising the DTES streets and alleys. The dealers and addicts, the preachers and sinners and the sex buyers and sad ladies all haggling - each trying to get the best of a bad bargain. The market forces prevail even in these dark and dingy streets and alleys - buy low, sell high. A sense of despair and distrust hangs in the air like the pungent smell of piss that permeates the whole neighbourhood and swirls from street to street with the shifting winds. Everyone is equal in good and evil.

The skid row lifers, young and old, sit in their little rooms wondering where their lives have gone as they plan their daily shuffle from soup line to food line. A bit of gospel in exchange for a bit of grub. People live and die and disappear from the neighbourhood history after a brief mention on a bulletin board - some do not leave a trace. They too add the part they play to the total picture of the neighbourhood.

The momentary citizens, the slumming suburbanites and students, the transit riders and the Nikon tourists are also part of the neighbourhood culture although they may not wish to be lumped together with the local

Ideals, Humanities and Education

by S. Steel

Ideals serve humanity best when they guide us and not rule over us. Countless lives have been sacrificed to the ideals of the past few centuries. The Humanities ask why human society is the way it is. So the Humanities consists of many questions. Philosophy was the first Humanities discipline. Critical thinking helps us to develop processes for analyzing. Architecture and all the Arts can be said to be part of the Humanities. We can learn much about human society by studying art and architecture. We must learn to value our humanity and that of others. Perhaps human society can be good for all humans.

Education should not be mere indoctrination. We need to learn key human skills from those who know them well. We also need to ask relevant questions and seek answers. We need to find solutions for human needs such as housing. The marketplace works well as an informational tool but rewards the winners disproportionately much like gambling. The National Hockey League is also very competitive but the losing teams still have access to good housing. The market anticipates the wants of the wealthy but is severely tardy in meeting the basic needs of others.

Take me to your Teacher: Teachers as Influential Leaders in Society

by Wil Steele, Downtown South resident, Hum alumnus and Study Group leader, current discussion facilitator in Hum101/201, Steering Committee member and full-time student in Arts One

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 communities 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 Downtown Eastside, Downtown South and UBC communities and engage in activism on issues 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 Downtown South and Downtown Eastside communities by way of discussion groups held in the downtown core to raise interest in academic thought as well as in 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 communities.

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, and 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 also include experts and those with knowledge and experience in 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

Pitching Turkeys

by Phoenix Winter, DTES resident and participant in Writing & Writing Seminar, Steering Committee member

Coming into the Downtown Eastside expecting to empower people to get them out just isn’t going to work. It’s more productive to make people’s lives as positive as they can be in this neighbourhood; give people the best quality of life given their circumstances. That doesn’t mean coming to the DTES and pitching turkeys out of the back of a truck at Thanksgiving. Some Eastsiders get upset with do-gooders who do this, because they don’t do anything meaningful to help. Helping means going back to Langley-land and lobbying the government for decent housing, a

What is Hum?

by George Wallace, DTES resident and current participant in Hum 101

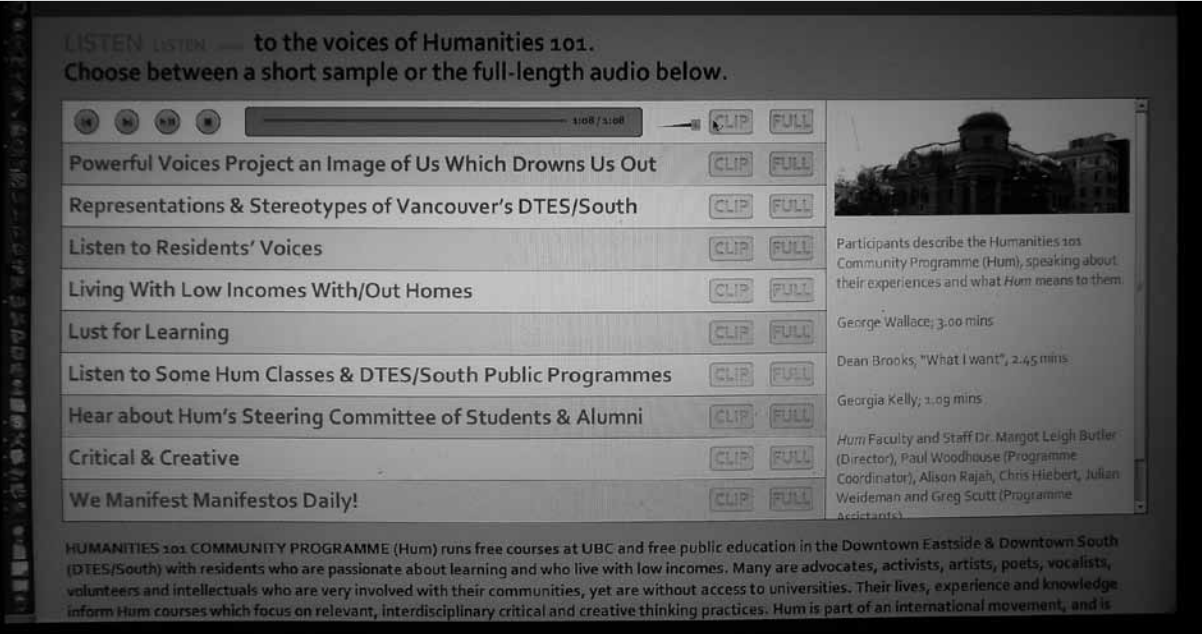
My name is George. I’m 57 years old. Some friends ask me why I was going to UBC to do a Humanities 101 Community Programme course that offers no credits. The answer is fairly simple: I haven’t been in a classroom in 40 years and I thought it was time in my life to do something different. I worked in the oil patch, I worked in the music industry, and I wanted to do something that will help the community, but I had to know if I could go back to school. I decided to apply for the course. In doing so, I had to write a little essay about why I want to go to school. I was contacted after the draw for places was made, I was number 37 on the list of 30. I didn’t think I was going to get in - I didn’t expect 7 people would not want to go to UBC - but I got here. After 5 months it’s taught me something: I can still learn. I actually enjoy the classroom now. It’s given me the confidence to explore other educational options which I’m going to do.

In class, we were sitting around talking in a group, asking each other what brought you back to school. All of us were all around the same age, 40s and 50s. One of the ladies said she didn’t want to sit around and talk to people her own age about the weather and drink tea all day - she wanted to stimulate her thinking and explore new ideas. The Humanities gives you that. We’ve been discussing everything from politics to symbols and signs to philosophy, broad strokes of everything that goes on in everyday life, and you learn and share ideas with people who you otherwise might not brush shoulders with. Another lady has a learning handicap and she came here in a relaxed atmosphere and is learning everyday. I asked her if she will do anything with it, and she is going to go on to school as well. She feels confident now she can pretty much tackle anything she wants to. So it’s not just about learning classroom things but about interacting with people, challenging yourself, seeing what heights you can reach, what new doors open for you. I remember as a young kid going to school and how excited I was about the first time I could write a whole paragraph instead of printing it, or read a book without using my fingertips to guide my eyes along word by word. I get the same feeling from being up here. I didn’t



CURRENT HUMANITIES 101 PARTICIPANTS AT THE VANCOUVER ART GALLERY DURING THE LAUNCH OF TCR’S (CAPILANO REVIEW) MANIFESTOS NOW! ISSUE WHICH CONTAINS HUM WORK, FEBRUARY 2011 PHOTO BY: ALISON





Hum 101 student Dean Brooks

### What is Hum? LISTEN LISTEN LISTEN

Participants describe the Humanities 101 Community Programme (Hum), speaking about their experiences and what Hum means to them.

George Wallace; 3.06 mins  
Dean Brooks, "What I want", 2.45 mins  
Georgia Kelly; 1.09 mins  
Hum Faculty and Staff Dr. Margot Leigh Butler (Director)  
Paul Woodhouse (Programme Coordinator)  
Debbie Blair; 3.26 mins

### Powerful voices project an image of us which drowns us out

Listen to Downtown Eastside residents speaking about their own neighbourhood.

Maryanna Aston Moore, "Moving to the DTES"; 3.07 mins  
Charlene Bozoian, "The Kingdom of Hastings and Main", 3.05 mins

### Listen to Some Hum Classes & DTES/South Public Programmes

Margot Leigh Butler, "Semiotics"; 18.18 mins  
Elvin Wyly, "Gentrification"; 44.03 mins  
Peter Seixas, "Historical Consciousness"; 53.43 mins



Hum 101 student Victor Jean

### Critical & Creative

Phoenix Winter, "3 line manifesto"; 16 seconds  
"The rivers belong to the people, not corporations. They need to run their natural courses. Water is a sacred right."

Harris Pearson, "Good decisions are important"; 6 mins  
Paul Hurl, "Class tonight"; 44 secs  
Smediron, "Home"; 1.14 mins  
Vickta J, "The Hum shake-up"  
Robyn Livingstone, "Someone, somewhere"; 4.38 mins

### Representations & Stereotypes of Vancouver's DTES/South

"Stereotypes get hold of the few 'simple, vivid, memorable, easily grasped and widely recognized' characteristics about a person, reduce everything about the person to those traits, exaggerate and simplify them, and fix them without change or development to eternity. ...It divides the normal and the acceptable from the abnormal and unacceptable. It then excludes or expels everything which does not fit, which is different. ...Stereotyping tends to occur where there are gross inequalities of power." Stuart Hall, Representation: Cultural Representations and Signifying Practices, Sage Publications, London, 1997, page 258.

Willie Li, "Food Line"; 5.44 mins  
Janet Dawson, "A history of the DTES"; 2.57 mins

### Hear about Hum's Steering Committee of Students & Alumni

Last autumn, Hum alumni and Steering Committee members gathered at Carnegie Centre to meet with John Vigna, a writer producing an essay for UBC's Trek magazine (Fall/Winter 2010). Listen to the first part of this 2 hour conversation between Colleen Carroll, Wil Steele, Antonietta Gesualdi, Robyn Livingstone, Pat Haram, Margot Leigh Butler and John Vigna. 24.21 mins

### Living With Low Incomes With/Out Homes

"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." Pat Haram

Pat Haram, "Homelessness and its effects on women residing in the Downtown Eastside; 9.07 mins  
Robyn Livingstone, "I aint got no home"; 5.30 mins  
Jan Tse and Sharon Johnson; 13.02 mins

### We Manifest Manifestos Daily!

Participants read from their *TCR Manifestos Now!* contributions.

### Lust for Learning

Wil Steele, "Take Me to Your Teacher: Teachers as Influential Leaders of Society"; 3.12 mins  
George Wallace, "What changes when language changes"; 57 secs  
Daniel Wilson, "Curing emotions through Philosophy"; 2.15 mins  
Daniel Wilson; 3.10 mins

### Listen to Residents' Voices

"Two years have passed since I received the Common Experience Payment from the federal government. This was a part of a process that saw the government of Canada come to terms with Aboriginal people who generation after generation were sent to Residential Schools across Canada." Pat Delorme

"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." PaulR Taylor

Pat Delorme, "My Own Story, A Personal Journey"; 5.51 mins  
Lisa David, "An Ode to Your Heart"; 1.24 mins  
PaulR Taylor, "It's so muddy it's becoming clear; 5.03 mins  
Lorna, "Life in a DTES hotel"; 5.16 mins  
Phoenix Winter, "Where I choose to die"; 2.49 mins



Hum 201 student Pat Delorme

## What changes when language changes?

In the past month, we’ve studied a wide range of subjects, with attention focused on language; language is embedded in how we live together - what else! So, we have a recent shared practice of listening to and speaking in: policed or corrected language, legal language, political language, analytic language, and folk tales. Now, sometimes there’s something you truly need, but, based on your past experiences, you anticipate or fear that you’ll be denied access to resources to meet this need. Why not see how the situation/problem can change by re-framing it in three different genres of language we studied?

Please think of an instance in which this happened to you.

FIRST: Write it out as a one sentence description/denotation; remember, in Semiotic analysis this is the first part of the process, and involves just the definition or description of what happened, without going into any meaning or interpretation (connotation).

SECOND: Now, tell it using one of the language styles we studied in class.

THIRD: Re-tell it, convert it into another genre in which what you need can occur.

Fairytale  
Susan Knudsen

I truly need a transplant to cure my diabetes. “Type 1 diabetics can never forget they have a chronic illness. They must administer insulin shots several times each and every day, pay attention to their diets, exercise and frequently monitor their blood glucose levels to keep them within normal ranges to prevent complications associated with the disease. Even with such diligent efforts, diabetics are at a greater risk of kidney failure, blindness, nerve damage and blood vessel disease that non-diabetics and can anticipate a life expectancy of one-third less.” (www.islet.ca, Clinical Islet Transplant Program, University of Alberta Hospital) I have been rejected from the Vancouver Islet Cell Transplant Program Study and the Clinical Islet Transplant Program at the University of Alberta Hospital in Edmonton as I’m “too good.” I applied at the BC Transplant Society for a pancreas transplant and was told I could only have a pancreas and kidney transplant. I appealed the decision and am now on the waitlist for a pancreas only transplant.

The BC Transplant Society, an agency of the Provincial Health Services Society, has an internet site [www.transplant.bc.ca](http://www.transplant.bc.ca). There is information on Provincial Legislation: the “Consent to Donation Regulation” and the “Human Tissue Gift Act.” There is “Transplant Information” which has the current statistics as of November 1, 2010. It shows that in the Pancreas Program 2, pancreas’ have been transplanted and 10 people are waiting for a transplant. It also shows that in 2009 in BC, 4 pancreas transplants were performed. Priority is given to a person who has previously received a kidney from a live donor. Organ Donor Registry information is also available on the website, with online registration. “Survival rates of transplant patients continue to improve, providing recipients with an extended and high quality of life.” (www.transplant.bc.ca)

In the “Telling and re-telling” class with Larissa Lai, we learned about folk tales which embody a myth-element of unjust oppression/triumphant reward. The following folk tale is about a Type 1 diabetic whose attributes are unrecognized, and who then finally achieves recognition. In 1697, folk tale teller Charles Perrault added a pumpkin, a fairy godmother and a glass slipper in his story. I did not. I’ve added a disease and complications instead of a step-mother and step-sisters.

Once upon a time there was a girl named Cinderella who had a sinister disease: Type 1 diabetes and two diabetic complications - retinopathy and neuropathy, one leading to blindness and the other amputation. For 45 years she was remarkable at managing the disease and despite the hard work, 24 hours a day, 7 days a week she endured it patiently, quietly, and always did her best.

One day the best Endocrinologist in the land invited all Type 1 diabetics to a presentation so he could pick and choose a patient to undergo a transplant and be cured of diabetes. Cinderella required life-sustaining insulin every 15 minutes. Her complications were severe and required continuous monitoring, medication and treatment. Cinderella dreamed of going to the presentation but was too unjustly oppressed.

On the day of presentation Cinderella cried in despair. Suddenly she was offered an outfit and a small sum of money from friends and a flight from West Jet. The flight schedule would have her home by midnight. Even though Cinderella required an assistant, she went on the flight alone.

At the presentation, in the most affluent hospital in the land, Cinderella’s duration of diabetes, self-management capabilities, fantastic attitude and unparalleled enthusiasm were striking to the Endocrinologist.

When a second presentation was announced, Cinderella attended again with the help of her friends, including the new-found ones at West Jet. The Endocrinologist became even more concerned for her well-being. However, Cinderella almost lost track of the time due to retinopathy, which severely impacted her vision and ability to read her watch at night, and she left abruptly but missed her flight. The Endocrinologist unsuccessfully chased after her realizing that all he knew about her was the duration of her Type 1 diabetes. The Endocrinologist vowed to find Cinderella and cure her. How many Type 1 diabetics who had had the powerful disease for 45 years could there be? Meanwhile, Cinderella used the small sum of money to take the Greyhound bus home.

The Endocrinologist contacted all the hospitals, diabetic clinics, other endocrinologists, heart specialists, podiatrists, ophthalmologists, kidney specialists, dia-

betic support groups, the Canadian Diabetes Association (which was no help at all), and the Juvenile Diabetes Research Foundation. He sent medical alerts to the newspapers, the news channels, the radio stations, even Facebook and Twitter.

Cinderella became aware that she had been chosen to receive a pancreas transplant and she and her friends were ecstatic. Cinderella returned to the hospital, and the Endocrinologist gave her a pancreas transplant. She was cured. No more daily injections, no more finger pokes, no more guessing at insulin dosages, no more hypoglycemia, and she could have cake on her birthday and eat it!

She lived happily ever after.

The moral of the story is that insulin is a treasure, but a transplant is priceless. A cure: “Without it, little is possible; with it, one can do anything.” (<http://www.pitt.edu/~dash/perrault6.html>)

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## Multiple intelligences Robyn Livingstone

I found all four sessions quite riveting and fascinating, from Margot Leigh Butler’s lecture entitled “Culture is Ordinary,” onto Ayah Ouziel’s and Sandra McGoldrick’s sessions about learning styles and multiple intelligences, and ending with the reading of an essay by Jorge Luis Borges called “The Library of Babel” with librarian Andrew Martin on September 28th at the Vancouver Public Library Downtown.

For this particular assignment - we were asked to make links between these four classes either by using the vocabulary of one class to write about the content of the other classes, or by reflecting on a single word or term which is relevant in all four classes - I decided to choose a term which is relevant in all four classes.

I had a tough choice to make, taking from Howard Gardener’s “Theory of Multiple Intelligences.” So it came down to either interpersonal intelligence or, the rather similar in my mind, intrapersonal intelligence; I finally settled on the latter. I quote Howard Gardner: “This entails the capacity to understand oneself, to appreciate one’s feelings, fears and motivations, to have an effective model of our selves, and to be able to use such information to regulate our lives.” In my view, both interpersonal and intrapersonal intelligence are quite similar. However, the way I believe the intrapersonal category applies and is relevant to all four classes we attended is this: in all Humanities lectures, classes, and outings, we meet new people, have new experiences and adventures, and respect and appreciate each other’s feelings and limitations in kind. According to Mr. Gardner, it certainly involves a better understanding of ourselves, both on a personal basis as well as collectively, to explore an array of subjects and thoughts, to be sorted out and discussed for the most part, airing topics that are of mutual interest. I think this is exactly what we are always trying to achieve, in all Humanities 101 courses, unlike the usual lectures that the majority of day-to-day students are exposed to on a daily basis in UBC lecture halls all over the campus. For example, in Hum 101 the professors allow us to interrupt them at any time we feel the urge and desire to, with questions and thoughts and points of view. You feel free to ask or contribute anything you wish at all because I think the majority of people believe this type of forum only enhances, brilliantly, the entire class and collective. When we break off into groups with the student facilitators after recess, we are free to choose who we would most like to participate with in breakaway discussions.

Hum 101 is a flexible learning process, and we can develop an effective learning process for ourselves, and then hopefully take it out into our various communities, and spread it around and share this rather new theory of learning; a work in progress, if you will, of Howard Gardner’s very original science of learning in multiple intelligences. Also in closing, Gardner’s theory is complimented mightily by the implementation of ‘Kolb’s Model’ of experimenter learning. However, I prefer Gardner’s view of intrapersonal intelligence, for I can see it taking shape in all the Humanities 101 classes and projects. It is, after all, an ever ongoing process, being fine tuned, as we speak.



## Denotation and Connotation of Hoarding

### Harris Pearson

#### Denotation

The hotel room could be considered to be divided into eight areas, classified by their functions: a storage area for handicraft supplies, a bicycle workshop/tool storage area, a wardrobe, a library, and a personal care area, a food storage area, an office, and a gym. The room’s outer wall contains two large windows facing the building’s central air shaft, but the glass has been painted to make them opaque. Only one of these windows can be opened; the other is solidly immobile since its frame has been sealed with layers of paint. The door to the hallway is topped by a large transom, which can be propped open using a stick.

In the hall outside the door, there are two large windows leading to a second air shaft; these can be opened halfway to allow a cross-breeze right through the room when it becomes hot. A smoke detector is attached to the ceiling. Near it, a naked 200 watt bulb is screwed into the overhead light socket. The food storage area lacks a stove or microwave due to fire regulations. Instead, residents share a common kitchen with both a stove and a microwave on a different floor. The personal care area lacks toilets, a bathtub, or a shower. Instead, residents share common washrooms, one for each gender, located on every floor.

The room functions as a bedroom when the resident places two large sofa cushions, and sheets, on the floor. Since this “bed” occupies much of the available floor space not already filled by the bicycle, desk, shelves, clothing rack, suitcases, boxes, dresser, and refrigerator; the resident must pick up and store the cushions and bedding when she wants to exercise, groom, fix her bicycle, or prepare food for cooking.

#### Connotation

This writer has worked as a de-hoarder. The room we will describe is carefully organized and strictly, continuously cleaned, so that it will not become an unhealthy place to live. But it is so crowded with possessions it could almost be considered a candidate for de-hoarding. “In cold weather, with the transom shut and the windows closed, my little room heats up faster than those on the outer sides of the building,” the tenant says. “With so much stuff in this place, the room’s small enough that just the heat from my body seems to raise the room’s temperature significantly.”

Due to the ratio of possessions to free space, the room is unsuitable for social activities and for overnight guests. “The buildings smoke detectors are very sensitive. Sometimes, they go off by accident, and they can even be triggered by cockroaches.” According to the occupant, when the residents are awakened late at night by piercing smoke alarms, they all say they are glad that this fire prevention equipment is so effective.

This author has only seen the term, “hoarding,” commonly used during the past several years. In North America, according to news media, millions of people have been forced to leave their homes or apartments and find cheaper accommodation in smaller units. Since many of them have been forced to work long hours, often at two or even three jobs, people no longer have as much time or energy to keep their residences clean and organized. Discarding cherished possessions can be a slow, painful process. During his time as a construction labourer, the author discovered that so many people now rent storage lockers that storage has become a growth industry. But many people discover that, once they have lost regular contact with many of their possessions, they have become less emotionally attached to them, so, after paying storage costs during an interval of months or years, they often get rid of these objects permanently.

A television show about “hoarders” makes examples of extreme cases - alcoholics, addicts, and people diagnosed with psychiatric illnesses; whose residences have become filled with garbage, rotting food, dead pets, useless debris, and human excrement. This creates a powerful stereotype. De-hoarding workers, both in the television program and in the author’s professional experience, regularly express their anger at having to sort through garbage and filth. They are legally obligated to salvage residents official documents, jewelry, and other valuables, so they must sift through mounds of decaying material rather than just heaving it into garbage bags with shovels. The residences often teem with cockroaches, bedbugs, spiders, maggots, and other creatures.

Are hoarders struggling against serious socioeconomic problems that might better be solved cooperatively rather than by individuals? The condescending tone adopted by de-hoarders when referring to the occupants of units they clear, their disgust at the filth and vermin, evokes the phrase, “blaming the victim”. Her handicrafts, materials and tools fill about half the area in the subject’s room: awls, shears, knitting needles, paint brushes, balls of yarn, framed pictures, candles, samples of fabric, pieces of leather, half completed costumes, purses, headgear, boots, and other accessories. The subject admits that, as often as she can, she combs through these objects, trying to discard them as often as she adds new ones.

The resident says that she hopes to some day buy an affordable computer and a digital camera so that she can post a gallery of her work online and launch her own enterprise.

“Trouble is, just having to constantly rearrange and cull all these items so that I don’t end up burying myself in them has become a major, time wasting handicap in itself. Considering my wage, if I ever manage to bootstrap myself out of this situation, it will be against all odds. It’s not in conceivable that, if I suddenly got a new landlord, I’d be judged a ‘hoarder,’ and my whole collection would be tossed into the street, along with the trash. Maybe someone else would come along and pick through my goods before I could get back home to claim them. Their new owner might be more of a ‘real’ hoarder: a ragged, muttering, lurching, shopping cart-pushing, street dweller. “Now, wouldn’t that be a real shame?”



Semiotic Synopses of  
Dr. Margot Leigh Butler  
by the  
Class of 2011

Magnificent

Articulate

Radiant

Genuine

Outstanding

Tremendous

Our leader,

educated, caring, statuesque, vivacious, intelligent, giving, radiant, marvelous, articulate, generous, tremendous, superior, excellent, IMPRESSIVE, important, distinguished, EXCEPTIONAL, phenomenal, super, great, magnificent, memorable, notable, remarkable, brilliant, expert, first-rate, sport, virtuoso, amazing, awesome, astounding, extraordinary, fabulous, fantastic, marvelous, terrific, wonderful, fine, splendid, angelic, delightful, fair, ideal, refined, cultured, intellectual, learned, authentic, dependable, trustworthy, statuesque, authoritative, analytical, red-head, intelligent, smart, scholarly, understanding, accomplished, smiling, courteous, informed, laughing, knowledgeable, lettered, fashionable, sensitive, sophisticated, engaging, tasteful, tolerant, persuasive, up-to-date, brainy, observant, professional, skilled, example setting, well-informed, well-read, well-taught, WELL-VERSED, virtuous, Margo-ess, admirable, exceptional, CARING, first-class, remarkable, strong-willed, expressive, meaningful, vivacious, clear, awesome, intellectually contagious, inspiring, channeling ammunition of proving grounds of ideals that give us a world view, amazing, tireless, monumental, splendid, awe-inspiring, dedicated, makes everything fascinating, gifted with insurmountable desire for the betterment of humankind, thoughtful, accommodating, helpful, sensible, supportive, concerned, a kaleidoscope of passion and encouragement for all who embrace her, attentive listener, considerate, generous, positive, warm-hearted, mentor, enlightened, accepting, open-minded, dedicated, giving ...

# WRITING STUDENT ESSAYS

## Cultures of Learning

Anna Goloubova

A culture of learning is both communal and individual. We learn in the community – in the community of learning. We develop our best qualities in a group setting and through thoughtful analysis of others around us. Yet we also acquire knowledge through personal effort and self-discipline. In post-secondary school you find yourself circulating through different learning groups, different cultural groups, different ethnic groups and you make a self discovery. You become less self-absorbed and more culturally aware, aware of others. However, another ingredient in the culture of learning is self-discipline. Self-discipline was something that got me through post- secondary education. Each subject is a discipline on its own. To pass the course requires discipline and effort. We learn the hard way. Unfinished projects, missed deadlines, misunderstood assignments.... All of it can lead to failure. No one likes to fail, yet some of us don't put the required effort in order to succeed in the culture of learning.

So, how do we succeed in the culture of learning? What motivates someone to succeed in a certain area of learning? There are cultural motives that include family expectations, ethnic traditions, lifestyles. There are personal motives that include curiosity, competition, a desire to stand out. The others may want to contribute their values and knowledge to the community they live in.

If we all were motivated to learn and apply the knowledge to contribute to our society as a whole, wouldn't our culture be so much more meaningful and selfless? If we put the others' needs first and contribute to their learning, the society will be so much more productive.

Teachers motivate us to learn. The teacher's role in the student's life is very crucial. Teachers pass on their knowledge in order to contribute to the students' life and learning. Classmates motivate us to learn. Our qualities are refined in a group setting. We learn from each other and encourage each other to do well. We all should strive towards communal and individual learning. We should encourage ourselves and each other to succeed in our culture of learning.

## Kingdom of Hastings and Main

Charlene Bozoian

Here in the Kingdom of Hastings and Main where I live, unlike other neighbourhoods in Vancouver, I have found that there is a hierarchy in place and it is very defined. We have many factions and groups that compete for wealth and control of this land. It starts with "Castle City Hall" which is led by King Gregor Robertson and his cronies. King Gregor has many lords and serfs. He also has many advisors to help control the tax of his subjects.

The King's land covers many areas and territories. He carefully takes good care of the lords that live in areas like Point Grey, Kerrisdale, and Shaugnessey. With the help of his lords, many who are lawyers, real estate people and property developers, the King plans his ways to control areas like our Kingdom of Hastings and Main. The King has a large army to quash any uprising or protests from us serfs. They are called the VPD, and the King changes any laws that he feels are required for his army to do his bidding.

The King uses his lords and advisers to plan his strategies to increase property values to enable more taxes and larger numbers of subjects to fill coffers. He is a wise King so his lords develop and profit by these actions, and thus stay loyal to him. His lords know that the poor serfs like myself are starting to rebel because of this, so to quell our anger they have used gentrification to show the King's concern for us serfs.

It is bad enough that we serfs have to combat this erosion of affordable housing and services, but there are other groups that feed upon us. This group is the drug dealers and such that control our Kingdom's pathways. This evil group conspires to bring further hardships to us serfs. They get many people hooked on the poisonous goods that they offer. I have noticed that every cheque day the dealers are placed in front of the cashing stores and banks where the serfs cash our cheques. This group collect their pound of flesh from the many poor that have succumbed to the lifestyle of drugs to help them overcome the hopelessness of living in poverty.

Now the King tells us that we are protected by his army (the VPD), but I believe that his army is corrupt. How else can we explain that month after month, year in year out, we see the same evil faces continuing to exploit us with only the occasional show of action by the VPD. Could it be that the Kings' soldiers are being pieced off by the group of dealers, or is it easier to make arrest numbers inflated by charging the women that hold drugs and money for these dealers?

I often witness the VPD's harassment of these serfs and can only wonder if the army uses this to show their strength so we will not oppose them. I believe we must continue to resist both the actions of the VPD and the control of King Gregor and his cronies.

## Acquiring Basic Discipline, A Memoir

Camilo Augusto

Catholic doctrines ran through my veins until 1999, when I shifted, and become an Evangelical Christian. I can recall Holy Week the years I was seven. It was so memorable because my mom not only described it to us but had us practice it also. The Saturday before Palm Sunday is always a very exciting day for Filipino families. We make a customized "Palaspas" (Palms); you can buy them in the market too. Prior to this Saturday, for the week before, water and firewood for the whole of Holy Week is prepared. All we have to do from Palm Sunday to Good Friday is attend church activities. We are not allowed to fight, shout, curse or speak bad words in short, we must minimize unnecessary human noise.

We are advised not to go too far to play (as much as possible, stay in the house for a week because any wounds that are cut on Holy Week takes months before they heal). After the Holy or Sacred days of Thursday and Friday comes Holy Saturday which is pretty much loose because we have to go to a nearby River and have a bath and shout "gloria" during the time of bathing, we are required to jump repeatedly and shout "Gloria! Gloria! Gloria! Gloria! Gloria!" (words of praise to God). After the bathing ceremony we are all set to have a super delicious Holy Saturday lunch. It is a day of festivities and tradition on the beach and river banks. Also, it is a time to circumcise boys twelve and older at the river. People love to have their circumcision on Black Saturday because it heals easily and needs no fancy treatment, just herbs and a bandage, as Filipinos believe that this healing is done miraculously.

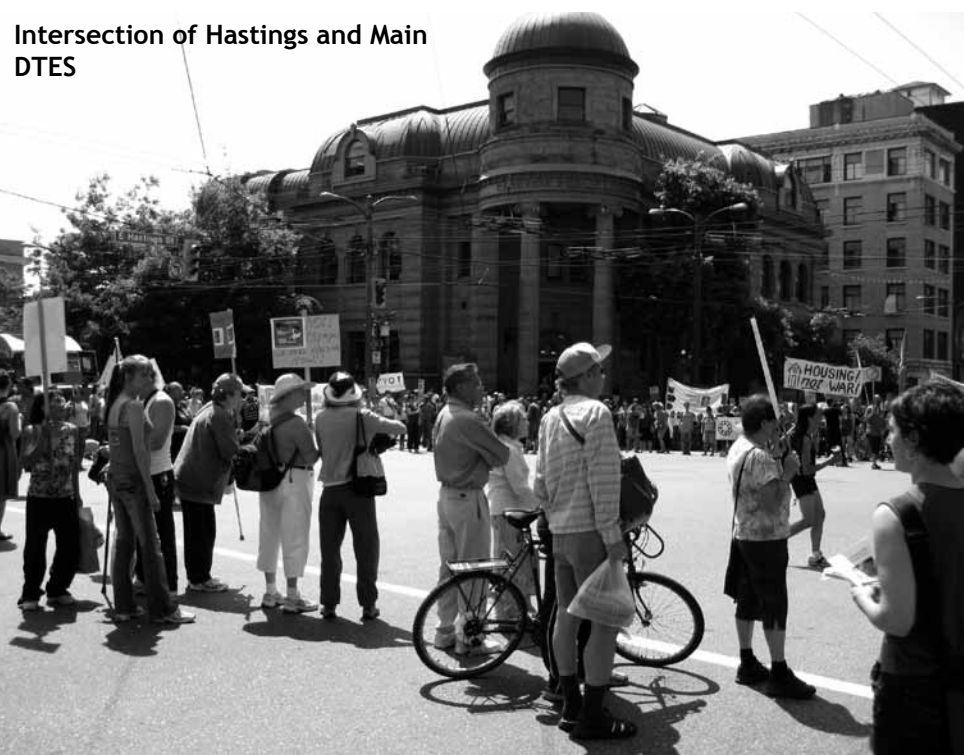
At midnight on Black Saturday every house has his its own style, shifting the 'old self' to 'new self' or, the 'dead body to risen body.' With Christ you were dead, and through Christ you have been resurrected because your sins were forgiven during the Easter Season. Devout Catholics love this moment, they clean the house fastidiously. My mom to makes sure everything in the bedroom has been washed as a symbol of new life. Filipino Catholics will run their vehicles for 5 to 10 minutes on the eve of Black Saturday blowing their horns to celebrate new life and spiritual healing through Jesus Christ.

The practices my folks taught me were very basic things from which I have acquired bravery and discipline, most of all practising obedience as part of Catholic doctrine. My spiritual being cannot be maintained by any body else but me. Doing it religiously, and keeping a steady focus on these practices help me to nurture positive attitudes, thereby maintaining good habits and being a productive member of society.

I have enough proof that keeping oneself focused on bible readings everyday helps an individual maintain strong and positive stature in life. The most precious thing about the Bible is its positive influence, shifting one's focus to somebody greater than him or herself, and greater than any king here on earth. That somebody is God. These reminders from the Bible will teach us steps to acquire wisdom; and wisdom is God.

In the Bible, God honours Solomon by endowing him with great wisdom. In his early days, Solomon lived faithfully by his God-given wisdom. He shared this wisdom in his writings in the Holy Bible: "Fear of the Lord is the foundation of true knowledge, but fools despise wisdom and discipline." Proverb s1: 7

Fear of God draws us to him. Fear of God is worshipful reverence for who he is and what he can do. But, with all humility, I have still a lot to explore and learn about this very resourceful book. I want to keep reading it because it helps me practice discipline and at the same time it leads me to acquire wisdom.





## The Beginning of a New Day

### Kathleen Acoby

The first light of the morning barely illuminated the sky as I heard my grandmother start a new day with her daily routine. The first sounds from a cheerful and joyous bird was her natural alarm clock. She seemed happy and content as she hummed softly towards the woodstove. Hand-made deer-hide moccasins would make soft swishing sounds while she tended a fire for warmth, hot water and charcoals. She combed her long, beautiful hair into two braids, washed her youthful face with warm water and put on a warm wool sweater over her long dress.

Patiently waiting for the logs to burn, she would gather her sacred medicines from a willow basket which was underneath her bed. A small cast iron skillet that was needed is put onto one side of the stove. As soon as the water had boiled and a medicinal tea was thrown in, she took a miniature shovel and carefully scooped out the red hot charcoals into the skillet. My grandmother would, then, put a large eagle feather around her neck for safekeeping and to hold during the course of her ritual. With two strong and steady hands holding her makings, she found her way towards her spot of medication and prayers.

## The Gift

### Dave Le Blanc

Placing the car in hand,  
the other picking up pieces.  
One with enough experience,  
could put together with ease.  
Finally together in seconds flat,  
on the floor where my brother and I sat.  
Inserting the rip cord ,  
with excitement and might.  
We'd pull that rip cord,  
day and night.

Placing the car full of energy and sound,  
carefully as I could , onto the ground.  
Flash gone...on it's own,  
at what speed? God only knows.  
Hitting the ramp meant only for it,  
into a wall, smashing it to bits.  
The mess if stepped on,  
would make any grown-up cry.  
But us kids would,  
pick them up wasting no time.  
No time is better,  
no time too early.  
Just another round of,  
Smash-Up Derby!

Going back to the subject, I was like a sponge as a child, I wanted to learn everything in all my cultures but I was not expected to in any. It seemed that I wasn't quite Chinese or White, or even Native. My Mom never talked about being Native because she was never allowed to where she lived, in Red Deer, and she never knew her parents; what a sad story. But all that didn't stop me, I still really want to learn. Like my Dad would say "Take the cotton out of your ears, and put it in your mouth, and just listen!" This has stayed with me all my life and I still tell the kids this, all I can say is that I'm proud to have had known my Father and to have had the privilege to be his daughter. One more thing I remember that stuck with me is this: "If you want to keep what you have learned, you must first learn how to give it away." Well I did listen, and I've walked with a wise man and I'm proud of what he has taught me, with what little education he had. In my eyes he was the wisest man and the most educated man I know. Education has been a blessing to me, and I'll never exchange this for all the gold in the world. Education should be the right for all the children in the world.

## My Canadian Experience

### Larisa Goloubova

Culture is the primary source, which gives an individual orientation in life. It is also the foundation, upon which every person builds their character, skills and goals. Culture also influences one's spiritual values. During our life we can sometimes re-evaluate our beliefs and values. Moving to another country can change our inner goals.

When I moved from Europe to Canada I found that my cultural orientation had changed. At home, living in Russia, we put a lot of attention on cultural values, visiting theatres and art galleries every week, and developing family traditions. Because in Canada I felt more financial pressure, those interests that I had in Russia become secondary. I had to do a lot of research in the libraries to learn about the job market and about how to find my place in Western society.

I learned that Vancouver was a very multicultural society, blending beautifully in a unique mosaic. Also, I learned the meaning of Canadian experience. Always, when I applied for a job, the employer stressed my Canadian experience to the same degree as my skills. Then, I realized that Canadian experience meant not only how many years I had lived in Canada, but also my ability to adjust and cooperate with Canadian culture; to understand local dynamics, morals, laws; to accept and respect the unique variety of cultures; and also to develop and use new skills that I learned here.

Because I moved to Canada with my three children, as a single mother, it was a big challenge not only for me, but also for my children. There were more barriers than I expected: language barriers, cultural barriers, peer pressure. So, I learned the hard way how to bring balance in our lives. I was a student and a teacher at the same

## Descriptive Writing

### James Vassiliou

The older man pulled the curtain back from the window. The birch tree outside was even older, the bark having lost its glow, the trunk hosting a stair of shelf mushrooms that climbed up to the left of the first stood branches.

A flash, then a smallish woodpecker with speckled wings a splash of red gripped the trunk as it landed.

The man was shocked. He had been feeling ambivalent about his circumstances, hopes and inchoate goods that kept reminding him of his insecurities and limitations.

What a wonderful shock. The bird was solid, confident, immersed in the life force that gave it its nature.

The shock of contrast in the sense of being. Even a hint of lust of envy, that in his weakness and dissipating life force the small bird had shown him up.

Where had it gone, the grounded, assertive, confidence of life itself?

## My Culture of Learning

### Gladys Lee

Tweaking my mind on the subject of learning, I was tapping on the table with my pen when I smiled, and I thought of my Father, and yes, he was right again when he told me "You'll never graduate from the school of learning." So yes, the subject is so very clear to me, because of my family.

My family carries a chromosome that is defective and causes some learning disabilities, and I've watched them over the years and seen how they struggled through elementary and high school. I've also learned that this disability can jump a generation or even completely miss a family member which is even more bizarre. Personally I would love to be a researcher and check up on this strange and mind-twisting subject, and maybe I could help other families. Learning the English language was difficult for me; with a Father that spoke no English yet wrote English, and a Mother who had no education at all and was treated with such disrespect. I personally found it hard growing up in a mixed-race family, and with both parents uneducated. I can't remember ever being read a night-time book, or ever once someone reading a book to me. My Father taught my Mom to read and write her own name, and as a child I would have to read the mail when it would come in. There were seven children in our family and not a lot of food. We were poor and received not a lot of attention because my Dad had to work on the ships to support us, and my Mom had her hands full. I always wished someone would help me with my homework when I was growing up. Growing up was always a frenzy; my home was so dysfunctional and I seemed to be trying to make it calm or somewhat livable. Sometimes I would find myself making peace in the neighbourhood, after my Mom had a freak out. I personally think she had mental issues - perhaps she was bi-polar.

time, and without God's help, and great people that He sent on my way, it would have been impossible to handle such change and the pressure that came with it.

At this difficult time, God was changing my heart, healing past memories, teaching me to put aside my own ambitions and to help others. He showed me that Vancouver is like a small model of the whole world, where all nations live together. He put us all together to teach us to love and accept each other unconditionally. He teaches us how to love our neighbour as ourselves. I learned that there is so much joy in giving, rather than receiving. I learned that God is the same yesterday, today and forever. He loves everyone the same, no matter their culture or race.

We have to learn to embrace the differences and celebrate the variety of God's creation. He is the conductor of His music of Creation, the amazing artist of His majestic art piece. He is the loving Father of His children – every person on earth.

So, by moving to Canada, my children and I were transformed in many ways. We are still in this process of transformation. Now, I can say that I am Canadian, and I have Canadian experience – and it is such a blessing! For six years I was working as a home support worker, taking care of the elderly people. I was privileged to visit so many homes and help so many people and also learn from them life skills that I did not have.

In Russia, I was just thinking about myself, my children, my family. But in Canada many people became my family. We are all in one boat – that 's called Life. We all have the same hopes, fears, desires.

We all want to be accepted and loved. We are going through some difficulties and challenges only for one purpose – to trust and be closer to God, who loves us, to receive His love and give His love to others.

## The Culture of Vancouver’s Downtown Eastside

Luis Larrain

The Downtown Eastside is a very special neighbourhood in Vancouver, British Columbia, and all of Canada. When I came to this city I lived there for a long period of time and still have a daily connection with this place.

What a wonderful experience being in contact with all kinds of people. There is a lot of love in Vancouver’s Downtown Eastside; there are also many little-recognized people who live there with big families and great values.

When most of the other inhabitants of BC hear about the DTES, the first thing they think is drugs, alcohol, prostitution and all bad things they can imagine. It is true some people live with those problems but from my experience it is a minority. For a majority of people it is a normal place like everywhere else. The big difference is an economic issue.

There is a project I can speak of because I have participated in for 3 years; its name is “Hope in the Shadows.” It’s a contest where they give 200 cameras and you take pictures of the good side of the neighbourhood. They choose 12 pictures and make a calendar, what they call portraits of our community.

Those calendars are sold on the streets of Vancouver by people on low incomes, such as me, and by homeless people. There are many projects like this, and that is why I admire the solidarity of the people.

## It Is Wiser

Mahamoud Hersi

This is an African poem of Somali language, translated literally into English. The poem is by Raage Ugaas.

Somali part:

1. Sud libaax leh meel bahal salkiyo la arkaayo  
Sanqadh tirashahadaa lagu maraa lagama soo saaro
2. Suryo oodan meeshii surdub ah suul haddaad galiso  
Qunyar baa siddaha loo baxshaa laanta lama sayro
3. Ninkii maalintaa kaa sita een laga sad qaadaynin  
Sawd gubin ah baa loo ceshaa laguma sooyaansho

English translation:

1. If you come across a jungle full of lions,  
and you can even see their tales wiggling;  
It’s wiser to pass quietly rather than get their attention.
2. If your thumb gets stuck in a tight spot, between two branches;  
Rather than use brute force to bend the branch,  
It is wiser to twist and negotiate,
3. If someone is stronger and will not listen;  
Rather than intensifying your parley,  
It is wiser to soften your tone.

## Walk to it all

Marianna Young

I live on the edge of Chinatown in Vancouver. Central to everything, I have easy access to shopping, learning, and even a rare classic Chinese garden, just to name a few.

Leisurely strolling down sidewalks in Chinatown, I can pickup my beloved juicy dried fruits, which are still not available in supermarkets. I can choose from a variety of unique herbs in traditional Chinese pharmacies, and find specialty foods, like preserved bean curd or salted duck eggs, which I am addicted to.

On the corner of Main and Keefer streets in Chinatown is the UBC Learning Exchange. There I attend English conversation classes regularly. I meet students and teachers from China, Iran, Mexico, France, Japan, Canada, etc. We learn from each other and have a lot of fun. Best of all, it is free of charge!

A little further west from the Learning Exchange is the renowned Sun Yat Sen gardens. I often drop in and relax. It is such a tranquil paradise, surrounded by a bamboo forest, built up with ancient limestone rocks from Lake Tai in China, and accented with turtles and colourful fish. What a privilege it is!

Last but not least, is the Carnegie Centre, which is north of Chinatown. In addition to borrowing books from the library in the lobby, my favourite thing is going out for fieldtrips in the Carnegie van to parks and trails in the Lower Mainland!

## Culture

Niko Peterson

Culture Itself  
Culture is a powerful word. This word alone holds everything you and I know about people! Culture is everywhere and in everyone. Culture literally defines us as humans. This word culture is responsible for everything; the people you love and even the people you hate. This player culture, in this great game we call life, controls every one and is constantly changing and evolving. Culture is like a person but this person is every one, and in this person there are individual cultures such as countries, and within that there are more cultures such as cities and towns.

Culture in my life  
How does culture affect my life? The real question is, is it even possible to live life without culture? Culture definitely affects my life. Something very important about cultures is the way it affects our lives. No one ever talks about the negative parts of culture because our culture made it so taboo to do so. Our culture fools people into thinking it’s perfect so we feel safe and secure. Cultures are like people, they carry knowledge: the knowledge of hate, revenge and evil as well as of love, forgiveness and good.

Culture in Vancouver and UBC  
The culture of Vancouver and UBC is unique. First Vancouver is filled with many people with different religions, races, sexual orientations and sexes. Vancouver is literally a mosaic of individuality, but I find Vancouver to be somewhat more cultureless than other communities. Vancouver adopts many people and makes this city their home. The negative and positive side to this is that we learn from their culture, except we don’t teach them our culture because it’s so young and undeveloped. Nevertheless, Vancouver’s culture is young and does have a lot to learn but the small amount of culture we do have is very wise and understanding. When people learn from Vancouver they don’t learn facts or history, they learn to understand themselves. The people of Vancouver show kindness, understanding, and compassion that stays with you. This is not a lesson you learn, this is a lesson you know, and from what I know, you can’t find this culture anywhere else.

Negative sides to culture  
Although I notice the good in the culture and enjoy it myself, I like to focus on the negative so that we can change the bad. As a Canadian I hate parts of our culture. We waste food when there are people starving. We have homeless people when there are empty houses. We pollute the world when we have the knowledge to stop. We have children being born with no families. We have all these huge problems going on but we push these issues to the side. We as people should first find way to treat each other better. It’s not like the majority of our country is poor, in fact it’s quite the contrary. We Canadians would like to share our ideas and views and help the helpless from afar but within our own country we have these problems. Is it not true that a person cannot help someone if they cannot help themselves?

Evolution of culture  
We as a culture have to recognize the bad because it’s part of our culture to keep evolving, keep changing as if we were a person. As a person you cannot change and become better if you don’t look inside of yourself and try to change the negative first. Even if we do eliminate all these negative, we see now there will still be more negatives for us to discover in order to grow and change. Just as when a cave man knows he needs food, he makes a bow and arrow to get it. Food was a negative for the peoples of those days, but now food is not as such a problem: we have farms and we know how much food there is exactly. These negative are obstacles that we must keep finding. First a group must find their negatives, then understand them, then change them. We now understand and have solutions for these issues but now we have to change them. The meaning of culture is to grow, and just like our ancestors once solved the problem of food, these issues will one day seem just as easy to solve.





## Eastside and UBC

### Thomas Beirne

In the Eastside you know almost everyone, if not by name, then by face. For this reason it is one of the safest neighbourhoods in Canada. If someone attacks you from behind, one of your friends is likely to witness it. Almost everyone on the Eastside goes to free food places. I believe the veterans of the area pick and choose because some free food is crap.

UGM is a place you get a quality meal at 7:30 or 8 pm, the afternoon meal is so so. The Mission Possible has gone downhill over the years. The first preacher remembered 99% of the names that walked in the door; a preacher that seemed more like a criminal. She thought if you were a murderer you still needed to eat, period - no judgement, a very rare attitude. Potter's Mission when it first started had great food, then it went the other way. I have a good friend who says it's like most other Eastern European food. I don't exactly agree. Either way the food tastes like crap.

Harbour Light is a place famous for having food that dogs would refuse to eat. Eventually the City told them improve the quality of food or the City would shut them down. They were funded for years by the Province so, they got decent food, and occasionally great food from Telus and Home Hardware.

There is a hot dog church that doesn't serve the food until there is a full house which is warped. If you have people who are hungry and food is served at 1 pm, don't wait until 1:30 or 1:45 pm. This is rude and in my opinion turns more people away from God.

Another food church on Carroll Street is hotter than a sauna in the summer time. That's why I eat there in winter; the added heat is nice at the time of the year.

The courthouse sandwiches on Sunday night and Tuesday night are tasty, everyone likes them.

The First United Church is a place with a bad vibe. The cops go in there with reason at least half a dozen times a day.

UBC has a great vibe, great food; and the nasty people in terms of attitude is 1% in University versus 10% in high school. However the people don't seem understanding which is very surprising. Also, I see the influence of media, i.e "Supersize Me," – the fast food places on campus are ghost towns. The no name places with healthier food are busy, and the mexi burger place employs or is owned by the students and it is very popular.

## My New Bike (when I was seven). A take on Haiku

### Paul Hurl

Ride me down this hill  
A first for me what a thrill  
A new way to play

I just want to say  
The training wheels are gone  
And now I move on.

## Welfare Reform

### Megan Muir

<http://megsfirst.wordpress.com/>

Everyone needs to know why the welfare system doesn't work; it's not because of some complex set of societal intangibles and political viewpoints. The system is bloated from decades of patchwork changes and bureaucratic 'cuts' and redundancies. It needs to be re-created based on all the information we now have about what is needed to foster healthy and productive communities. I'm not talking about political rhetoric and psychological theories from the 1960s. We have had many intelligent researchers working with community activists in the last 50 years. We are a completely different society than what existed when the 'social safety net' model was created. The system is still based on old ideas: we thought prisons were a good idea too, but now that model has been proven (repeatedly, throughout the world) as having created a 'school for criminals.' The link between archaic views of crime and poverty and our current crisis in the Downtown Eastside is no coincidence. We now know that the best way to deter crime is to prevent the causes of crime: namely, poverty. Thus, an efficient welfare system not only bolsters the community by raising capacity and eliminating homelessness, but also reduces the costs to the criminal justice system.

So then why do we allow our Elected, Democratic government to waste OUR tax dollars? Regardless of how you view poverty and addiction issues, WASTE is something that can't be justified in our society. We, as individuals and as a whole, need to continue to redefine what we consider 'wasteful.' We have come a long way since the 60s: land boats have been replaced with hybrid 2-seaters. People seem to forget that we do have a say in how public money is spent. We all have a say in what corporations believe to be important, as in, if you don't buy it, they will stop making it. If you buy lots, they'll keep making more. It's a concept I refer to as "Voting with Your Dollar." Even if politicians ignore the average citizen, they always listen to who has the money, and that is the corporate world. So maybe our current voting system is flawed beyond repair, but that's no reason to give up. Every dollar you spend is a 'vote' for a particular concept – does the company support environmental degradation and gentrification? Or do they recognize the importance in re-investing profits back into the community, to improve everyone's opportunities for success? Do they support elitist, ivory tower research, or do they offer post-secondary scholarships to those who couldn't otherwise afford education? These are all important questions, and the answers are available – we just have to ask for them! Corporations spend billions trying to figure out what is important to various segments of the population. Our political system assumes that our elected representatives already know what is important.

Can you imagine if people here cared as deeply about wasteful governments and unresponsive politicians as people do on other continents? We have become so apathetic: if you are like most Canadians, you live a debt-ridden middle class life while I, your neighbour, struggle to get through each day, and politicians' lounge on \$500,000/year retirement packages (necessary to "maintain a standard of living").

Greed can motivate being conservative and less wasteful as easily as it motivates lavish excess. It takes a shift in values, in our "what is best for me?" mentality. At some point we have to acknowledge that change is necessary: being conservative does not mean slavish devotion to past traditions – it means being efficient; and being liberal does not mean radical ideologies – it means being open to new ideas. "Our minds are like umbrellas – they function best when open" is a wonderful analogy, since it is impossible to learn and grow if a mind is closed to new or unfamiliar ideas. The pettiness of the Left-Right political measuring system has become a form of racism/elitism/classism. It is much like when religions are used to justify hate; when political designations prevent people from having an open mind to new, more efficient ideas. Because in the end, we all live in the same communities, and we all benefit when our tax dollars are used to maintain the resources necessary to eliminate poverty (and in the process, reduce crime and addiction rates). The only reason to continue with our current system is to prevent the potential for action by the newly educated masses – actions that are likely to reduce the politicians' pay-cheques. We all take democracy for granted, and in the process make a mockery of the democratic ideal by allowing self-interest and greed to flourish in the one place that is supposed to be representative of the public's interest. Apparently we are all very interested in ensuring that reality does not interfere with our own greedy dreams.

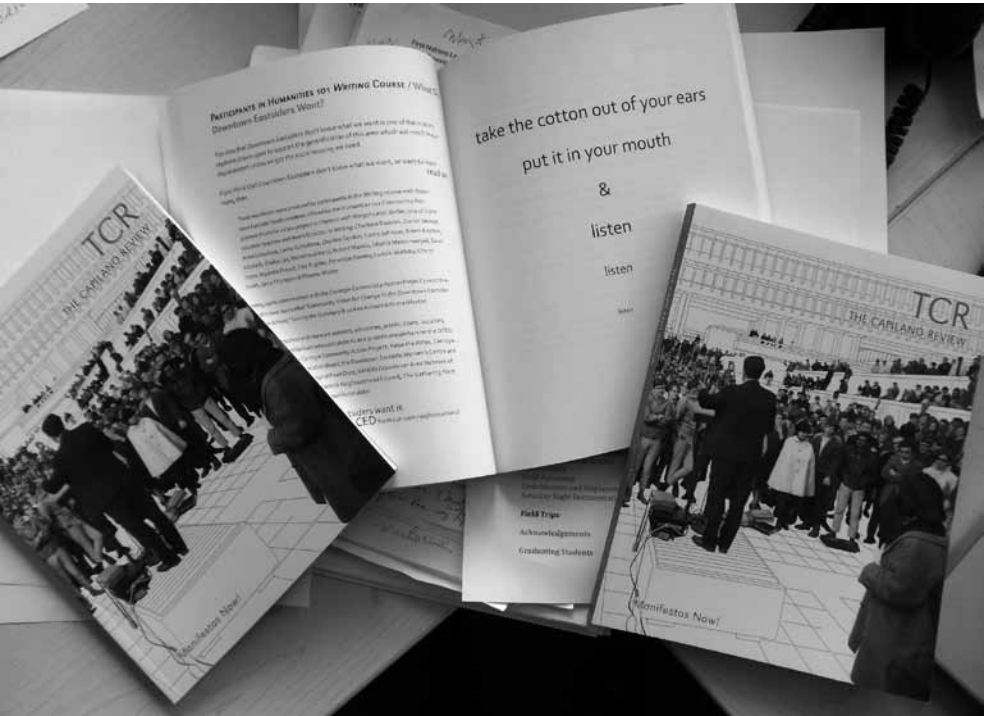


# Humanities 101’s contribution to the *Manifestos Now!* Issue of *TCR*, a literary journal published by Capliano University, 2011

## What do Downtown Eastsiders want?

The idea that Downtown Eastsiders don’t know what we want is one of the misconceptions drawn upon to support the gentrification of this area which will result in our displacement unless we get the social housing we need.

If you think that Downtown Eastsiders don’t know what we want, or want to learn more, then **read on**



These manifestos were produced by participants in the Writing course with Downtown Eastside/ South residents offered by the Humanities 101 Community Programme (Hum) for a class project on rhetoric with Margot Leigh Butler, one of many volunteer teachers and Hum’s Director. Participants in the Writing course: Charlene Bozoian, Daniel George, Anna Goloubova, Larisa Goloubova, Charlize Gordon, Lorna Johnson, Brenn Kapitan, Gladys Lee, Mahamoud Hersi, Robert Makela, Shahla Masoumenjad, Sarah Payne, Rajendra Prasad, Troy Pugsley, Penelope Rowley, Ludvik Skalicky, Cheryl Smith, Gena Thompson & Phoenix Winter.

Writing participants worked with the Carnegie Community Action Project’s report released in June 2010 called “Community Vision for Change in the Downtown Eastside: Assets to Actions,” turning the Summary & 12 Key Actions into manifestos.

Many people involved with Hum are activists, advocates, artists, poets, vocalists, volunteers and intellectuals who contribute to and publish newsletters on the DTES/South, work with the Carnegie Community Action Project, Raise the Rates, Carnegie Community Centre Association Board, the Downtown Eastside Women’s Centre and the Power to Women, Aboriginal Front Door, VANDU (Vancouver Area Network of Drug Users), the Downtown Eastside Neighbourhood Council, The Gathering Place and more – and are manifesting manifestos daily!

Overridingly, **What Downtown Eastsiders want is NOT TO BE DISPLACED** from our own neighbourhood!

take the cotton out of your ears  
put it in your mouth  
&  
listen  
listen  
listen

Gladys Lee



TCR launch at the Vancouver Art Gallery, with Phoenix Winter and Brenn Kapitan reading their manifestos February 22nd, 2011



## The 12 Key Actions

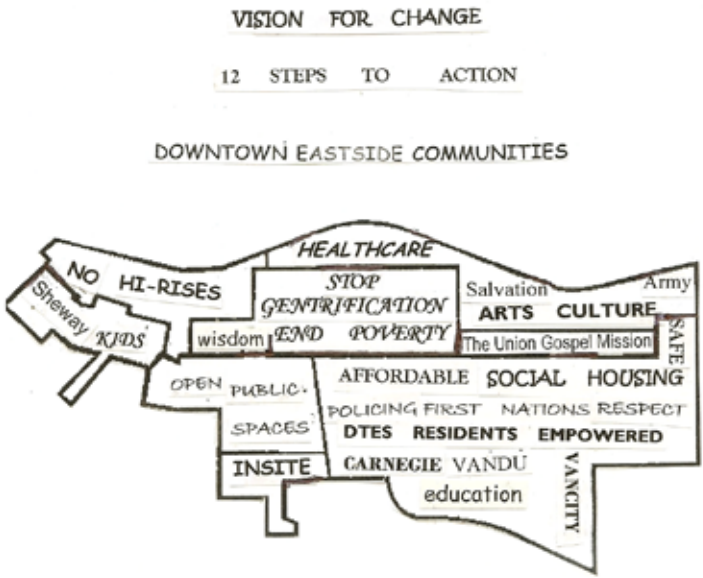
Based on over two years of intensive work with 1,200 low-income DTES residents & in co-operation with many DTES organizations, the Carnegie Community Action Project’s “Community Vision for Change in the Downtown Eastside” puts forth these 12 key actions as the foundation and guide for future development in the DTES. Research by CCAP’s Wendy Pedersen and Jean Swanson, June 2010

1. Build social housing for low-income people
2. Tackle systemic poverty
3. Stop gentrification: a process that has happened in hundreds of cities around the world when richer people push out poorer people in a community, and property values increase.
4. Improve safety by working with police to provide a better understanding of DTES residents from their perspective, dealing with security guard harassment, non-resident drinkers, and replacing the illegal drug market with a legal market based on health + human rights principles
5. Improve health services
6. Support and fund DTES arts and culture
7. Develop an economy that serves and employs local residents
8. Ensure public spaces are public, not gated, sufficient, safe, and welcoming
9. Keep towers out and retain heritage buildings
10. Involve DTES residents in neighbourhood decisions
11. Attract more children
12. Create a DTES image that honours & respects low-income residents.

The DTES low-income community has a right to exist in Vancouver + to seek improvements for itself; residents themselves, with help from government, will be able to strengthen and improve their already strong community by building on assets that are currently present.  
<http://ccapvancouver.wordpress.com/ccap-reports/>

## A Temporary Manifesto

The homeless  
do not need  
another  
tarnished  
quarter  
tossed into disposable  
coffee cups.  
There is a need for  
safe  
temporary shelter and  
long term affordable housing.



MAP OF DTES areas with text of CCAP’s  
**12 Action Points: a DTES Map**  
by Lorna Johnson & Daniel George

## Manifesto

by Phoenix Winter, member of CCAP and the Carnegie Community Centre Association Board, with Brenn Kapitan and Gena Thompson, member of the Carnegie Community Centre Association Board

### *The heart of Vancouver*

*One thousand, two hundred voices are fighting for life in the core, the original part of Vancouver, the Downtown Eastside. If there is something wrong in the DTES, there is something ailing in the whole city.*

*Gentrification is like fatty acids clogging the arteries of the city, labeling its true citizens as undesirable and sweeping them out. We must stop condo development in its tracks. Social housing must come before it’s too late.*

*The Downtown Eastside has been a sanctuary and a refuge for those who have been pushed out from other places, because of drug addictions, mental health issues, and other reasons. Part of the community’s health is its ability to care about others, and to be family for those who have none. It shows real heart.*

*If the heart of Vancouver is troubled, so is its soul. Artists and writers are the lifeblood of a community. When they are strong, other people are drawn to their work spaces. This can play into the hands of condo developers, but doesn’t have to. Even if artists create a popular area, affordable spaces and funding for the arts can remain.*

*Those who live in the heart, the DTES, need to raise their voices and be heard. Their input must inform decisions made about the community. In the words of VANDU (Vancouver Area Network of Drug Users)  
"Nothing About Us Without Us."*

## ↳Results Wanted↳Results

by Charlene Bozoian, member of the Power to Women, Downtown Eastside Women’s Centre, with Robert Makela & Mahamoud Hersi

In this 21st century we should be able to care for people, putting them in safe, affordable housing that meets their needs: i.e. people with drug issues should have in-building help with medications & related treatments i.e. people with handicaps require a building with proper access for their handicaps, physical & mental i.e. all should have both safe & secure housing without intrusions into personal property or privacy, unless there is just cause i.e. all housing should be kept in reasonable repair & infestations of bugs, mice, insects, etc. must be taken care of to a maximum standard. Maintenance needs to be done on windows, heating, painting & drywalling, toilet & bathing facilities & kitchen facilities.

**! Housing should be affordable for  
low income people  
which suits individual needs !**

**!! Proper maintenance, cleanliness & individual privacy is a must !!  
!!! Secure buildings are needed, with security provided for tenants’ safety !!!**

↳Statement↳We as residents of Downtown Eastside Vancouver are a very mixed population of people of all races, incomes, some with health issues both physical & mental. We should be given respect & there should be care for the needs of each indivisible case or person.  
I for one am pissed off with the seeming lack of care & respect that is received from government agencies.

↳Demands↳We deserve & demand that the City & Provincial agencies start to give us proper housing based on individual needs & requirements. I want the police to treat us with more respect, not goddamn abuse & bullshit. I want access to services for medical & health related issues, & for this to be done with long term goals for all to be able to live life in a reasonable manner.

## Some Keywords of DTES Displacement & Gentrification, compiled by the Hum Study Group

with Margot Leigh Butler, C. Carroll, Henry Flam, Sharon Johnson, Georgia Kelly, Brenn Kapitan, Sue Pell, Alison Rajah, Greg Scutt, Melissa Thomas, Christopher Winkler & Paul Woodhouse, based in many people’s language, knowledge, experience & actions.... If you would like to contribute to this critical vocabulary – to add words, definitions and experiences - email us on hum101@interchange.ubc.ca The keywords are posted on <http://humanities101.arts.ubc.ca/>  
\*Note that ‘doublespeak’ keywords are in Euphemia italic font.

abandonment quality buildings, Aboriginal peoples, accumulation by dispossession, activism, addiction, advocates, **affordable housing**, agency (the power to act and make meaning), artists, art practices, *BIAs (Business Improvement Associations)*, Bill C-304 “Secure, Adequate, Accessible and Affordable Housing Act”, *breaking up ‘concentrated’ poverty with ‘diversity,’* capitalism, checkerboard gentrification, citizenship, uneven democratic participation, City Planning, class, class war, collective action, colonization, *Community Benefits Agreements*, **Community Centres**, community consultation, **Community Engagement Mandate**, community vision, condo tsunami, conversion or anti-conversion bylaws, criminalization of poverty, crumbs, culture, decision-making process, deliberate neglect of buildings, densification, development permits, development, direct action, displacement, displacement of sex workers to more dangerous areas, diversity (meaning ‘class’), “Do the poor have a right to live in expensive areas?”, donations to the **Mayor**, double-bunking (charging 2 rents for one SRO room), *\*doublespeak (deliberate&calculating, doublespeakers disguise, distort, reverse words’ meanings, are evasive and intentionally create ambiguity. Doublespeak is in Euphemia italic font here.), Downtown Ambassadors*, ecological gentrification (such as the **Carrall Street Greenway**), economic development, *employment for DTES residents building and working in new DTES businesses*, episodic self-gratifying research, eviction by *‘renovation,’* exclusionary zone, inclusionary zone, experts, expropriation, Four Pillars (prevention, harm reduction, treatment and enforcement), figure of the Phoenix (as in The Province newspaper’s year-long “Operation Phoenix” image/text series on the DTES), gentrification (rich people moving into a poor neighbourhood and pushing poor people out), globalization, guest fees (SROs illegally charging extra for guests), harassment, Health and Safety Bylaws, Heart of the City, **height restriction**, hegemony, Hell Hole, Heritage Buildings & *Heritage Incentive programs*, history of the DTES, **homeless people** (700 live without homes on the DTES), Homeowners’ Associations, **human rights** and social justice (i.e. United Nations Declaration of Human Rights), ideology, impact of displacement and violence on women’s bodies, **incentivizing** (i.e. increased building height in exchange for including social housing units, subsidy, **tax holidays**), *inclusion*, income, **income assistance**

| Income Assistance/Welfare including rent | rent          | Disability Allowance | OAP     | 70% DTESers live on less than | minimum wage |
|--|---------------|----------------------|---------|-------------------------------|--------------|
| \$610 (610-375=235 to live on)           | \$375 to 425+ | \$906                | \$1,100 | \$1000                        | \$8          |

### CONSTITUTION

#### Downtown Eastside Neighbourhood Council

Adopted January 6, 2010

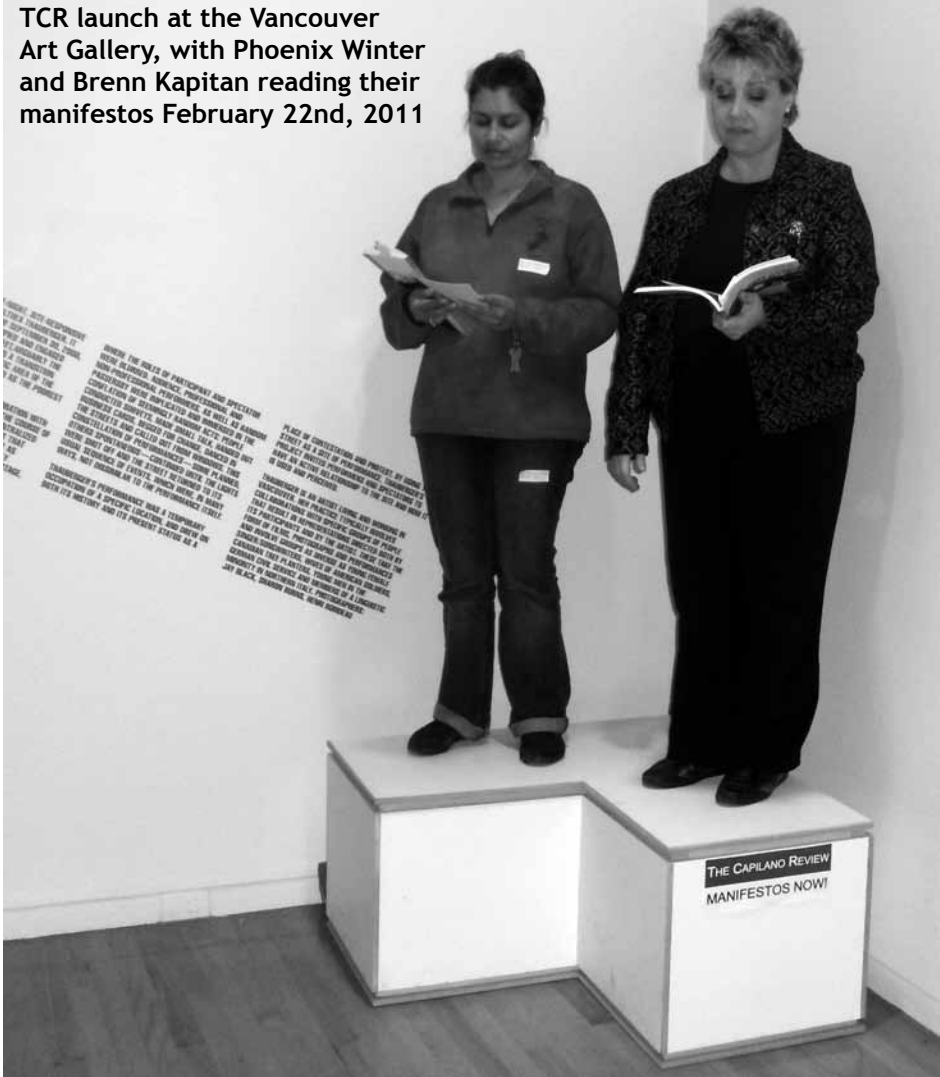
We are a representative group of Downtown Eastside residents who advocate for the needs, interests, and aspirations of our neighbourhood.

- We seek to act in honor of the Coast Salish nation whose unceded lands the DTES occupies. We stand for the national, territorial, and cultural rights of Indigenous peoples.
- We seek community control over neighbourhood planning, policy, land use, and community development.
- We are for the development of community directed accessible education and recreation programs.
- We strive to put a stop to the involuntary displacement of DTES residents.
- We work for the development of dignified, low-income affordable housing and livable incomes.
- We advocate for self-determined and accessible harm reduction health care.
- We support the development of a legal drug market based on health and human rights principles.
- We stand against all stigmas, discriminations, and violence that silence and marginalize DTES residents.
- We advocate for the rights of sex trade workers to safety and dignity.
- We stand for the development of accountable, appropriate, community-positive, person-safety oriented policing.
- We aim to honor, respect and celebrate the members of our community and our community’s history of working for social and economic justice by continuing this work.

The Downtown Eastside Neighbourhood Council (DNC) formed in December 2009 under the initiative of the Carnegie Community Action Project, Vancouver Area Network of Drug Users, and ACCESS for Chinese Canadians. By January 2010, the new group had elected an interim steering committee to constitute the DNC as a society under the BC Societies Act, build an initial membership base, and arrange a first AGM to elect an official Board of Directors.

DNC regular membership meetings are held the first Saturday of each month, and all members are encouraged to participate. The Board of Directors is elected to organize these meetings and to implement and coordinate the decisions of the general membership. The Board meets weekly.

All that is required to be a member of the Downtown Eastside Neighbourhood Council is to agree with the DNC constitution, and to be a resident of the Downtown Eastside (DTES), or to be voted in as a member of the “natural community” of the DTES. Natural community members cannot exceed 10% of the membership of the DNC nor its Board of Directors. [dnchome.wordpress.com/about/](http://dnchome.wordpress.com/about/)



TCR launch at the Vancouver Art Gallery, with Phoenix Winter and Brenn Kapitan reading their manifestos February 22nd, 2011

institutions, interest/equity, landlords, **legal rights** (i.e. Canadian Charter of Rights & Freedoms (Section 7), low income residents, **MANIFESTO**, mapping (i.e. community mapping of important sites in the DTES, and developers’ maps which include none of them), media, market housing, **material poverty**, middleclass, National Housing Strategy, neo-liberalism, non-judgemental, non-market housing, **normalizing**, organizers, people not included in gentrifiers’ notion of ‘communities’, % (i.e. 70% DTES are on low incomes; 12% of SROs charge \$375, 88% now charge more; 21% increase in reported sexual assault in Vancouver this year), **policing**, *VPD, RCMP*, poor-bashing (i.e. blaming low income people for destroying property values), poverty, working poor, **private security guards**, profit, property and land values, tax base, Public Hearings & Public Inquiries where recommendations are made (and, perhaps, followed), publics, ratios (DTES condo development is outpacing social housing by a ratio of 3:1), real estate speculation, re-branding, **re-development**, *renewal*, rent control, representation, researchers, residential schools, **Residents’ Associations**, **revitalization**, Right to the City, sustainable city, ripple effect, safe injection site, **self-determination**, situated authority, small units/micro-lofts (there’s a micro penalty for turning an SRO room into a condo/loft), *social balance*, social enterprise, social housing, social housing as a public & political issue, social impact of gentrification study (DTES activists insisted on this being done before gentrification of the DTES, and it’s happening only now), social justice, *social inclusion*, social rights, *social mixing*, social movements, social tectonics, soft condos (buyers need to “volunteer” in the DTES), **soft conversions**, squatting, SROs, stable base of low income residents on the DTES, Standards of Maintenance bylaws, stereotypes, **structural/systemic poverty**, students, student housing, *sweep*, systemic poverty, tarp, tenants’ rights, Tent City, **ticketing as a technique of displacement for gentrification** (i.e. for jaywalking, vending, leaving the curb unsafely...), **towers**, **unceded First Nations land**, units (i.e. 5000 current plus 5000 needed units of DTES social housing), *value of a provincial social housing funding component to developers*, Victoria (City) v. Adams, wealth made possible by the production of poverty, **windows** (in planning the social housing units at Woodward’s, careful consideration was put into choosing a window style because of developers’ **fears** that tenants would hang clothes out to dry, thus offending owners nearby - so the windows only open a little, about this much), universities, violence, Women’s Memorial March for Murdered & Missing Women, Woodsquat, **Woodwards**, **zoning**....



# Hum Special Projects & Media Coverage, 2010-11

This year Hum has been even busier than usual, with a number of public projects for academic, internet and art arenas, and also received media attention. All of this created opportunities for lots of learning! Links are included below if you’d like to check them out.

**Publications:**

- “Take the cotton out of your ears, put it in your mouth & listen, listen, listen” Written manifestos by Hum students, alumni and faculty for TCR (The Capilano Review) Manifestos Now! Issue, Winter 2011.  
[http://www.thecapilanoreview.ca/issues\\_current.php](http://www.thecapilanoreview.ca/issues_current.php)
- Special feature for *The Ubyyssey* student newspaper about Hum and the Downtown Eastside, with essays by current students and active alumni. Hum was the guest editor of this 4 page feature which is reproduced in the centre of this yearbook, and can also be seen and heard on  
[http://humanities101.arts.ubc.ca/fileadmin/user\\_upload/humanities/PDFs/FINAL\\_PDF.pdf](http://humanities101.arts.ubc.ca/fileadmin/user_upload/humanities/PDFs/FINAL_PDF.pdf)

**Art:**

- “Take the cotton out of your ears, put it in your mouth & listen, listen, listen” Animated manifesto and 10 audio tracks by Humanities 101 participants at the Vancouver Art Gallery’s “WE: Vancouver 12 Manifestos for the City” exhibit until May 1, and anytime on  
<http://humanities101.arts.ubc.ca/> or <http://learningtools.arts.ubc.ca/hum/>
- “ME WE” Performance for Pecha Kucha #15, in collaboration with the Vancouver Art Gallery, at the Vogue Theatre, Feb 24.  
<http://brucesharpe.blogspot.com/search/label/Pecha%20Kucha%20Vancouver%20%2315>

ing for a number of initiatives including the formation of a group of musicians called the Homeless Band based at Oppenheimer Park on the Downtown Eastside. She believes in education as part of citizenship and that documentary films are a way to learn about truths not told in the mainstream. For the last four years, she has run a weekly Hum documentary film series at the Carnegie Centre, right across the street from where she lives. “Learning is something I want to participate in daily,” she says. “The documentary film series is something I can do so others can also learn for fun. Hum is incremental learning on a pleasurable scale.” ”  
[http://www.alumni.ubc.ca/trekmagazine/28-fall2010/humanities\\_101.php](http://www.alumni.ubc.ca/trekmagazine/28-fall2010/humanities_101.php) or pages 24-25 [http://www.alumni.ubc.ca/assets/images/trekmagazine/28-fall2010/Trek28\\_online\\_final.pdf](http://www.alumni.ubc.ca/assets/images/trekmagazine/28-fall2010/Trek28_online_final.pdf)

**Media Coverage:**

- “Humanities 101 is Heard at the Vancouver Art Gallery” Essay by Sam Markham in UBC’s *Arts Wire*, March 31.  
Excerpt: “Hum offers four non-credit courses. The original course, Humanities 101, runs for eight months and involves lectures given by a different volunteer expert each week on different subjects. “We’ve been discussing everything from politics to symbols and signs to philosophy, broad strokes of everything that goes on in everyday life, and you learn and share ideas with people who you otherwise would not brush shoulders with,” says George Wallace, Hum student. Says Larissa Lai, UBC English professor: “The students bring such a wealth of knowledge. They ask some of the best questions I’ve heard in any class at UBC.” ”  
<http://wire.arts.ubc.ca/event/humanities-101-is-heard-at-the-vancouver-art-gallery/>
- “Education Without Barriers: The ‘Hum’ Success Story” Essay by Fiona Lam in *The Tyee*, March 1, 2011.  
Excerpt: Humanities 101 alumna Helen Hill “wrote about her experiences in an essay that was published in *Geist Magazine*, which also appears in the award-winning anthology, *Hope in Shadows: Stories and Photographs* from Vancouver’s Downtown Eastside: “Going to Humanities 101 meant a lot to me... I made people cry in my graduation speech because I always say it took me a million miles to get here and half the time I was doing it in high heels marching backwards through fear and with two babies on my hips... The first time I was on campus getting my meal... I put my order in, gave them my meal ticket, went to sit outside and the next thing I hear is ‘Helen.’ This was on the UBC campus. I hear my name on the campus and I think ‘My God, I’m supposed to be here.’ I put that in my speech and all these people are crying and I’m crying. Afterwards one professor comes up to me and says, ‘Humanities 101 is for people like you -- you should’ve had a chance the first time and we can only give you a little bit but we’re here for you.’ Then I cried because it was like having my dream fulfilled at things I could do while not worrying about someone calling me stupid.” ”  
<http://thetyee.ca/Life/2011/03/01/HumSuccessStory/>
- “Putting the Human in the Humanities” Essay by John Vigna in *Trek* magazine, Fall/Winter 2010.  
Excerpt: “Since graduating [from Humanities 101], Colleen Carroll has received small-project fund-

## Course Outlines

### Writing Course, Autumn 2010 & Spring 2011

Alison Rajah: Writing Coordinator

**Course Description:**

In this course, we learn about and practise writing of many styles – some familiar, and others which may be new to you. Each evening, a different teacher will present a different style of writing: you’ll then get a chance to pick up your pens and try that style for yourselves. By the end of the course, you will have learned the vocabulary and practices of writing for personal, creative, academic and professional purposes, so you can organize, revise and style your writing with new levels of expertise.

**SEPTEMBER/JANUARY**

Meet & Greet, course introduction, short class, and a walking tour of UBC. Class topic: Descriptive Writing, with Alison Rajah. Assignment: Descriptive paragraphs  
Journaling: with Maureen Phillips. Assignment: Journal Entry  
Creative Writing: Poetry, with Fiona Lam. Assignment: Poem  
Tour/workshop at the Central Branch of the Vancouver Public Library with librarians Amber Norcott, and John Donlan

**OCTOBER/FEBRUARY**

Academic Writing: Assignments and Essays, with Alison Rajah Assignment: 400 word essay  
Rhetoric: The Manifesto (What We Want!) with Margot Leigh Butler. Assignment: 3 line Manifesto  
Academic Essays: Argument Essays, with Peter Babiak. Assignment: Argument Essay  
The Personal Essay: From Process to Publication, with John Vigna. Assignment: Short paragraphs

**NOVEMBER/MARCH**

Life Writing: Taking words out, finding other stories, with Leanne Johnson and My Name is Scot  
Words and Sounds: Writing with Music, with Bradshaw Pack. Assignment: My Jimi Hendrix Moment  
Creative Writing: Short Stories, with Jane Hamilton. Assignment: Short Story  
Creative Non-Fiction: with Mandy Catron. Assignment: Memory Mapping  
Professional Writing: Making a Living Writing, with Lou Parsons  
End of Term Party and Graduation Ceremony at the Museum of Anthropology (MOA)



# Humanities 101 and 201 Course, 2010/11

## SEPTEMBER

- 7th Meet & Greet, course introductions, short class, and walking tour for all Humanities 101, 201 and Writing students.
- 9th Cultural Studies: "Culture is Ordinary" with Margot Leigh Butler, Humanities 101.
- 14th Education: "Discussion Strategies and Discourse Analysis" with Ayah Ouziel and Sandra McGoldrick, UBC's English Language Institute.
- 16th Education: "Learning Styles, Multiple Intelligences and Communication Strategies" with Ayah Ouziel, English Language Institute.
- 21st Cultural Studies: "When are we, & how do we figure?" with Margot Leigh Butler, Humanities 101.
- 23rd Education: "Reading, Study and Research Skills" with Amy Vozel from UBC Student Development.
- 28th Tour/workshop at the Central Branch of the Vancouver Public Library with Andrew Martin, VPL Special Collections.
- 30th + Oct 7 Philosophy: "Critical Thinking" with Ana Harland, Philosophy and Continuing Studies.

## OCTOBER

- 5th Philosophy: with Sylvia Berryman, Philosophy.
- Sunday 10th Walking Tour of downtown Vancouver architecture: with architect Arthur Allen - the tour goes for about 2 hours, rain or shine!
- 12th + 14th Architecture: with Arthur Allen.
- 19th+ 21st Political Science: "How does government work (or not) in Canada? Parliamentary System and Federalism" with Kathryn Harrison, Political Science.
- 26th History: with Peter Seixas, Faculty of Education.
- 28th Anthropology: with Anthony Shelton, Director of MOA (Museum of Anthropology).

## NOVEMBER

- 2nd + 4th English: "On the Notion of Correctness in Speech and Language" with Janet Giltrow, English.
- 9th + 16th Law: "Poverty: Rights, Social Citizenship and Legal Activism," with Margot Young, Law School.
- 18th First Nations Studies: "First Nations' Land Claims in B.C. and Northern Canada," with Glen Coulthard, First Nations Studies.
- 23rd + 25th Cultural Studies: "Whaddaya Mean? A Semiotics Workshop!" and "Semiotic Analysis of Representations of the Downtown Eastside" with Margot Leigh Butler, Humanities 101.
- 30th + Dec 2nd English: "Tellings and Re-tellings" with Larissa Lai, English.

## DECEMBER 7th End of Term Party!

## JANUARY

- 4th + 6th Cultural Studies: with Margot Leigh Butler, Humanities 101.
- 11th + 13th Preparation of our Vancouver Art Gallery "Manifesto" piece.
- 18th Geography: Gentrification, with Elvin Wyly, Geography.
- 20th Urban Studies: Historic Area Height Review of the Downtown Eastside, City Hall.
- 25th Manifesto Writing: with Margot Leigh Butler and the Writing students.
- 27th Audio and video preparation at the campus Centre for Teaching, Learning and Technology studio.

## FEBRUARY

- 1st + 8th Women's & Gender Studies: with Chris Shelley, Women's & Gender Studies.
- 3rd "Between: living in the hyphen" Directed & written by Anne Marie Nakagawa, 2006 (National Film Board); and preparation for *The Ubyssy* special feature.
- 10th Sociology: "The Sociological Imagination," with Tom Kemple, Sociology.
- 22nd Art: Vancouver Art Gallery. WE: Vancouver Curators Bruce Grenville and Kathleen Ritter offer an in-depth tour of WE: Vancouver in which they highlight some of the exhibition's different voices. And, *TCR* Launch with Hum contributors' reading.
- 24th Sociology: "Sociological Dreams" with Billy Flynn, Sociology.

## MARCH

- 1st First Nations Languages: with Patricia Shaw, Linguistics and First Nations Languages.
- 3rd + 10th Art: "Artist Collectives that use Public Space" M. Simon Levin, Art History & Visual Art.
- 8th History: "Historical Consciousness: What is it? How do we get it?" with Peter Seixas, Education.
- 15th Politics: "Putting Forward Private Member's Bill C-304, An Act to ensure secure, adequate, accessible and affordable housing for Canadians" with Libby Davies, Member of Parliament for Vancouver East.
- 17th + 22nd Art: Race & Representation with Sadira Rodrigues, Continuing Studies, Emily Carr University.
- 24th Launch of *The Ubyssy* Student newspaper's special feature on Humanities 101 and the Downtown Eastside, and planning for this year's Hum yearbook.
- Saturday 26th Steering Committee meeting at Carnegie Centre, 3rd floor classroom, and afterward we'll go up to the Vancouver Art Gallery for a talk by Ken Lum about his solo exhibition there.
- 29th Semiotics: Class will be held at the Vancouver Art Gallery, 750 Hornby Street at Robson. Meet at the Pacific Centre Food Court (by the Bay) at 6:00 for supper or at the Gallery gift shop at 6:50. Tonight we'll do an "Open Class" with gallery visitors: a semiotic analysis of photographic representations of the Downtown Eastside with Margot Leigh Butler, Humanities 101.

## APRIL

- 5th Philosophy: "Global Citizenship" with Sylvia Berryman, Philosophy.
- 7th Music: "Music in Haiti" with Gage Averill, Dean of Arts.
- 28th Graduation Ceremony at the Museum of Anthropology (MOA).



Dan Wilson, Chris Hiebert, Julian Weideman, Paul Hurl and Victor Jean preparing for the audio taping session



# Public Programmes

In addition to the courses at UBC, Hum offers 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 often 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 !

This year we relied upon a our legacy Public Programmes: Hum alumna Colleen Carroll’s Saturday Documentary Film Nights; the Science, Society and Nature study group and and Will Steele’s Cyber-culture group. During the year we responded to the pressing concern of gentrification on the DTES by starting a study group on Displacement and Gentrification, and Hum alumna Antonietta Gesualdi started a new public programme called Food Autonomy.

It is difficult to define the nature of an education programme that runs its core programme on UBC campus yet has several study groups and a film night running abroad in 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. 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, nutrition, food and politics. 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 !

Antonietta Gesualdi:  
**Food Autonomy**

Urban agriculture. Community kitchens. What is the deal with food these days? It seems like everyone is talking about it. The relationships between food and familiar aspects of daily life are multiplying. We hear about food and community; food and nutrition; food, history and culture; the politics of food; climate change and agriculture. Does choosing the food we eat really have, not only nutritional, but environmental and political impacts? This study group will explore the autonomous choices we make about food from the simple choice of the sugar and pasta we eat to the reasons we avoid genetically modified food. But we won’t just be talking about food, we will also be eating, cooking and growing it, too. So please join us in this interdisciplinary, experiential and tasty study group where studying and reading are not the only things going on.



Greg Scutt:  
**Society, Nature and Society**

Saving nature, being friendly to it, even “getting back to it” is such prolific rhetoric today that one might conclude that we know what the heck nature is! Nature, however, is perhaps the most complex word in the English language and in one sense points to everything external to humans, culture and history; in another refers to everyone, everything at any time. Such a slippery notion of nature is used to explain plenty, from natural disasters to natural genders. Furthermore, it is not uncommon to hear how techno-science is altering this nebulous nature, even (re)making it through bio-science and climate change, thus causing the so called “environmental crisis”. The Society, Nature and Science study group explores, discusses and debates this crisis and the meaning of nature(s)—including human nature. We welcome anyone—loggers, eco-feminists, climate change deniers, disciples of techno-science, even cyborgs!

Wil Steele:  
**Cyberculture: Influence, Impact, and Relevance to contemporary society**

Through our participation in online communities like Facebook to our absorbing of media we are influenced by and are participants in cyberculture in ways once predicted by cybercultural experts and authors alike. Our society has indeed been transformed from what it was even a decade ago by technology that was once thought to be the realm of freaks in the cybercultural community. In this study group we will discuss how cyberculture influences and affects our lives and impacts the world as well as what lessons there are to be learned from cybercultural narratives. Through a look at essays, written fiction, images, and audio and visual narratives 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.

**Gentrification and Displacement:**  
During Gentrification Month in November, 2010 Hum students and staff kicked-off and participated in a new study group which focused on understanding gentrification and displacement and particularly its effects on the DTES. Vancouver’s DTES is being gentrified at an alarming rate, often under the guise of urban-renewal or revitalization. So we started by generating together a list of keywords to help orient us within the confusing double-speak discourse of gentrification, providing us with a vocabulary for critically assessing and understanding it. The keywords were used in Hum’s manifesto which was published in the Spring 2011 Capilano Review. You can see the list of keywords on page 30.

Colleen Carroll:  
**Saturday Night Documentaries**

Message from Colleen Carroll, Hum 101 Documentary Films Public Programme Curator and Hum Alumna

Now for the past five years I have had the pleasure of hosting these evenings - made possible by HUM 101 - at the Carnegie Community Centre.

What interesting times we live in. Documentary evenings have been a wonderful source of ongoing education. Researching the latest world happenings and the latest documentaries on these subjects, I have truly gotten more out of the whole process than I can explain here. Let’s say that, personally, for me, it has proven life saving.

Knowing what goes on in this world directly has impact on our lives. The systems behind banking, food production, big pharma, cancer, AIDS or other organizations such as the media and universities findings all impact our lives directly, giving us the power to take action accordingly.

In the past five years, thanks to the documentaries, many have had the opportunity to look behind the workings of the big power players in our lives.

If there is only one thing we can glean from this information it is ‘knowledge is power.’ It is the power we all have to say yes or no. To comply or to object to state or keep silent. Knowledge gives us this. With knowledge well-focused and united, it can change the highest of plans that those in power may want to force upon us.

Documentaries are only one source of knowledge. There are many others, but as always one must constantly ask who gains, what is the objective of this information? Is it true or is it false? The internet is also a fine source of much of the information the mainstream media does not want you to have. There is hope where there are these sources of information freely spoken; a rare thing in this day and age.

With the Japan earthquake on March 11th and the resulting problems with radiation, we have seen our media and government doing their best to keep us ill-informed. While we are told our government feels no need to test dairy for radiation, Europeans some 6,000 more miles from the radiation source are being told their dairy is too radiated for safe universal use.

The above is one brief example of how we hear “experts” telling us all sorts of things their departments want them to say. Because a large sum of money is riding on their saying it, they tell us what the powers that be want us to know and/or think.

Do HUM 101 people listen to the “experts” like good little sheep, or do they get on the internet and do their own research? I like to think they do the latter. Leaving UBC and HUM 101 has proven to be for many, the beginning of their life long learning and questioning, not the end of it. The university experience is truly a great one not to be equaled. This is where education and indoctrination are clarified and we move on to pure knowledge for the benefit of all humanity. Yes, one must work at getting it, but it is worth the work. A labour of love. For the love of humanity.

The HUM 101 Documentary series runs every Saturday evening (except the first Saturday of the month) from 6 pm, in the auditorium of the Carnegie centre.





# 2010-11 ACKNOWLEDGMENTS

All of these people, who supported and contributed to the Humanities 101 Community Programme during the 2010-11 academic year, are profoundly appreciated!

**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 in the Downtown Eastside, plus all public events – please come!

**Humanities 101 Mentors:**

Willie Li (Humanities 101), Shahla Masoumnejad and Sidney Senger (Writing) 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 Gage Averill, Associate Dean Kathryn Harrison, Dean of Students Janet Giltrow, Dean of Arts Staff Anne-Marie Fenger, Ginger Dhamrait, Betty Wong, Coral Voss, Loren Plottel, Beth Howarth, Margaret Tom-Wing; Emily Williams, Michelle Keong & Victoria Auston (Arts Development); Laura Smith (Arts Copy Room); Shaffiq Rahemtulla, Beth Marston, Lenkyn Ostapovich, Liang Shao, Angela Lam, Taher Hashemi and Ekta Nadeau (Arts Instructional Support and Information Technology). Paul Poole (Access Studies). Rella Ng (Enrollment Office). Tessie Sy (AMS Food Services). Arts Undergraduate Society. Student Justice Centre, Alma Mater Society. First Nations Languages Program and First Nations Studies Program. Amanda Catching and Leigh Hobbs (Science 101). Emmet Russell (Campus Security). James McElroy and Trevor Record (Ubyyssey). Vanessa Clark and John Vigna (Trek Magazine). Sam Markham (Arts Wire). Gwilyn Timmers and MOA volunteers (Museum of Anthropology).

**Downtown Eastside and Vancouver Communities:**

Carnegie Centre (Dan Tetrault, Margaret Massingale, Lisa Lilge; PaulR Taylor (Carnegie Newsletter); Carnegie Community Action Project (Wendy Petersen and Jean Swanson); Carnegie Kitchen staff; Beth Davies (VPL at Carnegie); Skip Overall)); Downtown Eastside Women’s Centre and the Power of Women to Women Project; Downtown Eastside Neighbourhood Council; The Gathering Place; Vancouver Recovery Club; Crabtree Corner Family Resource Centre; Dr. Peter Centre; Aboriginal Front Door; Belkin House; Downtown Eastside Literacy Roundtable (members are from literacy programmes held in the DTES by teachers from Capilano University, Simon Fraser University, Vancouver Community College, Union Gospel Mission, Vancouver School Board at the Downtown Eastside Education Centre and more); Vancouver Public Library (Andrew Martin, Amber Norcott and John Donlan); Vancouver Art Gallery (Liz Park, Kathleen Ritter, Bruce Grenville, Heidi Reitmaier and Wade Thomas); The Orpheum Theatre (Arthur Allen); Pecha Kucha (Jane and Stephen Cox); The Tyee (David Beer and Fiona Lam); TCR (The Capilano Review) (Jenny Penberthy and Brook Hougum).

**Humanities 101 Volunteer Teachers:**

Margot Leigh Butler (Hum); Ayah Ouziel (English Language Institute); Sandra McGoldrick (English Language Institute); Amy Vozel (Student Development); Andrew Martin (Vancouver Public Library); Ana Harland (Philosophy); Sylvia Berryman (Philosophy); Arthur Allen (Architect, ret.); Kathryn Harrison (Political Science); Anthony Shelton (Museum of Anthropology); Janet Giltrow (English); MargotYoung (Law); Glen Coulthard (First Nations Studies Program); Larissa Lai (English); Chris Shelley (Women’s and Gender Studies); Elvin Wyly (Geography); Billy Flynn (Sociology); Tom Kemple (Sociology); Patricia Shaw (Linguistics and First Nations Languages Program); Peter Seixas (Education); M. Simon Levin (Art History and Visual Art); Libby Davies (Federal Member of Parliament); Sadira Rodrigues (Emily Carr University); Gage Averill (Dean of Arts).

**Writing Volunteer Teachers:**

Maureen Phillips (UBC Writing Centre); Fiona Lam (Writer); Amber Norcott and John Donlan (Vancouver Public Library); Peter Babiak (Langara College English Department); John Vigna (Writer); Jane Hamilton Silcott (Langara College Creative Writing); Mandy Catron (English Department); Lou Parsons (Hum Alumnus and Freelance Writer); Leanne Johnstone & My Name is Scot (Writer and Artist); Bradshaw Pack (Capilano University).

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

Core volunteers: Michael Stewart (Homework Club facilitator), Monica Brown (Writing Seminar facilitator). Kelsey Croft, Claire Duncan, Norman Flynn, Heather Frost, Sue Gorgon, Jo Gorton, Rian Harrison, Anna Jain, Andrea Javor, Augustine Lee, Caitlin Mckall, Margaret Louise Raeder, Geoff Roeder, Wil Steele, Michael Stewart, Monica Brown Alyssa Stryker, Kelsey Wrightson (Hum 101 in-class Discussion Facilitators). Andrea Javor, Margaret Louise Rader, Geoff Roeder (Writing Tutors).

**Public Programmes and Events Volunteers:**

Saturday Documentary Film Series at Carnegie Centre, initiated and run by Hum alumna Colleen Carroll for almost 5 years. Study Groups held at Carnegie Centre and The Gathering Place on Nature, Society & Science (Greg Scutt), Displacement & Gentrification, Cyber-culture (Wil Steele) and Food Autonomy (Antonietta Gesualdi).

**Faculty and Staff:**

Dr. Margot Leigh Butler (Academic Director), Paul James Woodhouse (Programme Coordinator); WorkStudy students/staff Julian Weideman (Programme Assistant), Chris Hiebert (Programme Assistant) and Alison Rajah (Writing & Volunteer Coordinator), Greg Scutt (Public Programmes Coordinator).

**Special Thanks:**

Mary Charles and Christie Charles (Musqueam Band); Willie Li; Michael Stewart and Monica Brown; Pat Shaw, First Nations Languages and First Nations Studies Program staff and faculty; Kathryn Harrison; Janet Giltrow; Taher Hashemi , Lenkyn Ostapovich and Liang Shao; Pat Haram, Antonietta & Maria Gesualdi, Victor Jean; Liz Park, Wade Thomas and Kathleen Ritter; Jenny Penberthy; Becky Cory (University 101, University of Victoria), Mary Lu Redden (Humanities 101, Halifax), Laurie Meredith (Community Learning in the Humanities, Calgary), Doug West (Humanities 101, Lakehead University, Thunder Bay), Mark Blackwell and Lisa McLean (Clemente Course, Vancouver Island University); the Butler/Walker/Downward families; Susan Madsen; Hum’s core donors Gerald Ma, The Belkin Foundation, William Waters and many other donors who support the Programme.

**Photo Credits:**

Melissa Thomas, Christopher Winkler, Pat Delorme, Hum staff and faculty.



# Humanities 101 Community Programme

Humanities101—Hum for short—is a Community Education Programme supported by residents of the Downtown Eastside, Downtown South and surrounding areas, and sponsored by the University of British Columbia’s Office of the Dean of Arts and private donations.

people with  
diverse backgrounds and knowledge,  
aged 20 to 80,  
who enjoy and value  
being part of intellectual  
and activist communities,

Hum attracts education activists who are students, alumni, volunteer teachers, facilitators and more. Along with our 3 free university-level courses which offer relevant, interdisciplinary critical and creative thinking practices (Humanities 101, Humanities 201 and Writing), we also run Public Programmes in the Downtown Eastside/South: study groups, workshops and an alumna-led weekly Documentary Film Series which is now in its 5th year. All past and current students are invited and welcome to participate in these ongoing Public Programmes, and to give their crucial input and feedback at the regular meetings of the Steering Committee which guides all aspects of the Programme.

Hum participants are  
Downtown Eastside &  
South residents  
who have a  
lust for learning,

The Programme is committed to being responsive, situated, and to supporting each other in many ways. It’s now 12 years old, there are more than 500 Hum alumni, and many more people are enmeshed in the handful of sister programmes across Canada, and similar courses elsewhere. We’re part of a movement.

self-determination

who have called  
this region home  
forever  
alongside more recent arrivals

## A manifesto says THIS IS WHAT WE WANT!

These words are from Hum’s manifesto in the “WE: Vancouver 12 Manifestos for the City” exhibit at the Vancouver Art Gallery. It’s called:

We manifest manifestos daily!

“Take the cotton out of your ears, put it in your mouth & LISTEN... LISTEN...LISTEN...”

Hum’s manifesto piece is computer-based installation, with animated text and 10 audio tracks so you can listen to the voices of many participants. Part of the “WE” exhibit at the Gallery until May 1, 2011, it is accessible on the Humanities 101 website anytime...

**WE is always contingent, we depend, we flow, we’re implicated, enmeshed, entangled.....**



Here is an image for thinking about how we are together – an embodied figure of WE with the words ME & WE hinged. This might be a new figure of ‘community.’ Try it. Tuck your thumbs and pinkies under, put your fingers on the back of your other hand, and place your forearm alongside your neighbour’s. And now on the other side.



Here’s an expanded ME  
WE figure of how enmeshed and entangled we are – here WE is Hum students, alumni, volunteers, staff and faculty, in front of our artwork at the VAG, after launching our published manifestos in *TCR’s Manifestos Now!* issue. Along with attendant media attention, we were quite noisy this year!

Twice a year there are Hum information and application sessions at Carnegie Centre, the Downtown Eastside Women’s Centre, Sheway/Crabtree Corner Daycare, The Gathering Place, Dr. Peter AIDS Centre, Vancouver Recovery Club... There, we meet residents who have a lust for learning, live with low incomes, and want to participate in Hum courses at UBC. The Programme provides practical support which acknowledges the circumstances that have kept them out of university.



At this time, about 700 Downtown Eastsiders live without homes, and many are being displaced by gentrification and its ‘ripple effects’ – including hotel closures, evictions, and increased rents; and 70% of Downtown Eastsiders live with very low incomes. And they also live with a sense of belonging, non-judgment and acceptance with each other, making what’s needed, together, with self-determination.

The DTES is a desirable place to live, volunteer, activate, to teach and learn from each other. Residents bring these practices with them to UBC, and it infuses what can happen there. What’s possible. Last autumn, Hum brought some of PIVOT’s Red Tents to UBC, talked with lots of people, and collected hundreds of signatures for MP Libby Davies’ Affordable Housing Bill C-304. A ME WE, on paper, in numbers that matter.



In class we study writing, philosophy, politics, law, art, First Nations Studies and many more relevant interdisciplinary creative and critical thinking practices. We also analyze the media which frequently represents the DTES and its residents in disrespectful ways. This yearbook, in broadsheet format, hopes to counter some of these practices and manifest(o) others.

All photos on this page are by Margot Leigh Butler.