

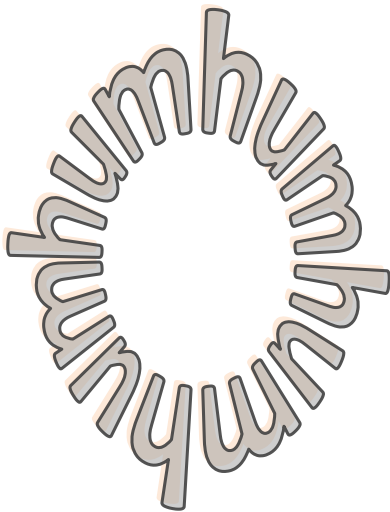


# HUMANITIES 101

## BOOK OF 2011 – 2012

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This book is a representation of what we created together in the Humanities 101 Community Programme's 4 courses this year: Humanities 101 & 201 which were on Tuesday and Thursday evenings from September to April; and Writing, which was on Tuesday evenings, with different participants in the Autumn and the Spring. Every week we studied a different subject and discipline with a different teacher, all focused on relevant, interdisciplinary creative & critical practices; participants' generous willingness to take on board, and in hand, such a range of ideas and practices, grounded in their own knowledge and experience, is manifest here.

Each of the book's sections expands on our course outlines, with descriptions of what we studied, and participants' writing based in class assignments and spontaneous reflections. Some of the essays make connections between different classes, disciplines and genres, and there are repeating themes, such as 'people power knowledge + place,' and still more that may arise as this book continues to breathe.

Our words are embodied, rounded with our lives, so there's no need for them to lie flat on these pages. I love making words' meanings take shape, and so there are many 'calligrams,' where the look of a word contributes to its meanings. They are words with body, words that claim space for themselves to have a double life. They are creative and critical, like us, like a

ME

WE which might be a calligram of community.

The Humanities 101 Community Programme (which we call 'Hum' for short) IS a community of people - participants, teachers, volunteers and supporters - who really want to be involved and to study, together – to be, together, to wish each other well. Yet the vibrant, low-income communities in downtown Vancouver that Hum is part of are being actively displaced from their home neighbourhoods - where they live and give - by gentrification.

Each evening, our classes start with announcements of upcoming events at UBC and in the Downtown Eastside and South where Hum participants largely live, and are involved in doing community education, organizing and activism with: the Downtown Eastside Women's Centre and Power of Women, Carnegie Centre, Downtown Eastside Neighbourhood Council, Crabtree Corner Daycare, Gathering Place, Vancouver Recovery Club, Dr. Peter Centre and more...and also the Hum Steering Committee of students and alumni. As well, our Programme enjoys being part of the Downtown Eastside Literacy Roundtable, and a growing group of sister 'free education' programmes across Canada.

If all this sounds more like work than play...it's not! Hum is abundant with exciting, lively, thoughtful beings: course participants, volunteers (teachers and discussion facilitators from UBC and elsewhere) and our superb staff: Paul Woodhouse (Programme Coordinator), Alison Rajah (Writing Coordinator), Kelsey Croft and Wil Steele (Work/Study Student Programme Assistants); and mentors Pat Haram and Shahla Masoumnejad, Rob MacDermot, Harris Pearson, David Richards and Dan Wilson. Kudos all round!

Congratulations to everyone involved in the Class of 2011-2012, and thank you for all you brought this year!

**Dr. Margot Leigh Butler**, Academic Director, Humanities 101 Community Programme

# HUMANITIES 101

## THE VERY BEGINNING

SEPTEMBER 6

ME  
WE

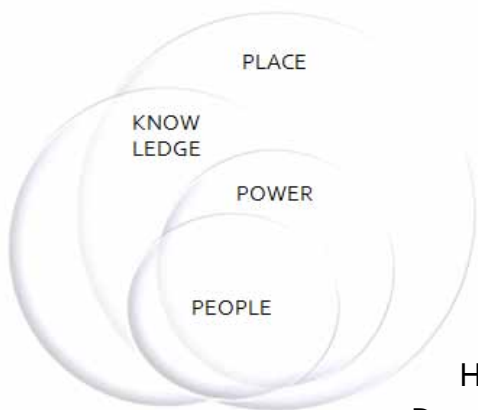
Today, people came from all over the world, through the Downtown Eastside and Downtown South, upon B-Lines and trolley buses, toward UBC to meet for the first time as the Humanities

ME  
WE

101 Community Programme Class of 2011-2012.

Breaking bread together with Hum staff, faculty and volunteers; visiting our classrooms; touring some hot spots on campus: Where's the library, the SUB, the Carding Office, my bus home? Dozens of MEs folded, breathed, hinged into WEs, and again into MEs, temporarily, back into WEs....

ME  
WE



# CULTURAL STUDIES

"Culture is Ordinary" with Margot Leigh Butler,  
Humanities 101, UBC. **SEPTEMBER 8**

Back in the olden days, 'culture' was considered a highbrow affair. Not so in Cultural Studies, where Hum's heart is, where our own, situated, ordinary Downtown Eastside/South/worldly knowledge matters, and we focus on **relevant, creative & critical practices** in the many academic disciplines we work between, with an awareness of how each conceptualizes PEOPLE, POWER, KNOWLEDGE + PLACE to ground us. Cultural Studies loves 'agency' - the power to act and make meaning. In this class, we built agency together by focusing on how the academic disciplines we would study this year consider PEOPLE, POWER, KNOWLEDGE + PLACE. For instance, in the field of Education, what counts as a person? Teachers and students, for starters. With Hum, people who otherwise wouldn't have access to the university participate, which means that what counts as a student is changing...

## Reflections

*I found Cultural Studies -with the concentration on "agency"- the most relevant to what I aim to do with my social life. While taking Women's Studies courses I came across this word, and it has been like an awakening.*

*Shahla Masoumnejad, Hum101 Mentor*

**Assignment:** Reflecting on your very first week in Humanities 101/201, please write about what you notice about the cultures of learning and knowledge in your home neighbourhood and at UBC.

## Culture is Ordinary Life – Willie Li, Hum201

Keywords: People, Knowledge, Power and Place: interdisciplinary

DTES, also known as the Downtown Eastside, is the place where I have lived and worked in recent years. I didn't like the area much in the beginning, when I had just moved here from East Vancouver for my work. It might be the only place you can see so many homeless people roaming around. Swear words are frequently heard out of people's mouths. Some people are walking nowhere, just driven by their aimless minds. Some people stand at buildings or on sidewalks with their blank faces and eyes all day long, waiting for nothing. Some of them may suddenly burst into a loud or big laugh for no reason. Some people beg for money on the street or in front of shops and bus stations. You can easily read from

their downcast faces they are full of hopelessness. If you are a more observant person, you can sometimes see people walking around in the crowd grumbling and hawking something. They would most probably be selling drugs or something from an unclear source. Many people may not be seen on the street, they live on social welfare in their shabby crowded cheap hotels. There are many cheap hotels and subsidized social housing around. Fully armed police officers in their bright uniforms patrol around with their cold austere eyes. People are arrested here all the time. If someone from another part of the city came to visit here for their different purposes, it would be easy and involuntary for people to perceive this place as a poor, less developed and scary one.

With years of living here, I am used to the situation. It makes me think that it is such a unique location and streetscape. Here is the area a few blocks away from Downtown. It looks similar to Downtown in one way, but some things are totally different in another way. Like the Downtown area, there are some historical cultural heritage buildings and streets here. There is a 100-year-old building, the Carnegie Community Centre, sitting at the corner of Main and Hastings - the area known as the heart of the Downtown Eastside. One of the largest Chinatowns in North America is here too. Chinatown, as the stereotype goes, is historically another name of a poor community everywhere in the world, because the old generation of poor Chinese labourers congregated in these areas. Years of economic change and development have seen most rich Chinese Canadians moving out of this area and now residing in the West of Vancouver. Of course their cultural influence is still easily seen, like many shops are still with Chinese titled names and typical Chinese commodities are sold. With those rich Chinese Canadians moving out of the area, many new immigrants with different cultural backgrounds moved in, many elderly people because they can easily access transportation and daily shopping, and single families living on social welfare. Many charity institutions are around and offer those people substantial help. Simply, most people are living on low income.

Economic status is something like a strong invisible hand that is shuffling around all people in society, and regrouping them into different communities; apparently the rich and the poor. It is a different time between now and 100 years ago, neighbourhoods were different by culture, race, ethnicity or geographic origin. They now rely on economic status. The people living in the Downtown Eastside area are from different cultural backgrounds, but they are all the same in that they are living on low incomes. We find the word "fusion" frequently used in commercial sectors. Raymond Williams, in his essay "Culture is Ordinary", said culture is a whole way of life. Nowadays, economic power is even stronger than ever, and dominates daily life.

The word "gentrification" which I learned at UBC comes to my mind frequently. In recent years, a couple of new buildings were erected in this area, like "Woodwards", a high rise residential condo and commercial building. I clearly remember the signs advertising the condos. The blood red letters on the board grabbed my attention, with prices starting from C\$499,000 for only a single bedroom suite. It may be heavily priced for those who live in this area and hardly make ends meet with their low income. These buildings are much higher than the ones already around. The owners are mostly of higher income economic status. They are mostly

university students or white-collar workers. Consequently, the purchasing power of these new residents will gradually push the price of everything for daily life higher than the current level. No doubt the people with lower incomes would have to move out. I also learned another term that is "urban renewal", or "urban rehabilitation". Urban renewal, or a process of urban modernization, may not be bad for social development, but must it sacrifice the lower income groups who have to be wiped out of the place where they are living. Is there any other solution? Sometime, we may suddenly realize from our changing society that economic power is so great a power that, comparatively, social equality is pale and weak before money.

People are learning from social reality, and people are influenced and changed by culture. At UBC campus, we see a different group of people. Most are young and full of energy. From their faces we can see they are full of confidence and potentially prosperous from their age and academic studies. They are influenced by the culture practised daily in their life, that the more they learn the more they will get from society. They study hard and they will be a group of great activists in social and economic development. They are knowledgeable in all types of fields. They are totally different from the people in the streets of the Downtown Eastside. Some of them are already participating in social development. They are enthusiastic people trying to make a difference in the Downtown Eastside. We have seen different programs organized in the Downtown Eastside, such as Humanities 101, UBC Learning Exchange, free law advice from law students for low income people etc. All these graduate and undergraduate students are trying their best to convey the knowledge learned in university to those people who are less educated. All these educational endeavours offered are trying to change peoples' minds. The people who possess the knowledge with decent economic status should pay back to society through passing their knowledge to people who are short of it. On the other hand, through these interdisciplinary procedures, the people in disadvantaged groups like the people living in the Downtown Eastside can access more academic fields and get more education. At least they will have more courage to believe that tomorrow will be better than today, even a little bit.

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### **Culture is Ordinary – Kerri-Anne Moore, Hum101**

I do not have keys to my home. Before I can pass through my front door I need to press a buzzer and wait to be let in by a staff member. I live in a residential drug and alcohol treatment facility which, similar to UBC, is an institution of knowledge and learning.

At home we have specific literature – our recovery textbooks. We are not learning facts or information so much as we are learning a whole new way of life. The 12-step program that we are taught has specific "assignments" and work to be done for each of the steps. There are no formal instructors to evaluate our work but we are surrounded by various teachers who are women who started their journey of recovery before us. We are following in their footsteps and they patiently guide and teach us along the way. It is definitely not a hierarchy of knowledge; rather it is simply one addict helping another. Every moment that passes has the

potential to be a "lightbulb" moment, and often the most seemingly insignificant event can end up teaching us a lot about ourselves. In my home, twenty-four women are collectively learning and sharing with each other their knowledge and experiences on how to live life on life's terms without using drugs and/or alcohol every day.

I leave my home environment to come to UBC twice a week now for the Humanities 101 class. I have been to university in the past – immediately after high school I completed 2 years at York University in Toronto, and then an additional year at SFU. Of course my drug addiction interfered with my education and I dropped out before midterms in the spring of 2001. Coming back to university has been, for me, a little bit intimidating but at the same time comfortably familiar. Technology is a lot more visible than it was 10 years ago, and I am amazed at how many students have laptops instead of notebooks and pens.

My home environment of learning and culture is similar to UBC in the fact that both view learning as a lifetime process. There is no concrete ending to the recovery process; there is no work that results in a "cure." I view this Humanities 101 class in the same way – that what I will be learning I can apply and use throughout my entire life.

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### **Cultures of Learning – James Vassiliou, Hum101**

Learning and forgetting; in one neuron and out the other. Alienation, separation from the community of discourse in every meaningful way. Small talk, chit-chat, conversation. The issues of the day, with the coffee shop pundits (or the infamous "water cooler").

The learning, yearning, the desire and passion to know. To know more. The fantasy of complete understanding, thank you Mr. Faust. What a deal! Shows up in the story "Flowers for Algernon:" The movie version was called "Charly" with Cliff Robertson in the lead role. The sudden ability to learn and think brilliantly. Like the man struck by lightning in the movie "Phenomenon". Herman Hesse gave us the Castalia ideal of the highest of learning centres. And the glass bead game; levels of multi-disciplinary integration.

The more contemporary images involve chemicals or genetic enhancements. A term that I have imagined is "assimilation by osmosis". It's just not going to happen that way, I know. Do the work! Optimum conditions for learning may be established. What Hum demonstrates to me is learning and understanding can happen regardless. The toolkit is open. UBC is now my "locus of focus" where there are resources galore. And so on...



## **Culture is Ordinary – Oscar Jimenez, Hum101**

From my own experience I gain new knowledge of life every day. An example of this is my time at UBC.

The first day on the university campus was so incredible to me. I could not believe that I was there and how I started to learn about other societies. Just from a seat on the bus you can see how all the people respect themselves and others, and that tolerance ranges from skin color to the beliefs of the people. Where I come from it is so hard to see this. There is discrimination between us just for the color of your skin or your accent. The funny thing is we are all Mexicans. We don't have the multiculturalism that exists here and I think it is harder to make it work with a lot of cultures than with just one.

When I got off the bus and I got to the meeting room, I saw all these new people. I started to look back on my life and I said, "It is good to see how the people here take the opportunities to learn as much as they can and how they help each other and are in general teacher-student and student-teacher." Everyone here respects each other. It is not just go to school and sit there and write and listen. It is go there and participate with your class and share your experiences with everybody and feel free to do it. Not just waiting to be approached because you know that tolerance exists here.

Another example was my first day in Canada.

Everything was new to me. I saw everything in another language and I saw new faces. In the beginning it was hard for me to adapt to this society because I couldn't understand how life is here; how all professions like cleaner, lawyer, doctor, and so on have the same value to people. That you are doing your job honestly is good enough. You get enough to live and you still have time to do some extra activities. Maybe for the people who have spent their whole lives here it doesn't make any sense to put these on the same level but it does to me. It's simple, a cleaner from where I come from has to work at least the full week for a decent life, a bit to eat, and a bit to go out and have little time for themselves. You cannot do a lot of different activities because you are busy working the full week. You cannot give your family some quality time and most of the people here can. For me it is very important to have time to culture yourself, enjoy time with your family, play some sports, and have some fun. It is not just about material things that people seek and do whatever they have to do just to get them.

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## **Cultures of Learning umm... – Jose Gutierrez, Hum101**

Thinking about cultures of learning and what I have seen here at UBC and at home, I will say that in general, both places are full of knowledge, experiences and wonderful people to learn from.

I currently live in Belkin House, which is one of the communities of the Salvation Army. We have very interesting workshops there, especially in the PDP program (personal development plan), where the learning culture there is fascinating. The councilors are very committed and always expect the best from us. They are all full of faith about our progress, and of course we are progressing day by day.

I have found here at Hum101 the same support and commitment that I find in my community. The Hum staff and volunteers are very helpful and kind, so it is easier to learn even the most complicated topic when it is taught with love and belief in the capability and potential of the learners. I hope to do my best.

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### **A Tree Grows in Vancouver – Lorna Jean Johnson, Hum101**

I learn like many people, by focusing my attentions upon that which I need to learn. Stepping outside this sphere brought attention to a dying tree in my neighbourhood, and caused me to ask the question "Why are the trees at UBC thriving, but not here, along Wall Street, in East Vancouver?" I spent some time looking into the differences in the care of these trees, as they reflect the culture of the two neighbourhoods' connection to nature.

The young trees along Wall Street were planted by the City of Vancouver's Board of Parks and Recreation. A red tag on one tree says "Water Please", and another white tag with small print informs the public that watering the tree wouldn't contravene watering restrictions. One tree is very healthy. This Magnolia Galaxy is eight feet tall, and resides near the duplex of a Vancouver police officer and prominent Vancouver television broadcaster. They take very good care of the young Magnolia. Farther down the street, the city trees are in front of apartment buildings. Many of these trees are dying. The trees' lives are completely dependent upon individual citizens care and concern. Tax dollars aren't available for a city gardener to water any of these Magnolia Galaxy trees.

At the University of British Columbia, the trees receive care from professional arborists. There are approximately 8000 trees on campus. None of the trees wear signs asking for water; random students and other citizens of the campus are not called upon to water these trees as they walk to and from class or apartments. Everything regarding the trees is carefully managed and high value is placed upon the appearance and health of every tree. The structured care keeps the tree in good health. All of the trees have equal value, when it comes to receiving water and other nutrients. The university cares for their trees and does not let their health be dependent upon random acts of kindness.

By looking at the trees in my neighbourhood and at UBC, I have learned about their lives because I investigated something beyond that which I needed to know for my basic day-to-day survival. This brought forth knowledge that the trees in my neighbourhood depend upon everyone living here to look past their own needs and participate in the care of these young saplings. At the University of British Columbia, trees are taken care of by arborists on the university staff payroll. Knowing the "whys" of a dying tree means having the knowledge to take action and change the quality of life for that tree.

## **Cultures in my home neighbourhood and at UBC – Lirio Ydio, Hum101**

As I was walking down the street one day, I noticed that most people are of Indian descent. There are also Chinese, Mexicans, Columbians, Filipinos, Africans, Europeans and Canadians living in my neighbourhood. It can be said that I live in a truly multi-cultural environment.

As I kept walking I observed different ethnic stores, restaurants, churches and parks. Most people living in my neighbourhood frequent a church of their liking, a place of worship that is close to them. Many people enjoy going to church. Each church provides a daycare for children.

There are also some schools, facilities and community centres in close vicinity. Each time I walked past a community centre, I saw people of different cultures looking for help. From my own experience, I can say that the staff in those centres were most helpful and provided the resources to the people in need. My neighbourhood is a quiet place. People are friendly.

Just down the street is a track and field. At any given time during the day and especially in the evening, people of all ages make good use of this facility. There you can see men, women and teens of all ages performing different kinds of activities such as playing soccer, running, walking and jogging. Every time I see them I am also inspired to do the same. Staying healthy and fit is for many people a way of life in my community. This track and field has been newly renovated. The result is a beautiful and attractive track, enhanced by different colours to easily distinguish the different tracks. Everybody is enjoying this facility now to an even greater extent.

Especially convenient is transportation. There are buses running side by side. The Skytrain can be reached in about 15 or 20 minutes from the bus stop in my neighbourhood.

I really appreciate the variety of cultures because it is interesting and it gives me choices. I can go to different types of grocery stores and try a variety of foods. Everything is convenient for all residents in my neighbourhood.

### **AT UBC**

School is also a culture and has a personality of its very own. It has most likely some cherished traditions, unwritten rules, unspoken expectations, a proud heritage or past and a sense of spirit. It may have a special song symbolizing what is important. Sometimes there are special traditions and meanings that are uniquely its own. In other words each school has a particular personality of its own. Mottos or slogans are part of the culture. The school I attended had a slogan and even a jingle which can be heard every day on their radio advertisement.

My first day at UBC was a combination of mixed emotions. I felt excitement and nervousness. As I was walking inside the campus, I noticed its enormous size and I observed the appearance of the students. Just as in my neighbourhood, many different backgrounds and nationalities are present. I spotted different kinds

of restaurants, students being busy using their laptops, and groups of students talking.

As I continued walking, I finally found the building I was looking for. It immediately became clear to me that this building has a story of its own by reading the name: Irving K. Barber Learning Centre, Student Union Building. This sounded historical to me.

The names of the roads I saw, such as University Boulevard, Memorial Road and Crescent Road, gave me reason to suspect that there is a story behind each name. This is a further indication of school culture and definitely a part of the school's culture. When we walked along the hallway that day, I also noticed some letters and papers hanging at the walls. Some were bulletins, but I didn't have a chance to read them. It might have been school news or advertisement from the students. All these are culture.

The program I am taking now is also part of the UBC culture.

The unexamined  
living for a

life is not worth  
human being.

ὁ δὲ ἀνεξέταστος βίος  
οὐ βιωτὸς ἀνθρώπῳ

Socrates

# PHILOSOPHY

“Critical Thinking” with Ana Harland, Philosophy and Continuing Studies, UBC.

SEPTEMBER 13 + 20

Ana created a way for us to start getting to know each other by asking everyone what kind of philosophy we are most interested in, and hearing such a wide range of thoughtful replies about: metaphysics (What is the nature of ultimate realities?), axiology (What is valuable?), epistemology (What can we know?) and logic (How do we reason?). We learned a method for structuring and analyzing a philosophical ARGument (A = acceptable premises, R = premises relevant to the conclusion, G = grounds (premises taken together provide sufficient grounds for the conclusion)) that was useful throughout the course; and the difference between a premise, indicator word, conclusion and proposition. To Ana’s question “Do you know what a proposition is?” a reply rung out “Yes, we live in the DTES!”

## Reflections

*NAMASTE!*

*Rajendra Prasad, Hum101*

*NAMASTE! My human journey was enlightened by being involved with Humanities 101 which is tailor-made for us misfits who DO fit somewhere. We are spiritual beings having a human experience.*

*“There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance – that principle is contempt prior to investigation.” Herbert Spencer*

*In class this year, we studied lots of philosophy, and I have continued to think about what we discussed and what it means to me, in my own life, at this time.*

*In Hum's first philosophy class with Ana Harland, we discussed Socrates' idea "The unexamined life is not worth living." This took me to another dimension, evoking in my consciousness that I was already engaged in examining my life through the 12 steps of AA. Ana said that philosophy is centred in reason – reason is its blood, heart, breath, life, glory. The steps of AA are also based in reason, as well as principles that are spiritual by their very nature.*

*Our next philosophy teacher, Sylvia Berryman, taught us about the ancient Stoic philosopher Epictetus, and she asked us to consider whether we believed that philosophy can cure emotions. If philosophy is based in reason, as Ana had said, then No, I don't believe reason can cure it – I believe that the spiritual principles also need to be applied.*

*I agree with the opinion stated by the medical doctor William Silkworth who, in the 1930s, wrote about the disease of alcoholism. He said "We doctors have realized for a long time that some form of moral psychology was of urgent importance to alcoholics, but its application presented difficulties beyond our conception. With our ultra-modern standards, our scientific approach to everything, we are perhaps not well equipped to apply the power of good that lies outside of synthetic knowledge. ...The unselfishness of these men [recovered alcoholics] as we have come to know them, the entire absence of profit motive, and their community spirit, is indeed inspiring to one who has laboured long and wearily in the alcoholic field. They believe in themselves, and still more in a Power that pulls chronic alcoholics back from the gates of death." (Alcoholics Anonymous Fourth Edition, Alcoholics Anonymous World Services, Inc. New York, 2001, quoted in the preface xxvii).*

*All humans experience fear and faith. Fear is manifested in hundreds of forms – selfishness and self-centredness is the root of all our problems, justified by self-delusion, self-seeking, self-pity. Fearless and moral self-examination is required, honesty, open-mindedness and willingness are the essential tools of recovery.*

*As for faith, the spiritual awakening is the love of wisdom, faith without works is dead. It is attraction rather than promotion, with action and knowledge in harmony, sharing and caring with my fellow travelers through this journey I call life.*

*BULA = FIJI FRESH == RAJA BABA === SPIRITUAL BEING HAVING HUMAN EXPERIENCES*

# EDUCATION

**"Discussion Strategies and Discourse Analysis"** with Sandra McGoldrick and Ayah Ouziel, English Language Institute, UBC.

Sandra McGoldrick and Ayah Ouziel **"Effective Discussions: A Checklist for Activating & Managing Group Discussions, Meetings & Seminars,"** Vancouver: UBC English Language Institute, 2011.

## SEPTEMBER 15

Sandra presented her research on two key Western discussion strategies: competitive and collaborative. Though they are associated with masculine and feminine behaviours – and culturally specific - we all use both styles in different contexts. We learned about the 'conversation floor' – which we make together when we converse – and how a collaborative discussion style (with self-awareness, techniques and phrases which Ayah taught us, and good facilitation) leads to more inclusive participation. With a list of 44 benefits of collaborative learning, the option of a collective conversational

ME

WE was seeded. This class drew attention to the importance of how we communicate, and set the stage for enjoyable small group discussions in class, facilitated by Hum volunteers.

## Reflections

*How to ask questions in class?*

*Maybe this should be my thesis statement? How did I get so interested in asking questions? In the beginning it was because I really did not know a lot about the material being presented, or where it mattered in our daily lives. As I got better I found the light bulbs really really did turn on! It was like a revelation!*

*How to ask questions if you are a new student to the program. There really are no right or wrong questions. If you have a feeling you are on the path to enlightenment then explore the idea of asking to find out, you will be amazed at your own ability, the ability of other students and especially the knowledge of the instructor. I am always seriously inspired by how much they know on the subject they are presenting to the class. They really are here to inform us. As you become more knowledgeable it does get easier to express that in the classroom. Don't be intimidated by either no hands, or a lot of hands going up. Either way you will get heard! And the light bulbs will turn on for you. All the writing, reading, class discussion and interpretation will be rewarded! I have a favourite actress of mine, Judy Garland, who said "Be a first rate version of yourself and not a second rate version of someone else". Isn't that wonderful! We learn by what happens around us everyday, and where else best to practice than in a safe, respected, participatory classroom? So power to the voice of people, you will never know where it will take you until you try.*

*Pat Haram, Hum101 Mentor*



# EDUCATION

**"Learning Styles, Multiple Intelligences and Communication Strategies"** with Ayah Ouziel, English Language Institute, UBC.

Ayah Ouziel and Sandra McGoldrick, **"VAK Learning Styles: Modalities of Learning Preferences,"** Vancouver: UBC English Language Institute, 2011.

Ayah Ouziel and Sandra McGoldrick, **"Multiple Intelligences: A Description of the Eight Intelligences,"** Vancouver: UBC English Language Institute, 2011.

SEPTEMBER 22



At the English Language Institute, on the other side of the campus, we worked on what are considered 'Multiple Intelligences' or "languages" that all people speak: linguistic, logical/mathematical, spatial, bodily/kinesthetic, musical, interpersonal, intrapersonal and naturalist. Understanding these intelligences helps facilitate learning, problem-solving and the creative process. We also did Learning Style Questionnaires in the computer lab – are you a visual, auditory or kinesthetic learner? Participants in this photo are holding up their learning styles: cards and pictures of eyes, ears, and busy hands. How can you use your natural tendency, and strengthen the others, so that you increase your learning pleasure this year in Hum?



*There were too many interesting topics, but one of the most important for me was “learning styles”. Before that class, I didn’t know about the different forms of intelligences, but more than that I really understand the concept that all of us are different and it doesn’t really matter if someone is better than the other, just we are different and everybody is special in the way that they are. The other one was “philosophy”. All of the classes were fantastic, really deep, but especially “Can philosophy cure emotions?” That class was so good, because it made me really think about how to try to separate emotions from reason, and I’m still trying. It makes me feel so frustrated sometimes because emotions are so strong but the reason is the reason.*

*Oscar Jimenez, Hum101*

# E U C A T <EYE> O N

“Reading, Study and Research Skills” with Margot Bell, Student Development, UBC.

SEPTEMBER 27

During the academic year, Hum participants engaged generously in the hard work of interdisciplinary literacy: each week a different discipline, subject and teacher, with varying teaching styles, genres of readings and vocabularies (offering the pungent pleasure of cracking the spines of those new dictionaries). There were flows and connections amongst them to be drawn in, and our awareness of how each discipline conceptualizes PEOPLE, POWER, KNOWLEDGE + PLACE to ground us. In this class, Margot focused on reviewing our current reading approaches, talking about effective techniques for studying, and exploring things to consider when you’re doing research (why not start at [www.learningcommons.ubc.ca](http://www.learningcommons.ubc.ca)). We tried different note-taking methods, drew on what we’d just learned about our learning styles, and took the time to notice so many variables in reading (fast, slow, sitting, lying down, with a dictionary, with a donut...) that have an effect on our experience. Top tips: read in a quiet library, a well-lit room, early in the morning or never in the morning (someone said that before 10 am they’re neither nice nor smart!), just before bed so it can sink in, after meditating....

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PQ  
7797  
“I have always imagined Paradise as a kind of library.”  
B635  
A23  
Borges

## LIBRARY TOUR

with Andrew Martin, Special Collections Librarian, Vancouver Public Library.

SEPTEMBER 29

Our UBC cards give access to all of the campus libraries, yet since a Vancouver Public Library branch is always closer to home, we love to go there as a group every year for a refresher on what’s on offer. Starting with a tour of the 7 floors with Special Collections Librarian Andrew Martin, we learn how to use the databases, look at historic photos and films of Vancouver, and go to Special Collections and look at delicious old maps. Andrew has been doing this tour and workshop for Humanities 101 participants for 13 years, and since he’s retiring, this was his last time. Thank you Andrew... but, we wonder, where do you go after Paradise?

# CULTURAL STUDIES

**“When are we, & how do we figure?”** with Margot Leigh Butler, Humanities 101, UBC.

Margot Leigh Butler **“The Story So Far”** unpublished poem, Rene Descartes, Meditations 1641.

## OCTOBER 4

This class offered a sketch of some of the overarching contexts for the content of the rest of this course. The contexts are part of time periods, or periodizations, and are based in western cultures from the 1600s (the Enlightenment, rationality and the scientific revolution) and through Modernism (the industrial



revolution), Postmodernism (the information revolution, the politics of identity and difference) and into today's Neo-Liberal Globalization. Using the concepts ideology, narrative, progress, culture, vision, meaning, dualisms and agency (the power to act and to make meaning) we asked: What are the implications of the west's practices on the world, and on itself?

We relied on some images for this gallop through time periods, starting with Joseph Wright of Derby's "Experiment on a bird in an air pump" (1768), pictured above, which depicts a scientist using an air pump to remove air from a glass bowl in which a white bird is sealed – in that time period, a white bird was a well-known sign of the Christian God....

## Contribution of Religion or Spirituality to Human Civilization

David Deocera, Hum 101

Nowadays, when people, especially the academic community, hear the word religion or spirituality, their response is always negative if not harsh. I firmly believe in the theory of evolution, the layers of earth speak for the facts that a Creator created this earth in seven days, literally or figuratively. By nature, man is spiritual or believes in higher being. This characteristic separates man from animals. But where did man get this idea? When the primitive man began to think, he asked for explanations for things in nature that he could not answer. Thunderstorms, floods, and seasons are a few things which affect the migration of animals that they were pursuing and hunting. They demanded answers for these things. The death of their loved ones and hoping to meet them again in the

afterlife gave them all the legitimate reasons to become religious.

The world believes in different religions and spiritualities. The beliefs were shared by the common history of the people that believe in these particular doctrines or beliefs. Geographical surroundings also shaped these beliefs. At first, they were just rational explanations to impose badly needed rules. For example, in pre-historic India, cattle were used in the farms to raise crops and serve as beasts of burden. Eventually, these rules became holy rules with religious undertones. Another is the Islamic belief forbidding its adherents to consume pork. Pigs transmitted diseases in the Middle East in older times and besides, since pigs don't sweat, they required a lot of water to raise them for food and water is scarce in the Middle East even now.

Not only in Ancient Greece but also in the First Nations communities of the Americas and India (Ramayana) dance, drama, pantomime, and music with instrumental accompaniment were offerings to the gods.

Religion gave us monuments that are still standing today. Pyramids of Egypt and Mesoamerica were built to glorify the ancient gods. The Parthenon of Athens, which we still enjoy today and is a symbol of philosophical thinking, was built for the god Athena. In addition to this, the scientific method of building construction was introduced which is why the Parthenon is still standing today. The Mayan priests were able to calculate eclipses, invent calendars and come up with the idea of zero. Early shamans were able to observe the heavenly bodies and they transferred these primitive ideas to early navigators and mariners, which is why they were able to navigate seas and colonize distant lands and encourage trade. When trade was introduced, learning was dispersed. Alphabets were carried by the Phoenicians from the Mediterranean basin to beyond. The first doctors were associated with religion. They might have started as herbalists with a little divination attached when they treated their patients. Eventually, it became a science when the Ancient Greeks came to rationalization.

During the Middle Ages, the Islamic scholars kept the knowledge of the Ancient Greeks. Islamic cities like Cordoba, Spain became centres of learning and scholarship. They offered encouragement through horticulture, irrigation, architecture, calligraphy, chemistry, and astronomy to name a few. In order for them to find a direct point to Mecca when they prayed, they needed precise and scientific calculations. The monks of Ireland and Scotland during the medieval ages kept and made copies of Greek classical books of Plato with treatises of Socrates, Bible from Hebrews, Latin and Greek in that soggy part of the world.

Modern universities were started by religious people. At first, these universities (Bologna, Oxford and Salamanca) were the school for clerical profession. Within their campuses, libraries and laboratories were built. Debate and research were encouraged. The Vatican, the oldest and most efficient global enterprise, collected works of arts and even became a patron of music, painting, mosaic, architecture and sculpture.

In our modern times, religious people are in the forefront of social change. The father of Canadian universal health care Thomas Clement Douglas was a Baptist

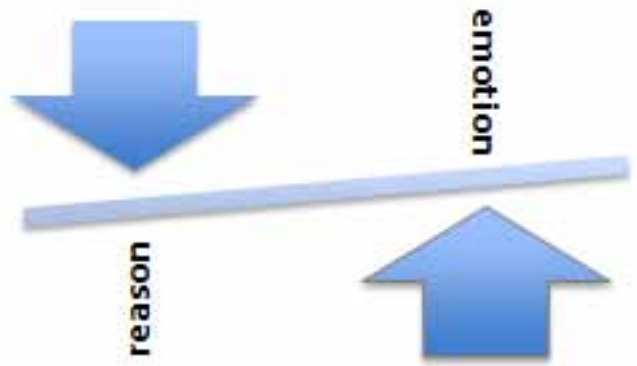
minister. Martin Luther King Jr. fought for civil rights in the US. Desmond Tutu was the catalyst for the eradication of apartheid in South Africa. The Dalai Lama is the most vocal opposition to human rights abuses in Tibet. The list goes on and on and on.

Religion is not about God. Sincere Buddhists don't even believe in god or God. God might exist or it might not. Humanists and rationalists are quick to defend their belief in the non-existence of the divine. Religion and spiritualism are abstract ideas that are powerful and can accomplish great things and social changes. There is beauty and power in them. Religion might not help the existence of life, but it gives meaning to the existence of life. Other benefits of it are that it gives identity to a group and it gives culture. Religion is needed when a nation mourns. Again, it goes back to the very start when man was looking for purpose when he started to ponder the meaning of life.

# PHILOSOPHY

"Can Philosophy Cure Emotions?" with Sylvia Berryman, Philosophy, UBC.

OCTOBER 6



It may seem unlikely that an essay written 2000 years ago would be so fresh and relevant to our course. In this class we looked at a work called Encheiridion, or handbook, by the Stoic philosopher Epictetus. Stoicism was the official philosophy of the Roman empire; Stoics believe that the human mind can engage in only one thing at a time – either reason OR emotion. Epictetus had been a slave, and uses the language and context of slavery in his writing. He thought that emotions are things that happen to you: it starts with a first bite, then you have a choice to agree or not to continue on, and after that there may be trouble! Emotions are always threatening to take you over, while reason helps us exercise judgment and act ethically, in effect curing emotions.... We can look to the Stoics today if we want a philosophy that we can draw from as a kind of therapy that can cure us from emotions that are leading us astray...

## Assignment: Can philosophy cure emotions?

### Can Philosophy Cure Emotions? – Robert Makela, Hum101

Can philosophy cure emotions? This is one very loaded question, and one for which philosophy exists in the first place. For many people (myself included), it is this exact question, or at the least this type of question, that got us interested in philosophy. Many articles, essays and books have been devoted to this question. Careers and lives have even been spent in pursuit of the elusive answer to this question. The simple answer would be: yes it's possible. But what fun is that answer? I will instead dig into it a little bit and see what bones I can dig up, and see where the evidence leads me. If I am going to make a (brief) attempt at this question, the first thing that I must do is to define the question itself - which, for myself at least, is what philosophy is all about.

I am going to settle with a couple of easy, and fairly accepted, definitions of the word philosophy. Just defining what philosophy is has occupied many books and lifetimes, but for the most part this definition works fine for most people (and most dictionaries): philosophy: the rational investigation of the truths and principles of being, knowledge, or conduct.

I myself am a little more preferential toward the following definition, since for me it needs to be practical, or else what good is it? Philosophy: a system of principles

for guidance in practical affairs.

Taken together then, we must do the first part (rational investigation), to end up with the second part (a system of principles). Philosophy is not something we can be given, but something we learn and build for ourselves. But that is for another essay.

And what can this practical system of principles do for us? They can provide us with a cure: a means of correcting or relieving anything that is troublesome or detrimental.

What is it they can correct? Emotion: an affective state of consciousness in which joy, sorrow, fear, hate, or the like, is experienced, as distinguished from cognitive and volitional states of consciousness.

Emotions are generally associated with agitation, and are often referred to as a "reaction" to something. They are commonly believed to be "triggered" by some external event. Emotions are something we "feel" internally, with our (mostly) conscious awareness - as opposed to something we feel with our external senses, such as texture or temperature. It is the uncomfortable emotions we are talking about here. Nobody is interested in a "cure" for joy or love.

Taken all together then, the question could be expanded to say: Is it possible to come up with a practical system of life principles that allow us to correct or alleviate the uncomfortable and stressful internal feelings and reactions that arise throughout our day-to-day existence, often out of the blue and without rhyme or reason?

Taking a look at the self-help (and related topics) in any library or bookstore it becomes immediately apparent that this is indeed an important issue for most people. Reading any religious text further confirms this. Our internal pain and suffering hurts so much more than anything that happens to our body. A man who comes up with a workable solution to dealing with this can have calendars reset to his birth!

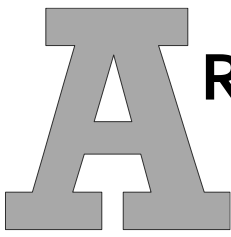
Using the first definition of philosophy, I cannot see how there is any way to deal with this without philosophy. Only through rational investigation of myself, my feelings, my thoughts and my actions - and most importantly my beliefs - will I have any real hope of self-directed growth and improvement. Otherwise it is all just random if I don't play an active role in my own direction. This is the purpose of philosophy. The philosophers and other "lovers of knowledge" are still arguing over just what emotions are and how they work, so it is a complicated problem. I myself have yet to be convinced that emotions can be entirely tamed, but my own reactions to them can be softened, and the havoc they cause me can be mitigated. I would love to get to the point of one day waking up in the morning, and choosing for myself which emotions I will feel that day. In the meantime I just need to stay rational, and remember that my emotions are something that happen to me, but they are not ME. I may feel angry, but I am not anger. I am not sadness. I am not joy. I am just a person experiencing emotions. An emotional human being.

Through philosophy, through rational investigation of myself, I can come to the realization that emotions are something over which I have almost no control. I cannot banish them to some forgotten dimension, or unused corner of my mind. My only real hope is to acknowledge them and learn to deal with them. I cannot ever run away or hide from them. They are an intrinsic part of who and what I am. The Stoics taught that to avoid all suffering we need only maintain a constant state of indifference and keep ourselves free of passion, which to me sounds a lot like what the Buddha preached about being free of desire. For most of us though, especially in this current time, this holds neither appeal nor practical application. How does one maintain indifference while holding your newborn child? Or at your own wedding? Or at a loved-one's funeral? I've always thought the roller-coaster to be more fun than the merry-go-round. The ups and downs may be a bit scary, sometimes uncomfortable, but always fun!

I will get through it and live to see another day, and feel more feelings, if only I can stay calm, try to not get too hung up on myself, and just try to enjoy life by maintaining a philosophical perspective on things.

Philosophical: rationally or sensibly calm, patient, or composed.





# ARCHITECTURE

with Arthur Allen, retired architect.

Arthur Allen, "**Black Dirt, White Plague**," class handout on architecture of mental institutions, 2011. Arthur Allen, "**Silent Witness**," class handout on architecture of mental institutions.

OCTOBER 9, 11 + 13

On our Sunday morning walking tour of Downtown Vancouver architecture, and in the following classes, Arthur taught us about architectural ornamentation and decoration (including mythological figures), their colonial histories, and how they're used for 'moral instruction.' We discussed the role of architects and citizen architects, and Arthur raised these prickly questions: Is an architect morally obliged to work in challenging the status quo? Is an architect morally implicated by designing a prison where capital punishment is carried out?

**Assignment: In the role of 'citizen architect' please design a structure AND/OR garden AND/OR playground AND/OR daycare AND/OR university AND/OR walking tour, etc. that would provide wonderful contexts for living in which you would blossom even more! Please include drawings and your written rationales (reasons why you made your design in this way) for these designs.**

## Four Basic Concepts of Architecture – Victor Jean, Hum201

Architecture is a very powerful way to enhance or brighten the environment; it has lasting effects on the people who use the space in everyday life. As a student whose goals are to realize the dream of being an architect, I will use this essay to explore some of the things I value in architecture. Humanities 101's philosophy teacher Sylvia Berryman, asked us an unusual question: Can philosophy cure emotions? Inspired by it, I ask "Can architecture create emotions?" Can architectural form or shape generate a feeling or emotional response? And what role does function have to the overall well-being of those who use the building's facilities?

There are many aspects to the lasting effects a building has on people and the visual environments in which they are built. My objective is to provoke some thought, and share a bit of insight regarding what I've learned from others, studied and experienced about architecture. There are many aspects to architecture, and through my personal study I've divided them into four categories. I include 12 simple drawings (4 in each of these categories) to show what I value in architecture regarding function, space, shape and emotion or 'colour.'



Function: How does the building serve its environment and the people who use it? What safety systems are installed to protect the people who use the building? Are there any unique features that make working there a little less stressful or more enjoyable, like real plants or sunlight filtering in from the outside? These are some of the functional aspects of creating a building of any size or shape. Arthur Allen, Humanities 101's architecture teacher, has impressed upon me that function is the most

important because lives depend on it, and if a building doesn't function well and isn't safe, then the job of the architect hasn't been done properly.

Space: How is a building juxtaposed against the others around it? Both vertically and horizontally, how does a building project itself on the exterior environment? Is the interior layout confining or expansive? This is a relationship of the human body upon the room or structure. This creates a system of movement within the structure based on space.

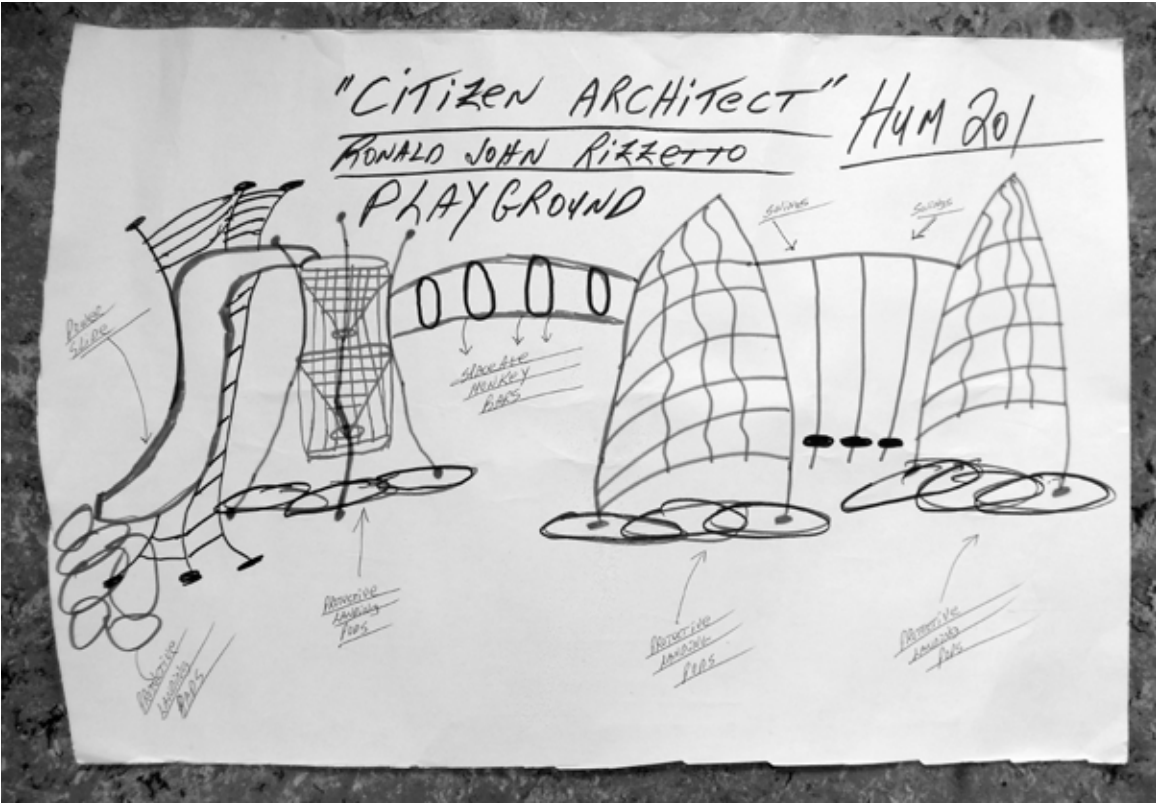
Shape: Is the building purposely designed to seem abstract and out of the norm or does it fit within rigid, formal practices of building design? There is also an artistic side to shape, as in, does a building's shape visually flow with the buildings around it, and does the interior visually flow within itself?

Emotion, or 'colour': At the start of this essay, I asked "Can architecture create emotions?" Can it inspire or deflate us? When entering a room with a vaulted ceiling, do you have a feeling of expansiveness? And can a room with a low ceiling or no windows create a darker overall mood or feeling? Here, the word 'colour' refers not to a visual colour, but to general mood or feeling which architecture may create by its complexity or simplicity, etc.

In addition, there are systems and subsystems such as air flow and conditioning, electrical, plumbing and emergency life systems that all go into creating any piece of architecture, and those dealing with sustainability in areas such as water and energy consumption.

All the above play a part in the overall design. In these four primary areas, an architect may only get a percentage of exactly how they want the building to be designed and developed. In one area, the architect may get what exactly they envisioned, and in another area they must make sacrifices for the standard function and reliability of the whole building.

In my role as a "Citizen Architect," I must change my approach and habits. I will make the public aware of the benefits of sustainability. We can all do our part by turning our communities into sustainable places. I will uphold my responsibility as a "citizen architect" to provide safe, well-constructed home dwellings, structures, etc. It is my "social responsibility." The "Citizen Architect" uses his or her talents, insights, training and experience to contribute fully to the improvement of the community and human condition. Therefore, seeking to advocate for higher living standards, creation of a sustainable environment, quality of life and the greater good.



## Reflections

*Contextualizing academic inter-disciplines by interpersonal meaning agents:*

*People, power, knowledge and place*

*People power  
Power knowledge  
Knowledge place  
Place knowledge  
Place power  
Place power*

*Sharing/Discovering knowledge and meaning is a profound activity...*

respectful collaborative discussion may even create a spontaneous culture of learning...(until the obnoxious fool in me interrupts, abruptly...)

My learning styles may have fashions with the seasons. (groan...) library, re-use bookstores, documentaries on video, lectures on and radio, and now at UBC even more libraries! With access to academic databases; live lecture hall presentations by brilliant academics within the dynamic of interested group focus, very interested, very focused! It's different in the summer...

The philosophy cure for emotions eh!? Reason, logic, rationality seem to be exceptional tools; mine seem rusty; since I lean in favour of Hume, who argues being informed by the "sentiments", as well as reason, who gets the think/feel trick, eh?

Acting ethically just might feel good, and "want to show you different emotions".

(song lyric) (attrib?) Hendrix

This Citizen Architect wants a studio space to explore, experiment, write, create, produce, audio, visual, conceptual art and/or objects of aesthetic interest.

Our motto is:	Graphic ideas / Aesthetic decisions	Aspiring design
generalist,	Aesthetic ideas / graphic decisions	social
entrepreneur		

It should have an internal courtyard like an air well that's also a light well, and a wet well in the rain (\$\$\$). Where things may grow (\$). A space for a projection screen (\$), a couple of work benches, tables, racks (\$\$), dimmer switches, convivial seating arrangements (\$\$); a kitchen (\$) a "crank up the music option." (\$\$)

Yeah right! Like when I hit the big-time...win the lottery...

Realistically, a harm reduction architecture that was accessible to these all in need. Harm reduction as in "a good place to live". What detournment would incentivize a repurposing of planners and developers motivation (\$) [anyone seen the series "architects of change" yet?]

If this present is already past	not non historical thinking
I might be living in the future	

Or the conundrum of time.

Faking it poetics, anyone?...

James Vassiliou, Hum101

**"On the Notion of Correctness in Speech and Language"**  
with Janet Giltrow, English, UBC.

OCTOBER 18 & 20

These classes focused on analyzing how we use in formal discourses and in our everyday lives - and are we recruited to become instruments of our own through language, through the notion of 'correctness' language? *Language is a living thing, changing because of how speakers* why do we act as 'language guardians' policing each other's use of language, and enforcing social hierarchies through it, when we're free to creatively and in fact, do so all the many different language contexts we in? We used contemporary ideas about 'verbal 'language' guardians', plus a theory of language's activity' by the Russian theorist Mikhail Bakhtin to many language genres: **reality tv, yoga class, protest legal contracts, obituaries...** Speaking is only picture; and listening is the other, without prejudice.

language – asks How domination in speech and *a l w a y s* use it. So and correcting stigmas and use language time in the participate 'hygiene' and 'spheres of notice our **marches,** part of the

# HISTORY

**"Historical Consciousness: What is it? How do we get it?"**

with Peter Seixas, Faculty of Education, UBC. Peter Seixas, **"Historical Thinking and The Beaver,"** class handout on historical thinking, 2009.

OCTOBER 25

"The past is never dead, it's not even past." William Faulkener

"The past is a foreign country: they do things differently there." C.P. Hartley

Guided by these two quotes, we learned to use the concept of 'historical consciousness' to think about history from the present by asking:

1. How did things get to be as we see them today?
2. What groups/organizations am I a part of?
3. How can I judge others' past actions, and what debts are owed because of them?
4. Are things getting better or worse?
5. What stories about the past should I believe? On what grounds?
6. What about the past is significant enough to pass on to others?
7. Is there anything we can do to make it better?

Remember when CBC asked  
"Who was The Greatest Canadian?"





# CULTURAL STUDIES: Critical Race Theory

"I'm quite interested in notion of the hyphen. That between. Let's say, "Chinese-Japanese-Canadian." I like

hyphen

thinking about that little thing that's in-Canadian," or to challenge those two

poles, those two hegemonous poles who want to claim a part of me. Because I feel like I've lived in-between and I like the in-between. It's a place that I would like to spruce-up a bit. I like to, you know, put some nice furniture in the in-between place." Fred Wah in Anne Marie Nakagawa's, "Between: Living in the Hyphen" National Film Board of Canada, (2005): 00:0:28-00:01:02.

OCTOBER 27

With connexion, movement, colonization, immigration and globalization, many people living in Canada, and many of us in Hum, share mixed-race backgrounds. The film "Between: Living in the Hyphen" presented us with the stories of seven "mixed" individuals, and how they interact with their own identity, navigating at the same time the way they are interpreted by multi-racial Canadian society. Through their lives and stories, we saw how they challenge traditional conceptions and interactions of PEOPLE, POWER, KNOWLEDGE, and PLACE.

In her classes "On the Notion of Correctness in Speech and Language" the week before, Janet Giltrow proposed the idea that the listener is responsible for their prejudices. Moving from listening into the visual field, another place that the discrimination and prejudice common in our society function, this evening we added the concept 'pheneticizing vs. passing' from Wayde Compton's work which challenges the assumption that the responsibility lies with the person being looked at rather than those who are looking through culturally normative eyes. If we take the frame off the person being 'viewed' and then discriminated against, and put it onto the 'viewer,' or the person doing the discriminating, the listener/viewer becomes the one responsible for their prejudices, and the one with the agency to change that.

# ART: Critical Race Theory

**"Race & Representation"** with Sadira Rodrigues, Continuing Studies, Emily Carr University.

NOVEMBER 1 + 3

These two classes built on what we'd studied already about identity and place, focusing on how the shifting conditions, concepts and practices of 'race' are made into form and given meaning in the visual field. Sadira offered us some tools for entering images and unpacking what counts as 'race' in visual representations - a stronger analytic method than simply saying it's 'bad' or 'good'. She unpacked her own changing racialization by mapping her family's moves from India to Africa to South America to



India to Canada where she experienced the shifting conditions of 'race' – in each place, she was considered to be of a different race! We then looked at how the concept of 'race' was created starting with the European Medieval 'Mappa Mundi' which showed how they knew the world in the 13th and 14th centuries. We then moved through the scientific revolution which produced what's called "Scientific Racism," Empire, and colonization – including how First Nations peoples were represented at the Vancouver 2010 Olympics - up to current work on decolonizing museums and more. Sadira showed us Théodore Géricault's painting "The Raft of the Medusa" (1818-19) and talked about the public backlash against it at the time of its release because of Géricault's depiction of a black man as a heroic figure.





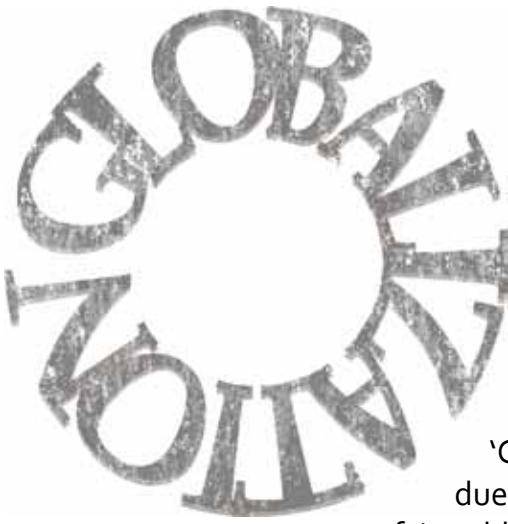
# FIRST NATIONS STUDIES

**"First Nations' Land Claims in B.C. and Northern Canada"** with Glen Coulthard, First Nations Studies, UBC.

Glen S. Coulthard, **"Subjects of Empire: Indigenous Peoples and the 'Politics of Recognition' in Canada,"** London, UK: Contemporary Political Theory, 2007, 6 (437-460).

## NOVEMBER 8

Continuing on with Critical Race Theory, with scholar and activist Glen we talked about the "politics of recognition" of First Nations peoples in Canada, or their struggle to have their unique identities recognized by the Canadian state – and also asked why First Nations would want or need recognition from those who colonized their Indigenous land in the first place. We looked at the historical (and ongoing) process of treaties, land claims, and court cases where ownership of First Nations' land, as part of their identity, was negotiated and contested, and the need for First Nations communities to be self-governing. Then we talked about colonialism and decolonization in Algeria as described by Martiniquan psychiatrist and revolutionary Frantz Fanon, and his idea of "black skin, white masks." In his book by that name, Fanon argues that the colonial system structures the way colonial subjects experience their own place in the world and who they take themselves to be (their subjectivities), and that this affects their practices of decolonization.



**"Life and Debt"** produced and directed by Stephanie Black, A Tuff Gong Pictures Production, 2001.

READING: Susan George, **"The Short History of Neo-Liberalism"**, 1999.

#### NOVEMEBER 10

Some say that the differences between the periods called 'Postmodernism' and 'Globalization' are mainly of scale, and are due to the massive personal and political effects of 'worldwide' communications technologies like the Internet. Others add to that the increasing interdependence of economies: the film "Life and Debt" tells the story of what happens when 'developing' countries like Jamaica experience economic globalization. What are the consequences on residents who are farmers and workers? The filmmakers talk to many Jamaicans, including the former Prime Minister Michael Manly, about their experiences of neo-liberal globalization in their fields and homes, working in banana plantations and in 'free trade zone' factories. How do the policies and practices of the International Monetary Fund, World Bank, World Trade Organization (privatization and de-regulation) and multinational corporations impact self-determination and self-sufficiency? You might remember the striking image of locally produced milk pouring out of a huge tank and running down the road when cheap imported corporate powdered milk ran the local dairy industry out of business...

**Assignment:** Please think about what relationships you see between the four classes (Race & Representation, the Canadian federal system, Politics of Recognition, and "Life & Debt"). For example, think about what role Canadian consumers and corporations play in places that produce our food like Jamaica, what role Canada has in creating or enforcing those connections, and how conceptions of race make that possible. How do you think that connection looks and works? Feel free to draw or map what you see!

#### Reflections

*Globalization. I completely enjoyed the class on globalization: screening of "Life and Debt". Initially, I did not understand the term globalization and I did not know that this had an effect on where the world was heading. Therefore, the class really gave me invaluable information.*

*I think gaining knowledge about the International Monetary Fund, World Bank, World Trade Organization, multinational corporations and free trade zone factories gave me insight and understanding into economics in the global community.*

*Darryl Manuel, Hum101*

# Political Science

**"How does government work (or not) in Canada? Parliamentary System and Federalism"** with Kathryn Harrison, Political Science, UBC.

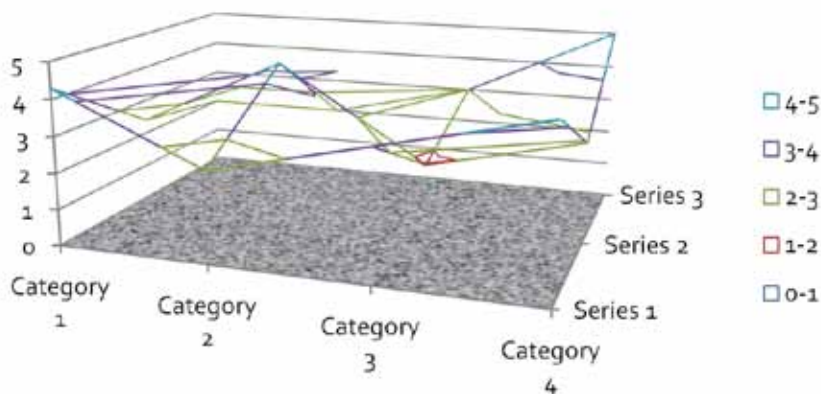
READING: Eugene A. Forsey, **"How Canadians Govern Themselves, Seventh Edition,"** Ottawa: Library of Parliament, 2010 [1980].

NOVEMBER 15

To experience the adversarial structure of our government, our classroom was set up like the House of Commons, with two long rows of tables + chairs facing each other - Lirio was the Prime Minister and Kerri-Anne the Leader of the Opposition. We talked about the Canadian Charter of Rights & Freedoms, the government

'having to keep the confidence of the house' and what happens when they don't, Harper's proroguing of Parliament, Question Period + MPs behaving badly; and there was discussion about how the Canadian political system differs from the American system, Machiavelli's The Prince, Robert's Rules of Order....

# Law



**"Poverty: Rights, Social Citizenship and Legal Activism"** with Margot Young, Law School, UBC.

Supreme Court of BC decision on the rights of homeless citizens

**"Victoria (City) v. Adams,"** 2008 BCSC [B.C. Supreme Court] 1363, Vancouver.

Margot Young, **"Case Comment: Rights, the Homeless and Social Change: Reflections on Victoria (City) v. Adams (BCSC)"** B.C. Studies, Winter 2009/10, 164 (103-113).

## NOVEMBER 17 & 22

This class built upon what we'd learned in the last few classes about the Canadian political and legal systems. Through the lens of a controversial 2008 BC Supreme Court decision which supported the right of homeless people to stay in a Victoria park under certain circumstances, and the then current Occupy (Vancouver) movement, we studied Canadian rules, laws, conventions and Constitutional Laws - anything that the Canadian government does must follow Constitutional Law which is supreme – and learned that the Canadian Constitution is meant to be "a mirror reflecting the national soul." We learned about three key sections of the "The Canadian Charter of Rights and Freedoms": Section 2 which guarantees our fundamental freedoms; Section 7 which states that "Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice." However we learned that there are a few 'loopholes' in Section 1 regarding 'reasonable limits' on our rights and freedoms....

## Reflections

*It was very interesting learning about law as it pertained to the "We are the 99%". I found it interesting the way the court case of Victoria vs. Adams could end up setting precedence over how Vancouver's occupation would be directed.*

*Learning how to read a court case, discussing it in a class and learning about the different levels of legal structure interested me. I think we discussed different levels of legality a lot in the Humanities from municipal, to provincial, to federal and finally to international. This was one facet of Hum101 that I found very fascinating.*

*Darryl Manuel, Hum101*

# Cultural Studies (This is not an )

“Whaddaya Mean? A Semiotics Workshop!” with Margot Leigh Butler, Humanities 101, UBC.

NOVEMBER 24

In this workshop, a shiny red apple is a semiotic ‘sign’ of knowledge that gets thrown through many cultural contexts and meanings (Eve to Adam, placed by a student on a pile of books on the teacher’s desk, on an Apple Mac computer....). Semiotics is the study of systems of signs that convey meanings in languages, and analyzing signs (which can be objects, images, gestures, words, smells or sounds) entails two steps:

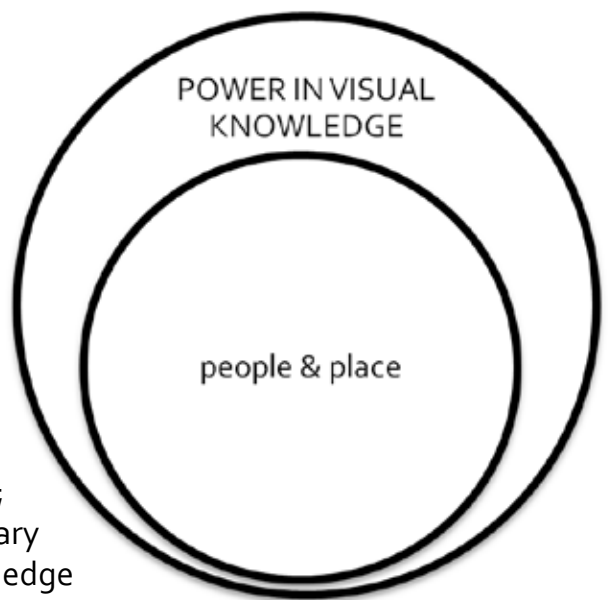
1) Denotation – the literal description of the apple.... Saying what you see, without saying what it means.

2) Connotation – the shared culturally-built meanings of the sign.

Analyzing signs’ meanings involves attention to **ideology** (What values and beliefs, and power relations are involved in making things seem normal, natural or commonsense?), **punctum** (Is there something about a ‘sign’ which touches you, pierces you, which is poignant to you?) and **subjectivity** (“Who you take yourself to be”). How might you **détourne** (hijack or detour) signs which are stereotypes? Signs belong to everyone, so what if we want to make new signs? **Agency** is the power to act and to make meaning...and it’s not something we have, but what we build together.

# Cultural Studies

"Semiotic Analysis of Photographic Representations of the Downtown Eastside" with Margot Leigh Butler, Humanities 101, UBC. Margot Leigh Butler, "The Hero of Heroines," Winnipeg, MB: Mosaic, University of Manitoba, 2004 (275-296). **NOVEMBER 29**



Over the semester, we studied cultural meanings, or connotations, a great deal; continuously, our own, situated, ordinary Downtown Eastside/South/worldly knowledge matters. In this class, our local knowledge of PEOPLE, POWER, KNOWLEDGE + PLACE is literally focused through a photographer's camera lens when he represents unnamed DTES women as drug addicts and sex workers. Through photography, actual people and lived places are conflated, and power in visual knowledge gets fixed, frozen, stabilized. With agency and the semiotic method, we analyzed the ways such photographic practices have long shaped certain PEOPLE, POWER, KNOWLEDGE + PLACES. We learned about how photography throughout its history has relied on and made possible similar types of representations, and their role in stereotyping and 'othering' us. "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. ...[S]tereotyping tends to occur where there are gross inequalities of power." Stuart Hall, Representation: Cultural Representations and Signifying Practices, Sage Publications, London, 1997, page 258.

## Reflections

*Women who live, or rather survive in the infamous DTES, do not have an easy life. It is understandable and a known fact that there are choices women and men make. They may not be the best choices, however, these people make them, and are making the best of what they can do.*

*On the other hand, HIV, HEP-C, and a myriad of other ailments are just some of the things people have to put up with. A high percentage of persons living in the DTES are ill. They live in squalor, horrendous and filthy conditions. We know the other sordid things they've put up with. For example, home conditions, such as rape in a family push women out of their home and into the waiting arms of the devil; the DTES. So, drugs are prevalent there, and to push, cure and forget the inner turmoil these women have to face, here they are, damaged, used, abused, neglected,*

*drug addicted, poor and many unhappy with their lot.*

*It is very unfortunate these details are not spoken of, reminded, so when gentrification came to town, this is just one more pain in the ass problem they really didn't need. Their self-esteem is already at a big time low. They walk down the street with their eyes to the ground, not daring to look up at passers-by, shunned and laughed at by the new yuppies of the area making her feel even worse. Despair creeps into her heart and she can't wait to get home and through that door to cry, so people don't see how she likely feels. With the darkness she might be pushed on by the knowledge she's broke and broken as she sits in her lonely room debating what to wear, how to dress to go out to make money to support the drug habit she now has - the only friend who understands her - so she can numb the feelings then out she goes into the night. She says a silent prayer that she is cared for and she won't meet some "Mr. Goodbar" or some freak who could hurt her.*

*Then one day she's not seen for about a week. Neighbours and staff end up opening her door to an unbelievable odor. And there's our girl on the bed in a surprise position, cold, dead and alive that she's free at last. Alone in life, alone in death. It's all too real and happens too much, but this is the DTES.*

*Judy Johnson, Hum201*

**Assignment:** Please make connections between the classes (Cultural Studies & Semiotics, Women's & Gender Studies, Philosophy) to consider what role individuals have in deciding what to do in public or in private, and what role society has in shaping the ideas of the individual as to what is appropriate in what sphere. What do you think about the way we negotiate behaviour in public and private spaces? Please suggest other ways we could try.

### **Choices, Struggles and Intervention – Darryl Manuel , Hum101**

When I contemplate the downtrodden, the drug addicted and the poverty stricken, "choice" is the initial catalyst that I conceptualize. We determine the life that we want to maintain and once we relinquish that power of choice, we are handing over the life we live to the powers that be.

Overall, given any circumstance at any given time, I have ultimate jurisdiction over the choices given to me. When all of my friends are partying and having a good time, do I not have regulation over whether I accept the heroin offered to me? We are responsible for our discretions in life. It's easy to say "poor me, look at the destitute, irredeemable state I'm in," but who has the ultimate power in controlling that life? Absolutely no one but you. I am the driver of my life and if I think that everyone is supposed to pick up the pieces after I have crashed, I should think again.



Exploitation is everywhere. What schemes, ruses or ploys am I going to conjure up to acquire my next hit of 'rock'? What deceptions, manipulations or lies am I going to employ to obtain that next fix of heroin? Did someone put that syringe in my arm and squirt the heroin into my bloodstream? Did someone put the crack pipe in my mouth, light the hit and inhale it? Did someone dress me up sleazily to hit the town to try and solicit myself to make money to feed my insatiable desires for drugs? So why do I expect society and people to fix what I have chosen to do? Will I even deceive myself?

Fortunately, the government has established a space where I don't even have to be paranoid, worry or feel guilty about injecting this illegal, dangerous substance into my bloodstream. Actually, they encourage and condone me using on their premises. So now am I going to use my agency, my body, my soul to solicit money to satiate my unrelenting craving for a filthy, dirty habit? Is the fault really society's that I perpetuate my decadence? Is the fault really society's for the lifestyle that I decided to pursue?

Every day is a new day with new choices and new opportunities. I can persist in pursuing my unrelenting appetite for a fix or I can opt to do something else. The choice is mine. How effortless is it to depend on the benevolence of those who envision me as the victim, but who really is the victim here? When someone finds it within their heart to ameliorate my enfeebled condition by reaching out, finding compassion, actually giving a shit, is it not them who are the victim for falling into my entrapment of desperation, exigency and despair? Well, is the onus really on them to devise some sort of solution to my decadent lifestyle? So after I have become too far gone to make decent, reasonable decisions, I can always count on Good Samaritans to come to my rescue. Is there ever a eureka moment? Is there ever a time when I believe that I choose the lifestyle I am living? When am I ever going to think that people and society don't have this unremitting responsibility to provide and cater to me?

Why is there always this colossal injustice to bear? Why is it necessary for others to rectify the messes that society enacted? Why does it invariably seem like people want their voices heard in the loudest way because of these dire conditions burdened upon them? To encapsulate it, I have choices in how I want to conduct and live my life. Stop looking for handouts. Stop looking for someone to fix everything. Look at me. Look at what choices I am making in my individual life that ameliorate my condition. And, most of all, stop blaming everyone and everything else for my predicament.

If I can trick you into believing that I am going to be your saviour, your messiah, your way out, then at least you will have hope. Why does there have to be a poor person on the Downtown Eastside? Why shouldn't everyone have a good life? Why does there have to be poor, middle class and rich people? I will lead you out of your struggle, destitution and victimization. I will provide you with the ways and means to become a success and not a failure. I realize that you have struggled long enough and I alone have to rectify all the injustices cast upon you by wretched people wanting to exploit the underprivileged.

I can see a common thread through the classes on Semiotic analysis of



representations of Downtown Eastside "Heroines," Women's and Gender Studies, and Philosophical thinking about private and public matters: victimization, exploitation and lack of voice of a people marginalized and in poverty. It is the systemic degradation and minimization of the relevance of the marginalized. It is the abuse, neglect and injustice being done to a certain specific population. Why do we need drug addicts? Why do we need poverty? Why can't we all be successful in life? Why do we need to be victimized and exploited?

Is it our nature or is it our nurture that dictates the predicaments we will face in life? Wouldn't it be nice if everyone led a clean, decent, respectable, prosperous, productive, value-laden life? Imagine if there were not poor people, no marginalized people, no underprivileged people, no struggles? What choices do we make that result in us living in poverty? What choices do we make that cause us to be marginalized and victimized? Maybe those choices are a result of how we were raised. Maybe those choices are the result of our genes. Maybe those choices dictated the poor, drug addicted, marginalized, exploited and victimized person we were destined to become.

While I believe in personal responsibility, I also understand that the contexts we live in matter, and by attending Humanities 101, I have learnt that there are many unfairnesses that affect every sector of peoples lives. This includes such things as government policy, gentrification, unemployment, marginalization, discrimination and sexism. With the living environment that we are cast into, some of us have challenges to face that are unfair and unjust and not of our doing. Some of us have to live in poverty, live in unadmirable conditions and live in temptation. So when the lure is too great and all hope is gone, this temptation ultimately leads to our downfall and unfortunately, sometimes, our demise.

Also in Humanities 101, I have learnt that at all levels of society we are trying to make life fair and just for all. The global, federal, provincial and local governments along with all communities are trying to ameliorate and right a wrong that is prevalent in all societies. Whole nations have been colonized, extinguished of their land and denied basic human rights. Whole societies have been marginalized and forced to live in unadmirable conditions. It would take a blind eye to not see that there are extreme injustices taking place all over the world. All people have the right to live a decent, respectable life. Through social struggles and social interventions, people throughout the world are making headway in their fight to better their conditions and to live a more fair and just life. Protests like "We are the 99%" are a prime example of the stark reality of the unfairness in class wars. People being evicted from their apartments also demonstrates the negative gentrification side effects of marginalized individuals. As long as people and societies continue to try and help those inflicted with unfairness and injustices throughout the world, we will eventually create an environment where people will be better off and there will be a redistribution of health, a redistribution of wealth and a redistribution of resources which will be better for everyone.

*Hero of Heroines*· I thoroughly enjoyed the class on “Hero of Heroines”. There was a lot of controversy over whether the author had a right to profit off the marginalized women in the photographs, as well as how effortless it was to give a poor drug addicted sex-trade worker a few dollars and then profit immensely.

*I think the main reason I enjoyed this class so much was because of the stark reality of the victimization of drug addicted sex-trade workers and how anyone can be made to look “heroin chic”, or “fashionable”, regardless of their plight. Through imaging anyone can have a “chic”, “fashionable” appearance.*

Darryl Manuel, Hum101

## PHILOSOPHY

“Global Citizenship!” with Sylvia Berryman, Philosophy, UBC.  
“The Meanings of Global Citizenship,” UBC Task Force paper, 2007.

### DECEMBER 1

Drawing on our studies of globalization, and based in her class on the Stoic philosopher Epictetus earlier in the semester, Sylvia reminded us that philosophy is a way of asking questions, and a method of understanding and analysis. So, what do we think ‘global citizenship’ is? How do different people use it? Is it good or bad?

Are we for it or against it? Are people using it at cross-purposes? Together, we came up with many relevant concepts and practices, which ‘drew a



map’ of our philosophical inquiry into what global citizenship might be. After we’d worked on it for a few hours, Sylvia analyzed our contributions into 4 categories: A: ethical ideal B: political ideal C: cosmopolitan consumer D: global civil society. Here’s a photo of many of the Humanities 101 and 201 participants standing up for what they’d thought. What do you think?

# END OF TERM PARTY!

DECEMBER 6



# WOMEN & GENDER STUDIES

With Chris Shelley, Institute for Gender, Race, Sexuality and Social Justice (formerly Women's and Gender Studies), UBC.

JANUARY 10 & 12

"What is familiar is often not really known precisely because it is so seemingly familiar." G.W.F. Hegel

In these two classes, we focused on the history of the movement, and how it has evolved over the centuries. feminism - Liberal feminism - fought for women to have a place in the academy, forum, and marketplace. 2nd wave feminism and Radical feminism – began in the 1960s and focused on revolution over reform, believing the unifying narrative of capitalism had to be overthrown. Radical feminists disagreed with this and believed the only means to equality was to uproot patriarchy. 3rd wave feminism - put under scrutiny unifying narratives and said the white voice of the West did not represent the experiences of women in other parts of the world, or western women of colour. They recognize the difference in experiences of other groups of women and argue these experiences must have a voice.

Women & Gender Studies : 1,2,3 waves

## The Social Inequality – Roberta Baptiste, Hum101

There are a lot of changes that we still have to make in this world, things that are still not "universal"! Each and every individual has their own frame of mind that I believe comes from their family background and how they have been raised. Many people are struggling to understand and negotiate what behaviours are right or wrong in public or private spaces. People should be treated fairly and it has come to the time where we all have to recognize the differences in people from all walks of life.

There are people living with drug and alcohol issues who in order to supply their addiction have to take drastic measures, such as committing crime or getting involved in the sex trade. Some people look at them and do not quite understand how powerful that addiction is. They stare at them and frown, shrug their shoulders, or call them down and don't want to help when these people are screaming silently for help. The people who put them down end up voting for a government that wants to shut down treatment centres, Insite safe injection site, homeless shelters, and draw cutbacks in daycare subsidies and funding for low cost housing. A lot of the women in the sex trade have children of whom they have lost custody because of unemployment due to lack of education and training, and lack of affordable housing due to high rental rates. Most were single parents whose partners have left them and their children or have been in abusive



relationships, which leads to stresses that can evolve into addiction problems. There has to be equality of women and men, in human rights and social justice, where women do not have to make a choice between a career or a family. Also, there have to be efforts made to balance work and family life so a man should not have to lie in order to take time off work to be part of the family. There is no superior between a man or woman, where one thinks it is okay to assault the other for all sorts of reasons, such as jealousy, which can lead to murder. A person does not have the right to rape or have unconsented sex with another. This is one reason why we have a high crime rate in these areas.

As for our justice system, it needs to consider the real issues. Rather than spending money on needless buildings, the government should be looking more into solving the problems of our society, such as homelessness. These people have no choice but to turn to crime, which leads to drug use and the sex trade. Personally I believe in an eye for an eye, as they say "If you can't do the time, then don't do the crime". There are no terms of privilege and we have to stop the reproduction of inequality. These are social differences facing us all, which influence our behaviour towards people whether it's done in the public or private

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### **Power of Women – Charlene Bozoian, Hum 101**

In the class on Cultural Studies and Semiotics we studied Lincoln Clark's book "Hero of Heroines", where he was able to capture both the beauty and dignity of DTES women who work in the sex trade and use drugs, showing extreme contrast in their lifestyles.

In Women's and Gender Studies we learned how women historically were separated from everyday decisions affecting them and their families. They were contained in a sphere that only included home and children, but were still controlled in regards to those matters. Women were controlled by both men and society in their private lives. Society controlled women by not allowing them the right to vote, while men controlled them financially. Both men and society controlled women by not giving them the same access to education that men received, and this still applies in some countries today.

In our Philosophy classes with Scott Anderson we examined how people like Socrates and Plato - amongst others - questioned laws and governance as it was applied to society and individuals. They also questioned how much and how far government should be able to go with regards to various rights of society and individuals. This was questioned in defense of the right to free speech, religion, laws, taxation, and privacy of individuals.

We then looked at the role of civil liberty and how to tell what things should be private or public. This was discussed in the writings of John Stuart Mill. He both questioned the authority of government and the system's ability to regulate speech, religion, punishment and liberties of society and individuals in every day life.

Individuals can change and influence laws in several ways. These ways include

lobbying the government and their agencies; public protest and demonstrations can apply pressure for changes in both the law and the court's ability to apply these laws.

We as Canadians, which include Downtown Eastsiders and women, have the right to challenge laws and government policies. This is done through the judicial system, by asking the court to apply changes to laws and to practice good governance through proper interpretation of the Canadian Charter of Rights and Freedoms. These can change anything from individual rights, societies' rights, religious rights as well as privacy rights. This can also apply to gender rights and equality rights invoked on individuals, groups, churches, society and business.

In conclusion, I believe that all the readings and discussions that I covered in this essay show how we as people are able to use our power to vote, lobby, demonstrate, protest, as well as use the judicial system to affect changes that in anyway effect us, thus we are able to play a part in how all these matters are put into play in the private realm.

As an example of women's ability and power to change things, I would like to point to the 'Power of Women' group that I belong to. We have done protesting and lobbying that have been successful in the following ways:

- We protested the Vancouver police regarding the abuse by officers on a woman with health issues, and it resulted in the man involved being taken off the beat in the Eastside.
- Our group successfully lobbied the government for funding for a women-only night shelter.
- The most well known of all the projects done by my Power to Women group is the annual Memorial March that is held every February for the murdered and missing women of the DTES.
- As a final example, the group has been attending various forums and protests regarding the need for low-cost affordable housing for all low-income people in the DTES, as well as working to stop the increasing loss of low-cost housing and the gentrification that is taking place in this area.

## Reflections

*Women's and Gender Studies: This was a great class! Having seen the progress of women throughout the ages; from being a "property of man" to being feminist, to what does it mean to be a woman in the 21st century?*

*Pat Haram, Hum Mentor*

1%

# GEOGRAPHY

**"Gentrification"** with Elvin Wyly, Geography, UBC.

Elvin Wyly, Kathe Newman, Alex Schafran, Elizabeth Lee,  
**"Displacing New York,"** *London, UK: Environment and Planning A, 42, 2010 (2602-2623).* Nicholas Blomley, David Ley, Elvin Wyly, **"Gentrification pushes out poor,"** Vancouver: The Vancouver Sun, Feb 2, 2011.

**"Word of Mouth,"** Vancouver: The Carnegie Community Action Project, 1, Nov 2010, plus information on the current Downtown Eastside Local Area Planning Process (LAPP).

JANUARY 17th

Gentrification is the transformation of working class and poor spaces of the city to serve the needs of the middle and upper classes. Elvin taught us that gentrification is being done all over the world, **and how.** We see this being done at an alarming rate in the DTES, where long-term low-income people, who are 70% of the local residents, are being displaced from the area as rents increase, and new market housing is being built to cater to middle-class demands. With a near stop to the building of much-needed new social housing units, and no national housing policy or strategy, there is little protection for residents against the powerful waves of gentrification. The people of the DTES are organized and vocal - our own, situated, ordinary Downtown Eastside/worldly knowledge matters; we know what is needed to preserve the rich and diverse culture in the area, but how does this message land on the ears of the policy makers who have the power to serve and protect what already exists? (Take the cotton out of your ears, put it in your mouth, and listen listen listen...)

At this time Surrey MLA Jagrup Brar had taken up the Raise the Rates' coalition's challenge to live on \$610 income assistance for a month and would meet with Downtown Eastsiders at Carnegie Centre the following day.

Based in our shared interests, later in the semester some Hum participants met with Elvin's Urban Studies students to talk about their experiences and lived knowledge of gentrification.





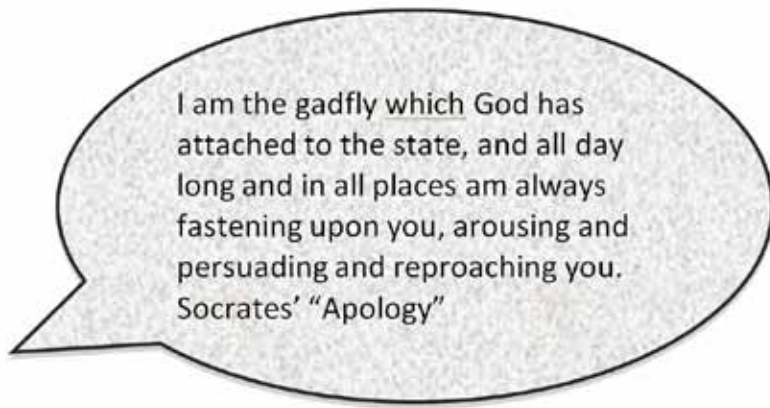
## ART

**“Artist Collectives that use Public Spaces”** with M. Simon Levin, Emily Carr University.

David Harvey, **“The Sociological and Geographical Imaginations,”** New York: International Journal of Politics, Culture and Society, 2005, 18;3, (211-255).

JANUARY 19

Simon presented a collective public art project called Maraya that he’s been working on for five years with two other Vancouver artists, Henry Tsang and Glen Lowry. Simon talked about the demands of working as a collective, and how this process has been extremely insightful and rewarding. With Maraya located in two places - Vancouver and the Middle East – the collective spent lots of time travelling, and became very familiar with the breakneck speed of development in Dubai (which at its peak was home to three-quarters of the world’s cranes) in this era of globalization. Maraya looks at the relationship between urban waterfronts in Vancouver and Dubai (which mirrors Vancouver’s) through public art that shows how people are connected in ways that are familiar, surprising and provoke curiosity. Imagine walking along a seawall – in Vancouver OR Dubai – and seeing an open briefcase sitting on the pavement. You might find yourself strolling over to it and peering down into Maraya’s interactive monitor, which is fitted inside a high-end metal briefcase, and connected to someone doing the exact same thing thousands of miles away....



What Plato wrote  
that Socrates said

## PHILOSOPHY

**"Socrates on Trial"** and **"Why is Socrates still relevant?"** with Scott Anderson, Philosophy, UBC.

Readings: The Apology of Socrates by Plato (399 BCE), On Liberty by John Stuart Mill (1859.)

Is the unexamined life worth living? Scott give us an insight into the life of the classical Greek philosopher Socrates by analyzing Plato's account of the speech Socrates made at the trial in which he was charged with not recognizing the gods recognized by the state, inventing new deities, and corrupting the youth of Athens. How is Socrates relevant today? To reply to this question, we then examined the ideas of 19th century British political philosopher John Stuart Mill, especially in his work On Liberty, which considers the role of individual liberties and freedoms - such as thought, speech, association and religion - and who should be allowed to regulate that and why. We talked about popular figures who said unpopular things in their time, like Galileo and Socrates, and how the process of everyone saying what they know to be true strengthens both each individual's arguments for their own point of view as well as their arguments for why they disagree with others. We also talked about the importance of individuals making choices for themselves, instead of others deciding for them, so that even if they make a wrong decision they will have learned something along the way.

**Assignment:** Please make connections between the classes (Cultural Studies & Semiotics, Women's & Gender Studies, Philosophy) to consider what role individuals have in deciding what to do in public or in private, and what role society has in shaping the ideas of the individual as to what is appropriate in what sphere. What do you think about the way we negotiate behaviour in public and private spaces? Please suggest other ways we could try.

In the lectures on Cultural Studies and Semiotics, Women and Gender Studies, and Philosophy, we studied how women in the Downtown Eastside are represented, and the role of regulating the public in personal, private and public actions. In Gender Studies we learned how capitalist forces have created the public and private spheres of women's lives. This analysis of the exclusion of women from the public forum converges with the philosophical discussion of whether the government should be allowed to delegate on the natural rights of the individual. The social contract states the responsibility of actions between the government and the public at large. The government exercises ownership over any individual struggling for social status, such as an outcast woman, by what they have been denied: the right to participate in public life, academic authority, and the market place. The following arguments will suggest women's and individual assertion for equal participation.

In the study of Semiotics and how women are represented in the Downtown Eastside, we, as part of general society must work for the reversal of the many wrong policies implemented by provincial and municipal politicians. It is a fact that not only upper class individuals take advantage of women in the area, but also well-established industries. For instance, in the movie industry where actual Hollywood photographers and video technicians take shots of people in public spaces - such as women standing on corners at night. These shots of women become part of the movie, which is later released in many theatres around the world. The profiting is enormous for the movie industry, which did not invest a cent in portraying these women as part of the general landscape. In this case, the movie industry will make the payments to the provincial and municipal treasuries. Such money from these payments is used in part for the city's infrastructure, but the real 'extra' actresses who were standing on the street corners never get a cent from the producers of the movie. Historically the business and finance forum has been designated for the upper colonial class of males who decide what is made private and what is public.

The capitalist forces responsible for separating women from the forum of politics, academy and the marketplace now find that many more women occupy places that men traditionally occupied. It has been a toll for the general public because not every man is part of the colonial class. A great number of women are now better off financially than many men. In many fields like politics, women have successfully achieved important governmental jobs. Women are the majority in many academic fields, such as medicine, engineering, law and many more. In the business and finance forum, many more women are occupying important and highly paid jobs. Many women have come a long way in their fight for self-determination; philosophically many religious and political leaders have tried to curb women's solemn right to decide what to do with their own bodies too.

Along with the many changes in women's lives, the arguments on liberty and the role that society should play in public versus private interests demonstrates how the individual does not fully enjoy freedom. The way society is ruled in this province is already harsh. There are too many surveillance cameras, too many security personnel and undercover espionage conducted upon the people.

Governmental bureaucrats, whose only purpose is to do their job, regardless of the meaning or title of their jobs, often misuse the meaning of liberty and freedom. If freedom of speech was available to every individual in the full sense of its meaning, the ultra-right-wing governments would not be able to withstand such heavy public pressure, and would be forced to change their ways. If a positive change did not happen, they would fall. Right now, the state and church are still part of the same body; there is no separation between them. As it is now, this conservative government has advocated reinstating the death penalty, eventually, if they push hard, they could get away with reinstating it. The rule of law has no meaning what so ever for this neo-conservative government.

As it is now, for any member of this society, whether as an ethnic woman, a new immigrant or a homeless person, this is the worst time in history because this government does not recognize peoples' natural rights at the lower levels of the social strata. All the lower levels of society are paying taxes, which are then used for military adventures and private purposes by the government. The main argument is the re-distribution of wealth, meaning there is a need to stop the unbalanced flow of money disappearing in national banks, and government officials and party supporters owning too much property; whereas about 60% of the population relies on a minimum wage salary. Overall, as a society we should not be in such a mess, with the level of drug addiction, child abuse, and the thousands of people sleeping on the streets, it is time to stop it!

# ART

**"The "Never-dying Worm" exhibition: Art and the Unconscious" with Marina Roy, Art History and Visual Art, UBC.**

Reading: Jane Bennett, **"The Force of Things: Steps Toward an Ecology of Matter,"** Thousand Oaks, CA: Political Theory, June 2004, 32;3, (347-372).

Marina Roy, **"Never-Dying Worm,"** Vancouver: UBC Art History + Visual Art (AHVA) Gallery, Spring 2012.

## JANUARY 31 + FEBRUARY 2

The name of the AHVA Library Gallery exhibit we visited this night comes from Mary Shelley's novel Frankenstein: "I felt the never-dying worm alive in my bosom." But what is it? It might be the monstrous homunculus of imagination, or a sense we're not quite conscious of what is brought to life through the qualities of vibrant matter. To consider this intriguing proposition, we spent the first class sitting amongst artwork with the show's curator, Marina Roy. After turning the gallery into a classroom, the next evening we turned our classroom into a studio, attending to the vibrancy of the materials we'd brought from home to make artwork with. Inspired by the range of materials in the gallery - paintings, installation, audio-visual, doilies, rejection letters - we considered the relationships between materials and agents (artists, viewers). And though we tend to think that the artist controls materials in order to make artworks say something in particular, in actuality the materials speak to or through the artist who listens.

**Assignment: Please make artwork using everyday materials that appeal to you in ways that stretch what that material is and does, that set off an unexpected chain of thoughts, that put together unlikely materials to make new meanings, taking your lead from the exhibit 'The Never-Dying Worm.'**







# LAW & FIRST NATIONS STUDIES

“White Lies and Indian-Givers” with Steve Wexler and Don McIntyre, Law School, UBC.

Steve Wexler and Don McIntyre, “White Lies and Indian-Givers,” unpublished essay, Jan 2012.

## FEBRUARY 7

What does it mean for a society to be easy-exit or no-exit, and what happens when both types of societies interact and occupy the same space? In this class, with Don we considered the clash in worldviews between Aboriginal peoples and the white settlers who colonized their land. North-American Aboriginal societies have historically been no-exit: they have seen the place of individuals in their society as life-long, and rights and objects as things to be used and shared. White settlers arriving from Europe took an easy-exit view of life, with (abstract) money allowing them to purchase things for their sole use, without any obligation to share. Things that Aboriginal peoples gave them with the intention of sharing them, like their lands, knowledges, and other things, were turned into objects that could be removed from the common pool, quickly diminishing the resources the no-exit societies had to make use of.

In the second half of class, with Steve we asked ourselves: What don't I know or understand? What do I know? Some said we know that we die, others said “no we don't!” Why do I come to Hum? Some said Hum is about these big questions too: here we can “unlearn white lies,” and learn to live better and more fully. As Steve said, paraphrasing Aristotle: “Learning comes from wonder, from what you don't know.”

## Reflections

*From my personal perspective, the lecture that sparkled and enlightened my thinking was the one with Steve Wexler and Don McIntyre. The first hour of class was about the reading “White Lies and Indian-Giver”, but then in the second half of the class we changed the position of the tables and sat in a circle. This second part of the class became very interesting because we turned to look at the subject from a different angle. Steve started to talk about his knowledge of life, as he has had the most experiences in life in comparison to the rest of the teachers and students in class that night. A quote that intrigued me very much was to hear that “in life we learn too fast/soon but we get smart too late”. This has been a thought I feel is very relevant for life long learning, and relevant to the long journey of life.*

*As students, I think we also need to learn beyond academic instruction, so it was a very helpful lecture that night in early February. A second quote that has also been deep in my thoughts is an “easy-exit” view of life.*

*Herberto Estrada, Hum201*



x<sup>w</sup> əx<sup>w</sup> ilməx<sup>w</sup> qən

# FIRST NATIONS LANGUAGES

First Nations Languages with Pat Shaw, First Nation Languages Program and Linguistics, UBC.



Patricia A. Shaw, "Language and Identity, Language and the Land," Vancouver: B.C. Studies, 2001, 131 (39-55). Patricia A. Shaw, "Negotiating against Loss: Responsibility, Reciprocity and Respect in Endangered Language Research," Osaka: Lectures on Endangered Languages 4, 2004, C004 (181-194).

## FEBRUARY 9

With 57 different aboriginal languages in Canada – 32 of them here in B.C. – and 10 distinct language families, we were exposed to the richness and diversity of First Nations culture through discussing this linguistic heritage. Many of these languages are endangered as colonial practices of assimilation resulted in recent generations not learning their native tongue, and we discussed the effects this is still having on First Nations communities. Using a map of Canada, Pat mapped out the boundaries where the different languages are used, whilst showing how many active fluent speakers there are (in some cases just 1 person). We discussed methods and efforts currently underway to revitalize First Nation languages, and we also had the pleasure of learning how to pronounce a few words in hən'q'əmin'əm".

Dean Brooks, Hum201

What did I learn in Humanities 101/201? This question is so broad that I don't know where to begin! I've been very intrigued and enlightened by the fact that my personal and social awareness has been magnified since I enrolled in the Humanities 101 course in August 2010.

What I've learned on a sociological scale is that we as humans have an innate nature to quench our spirits, a desire to balance our wheel of life. And there's no better place to find this balance than I seem to be finding at Humanities 101. As I sat and observed the interactions and behaviours of my fellow classmates, as well as the staff and volunteer lecturers, a pattern began to take place that suggested to me that we are all not that different from one another. Although we may come from different class locations, one thing remains constant! We are all human, and human interaction is essential for our personal well-being and emotional stability.

And for us to conceptualize this, I love this quote from C. Wright Mills' The Sociological Imagination: "Neither the life of an individual nor the history of a society can be understood without understanding both". (C. Wright Mills, *The Sociological Imagination*, Oxford University Press, 1959) Based in our class with sociologist Tom Kemple, I think that by using Mills' ideology, we may be able to triangulate our life experiences and determine our current quality of life...and to

do so, I'll use it to think about First Nations languages, which we studied with Patricia Shaw.

I am from the Tahltan First Nation, which is situated in the northwestern part of the Province of British Columbia. In a sociological framework, First Nations languages are individualized, in that there are many dialects and so on and so forth. Historically, it was forbidden to speak these languages during the assimilation process brought forth by the Canadian federal government of the day. Through preservation and revitalization, First Nations languages are now making a comeback. With perseverance and due diligence, the First Nations of Canada have held onto our languages which are an essential part of our culture. Our culture has been passed down from generation to generation by word of mouth and in our cultures' totem poles, carvings, cave paintings and even the tribal costume regalia that are worn by Native dancers. Furthermore, this was not an individual effort in any sense! It was brought forth in a collective effort of the tribes of the day, and was for the good of all concerned...and that is why elders are viewed as the most important figures in the tribes.

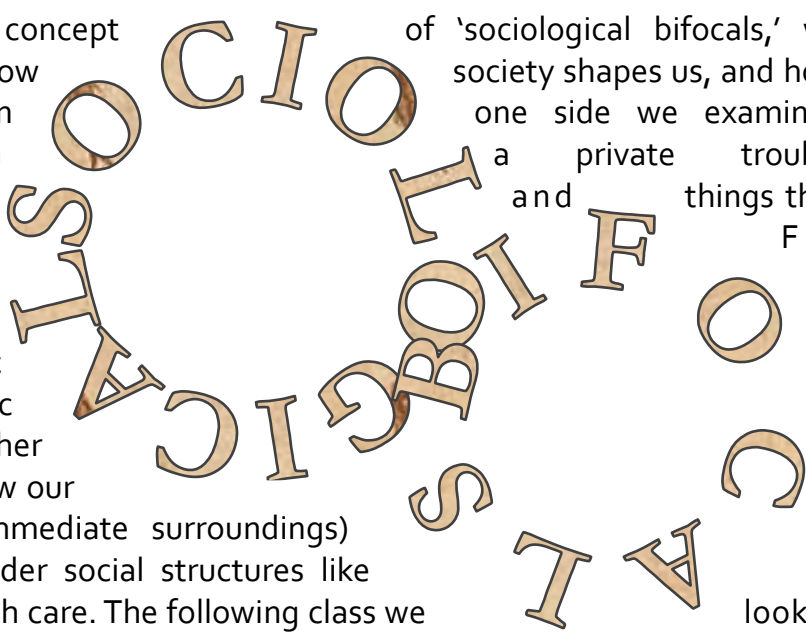
Drawing from Mills' quote, we can conceptualize elders, especially those who speak their First Nation language as their first language, carrying both the history of the society and the life of an individual, and we can truly appreciate that they have crucial understandings. The Assembly of First Nations' Education Secretariat states "Language is our unique relationship to the creator, our attitudes, beliefs, values and fundamental notions of what is truth. Our Languages are the cornerstone of who we are as a People. Without our languages, our cultures cannot survive" (Towards Linguistic Justice for First Nations, Assembly of First Nations: Principles for Revitalization of First Nations Languages, September 1990, <http://64.26.129.156/article.asp?id=122>).

# SOCIOLOGY

“The Sociological Imagination” and Marx and Engels’ “The Communist Manifesto” with Tom Kempe, Sociology, UBC.

The Communist Manifesto, Karl Marx and Friedrich Engels, 1848. FEBRUARY 14 + 16

Using C. Wright Mills’ concept of ‘sociological bifocals,’ we first considered how society shapes us, and how we shape society. On one side we examined the relation between a private trouble we experience and things that are public issues. For instance, how does losing one’s job pertain to the public issue of an economic recession? On the other side we looked at how our personal milieus (immediate surroundings) connect to the broader social structures like the economy or health care. The following class we looked at “The Communist Manifesto,” written by Karl Marx and Friedrich Engels in 1848, one of the world’s most influential political manuscripts. Tom presented the manifesto with an analysis of the historical class struggle between the bourgeoisie (owners of the means of production) and the proletariat (the class of workers, especially industrial wage earners, who do not possess capital or property and must sell their labor to survive), and we explored the problems of capitalism. We also considered why communism has failed throughout history by questioning how various leaders (often dictators) have interpreted and used the manifesto, asking whether the theory of communism has truly been practiced as it was intended by its authors.



## Reflections

*Sociological Imagination. I loved this class. The use of bifocals to describe how to see things around us, from the day-to-day and personal issues which are familiar to us, to the broader spectrum and how it affects the community we live in and the world at large. Being a visual person myself, it became very clear to me how bifocals showed us a blurred vision and a more clear vision of our problems; some unique to us as individuals, and some that affect everyone and how we are all inter-linked.*

Pat Haram, Hum Mentor

*I was astonished when I sat in the class to listen to the lecture about this book written by Marx and Engels over 150 years ago. I knew of this book many years ago when I lived in China. As a Chinese citizen, it was mandatory to read and understand this book, as it is quite natural to follow the book's ideas in a communist country. I never thought this book could be publically discussed and lectured as it is seen as a cruel monster in a capitalist country such as Canada. Suddenly, after the lecture I felt I had learned more about this book.*

*As a theory, communism is a great idea; to have social and economical equality on behalf of all proletarians. But we have to think about reality and the facts of our daily life. The working class work hard and are used to being exploited as they are less educated. Because of this it's not easy for them to have a perspective on this book. The working class people need to study and learn more about society.*

*This class was a great experience, I learned that in a real democracy we can read and discuss freely this sensitive political book.*

*Willie Li, Hum 201*

*The Communist Manifesto. I have to say that I was never a fan of history until I took the Hum 101 course about 5 years ago. It was presented to us so clearly. The bourgeoisie and the proletariat. I had always thought about them as being just upper class and lower class as throughout history this seems to always be the problem that exists in society. The struggle of class distinction. But this time I learned there was a middle class as well. The small business man who carried the weight of most of society and yet was never a proletariat. Communism took on a totally different light to me. Having seen the 'Manchurian Candidate' - in the Hum Film Lovers study group - which was widely relevant to the 60s movement and the thing to get communism introduced into the political arena in America, and the lengths they went to accomplish it. It is an outstanding movie for its time, and shows us how it failed.*

*Pat Haram, Hum Mentor*

# ANTHROPOLOGY & LATIN AMERICAN STUDIES

“Gender and Sexuality in Latin America” with Marie-Eve Carrier Moisan, Liu Institute for Global Issues and Anthropology, UBC.

Howard Campbell, “Cultural Seduction: American Men, Mexican Women, Cross-border Attraction,” London, UK: Critique of Anthropology, 2007, 27 (261-284).

FEBRUARY 28

Is sex tourism exploitative or empowering? This was the focus of our class as we explored the power relations that exist between Latin American sex trade workers and Western men who venture to Latin America as sex tourists. Marie-

Eve presented her recent doctoral research carried out in Ponta Negra, once a fishing village, later gentrified by the middle class only to become a popular sex tourism destination in North-Eastern Brazil when an international airport was built nearby. Using anthropological concepts and practices, such as ethnography (writing about peoples), we explored the conceptions

western men  
have

## Latin American Studies

of Latin American women, and vice versa - which can be a paradox of two stereotypes – and discussed ‘mutual attraction across borders’ and ‘co-construction of idealized otherness.’ We looked at what alternatives the sex trade workers had in regards to employment opportunities in their home country – as black and mixed-race working-class women who experience daily discrimination and have few options, they can be seen as using what Marie-Eve described as ‘weapons of the weak.’ At the end of class we separated into two groups in order to debate the issue: one side arguing sex tourism exploits the women, and the other that sex tourism is empowering to the women.

### Reflections

*I've always wanted to do some travelling when I got older. One of the few hot spots that I had in mind since I was a child was Brazil. So when I had read “American Men, Mexican Women, Cross Border Attraction” by Howard Campbell and attended the class on Brazil by Marie-Eve, it gave me some different thoughts about how gender and sexuality is portrayed there. I had not thought about the way life is so different for the women there, and the choices that they have in regards to employment*

opportunities. I always thought it was a nice, hot, beautiful place where there would be beautiful people, and that it was a paradise full of partying, dancing, and a lot of fun. What I have learned now is that the fun comes at a cost to some of the tourists known as “sex tourists”. I’ve also found out that it is not just the male sex tourists, but there are female tourists as well. I realize that every human being has to make a living in this world to survive, for themselves and their families, and sometimes it has to come from the pockets of those that want to go to this beautiful place and have an enjoyable time with a wonderful companion. Who knows, it may even lead to a marriage or a partner for the rest of their lives.

*Roberta Baptiste, Hum101*

# FIRST NATIONS STUDIES

**"Residential Schools"** with William Lindsay, Director of the Office for Aboriginal Peoples, Simon Fraser University (formerly of the First Nations House of Learning at UBC).

## MARCH 1

Using first-hand stories from our teacher William Lindsay, an intergenerational residential school survivor, we considered some of the main ways the Canadian settler state and society historically misunderstood the diversity among Aboriginal peoples, leading to policies of eradication and assimilation. We looked at four key areas: the legacy of the Indian Act; the Department of Indian Affairs (DIA); the Potlatch Ban; and Residential Schools, and the ways these continue to inform Indigenous and non-Native peoples' experiences in Canada.

This year at UBC - on the traditional, ancestral and unceded territory of the Musqueam people - there was an important "Dialogue on the History and Legacy of the Indian Residential Schools" organized by the First Nations House of Learning, Indian Residential School Survivors Society and the West Coast Liaison of the Truth and Reconciliation Commission of Canada. Participants were UBC faculty and staff, who expressed a commitment to be witnesses and educators. During the proceedings which took place in the First Nations House of Learning, there was a small wooden school chair in the centre of the multi-ringed circle of chairs where participants sat. On the small wooden chair was a bird's wing bound with a leather handle, a folded blanket draped over its back, a circular weaving leaning against its back legs; the chair was sitting on boughs of cedar. This chair represented the Aboriginal children taken to residential school, and was such a strong presence throughout the day - a presence of absence, yet complicated because there were many people there, children now adults who have lived through residential schools. One of the speakers, a UBC Education graduate student named Rupert Richardson, went down on bended knee in front of the chair and said terms of endearment which the children would have missed hearing from their parents. He spoke of and to them, and us.



# LAND & FOOD SYSTEMS

**“Think & Eat Green @ School – a community-university collaborative project on food security and institutional adaptations to climate change in Vancouver Schools”** with Alejandro Rojas, Land and Food Systems, UBC.

Alejandro Rojas, Will Valley, Brent Mansfield, Elena Orrego, Gwen E. Chapman, and Yael Harlap, **“Toward Food-System Sustainability through School Food System Change: Think&EatGreen@School and the Making of a Community-University Research Alliance,”** Basel, Switzerland: Sustainability, 2011, 3 (763-788). **“Think&EatGreen@School Project,”** Vancouver: UBC Faculty of Land & Food Systems, poster.

## MARCH 6

How do food, health, and environment relate? Pretty closely, it turns out!

In this class, we talked about the ways that food connects to all other issues people have, all over the world since, as Alejandro said, “we are all eaters.” These connections mean that when one element is missing the rest are affected. One quote we were shown stated that “With more than 5 billion people in the world, approximately 2 billion are underfed, 2 billion are overfed, and 1 billion experience chronic hunger.” Luckily, our teacher had some answers as to how to remedy these problems: food must be made available, accessible, affordable, acceptable, safe, sovereign and secure. Working with many communities, he and his colleagues have developed a project called Think&EatGreen@School (soon to be adopted in all Vancouver School Board schools) to teach children how to grow, cook and eat food well to do just that.



# ART & LATIN AMERICAN STUDIES

**"Art in Latin America "** with Marv Cohodas, Art History & Visual Art and Latin American Studies, UBC.

Marvin Cohodas, **"The Heart of Resistance: Ajitz in the Baile de la Conquista,"** class handout on Maya dance. **"Popol Vuh: Sacred Book of the Quiche Maya People,"** translation and commentary by Allen J. Christenson, 2003.

**MARCH 8 + 22**

In the highland Maya municipios of central and western Guatemala, each year a traditional masked dance called the Dance of the Conquest, or El baile de la conquista, is performed, telling the story of the Spanish invading force that defeated the indigenous 'Tekum' Kingdom (1524). Using as its basis a text written by a Spanish playwright sympathetic to the conquistadors, the play takes on different forms in different regions; some people argue that the performances portray Maya resistance against oppression and assimilation, something some non-Maya deny. So while the victors are often the ones who write the history books, in this class we saw in video documents that historical events can be represented and interpreted differently in performances that vary by community and evolve over time, despite what the original author may have intended.

For our class later that month, "Maya Doom: The Clock is Ticking," our question was "What did the ancient Maya think should happen on Dec 21, 2012"? Guided by the "Popul Vuh," the sacred Mayan creation text written in Kiche, we followed key figures as they cycle through interlaced Mayan hieroglyphic calendars, and the seasons of the Mayan tree of life: maize. In Mesoamerica, the life cycles of maize and the history of creation are the same thing. As to the question of whether the world will end on Dec 21, 2012, the Mayans believed 1000 years ago that this year, the maize would stay underground and not grow in the spring... but today, they see our current moment as a time of great renewal.



# MUSIC & LATIN AMERICAN STUDIES

**"Music in Haiti"** with Gage Averill, Music and Dean of Arts, UBC.

Gage Averill, **"Ballad Hunting in the Black Republic: Alan Lomax in Haiti, 1936-1937,"** Puerto Rico: Caribbean Studies, 36;2, 2008 (3-22).

**MARCH 13**

Throughout this class we were treated to some of the 1,500 recordings made by American ethnographer Alan Lomax when he visited the small Caribbean island of Haiti in 1936-37. These recordings constitute a priceless repository of Haitian expressive culture, recorded soon after the end of US occupation and highlighting the process of identity creation and political struggles of the African diaspora community. In Haiti, key figures involved in the diaspora included Jean Price-Mars, African American writer Zora Neale Hurston and dancer Katherine Dunham. In Africa, Vodou was a religious system practiced to honour saints and spirits; brought to Haiti early on by slaves, parts of it were later outlawed by the government (it was written up in the United States as 'zombies'). We also talked about the meaning of repatriating these recordings after the destructive earthquake in 2010: for many Haitians, they provide a link to a collective past many thought was lost.

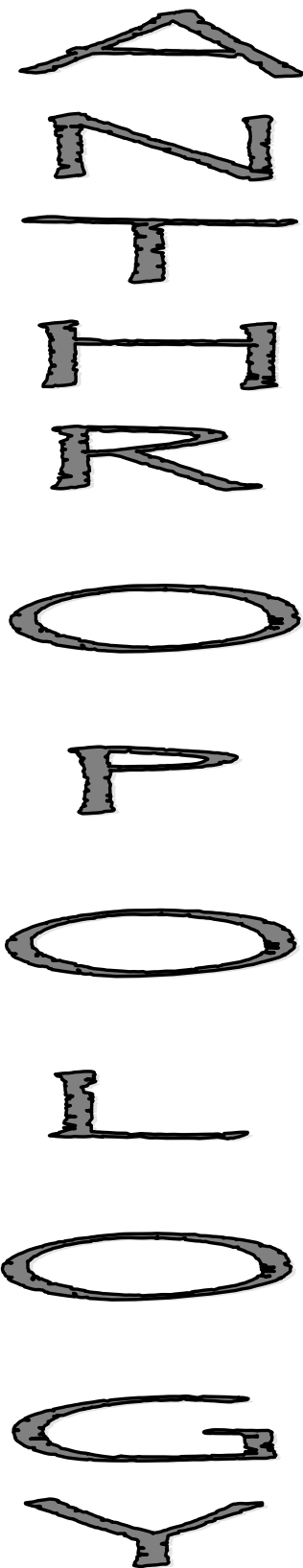


# ANTHROPOLOGY & LATIN AMERICAN STUDIES

**"A World of Walls: Social Memory, Space and Place-Making"** with Gastón Gordillo, Latin American Studies and Anthropology, UBC.

MARCH 20

We know what walls are, but what effect does building them have? They are the simplest human-made physical object that can halt or constrain human mobility. Made for specific purposes, throughout human history large walls have been built by people to prevent others from moving in or out. Walls are not just piles of bricks but material manifestations of political power. Yet, "Escaping is the oldest story of freedom. It is also the simplest" ([anarchistwithoutcontent.wordpress.com](http://anarchistwithoutcontent.wordpress.com)). In this class we used 'walls' to recognize how humans have always been moving and mixing, diasporic. Whereas we often conceptualize walls as solid blocks to movement, they are in fact, continually negotiated – consider, for instance, the tearing down of the former Berlin Wall, and the gapped wall between Israel and Palestine's West Bank. Gaston shared with us a Ukranian saying: "Where there's a wall there's a hole."



Tour of MOA (Museum of Anthropology) and “Spirits, Folk Art and Fascism in Portugal” with Anthony Shelton, MOA Director, UBC.

**MARCH 27 + 29**

At MOA, UBC’s Museum of Anthropology, which describes itself as “a place of world arts and cultures,” our teacher Anthony showed us pieces from many different times and places. There were the newly donated and repatriated ceremonial club given by the Nuu-chah-nulth First Nation to Captain James Cook by during his final voyage in 1778, many Haida carvings and totem poles, a Mesopotamian tablet, even Kiche Maya masks like the ones Marv Cohodas brought in to class earlier this month. We discussed the role of museums in building and preserving memory, as well as the way this museum’s architecture interacts with the space around it, hiding out of sight from the street but wide open to nature at the back. It was nice to see the setting of our graduation ceremony before it happened, too.

In our second class, Anthony worked from his new manuscript about Portugal, starting with its capital city Lisbon, its imperial history, and the way its 20th century fascist dictatorship interacted with the ancient traditions and religious folk art of its people. Anthony taught us that Portugal is a country of extremes: we saw through their art and literature that there are frequent cycles between global dominance and extreme wealth on the one hand, and crushing poverty on the other, and the past continues to occur alongside the present and even the future.



# ECONOMICS & THE ARTS

**“The Disappearing Act of the Creative Arts in Vancouver: The Economics and Challenges”** with Yulanda Faris, Vancouver Opera, and Nancy Gallini, Economics, UBC.

APRIL 3 & 5

Nancy started by teaching us economic theory, with the aim of making strong economic arguments FOR the arts in a time of funding cuts and disappearances. Using concepts and terminology from economics, she argued that art is a public good because it generates ‘positive externalities’ and a tolerant civil society. In the second half of class, Yulanda spoke passionately about the value of the arts to us and our learning all through our lives– think of the songs we hear as babies to learn the alphabet. From her youth in a tiny Jamaican village to her long-term commitment to supporting the arts in Canada, Yulanda has valued arts as a public good, believing that the creative arts are the best tools to develop our better selves. She spoke about the changing audiences for the arts, focusing on how Vancouver Opera is using new techniques and technologies creatively to broaden their audiences and bring people closer to this art form. Arguing that we need the arts more than ever to be passionate and compassionate, she urged us to let our governments know that we want more art, because if it’s not important to you, it won’t be to your government!

In our second class with Nancy we discussed the changes the Internet age has sparked in the ways the arts are created and disseminated, changing in turn the way they are experienced. Shifting ideas of ownership have lead to questions about the role of copyright and patent law online, and whether we should stick with older corporate understandings of property or move to the newer ideal of online freedom. Do we want to Stop Online Piracy Now (SOPA), or encourage open sources?

# **HOMEWORK CLUB, aka KNOWLEDGE THERAPY**

For Hum 101 and 201 participants who want to discuss the week's topics, contexts, readings, concepts, vocabularies.... Held on Tuesdays for the hour before class, facilitated by volunteers Michael Stewart, and Hum's Kelsey Croft and Margot Leigh Butler.

## **WRITING ONE TO ONE**

For Writing participants who want to work with a tutor on their class writing assignments, as well as on other writing. Held on Tuesdays for the hour before class, facilitated by volunteers Hilary Smith and Geoff Roeder.

## **WRITE ON!!**

with Kelsey Croft and Wil Steele, Hum Programme Assistants

For Hum101 and 201 participants, this group met every Thursday in March from 6-7 p.m. in our classroom. Why? Every year we create a yearbook filled with participants' writing. This year, Wil and Kelsey initiated a series of writing workshops to assist participants' writing in every way – not just for the yearbook – and to sharpen our writing forever. We focused on 5 different parts of writing essays: Thesis Statements; Structuring Your Essay; Argumentative Much?; Hit Parade of Errors in Grammar, Punctuation & Style; and Publish 2 Polish. We used these lessons to work with an existing assignment or new essay which relates to class – the essay needed to draw on what we've done together this year, because this is what we share, this is what connects us.



# HUM WELL-WISHES

*Hello All fellow grads for 2011 -2012!*

*Well we made it! Another year of exciting topics and fascinating material to make us think...not just about our own lives, but the many people who are affected by the changing times we are all going through.*

*I have joy in my heart for having accomplished another year at UBC. I feel certain most of the graduating class feels the same. It is a long 8 months to put in and being a mentor this year has had many challenges... luckily I had a good team to work with me!*

*I am looking forward to seeing all my classmates at grad in April...to commemorate an outstanding year of participation! See you all then!*

**Pat Haram, Hum Mentor**

*A heart felt thank-you to all the volunteers and staff that work to put this course on for all us low-income people. I hope all the students will use this as a stepping stone to further their knowledge and broaden their view of life in general.*

*Best wishes to all,*

**Charlene Bozoian, Hum101**

*I would like to thank everyone throughout the last three years. I am proud of each and every one of you. We all have come over many obstacles to get where we are. I would like to thank the volunteers throughout the years. Most of all I would like to thank Margot and Paul for helping me believe in myself. Without your belief this would not be possible.*

**Victor Jean, Hum201**

*To the Staff & Students,*

*My upmost gratitude, love & respect to all of those I've met.*

*It was an honor being part of Hum 101/201 and now Alumni.*

*The course gave me "knowledge, strength, and experience",*

*I enjoyed the fellowship and unity amongst my "UBC" Brothers & Sisters!!!!*

**Rockin Ronny Rizzetto, Hum201**

*I would like to take this opportunity to congratulate all grads of Humanities 101, 201, and Writing. Our commitment to this community programme demonstrates to me, how our spirit yearns for the thirst of knowledge.*

*Once quenched, we yearn to take it to the next level. We are all travellers in the wilderness of this world and the best that we find in our travels is the meaning and purpose for our lives. And it is my hope that one day, the road less travelled will take us there. Furthermore it is acknowledged and appreciated that the staff and volunteers find their rewards by helping many people. This quote is especially for them:*

*"You give but little when you give of your possessions. It is when you give of yourself that you truly give." Kahlil Gibran*

**Dean Brooks, Hum201**

*What? What? What? What? What? What am I gonna do without you guys and Hum101.*

**Arthur Unknown, Hum**

*Thanks to everyone, especially Margot and Paul. Take care of yourselves.*

**Melissa Thomas, Hum201**

*Hum101 is a wonderful introduction to UBC, Vancouver, Canada and for everyone. I hope this poem, written by T. Hiramatus, and translated from the Japanese by Robert Y. Kadoguchi, is true for all my classmates, plus other participants in Hum101.*

#### **THE FISH**

*A long way from home  
They have been brought  
And yet, these goldfish...  
Already seem to enjoy  
Swimming in Canadian waters.*

*From VOLVOX: Poetry from the unofficial languages of Canada...in English translation, 1971*

**Lorna Jean Johnson, Hum101**

*I wish all the best to the rest of the students and their endeavours. Thank you for all the contributions in class. Also, thank you to the volunteers for helping us as much as you could and I wish all the best and success in your careers, and special thanks to Margot and all the Hum staff.*

**Arthur Unknown, Hum**

*Thumbs up UBC for this community programme. I would like to thank the professors, staff, and volunteers for your compassion and care for us lost folks from the Eastside. To my fellow students; you are all worthy of your attraction and inspiration; your individuality, uniqueness, experiences, passion and thirst for knowledge are the gifts I cherish. You are all winners, may you find your purpose in life. Thanks for evoking the learning spirit in me.*

**Rajendra Prasad, Hum101**

*I wisheray you well. And may all your wells have all your wishes. There is no better life than UBC. Have a great summer. See ya at the Wreck Beach "condos". Hope to see you all in the future as well.*

**Christopher Winkler, Hum201**

*Margot, I don't know of any other woman that I can honestly say:  
You are my mentor  
You are my friend  
You are my stability  
You are my confidence  
You are everything to me and I truly love you as a friend and teacher as well  
as a true Humanitarian. God bless you.*

*To each and every student I had the pleasure of getting to know, I wish all the  
best in your endeavours. May we meet again.*

**Judith Johnson, Hum201**

*I want to make a "well wish" to Paul for finally getting me a card and cake. It  
really did have meaning, even being late.*

*I want to make a "well wish" to Margot for being patient with my moods. I  
understand she has put up with a lot, but, in the end, she always resolves it in  
a fair manner.*

*I want to wish Pat well. She was someone who was friendly to talk to and  
helpful and understanding.*

*I want to make another "well wish" to Paul for just being a nice, friendly,  
helpful person. He adds a lot to Humanities 101.*

**Darryl Manuel, Hum101**

*This course for me is a great experience and I'm so grateful for life because it  
turns back on my love for knowledge and school. Back in Mexico I was taking  
engineering and business, but I quit both of them because they weren't good  
for me. I think I just went there for the money, and not because it makes me  
feel happy. Thank you so much guys for this opportunity, and even more for  
helping me open my eyes and mind. I hope I keep sharing and learning more  
with you.*

**Oscar Jimenez, Hum101**

*Hi everyone, since I started studying with you I felt that you are very  
interesting, intelligent and well informed people with a wide knowledge of  
your communities. I was impressed by your views and definitely mine have  
changed. After sharing knowledge with you guys I have become to some  
extent an extension of you. Thank you so much for your positive influence,  
and please... please stay learning today and always HAVE FUN!!*

**Jose Gutierrez, Hum101**

# HUM TEACHER WELL-WISHES

*Dear Graduating class of 2012,*

*Thank you for inspiring me with your tremendous course engagement, quest for knowledge, sharing of experiences, humour and a welcoming classroom. It was a great pleasure to meet you all and to share our thoughts. My sincere best wishes on the occasion of your graduation! Congratulations!!!*

**Chris Shelley, Institute for Gender, Race, Sexuality and Social Justice (formerly Women and Gender Studies)**

*"Congratulations on a great and successful year, friends! I always love coming into the hub of pulsating energy that is a HUM 101 classroom. Teaching in my field of First Nations Studies always evokes great comments and discussion. Thanks for what you do for me, as I always walk away with my academic muscles well exercised."*

**William G. Lindsay (Cree-Stoney), First Nation Studies**

*The Humanities 101 Community Programme may very well be the best thing about UBC. To Hum students: thank you for what you teach me. You are building something very important, at the university and in your communities. You're building what the sociologist Erik Olin Wright calls "real utopias." This seems like a contradiction – utopia, which literally means "no place," an unrealistic dream. But the idea of a real utopia "embraces this tension between dreams and practice. It is grounded in the belief that what is pragmatically possible is not fixed independently of our imaginations, but is itself shaped by our visions." (Wright, 2010, p. 6).*

*Your visions are pure, powerful visions of a better world, and you have a lot to teach us all.*

*Erik Olin Wright (2010). Envisioning Real Utopias. London and New York: Verso, p. 6.*

**Elvin Wyly, Geography: Gentrification**

*Dear Hum 101 students.*

*A highlight of my year was teaching you critical thinking.*

*I was inspired by your love of learning and the fresh questions you brought to class.*

*I wish you all the best of luck as you graduate from the program.*

*Congratulations!*

**Ana Harland, Philosophy: Critical Thinking**

*To Grads... Hum101 April 2012... Congratulations. As usual I want to thank you for keeping me around to walk and talk another tour, another year.*

**Arthur Allen, Architecture**

*Congratulations on your success, and best wishes! It's been a pleasure sharing the adventure.*

**Sylvia Berryman, Philosophy**

*Dear Hum 101 Graduates,  
I would like to express to you my deepest thanks for having me as one of your teachers this year. This was my first time teaching in Humanities 101, and I'm delighted I was given the opportunity to teach such an inspiring group of students. You had so many critical insights to offer into thinking about sex tourism in Brazil and paid sex, exploitation, and empowerment more broadly. You spoke with genuine curiosity and interest, while listening to me with great respect and thirst for learning. Indeed, it was truly refreshing to engage in class discussions with students who grounded theory so perceptively in their own everyday experiences. Thank you so much! I wish you all the best in your future projects, and I hope that you'll keep your open, critical, curious mind beyond the classroom! Congratulations on graduating!*

**Marie-Eve Carrier-Moisan, Gender and Sexuality in Latin America**

*This is my first year in HUM. I have taught for 45 years in a law school. The students there were among the most privileged and highly selected students anywhere. The few classes I have had so far in HUM have been as good as the best classes I ever had. The willingness – nay, eagerness – the students in HUM have to say what they think is inspiring. Some of the ideas I have heard in HUM classes have become part of me. You can't ask anything more from a school. Thank you for letting me a part of HUM.*

*Congratulations to the graduates.*

**Steve Wexler, Law**

*In my two years at UBC, I've thoroughly enjoyed the chance to share my work with the HUM101 students, and I've benefitted from the lively and smart discussions. I congratulate you all on your achievements.*

**Gage Averill, Music in Haiti**

*It was a great pleasure for me to share ideas with you. Your experience, your thinking, your creativity and your courage are inspiring to me and I'm sure will be to the people you work with in the future.*

*Best wishes,*

**Peter Seixas, Historical Consciousness**

*Congratulations on successful completion of this programme. My participation in this course is one of my favourite things of the school year. I am always impressed by the wisdom and engagement of the participants and grateful for a chance to learn with you.*

*Best Wishes,*

**Margot Young, Law**

*You guys are great, and it was great to get to meet and talk philosophy with you. I hope to get to see you in class again soon.*

**Scott Anderson, Philosophy**

*It is a great privilege to take part in the HUM 101 adventure – thank you for the opportunity. And warmest congratulations to Margot and this year's graduates!*

**Janet Giltrow, English**

*Congratulations to the Hum 101 graduating class of 2012. It has been a pleasure being part of your program and sharing knowledge with you. You inspire me with your curiosity, passion and enthusiasm for learning.*

**Sadira Rodrigues, Art: Race and Representation**

*Every year it is an immense pleasure working with you. We talk about learning preferences and effective discussion techniques, and every year Sandra and I learn more and more from your collective multiple intelligences - your valuable input! Thank you! All the best wishes, Ayah*

**Ayah Ouziel, Education: Learning Styles**

*I have been involved, in small ways, with the UBC Humanities 101 program for a long time. I have seen many students go through the program. I never tire of seeing the enthusiasm and excitement demonstrated by students enrolled in the classes. I always see real growth in those who have taken the program. For me, the bottom line is that UBC Humanities 101 has done a lot of good for a lot of people. I wish past, present and future students and staff of HUM 101 good luck.*

**Andrew Martin, Vancouver Public Library**

*Warmest congratulations for all you've accomplished this past year! May you continue to grow in courage and creativity and compassion as you move forward to the new challenges and joys that life will offer.*

k'wak'wəcθət čxw (take care)

**Pat Shaw, First Nation Languages**

# VOLUNTEER WELL-WISHES

*Dear Hum 101 students,*

*Thank you so much for sharing this amazing school year with me. I really appreciated the opportunity to learn from you, to have you learn from me, and to learn together with you from our great lecturers. You're all lively, intelligent, and vibrant thinkers. Being able to participate in your enthusiasm for the humanities and social sciences has been the highlight of my week, every single week. I hope I'll be able to keep in touch with you in the future, but even if we don't get the chance to see each other again I know I'll always remember the wonderful time we had. Stay brilliant!*

*Best wishes,*

**Sunny Chan, volunteer discussion facilitator**

*Hum students! What an amazing way to spend the odd Thursday evening. I learned so much from your insights and wisdom and enjoyed more than anything the art workshop we spent together. All the best with everything in your future years!*

**Ilana Finkleman, volunteer discussion facilitator**

*Humanities 101, you're the few hours I look forward to and relish at the end of every Tuesday, composed of a lively group of passionate, intelligent individuals who come together around issues you make matter. Congratulations to you, this year's graduating students, on a tremendously successful year of dialogue and debate, contemplation and contribution. This has been an energizing year, so much so that I wonder if we couldn't fill another full academic calendar (or two?!), what with all we've had to say with each new area of knowledge we've explored. May the coming year bring with it more opportunities to critically and creatively engage and, above all, to share your remarkable insights. Thank you--thank you--for a fabulous year together.*

**Monica Brown, volunteer discussion facilitator**

*To all the graduating students of HUM: a heartfelt congratulations! It has truly been a pleasure to work with you guys this year and I have really enjoyed the journey of learning we have shared together from Haitian music to school gardens and a little Communist Manifesto thrown in.*

*Cheers,*

**Maggie Woo, volunteer discussion facilitator**

*Congratulations 2012 grads! Volunteering at hum has been a real treat --I've been in school for a long time (most of my life in fact) and I've never been in a class with people who are so passionate, so sharp, and so willing to ask questions. I've felt really inspired by your relentless curiosity and*



*willingness to try new things. Whether we were talking about enlightenment philosophy or poring over court cases or contemplating the impending Mayan apocalypse, you all approached the material with critical acumen and genuine enthusiasm. Thank you for being generous, open, and lovely people to learn with. Best of luck with everything you do!*

*Love,*

**Sheila Giffen, volunteer discussion facilitator**

*Thanks for another fantastic year of Hum101! I am so grateful that I got to be a part of it. I am incredibly lucky to have had the opportunity to learn with and from such a wonderful group of people who share my love of learning and my curiosity about the many things I don't know or don't understand. Learning from one another – students, staff, teachers and volunteers – is such an important part of what makes Humanities 101 what it is. Through your contributions to class discussions, your thoughtful questions, and your efforts to constantly make Hum101 even better through suggestions for the future you really made this year a great one. Keep on reading, keep asking questions, and never stop trying to get to the bottom of things – even if the more you learn the less it feels like you know. That's part of the fun.*

*Ever yours,*

**Alyssa Stryker, volunteer discussion facilitator**

*Dear all friends at HUM 101,*

*It was great to know all of you and I learned a lot from you in the past two terms. I wish that we can all hold on to the curiosity and inquiry of life forever. Have a great summer!*

**Dafu Zhang, volunteer discussion facilitator**

*To the 2011/12 graduating class of Hum 101: thank you immensely for your constant curiosity and consideration. Every Tuesday and Thursday, I was excited to arrive on campus to see what unique and profound ways students would come up with to connect with the course content. Only a rare group of great minds can deconstruct Aristotle and apply his philosophies to their own lives in the span of an hour and a half. Only a rare group of bright students can provide such thought-provoking questions they stump professors who have been working in their field for 20+ years. I admire your eagerness to learn and your vigilance in not letting any assumption go by unquestioned. I'm inspired by the diverse ways this year's Hum students engaged with knowledge: whether it was through an essay, a personal story or an art project, you were always starting important conversations. Thank you for revitalizing the spirit of education.*

*Best wishes,*

**Hilary Smith, volunteer discussion facilitator and Writing tutor**

# WRITING

In this 13 week course, we learned about and practised writing of many kinds – some familiar and others new to participants – which were taught by different teachers each evening.

A typical evening in the Writing classroom entailed: gathering together around a large square of tables in a room with a view; being taught a certain writing style or genre by an excellent teacher who practises it themselves; participants practising this kind of writing, and then reading it aloud and talking about it.

This format led smoothly to doing the take-home writing assignments that teachers designed, and later put their written comments upon. At the end of the term, participants had a portfolio of different writing styles and practices, with three of them submitted to Alison as complete pieces of writing. From that body of work, participants' yearbook essays were chosen.

By the end of the course, participants had learned the vocabulary and practices of writing for personal, creative, academic and professional purposes; and have organized, revised and styled their writing with new levels of expertise.

Alison Rajah is Coordinator of Writing; she's assisted by Wil Steele, Humanities 101 Community Programme Assistant who is also a Hum Alumnus and current UBC Anthropology student. In the Autumn term, Hum Alumnus Rob MacDermot and Harris Pearson were the course mentors; in the Spring term, the mentors were David Richards and Daniel Wilson.

Writing runs on Tuesday evenings at UBC, with different participants in the Autumn and Spring terms. Because most of the class topics were the same in both terms, we've placed the whole year's participants' writing together, rather than separate them by term.

# MEET and GREET

course introduction, short class, and a walking tour of UBC. Class topic: Descriptive Writing with Alison Rajah.

SEPTEMBER 6 + JANUARY 10

Today, people came from all over the world, through the Downtown Eastside and Downtown South, upon B-Lines and trolley buses, toward UBC to meet for the first time as the Humanities 101 Community Programme Class of 2011-2012. Some came for the Writing course, some for the Humanities 101 course, and others for the Humanities 201 course which is for Hum alumni. Breaking bread together with Hum staff, faculty and volunteers; visiting our classrooms for a short class; touring some hot spots on campus: Where's the library, the SUB, the Carding

Office, my bus home? Dozens of MEs folded, breathed, hinged into WEs, and back again into MEs, temporarily, into WEs....

In class, Alison taught 'descriptive writing,' and some participants then – and later – wrote their reflections on their first weeks at UBC attending Writing classes.



ME

WE

## Reflections

*The first time I came to UBC was for the meet and greet. It was exciting but I felt a bit dorky and self-conscious when we did a “get to know you” exercise which once completed left no anxious residue. Within a short class with my new classmates I was profoundly struck by the depth transcended in these unique lives and the honesty and pure emotion of these real experiences narrated by real people. I cannot stress enough the richness that is imported to the UBC community programs and cultural experience spanning every demographic reference which creates a unique environment for the exchange and discussion on a variety of topics.*

*David Richards, Writing Mentor*

*One might think it is pathetic how this feels so much like a dream. My life has been spent in shelters, I have to stand in line for food, for shelters, for washrooms. I lived in shanty pest ridden hotels that seem as brittle as short bread and it consumes positive energy.*

*There is sometimes a fear of stepping onto the streets or in jail for the first time but it subverts, then it becomes ingrained in you.*

*I have that fear stepping onto university grounds. Most people on the streets seem to be marinated by drugs. Void of soul and walking spectral of two corpses. The students at UBC glow with many spirits. And move from point A to point B on invisible tracks like a freight train that will mow you over.*

*I am in awe as my back turns against the wall and I see these students pour out in all angles like two cross fire of bullets that never collide. I find a spot with the momentum and tailgate behind a crowd, I had waited for this time and can't let my perspective of the 'rez' and the streets dominate my behavior as in, I know I may misunderstand what is being said. The students don't just look smart, but they look tough and bold as well, perhaps this is why they have done so well in society. I have to be focused, I have to be strong and not let emotions get to me. I grew up around many cultures and lived in rich and poor neighbourhoods so my voice could be strong.*

*Marcus Ogilvie*

*Tuesday January 10th was for me a very special and exciting day. The first time I came to UBC, to open another new door for my curiosity. I got off at a little bus stop at UBC and looked for Buchanan D building. A friendly student of UBC guided me on how to reach Buchanan tower. While walking I admired how huge UBC is. Finally I'd arrived in my class, met people, and Alison Rajah. We talked about the Hum101 program and she introduced the program and past years' classes. I was very excited to hear about different writing classes and especially interested in how to write poems and songs.*

*Paul took us for tour around UBC, it was a freezing cold day. He went out without a coat. We learned about some facilities, computer lab and student picture ID was one of my favorite things to do. I feel I am a student of UBC and enjoy its educational environment. My spirit was in high energy.*

*Mira Yadmaa*

*I thought this course would be hard and I might not learn quickly enough especially since English is my worst subject, but the course is so accessible. The teachers are very friendly and helpful. I admire them greatly. The Writing course teaches us a different style of writing each week and the teachers let you turn in assignments at your leisure which helps you feel comfortable. The course provides bus fare and dinner for the nights you attend which has been helpful to me. I'm not sure I would have been able to complete this course if not for that, not to mention the cookies and coffee at snack time. I really like the fact that a different instructor teaches each class. The Writing instructors are very interesting. Week three was Ted Byrne who taught us about poetry. He was very positive and outgoing. Alison Rajah taught us about descriptive writing. She's very friendly and graces us with her presence every week. Peter Babiak taught us about argumentative essays, paragraphs and sentences. After a class*

with him I fully understand why he teaches this. He was very go to and seems like he loves to teach, and because of that he doesn't like it when he wastes his time on someone who doesn't try. All of the instructors are great and it's especially great they come together to make this possible for us.

*Richard Macdonald*

The gift of the Writing course came to me precisely at the time it was most needed. I was at such a low point in my life I could not see a light anywhere in the tunnel. It is unfair to say I expected the course to save me or turn things around. A little less unfair to say I hoped these things. But I did attach that...to the Writing experience.

Ta Dah - it has exceeded my hopes and expectations by leaps and bounds. With the encouragement of the one-to-one tutor I have started to rebuild self-esteem that I feared had deserted me forever.

Writing has afforded me the opportunity to express myself and through that to know myself better. It has been a positive in an ocean of negative, when the earth all around me was sinking sand, it has been the solid rock on which I could stand.

*Stephen Jiggins*

I had special feeling when I came to our first Writing class. On one hand, I was excited to be back to school! On the other hand, I was wondering what kind of challenge lay ahead after I have left campus for so many years.

It was a long ride on the bus before reaching the UBC bus loop. The fresh air woke me from a nap. I stepped off the bus. Here I am, in the campus. There was a group of students walking in front of me. Young men were talking, girls were giggling. Smiles and confidence were written on their faces. The air seemed energized. I took a deep breath.

We had a round table to introduce our teachers, our Writing program team, our mentors and our classmates. I was amazed by the fact that our classmates shared a common passion of learning and even though we might come from different background and might have faced some life situations as well. I believe that education can inspire and can transform life.

The first class ended after a short tour of the campus. Will Writing become a milestone in our lives? I am looking forward to it!

*Wilson Liang*

*I would like to start by giving a warm THANK YOU to my friend for coming into my life and introducing the Writing course to me. She read me well – knowing this course would be a fit for me at this point in my journey.*

*A few days before I started classes at UBC, my friend showed me around campus during the day and inside the classroom building. I got to walk the ten-minute route I would take from the bus loop to the classroom. Then it was off to the library which was on the same road as our building, so that was easy!*

*From there we walked ten minutes to Sty-wet-tan Hall, First Nations Longhouse, also known as the First Nations House of Learning. Though not Native, I hold reverence for their teachings and I had heard on the street that the public is invited sometimes to watch dancing by donation and a meal will be provided.*

*If you have the chance, I highly recommend prospective Writing students to visit UBC a few days before the first class. It is a great way to get a lay of the land before travelling in the dark to evening class, and making sure you arrive ON TIME and ready to learn!*

*Or you could go on the brief walking tour at night after the first class then come back sometime during the day. Your choice! And just so you know, there are so many choices waiting for you on campus. But I will not tell – you have to apply and enjoy finding out for yourself.*

*Have you heard about the Feast Bowl meals at the UBC First Nation Longhouse? A monthly Feast Bowl meal celebrates Aboriginal traditions, healthy eating and locally grown food, and mint tea made from dried mint grown on the UBC farm. These wonderful community kitchens support the UBC Aboriginal community – faculty, staff, students, family, friends and allies.*

*The Feast Bowl cooking is done by volunteers, and meals always incorporate eating for heart health and diabetes prevention. Next month, I will be helping out in the Longhouse kitchen too!*

*In all my UBC Writing classes, I am greeted by a friendly group of staff, teachers and program volunteers – all of whom genuinely welcomed me...a new UBC student. We sit in a U shaped desk arrangement and the teachers actually encourage you and listen to your perspective. WOW! When I heard that it sent an immediate boost of endorphins to my brain and lifted my self-esteem. I said to myself, “Yeah! I MADE IT and I’m ready to learn how to write! So can you...all you have to do is apply.*

*Jacky Boyle*

# JOURNALING

with Maureen Phillips, Continuing Studies Writing Centre, UBC.

SEPTEMBER 13 + JANUARY 17

Journaling is a personal attempt at recording one's experiences and thoughts; psychologist Ira Progoff wrote that journaling intensively can "draw each person's life towards wholeness at its own tempo" (1975). Journals are primarily intended to be private, though with any form of writing there is no single rule. A writer pours themselves into the journal for the benefit of their own recollection and reflection, writing as much or as little as they feel the need to. A writer is not concerned with how personal the content of their journal is, as it may never be read by anyone but them. With Maureen, participants discussed the importance/relevance of journaling and looked at some examples of journal styles. Participants were asked to consider keeping a journal about their experience in the writing class either to be handed in as an assignment or, as is the purpose of a journal, to be kept to themselves. Setting a daily writing practice – say, 10 minutes at the same time each day – can create the opportunity to record and understand oneself, one's dreams or experiences, in a new way....



## Fresh Fallen Snow – Sandra Cassatini

The image of fresh fallen snow is an open invitation to all the skiing enthusiasts. My name is Sandra Cassatini and I love the image of fresh fallen snow. I love the image of fresh fallen snow because I am a skiing enthusiast. Fresh fallen snow is a skier's heaven. Fresh fallen snow is my heaven. Skiing and fresh fallen snow go hand in hand. Skiing is freedom. Fresh fallen snow is a ticket to freedom. Fresh fallen snow is true powder. True powder is peaceful, soft, light, and calming. Fresh fallen snow is needed for a skier's will for thrill. It is a requirement. It is a must. A skier is captivated by fresh fallen snow. Fresh fallen snow contributes to the avid skier's desire for physical and mental challenge.

We also love the image of fresh fallen snow for its purity. Purity stands for honesty and innocence. Purity represents a clean soul and a clean conscience. This is soothing to the heart and relaxing to the mind.

Fresh fallen snow is admired for its simple, elegant beauty. It brings grace to any surrounding. Fresh fallen snow brings joy to our hearts, smiles to our faces, excitement to our bodies and wonder to our eyes.



*In the Humanities 101 Writing course, I had an enriching experience with insight, exploration, and frustration with Maureen Phillips' journaling workshop. Even though I admit there was frustration, my fascination about what I would journal superseded it; turning a possibly destructive emotion to a most possibly constructive emotion. Let me explain.*

*This enriching experience started with new insight that I have gained about myself and the silent crying and longing to discover more of what is within me. Maureen shared sincerely about her own discoveries and developments; I admired her self-character awareness which she processed through her writings. Gaining this insight promoted a safe way for me to explore my own writing freely.*

*Secondly, Maureen had an energy that spoke to me, encouraging me to write, write, ponder and write some more. This encouragement gave me strength to explore journaling with a requirement of honesty; to maximize my own discoveries and personal developments. Through the guidance and the safe environment provided by UBC, I wrote *Unaccounted Bodies*. *Unaccounted Bodies* was written from a place of dark familial betrayal within me. A place where I questioned what is true; what was true, and ultimately, what is my truth? Maureen and Hum 101 assisted me to pry this coffin of hurt open, exploring what I have been crying and longing in silence so long to let go; so that I may continue to grow. This exploration was intense because I was blindsided with what had been shaken out of me; I experienced an onset of extreme frustration afterwards.*

*At the end, an extreme frustration followed immediately after my inner sparks of insight and exploration from journaling. Upon reflection in hindsight, I discovered my own growth from writing about my frustration. I developed a greater sense of awareness of my character by identifying that destructive frustrations have the energy and potential to become positively constructive.*

*Journaling gives acknowledgement to me of what I do not acknowledge at times; ironically many times in solitude and tears, I long to find a way to acknowledge myself in a constructive form. Journaling is a healthy, insightful, explorative and constructive method for me to do so. Humanities provided the safety. Maureen provided the guidance to insight and exploration. Journaling provided the side-effect of frustration. All mixed and mingled together, this enriching experience is a continued daily gift that renews with every journal entry.*

*Eric Li*

# CREATIVE WRITING

with Cecily Nicholson, collaborative writer, and staff at the Downtown Eastside Women's Centre, Vancouver.

SEPTEMBER 20

objects as prompts  
poetry/prose  
collaborative practices  
voice + ideas = form

What is and isn't poetry? As a group, Cecily led us through a conversation about where we think the boundaries of poetry and prose reside, as well as how we thought collaborative creative writing practices could work. Using objects, rather than phrases, as prompts to begin our in-class writing, we were encouraged to allow our own voices and ideas to determine the form of our writing. Participants were encouraged to write from the heart and let the style flow with the ideas, rather than attempting to fit the ideas into a pre-chosen form.

## Rainbows in the Sky – Kelly E. Hilton

My life is full of questions and exclamation marks  
This is true.  
I see His hand in it all.

I see the colour of His Love.

How did You paint Rainbows  
Across the sky?

I know.

After forty days and nights,  
You stopped crying!

A sweet gentle mist  
Wrapped around Your world.

You used Your fingertips to wipe away  
The tears still in Your eyes.

And in a loving gesture  
Showing Your hue  
You drew them across the sky.

## **Lonely as a tea cup needing tea – James McLean**

little tea cup on the shelf  
were you happy on the shelf ?  
Now a thousand pieces on the  
Floor  
little tea cup please forgive me  
Thousand pieces Now/forget me

Life goes on. My new tea cup we all  
Adore a joy for ever  
need I implore ? a creation of beauty  
i am aware. my new tea cup I declare

Imposing on Hamlet ? nothing good or bad  
A Scots idiom a miserable day, ack/ yi only think THAT/

THINK what you think, do it with a wink/  
Will they know, may be so.

Thinking what you think may land you in clink  
Then clinging of bars is that THINKING  
AND no drinking. instead of thinking  
instead of thinking about thinking  
a sea of troubles  
slings and arrows of misfortune  
nothing can become of nothing [do you think that] ex nihilo nihil ?

arms against a sea of troubles  
sleep sleep and wake no more

give us a break James a pause oh oh no more  
nothing becomes of nothing ?

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## **PINK ERASER – S. Steel**

Pink eraser  
Poet's friend  
Skidding and crumbling  
Leaving trails  
Of smoky paper  
Lost in the wake of creation

## **Imagination – Joan Morelli**

"When times are bad, I don't give in  
That's when imagination takes a spin.

Traveling mountain range, wide flat plains  
Soaring planes, comfortable trains  
Then fancy hotels, cruise ships at ease  
On land or calm and tempestuous seas

Recalling things I loathe or love  
Floating on air so high above  
Mundane harsh world of pain  
At arms length, down the drain.

But when the sun shines and I'm not blue  
Writing or reading are important too  
Sharing our experiences with the world  
Both their and our hopes are unfurled

Fairy tales when we're small  
Promising so much for us all  
The voice of logic has its place  
But writing and reading do more for the human race!  
Lifting us above the dull humdrum  
Energizing us, whether in comfort or slum.

We can't all be rich, athletic, or tall  
Yet special is a word that fits us all

A Don Quixote I'd much rather be  
Ruthless magnate is just not me.

As long as I do my level best  
I'll pass any knocks or test.  
When it seems we can't go on  
Is just the time to be really strong.

A line from a Hymn says:  
Give us strength that cannot seek  
By deed or thought to hurt the weak  
That under thee we may possess  
Man's strength to comfort man's distress.

When we read other writer's experiences,  
We recognize our own."

## **Remember – Judy Blair**

Fall reminds me of starting something new,  
learning, going back to school.  
The leaves turning color, Indian summer,  
September is my favourite time of year.

I'm so glad I am going to school.  
"I'll see you in September" is a song that comes to mind.  
The straw-man, scare crow on the farm,  
harvest time,  
turkey dinner,  
stuffing,  
cranberry sauce,  
family time.

New Clothes,  
new books,  
plastiscine,  
a fresh outlook.

Burning leaves, all the different colours,  
the fluorescent reds and oranges yellow brown.  
Kids playing in the school yard.  
Everything is new again, in September.  
Remember.

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**A mind in place at UBC (An Elizabethan sonnet in  
iambic pentameter – rhyme scheme ababcdcdefeg)**  
Joseph Whelan

A journal's secrets wait to be reveal'd  
If I had heartbeats never prone to keep;  
A protest then against POETICS seal'd  
This verse to Clio's Soul to make Youth weep.

O silent Muse I walk through Autumn leaves  
O'er campus grounds reborn in love again;  
The willow trees have cri'd and Spring bereaves  
Not seeing You to sing our sad refrain.

I sit alone inside my Hastings cell  
A cloister'd grace atop the snow I write;  
Outside its womb as Heaven marries Hell  
The Moon has scream's and shed Her blood tonight.

Next week in class away from drugs and gangs  
The poet here gives birth devoid of pangs.

# CREATIVE WRITING

*“Raineth drop and staineth slop,*

*And how the wind doth ramm!”*

**- Ezra Pound**

“Poetry “ with Ted Byrne, poet and trade union researcher, Vancouver.

JANUARY 24

After an opening round about our relationship to reading and writing poetry with Ted, we played the 1920s Surrealist game called “Exquisite Corpses” – where in sequence each of us wrote a phrase on a long piece of paper, folded it to conceal what we had written, and then passed it to the next person for their contribution – creating collective compositions (we hope you enjoy reading them!). As we read a diverse array of poems from Dante to Fred Wah and discussed subject and form, we then started to talk more about form in terms of the visual as we looked at Guillaume Apollinaire’s “It’s Raining” (a poem, or calligram, where the text takes on a visual image of rain with a downward, diagonal flow of text). Reading modernist poems of Gertrude Stein and Ezra Pound, we turned to thinking about stream-of-consciousness, word play, and the musical, rhythmic structure and syllabic stresses in poetry – trying our hand at writing a couple of lines of verse with the same meter. In these ways, we saw that quite often creating art is creating form.

**Exquisite Corpse** – made by participants in Hum's WRITING course in the Poetry Class with Ted Byrne, Jan 24, 2012

The "Exquisite Corpse" is a Surrealist method for writing group poems in a sequence: on a long piece of paper, someone starts the poem by writing one line; they then pass the paper to the next writer who reads the first line and adds their own, then folding over the first line before passing it to the third writer. Each writer can only see the one line written just before them... and on and on it goes... We did two such poems – one travelling clockwise, the other anti-clockwise - both starting with Ted's RAINS FALL AS EMPIRES DO.

## **CLOCKWISE**

RAINS FALL AS EMPIRES DO

THE EMPERORS NEW CLOTHES.

Were handsome down to his toes.

Toes were, shining in the sun

I see a lark move its wings

CAPITALISM CAME AND WENT WITH A CHRISTIAN THOUGHT

The empty Safeway bag escapes capitalism

up up up toward freedom

Wax wings melting while up high.

Building dams up to the sky

weaver beaver how eager am I

Echoes Ebb. We do weave  
by every line we do pine a poem a sonnet  
walk the line.  
He drove on not caring weather it was a  
dear or just another useless line.  
Benching his dead body – without care.  
Like a man driving and killing a deer.  
drenching skin    soothing fears  
Flows into a bucket of tears  
LIKE A BEE, BITTER SWEET TO ME  
Dark \_\_\_, and it stings.

### ***ANTI-CLOCKWISE***

RAINS FALL AS EMPIRES DO  
EMPIRES CRUMBLE IN TIME  
Apple crumble – yee haw I love it!  
White snow fresh air and purity  
I felt her hair brush my neck  
Shivers ran down my spine  
coldness down the hallway  
The creepiness of the damp cool air encompasses  
me    FREEZING BRAIN.  
I do not try and realize why this doesn't excite  
me which in a way complements the brain freeze.  
A gentle rains fall and the British Columbian breeze tickles my balls,  
I am now so excited with my back against the wall.  
breathing excited, tremors through my body & mind.  
Comes the orgasmic end.  
AGAIN and AGAIN.  
Never end, begging when  
illuminating the sky  
Many stars, smiling to the ground  
I was lost but now am found  
Diddle Diddle  
Diddle Diddle Dumpling, How profound.

---

### **Sleep – Lorraine Nepitabo**

Sleep is elusive  
Eyes blinking in the dark  
Life is confusion  
Mind darting in the dark  
Future is an illusion  
Heart thumping in the dark  
Past is conclusive  
Body fidgeting in the dark  
Sleep finally arrived  
I survived.



**CORRIDOR – Ben Smith**

WALKWALKWALKWALKWALKWALKWALKWALKWALK  
ALKWALKWAVEWALKWALKWALKWALKWALKW  
LKWALKWALKWALKWALKWALKWALKWALKWALKWA  
KWALKWALKWALKWALKWALKWALKWALKWALKWAL  
WALKWALKWALKWALKROLLWALKWALKWALK  
ALKWALKSLIPWALKWALKWALKWALKWALKW  
ZIGZAGSWALKWALKLOOKWALKTOANDFRO  
KWALKWALKTEXTINGWALKWALKWALKWALK  
WALKWALKWALKWALKWALKWALKWALKWALKWALK  
ALKWALKWALKLOSTWALKWALKWALKLOSTW  
LKKLAWKLAWBACKWORDSLAWKLAWKLAWKL  
KWALKGREETINGWALKWALKWALKWALKWAL  
WALKHOLDINGHANDSWALKWALKWALKWALK  
ALKWALKCELLULARPHONEWALKWALKWALK  
LKWALKWALKWALKWALKWALKWALKWALKWALKWA  
KWALKWALKSEARCHINGWALKWALKWALKWA

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**GASLIGHTING – Jacky Boyle**

Behind the tinted window  
    Seeing a smoking observer  
Isolated like Abbey of Santo Domingo  
    Resenting his WRATH with a slur

Unhinged fierce stare  
    Cruel words to disavow  
Callous unconcern from his chair  
    Speaks through Confucius now  
"Life is really simple, but we insist on making it complicated"

Exposed thoughts over-controlled  
    Volatile SCARED to be me  
My identity forever st/ u/ n   te / d  
    Inducing relationship anxiety

Invisible trauma society's shame  
    Unforgotten like Oradour-sur-Glane  
Never thought no one is to blame  
    Expanded to recover who I am, amen

## **Interview – Mira Yadmaa**

Shall we start our interview with mother of five?

People call me woman, kids call me mom

My roots growth in loving, caring family and continuously growth and blossom in many alternated life

My best skills are to pour cup of tea, to feed hungry human beings

My best strength is fearless with darkness, tolerant with criticism, patient with careless love

My weakness is sometimes I over torment to my kids, where they go, what they do, who they meet, how they live

But I possess an ability to change torment by prayer and belief.

What about your multi-tasking skills? Yep, I can cook and at same time answer phone for urgent, bored people and I could run faster than runners to save my kids.

What about under pressure? With teenagers I am like a humble ball, with unrestrained man I am like a Cold Mountain.

About education? Master degree of responsible to my family and kids, plus earned College diploma and special courses.

The biggest accomplishment is my kids have healthy brains, strong and attractive healthy bodies, and they still love mother.

Also I can speak several languages tots, teens, adults and wives.

Why do I need job? Money for food, shelter, candy for my kids and I want a nice dress and flowers because I am a mother.

My wrinkles and salt and pepper hair, doesn't mean I am old, I have energy and responsible too. Will you hire me?

I have wrinkles on my face and salt and pepper hair, doesn't mean I am old, I possess high energy from my heart, for responsible to my children and family. I am hard worker and loving heart mother of five. Will you give me a chance to earn money for candy.

*The thing I remember most about poetry with Ted Byrne is how nervous I was before the class started. The thing that Ted kept repeating until I heard it was that it doesn't matter if anyone likes your poem(s). Along with all the technical knowledge and poetry games we played during class I learned it was okay for me to try. My work didn't have to be perfect. Face the fear and write it anyway. I loved it.*

*Lisa Partridge*

*So far the style of writing that is most interesting to me is poetry.*

*I did not enjoy the structure of the poetry class and I did not understand the poems in the handouts. I thought the class was boring and I found it difficult to listen and sit still. This has more to do with my visual-spatial learning style and not being a linear thinker.*

*As I walked from class that night with another student, he expressed a similar difficulty to mine. It was good to know that I was not alone in my thinking.*

*On the bus ride home I kept thinking about my classmate's thoughts. Then one word from Ted Byrne's class floated into my consciousness. Rhyme. I started to create mental pictures in my head, mapping out how I could convey words to and from a poem. The next day I was in Vancouver's Central Branch library, researching poetry and checked out a book by author Ted Hughes.*

*Ted Hughes showed me HOW to think! He splits open poems to explain their meanings in-depth in a user-friendly tone. I understood. My senses were awakened.*

*To describe Ted Byrne's class to somebody who is interested in taking the course, here are a few key points:*

*What surprised me about Ted Byrne's poetry class?*

*A poem could be written in different formats: from the bottom to the top, with lines through the words. Most songs are made up of rhymes and follow a set of rules or syllables per line.*

*What is relevant?*

*Being able to write a poem in class then choosing to read it allowed for feedback. Then having a dialogue with Ted about how poems seem like nonsense. I realized that line of thinking is nonsense!*

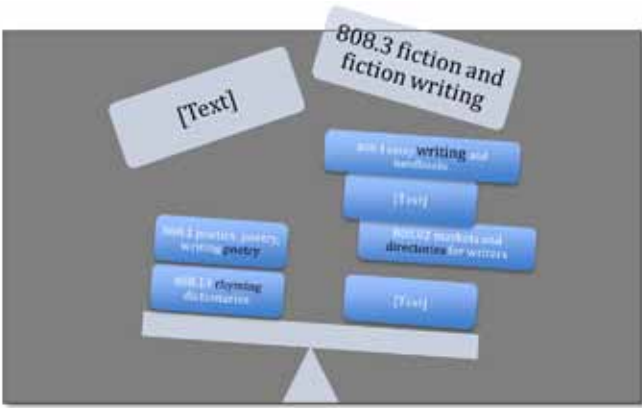
*What made the biggest impression?*

*That one word could resonate. That one word could create a spark and set my imagination alight.*

*Memorable moments?*

*I enjoyed listening to my classmates reading out their poems and absorbing their different ways of thinking and forms of expression. Thanks Ted, I have a whole new respect for poetry. I enjoy the process of thinking about which words earn the “write!” to be put on the page.*

*Jacky Boyle*



## LIBRARY TOUR

**“Language and Literature Collection “** with Amber Norcott, Librarian, Vancouver Public Library.

SEPTEMBER 27 + JANUARY 30

The evening was in the form of a tour – first physical then virtual. Amber introduced us to the Central Library’s services and programs, like their Writer in Residence and book clubs, as she gave us a tour. Focusing on reference and lending resources for writers in the Language and Literature Collection, we perused current magazine issues for writers in the Reading Gallery and a variety of print materials primarily in the 808 section of call numbers – shelf browsing in this section finds a brimming supply of books about poetics, poetry, writing poetry, rhyming dictionaries, fiction and fiction writing, essay writing and handbooks, as well as markets and directories for writers. Moving then to one of the library’s computer labs, we explored online resources, learning how to search the catalogue effectively, identify and access specialized databases, and refine our searches.

Uncccccchained  
I was not amazed by the existence of a place of learning ...  
nor was learning, in my family, some strange eccentricity ...  
– Raymond Williams

# ACADEMIC WRITING

“Essays & Assignments” with Alison Rajah, Humanities 101, UBC.

OCTOBER 4 + FEBRUARY 7

In this class we read excerpts from Raymond William’s “Culture is Ordinary” aloud. This is an essay from the 1950s (and the founding essay of the discipline of Cultural Studies) where Williams asks his 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. Williams tells us about his visit to a chained library (a convention from the Middles Ages to the 18th century and forerunner of non-institutionally connected public libraries) to look at a Mappa Mundi (map of European Medieval knowledge). We discussed all the interesting images of learning and knowledge that he presents to us. Questioning the historically loaded word ‘culture’, we considered Williams’ six-page definition of culture in Keywords: A Vocabulary of Culture and Society to talk about his and our relationship to lived culture. Practising writing in a way that comes naturally to us, aware of our situated voice and knowledge, we wrote about cultures of learning and knowledge in our home neighbourhoods and UBC. Academic writing takes many forms and uses many conventions largely dependent on the discipline, audience, and subject matter. The use of thesis and topic sentences and of conclusions can vary. Voice and style can often vary depending on the author and the audience. Overall, participants were introduced to academic essays as a more unchained form of writing than many had previously believed!

## Reflections

*If you have ever wondered about the style of writing that would make an excellent portion in a newspaper or periodical, this was the class that spoke to that area of writing. We took on the topic of culture of the lower eastside. Actually the topic was the culture but I made adoptions and feel like I produced a good piece of work about the topic. The class was informative, relevant and a good creative tool.*

Ben Smith

## **Culture is Ordinary – Dan Wilson, Writing Mentor**

I left the frantic, noisy, nonsensical area of Downtown Vancouver. I moved into my new neighbourhood of Marpole, in which I had lived 30 years earlier. Everything seemed new in the old environment as I set up my apartment. After strategically placing old photographs, and pictures of people and memories of my life, I sat back and relaxed.

My eyes searched the walls, shelves and desks covered with memories of what should reflect who I am. Memories of some who have passed on in this life, but left a pride in me on who they were as a generation.

I reclined and started watching the football game, a Canadian tradition. After the game I switched channels to watch Canadian content on CBC. Every 12 minutes of that program was interrupted by loud advertising, mostly by large corporations trying to sell me an expensive automobile.

The annoyance caused me to turn off the television. I thought of Raymond Williams and how he, standing at a bus stop outside a Cathedral in a city near to his home village in Wales, described what he saw. All the different shapes of a culture which changed over time to produce his everyday life.

I also thought of the Arab Spring revolts and the Occupy movements. We had just come out of - and probably are still in - a global depression and corporate bailout that should redden any well-paid CEO.

Whereas the Arab Spring was and is a revolution for freedom, I feel our culture is losing its values in favor of large corporations' values. The 99 percent are being taxed and penalized for corporate greed's mistakes. We are becoming more cynical as a society, many feeling that their Canadian dream will not materialize. If a society does not care and make us all feel we belong and have worth then the result is a Stanley Cup riot backlash. You don't care for us, we don't care for your attitude, and materialism can be replaced if we value all members of society.

While attending Humanities courses at UBC and Literacy Lives at SFU, I absorbed the eagerness of fellow students to learn and to feel they belong. The enthusiasm to help the community really shines. Positive results come out of attending to the person as a worthy human being rather than a consumer that has to be sold materialism at every opportunity.

*Dan recently graduated from SFU's Literacy Lives: Community Capacity building a 6-month certificate program held at SFU Harbor Centre. Dan's project is "Positive Paid Work: an employment agency for HIV positive people." It is now incorporated, and a non-profit society website: [positivepaidwork.com](http://positivepaidwork.com) Twitter, Facebook and an onsite job bank.*



## Cultures of Learning – Diane LeClaire

Our experiences of learning differ within the intersections of time, space and money. We can accumulate knowledge through reading but it takes the skill of writing to sift our scattered thoughts into coherent sentences and paragraphs. Essays are designed to organize our arguments. I haven't mastered the essay format. Personal journals and letter writing are less ominous an adventure than putting a clear argument together on paper. Some people put their thoughts onto paper through the genre of poetry and through the lyrics that go with music. Theatre and film depend on the written craft of the playwright and the screenwriter. Much knowledge depends on the intent of the writer and the perception/interpretation of the viewer/reader.

Culture and community are varied and elusive and depend on the location, resources and the perceptions of individual people. Thus learning and knowledge can be achieved by various methods. Storytelling, for instance, depends on ones (or a collective) memory and any story can change depending on the person telling it. The dark side of storytelling is malicious gossip.

Much written history has been written by the victors. What gets read depends on the victors' storyline. What gets published and what we get to read depends on our accessibility to books and computers. Our resources depend on where we live and that depends on what we can spend on rent or what we can purchase. Information comes to/at us through many venues and instruments. The learning of the liberal arts is different than the learning of a technical trade.

The instrument of the computer has given us the internet – if we know how to use it. This can provide us with a wider range of learning. I prefer to read books. I grew up in rural northern Ontario where books were not available. My location has changed through time. The biggest change for me has been an affordable apartment in the mid city area where I can store books and where I have the time and peace of mind necessary to read them. Time and money for one's self are in short supply when a woman raises a child on her own. Stress escalates.

The area of the Downtown Eastside has the small public library of Carnegie. West of that area there is the S.F.U. Library for which accessibility depends on the purchase price of a student identity card. There are fewer tree lined streets in the Downtown Eastside area than there are at the village of U.B.C. While the Downtown Eastside has come to be portrayed by the media as an area of drunks, prostitutes and addicts, it is also a venue of learning. It is not always easy to learn when you reside in the area of hard knocks.

The Carnegie Community Centre is a unique heritage building from which we can have access to good food, a library with computers and free entertainment. I learned a lot from the documentaries shown by Colleen Carroll in collaboration with the Humanities 101 Program.

I have tried to describe differing methods and locations of the culture of knowledge. The knowledge of some cultures has been lost over time. It has become a rare occasion to hear and read about native culture through what was once a culture of many spoken tongues and living arrangements of different tribes. The cultures

of learning are varied and become a lifelong adventure. Sometimes the time in which we live our lives can become as fragile as a New York minute. The time that is spent in doing necessary domestic chores and caregiving is time that is not available for pursuits of the mind. However, cooking, cleaning and caregiving create full bellies, clean organized spaces and the pleasant fulfillment of necessary needs. Sometimes the every-day, every-night struggle to pay the rent and feed the kids leaves little space and time to learn from books or to read and write.

The Humanities 101 Program at U.B.C. is an accessible, if only temporary, free program which is offered to low-income people. It is a bridge between the locations of my mid-Main neighbourhood and the Downtown Eastside to the academic tree-lined golf course village of what has come to be called, in the words of Dr. Dorothy Smith, "corporate U."

My father once told me that I didn't need to be rich. At the time I did not realize what a profound statement this was. I was too young to realize how poor we were -- in the structural sense. But money does offer access to services and resources. I have since discovered that the super-rich are destroying the earth. But that's another story.

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## **Cultures of Learning – Susan Knudsen**

I have noticed in my first four weeks in Writing that the cultures of learning and knowledge in my neighbourhood compared to UBC have similarities and differences, but the culture of learning and knowledge is ordinary in both places.

The similarities in my neighbourhood are: I have a branch of the Vancouver Public Library, a movie theatre that recently closed, an outdoor public pool, a community centre, an ice rink, elementary schools and a secondary school, exercise facilities, recreational facilities, yoga facilities, restaurants, coffee shops, and retail stores. In my neighbourhood culture is experienced and gained through learning. Learning is the gaining of skills and knowledge; memorizing; finding out or discovering; and understanding. This is done throughout the day while reading, engaging in conversation or simply observing at the library, restaurants, coffee shops, the bus stop, and even on the bus.

The differences at UBC are that UBC has: a movie theatre, the Chan Centre for the Performing Arts, an indoor swimming pool and diving boards, over 150 programs from accounting to wood products processing, and their own newspaper, the Ubyyssey. They have 11 libraries, a hospital, and a bus loop. Students, other than those in Humanities 101, get a bus pass which allows them independence and the opportunity to go anywhere in the Lower Mainland. The pass allows them unrestricted access to bus transportation, including the shuttles, SeaBus and Skytrains. At UBC learning is at a post-secondary level, requires high school graduation with a high grade point average, is very expensive, develops academic skills and experience, and substantially increases a student's earning power when a degree is completed. When I'm at Point Grey campus I am mindful and ready to learn. I find the environment at UBC is all about academics and encourages the

pursuit of knowledge, while in my neighbourhood, knowledge is less encouraged and is not seen as being as important as surviving and working to earn an income.

Regardless of the differences, the culture of learning and knowledge is as ordinary in my neighbourhood as it is at UBC and can be accomplished, experienced and enjoyed by everyone.



# RHETORIC

The Manifesto (What We Want!) with  
Margot Leigh Butler, Humanities 101, UBC.

OCTOBER 11 + FEBRUARY 14

A manifesto is a form of rhetoric, or persuasive speech, which gives voice to an individual or group exclaiming what they need or desire. Manifestos are often powerful pieces of writing with an honoured place in history. Many influential people and groups have used manifestos to not only speak for themselves but also to change the world.

In the Manifesto genre, we focus on three main things: Who we are, How we say what we want, and Who we want to listen, to be moved, even to join us in making this happen..... In class, we started by writing THIS IS WHAT I WANT! and then working in pairs, found one point in common (this is where two are a 'we') and wrote THIS IS WHAT

ME

WE WANT!

What we all shared was that we're here, together, and we know how to live with very low incomes in Vancouver's Downtown Eastside/South. As experts in this, we joined in with the "Raise the Rates Coalition's" 5 demands (raise income assistance rates, remove barriers to income assistance, increase minimum wage, make affordable homes, tax the rich and stop tax cuts to corporations) and, in small groups, turned the demands into Manifestos, using writing techniques like repetition, echo and inversion, and those we'd learned in our recent poetry class about rhythm, meter, rhyme, stress, and the look of words....

**"This Day"** – Stephen Jiggins

This day is unlike any other, just as yesterday was and tomorrow shall be. You may say this is not so, that each day is like all others. To support your contention you may compile a lengthy list of common characteristics that unify today, yesterday and tomorrow.

There are twenty-four hours in each. The same amount of daylight and darkness in each. The same array of stars will shimmer in the evening sky. The sun will announce itself in the East and take its leave in the West. News, good and bad will be televised at six a.m., nine a.m., twelve p.m., five p.m., and ten p.m. Traffic conditions will be reported via radio at fifteen minutes past the hour every hour.

The busy will bustle; the powerful will move and shake; the wealthy will amass new dividends; and the politicians will continue to obfuscate, all these things unchanging, the same today, yesterday and tomorrow.

The exhausted will remain weary; the hungry shall suffer their pangs; the poor will realize more despair; and the hurt will remain wed to their pain. These things and more are the flotsam and jetsam that all days contain. These are the sully bonds that bind today, yesterday and tomorrow and render them one and the same.

This is so only if we are complicit with the cabal that decrees each day should be like every other. I say it is not so, and need not be so. We say it is not so, and shall not be so.

This day is the day we extend our hands to one who is wearier than we, and bear their burden if only for a short while; so they may once again know the joy of bearing only their own weight. Today is the day when we eat only half of what we ate yesterday and share the remainder with someone who would otherwise have half of nothing. Today is the day we forgo our morning paper and our haute café and make a gift of that sum to an indigent sister or brother.

These are not the giant steps that have propelled us to the moon and beyond. These are leaps and bounds that far exceed those and will propel us into a new universe. These simple acts will elevate all who execute them, as they will elevate all who are in receipt of them. Elevate us all so we may live and love on a high. This day we begin a trek towards a plateau of equality and cooperation, we march lockstep as one family of humanity. We rise together to that place where grace, goodness and dignity bathes one and all with the same golden blessings. We lift our sisters and brothers and they lift us, we raise one another and set ourselves squarely on the exalted mantel God created for us, and has kept for us, knowing we would arrive one day. One day unlike any other.

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**Tissue – Lisa Partridge**

We are not tissue  
We are your sisters, your mother, your daughter, your grandmothers, your nanas, your wife.

We are not tissue  
We are human beings full of love and deserving of love and respect no matter our colour, size, age, intellect, sexual preference, height or weight.

We are not tissue  
We carry our babies, we carried you. We are all women of worth deserving of love and kindness no matter our financial status, job title, or net worth.

We are not tissue  
Respect and appreciate us for who we are now. All of us, the women in your life. Help us to teach your daughters that they are not sexually expendable, whose only worth is to be master bated into and thrown away like tissue.

*This was a really great class. I tend to get too “worked up” (passionate) about my causes. Margot gave that passion a focus and possible outlines to use for manifesto writing. We worked in groups and came up with a position and a manifesto for our position. One of the greatest things that this course gives us is a voice.*

*Lisa Partridge*

*The first time I learned about manifestos with Margot she explained manifestos very clearly. I wrote about double standard. My understanding about manifestos is that they are reactions of our emotional feelings on our life. How we connect and how we represent ourselves to society.*

*Mira Yadmaa*

*This class was memorable because we were asked to express ourselves in terms that were designed to appeal to others with great emotion. In class we made groups of four and we addressed several social concerns. The ideas, the phrases that my companions put forth were so apt and creative, it was thrilling to be there and to participate in that kind of spontaneous creativity. “Suites not streets”. “Maximum wage not minimum wage”. “Suites not caskets” are just three ideas that still resonate and shall for a very long time. Seeing my classmates respond to issues that we know first hand with passion and compassion was a privilege. They spoke for me and to me, their words were my words, and I felt a communion in warmth of this empathy.*

*Stephen Jiggins*

*I liked Margot Leigh Butler’s class. She asked students to try and write our own Manifesto. I had no idea how to write it, and then Margot showed us student essays from before. When she read some and asked us to do a group manifesto I understood how to write it. When I went home I tried to write my own manifesto and then hand it in as my first assignment. I liked Margot’s teaching style, when I worked with my group, we communicated well with each other and I learned some good ideas from my friends.*

*Bi Yun Huang*



# Logos

# Pathos {

# A = P + C

# Ethos

## ACADEMIC ESSAYS

“Argumentative Essay “ with Peter Babiak, English Department, Langara College, and former Hum Academic Director.

OCTOBER 18 + FEBRUARY 28

“Everything that can be thought at all can be thought clearly. Everything that can be said can be said clearly.” Ludwig Wittgenstein

Overall, argumentative essays focus on an attempt to convince someone of something. Though they need not be formal, they must make an argument in a manner which is highly formulaic.

Beginning the class with the question “What is an Argument?” Peter moved into a conversation with us about Argument (set of reasons or evidence in support of a conclusion) versus Opinion (belief or ‘just what you happen to think’), getting us to consider the formula:  $A = P + C$  (Argument = Premise + Conclusion). Soon we were identifying and evaluating Premises and Conclusions in Arguments, building Arguments with Premises and Conclusions, and starting to support Arguments with Aristotle’s approach to persuasion with Appeals to Logos (logic), Pathos (emotion), and Ethos (ethics). Arguments need to be clearly written because they need to convey the points and the conclusion without ambiguity or vagueness. We could say, by the end of class, we persuaded with our ideas, clearly!

Rob MacDermot, Writing Mentor

The recent court decision (cbc.ca) effectively legitimating solicitation in the case of prostitution has set off a storm of controversy in the national media and among the citizenry. Though the ruling was handed down in Ontario, its effect was particularly resonant in Vancouver, especially in my neighbourhood, the Downtown Eastside, where the spectre of Willy Pickton still haunts every corner.

For the most part it seems like the right move, notwithstanding the government's objections (cbc.ca). The objection of many of the prostitutes themselves that this will strengthen the grip of pimps and traffickers is the only really relevant objection (Malarek 237-249). My concern here though is that the negative stigma of the sex trade, which has for so long been carried by the sellers is being shifted wholesale onto the buyers, the so-called Johns, who tend to be treated as a single, homogenous mass with a single face, that of a predator. This blanket categorization, on the one hand, affords an opportunity to scapegoat an involved



group for all the ills that prostitution undeniably fosters, while on the other hand, blaming individuals, both buyers and sellers, whose activities do not fit this stereotypic vision of what the sex trade really is (cbc.ca).

My interest in this issue arises from my job. I work for the City of Vancouver as a Residence Attendant in rental facilities that house low-income people who are categorized as 'hard-to-house'. Many display behaviour involving substance abuse and addiction. Many are being treated for various mental and emotional challenges. A significant number of our tenants, both men and women, are prostitutes. Others are customers who buy sexual favours. A Residence Attendant doesn't police these activities per se. We only intervene when violence, abuse, or other negative side effects affect the peace and order of the buildings we work in.

Much attention, deservedly, has been given to the plight of the prostitutes (mostly, though not always, women) who are invariably portrayed as the helpless victims of pimps, human traffickers, and their customers, the so-called johns (Malarek). The problem with this portrayal is that, while there are certainly cases of such enslavement, it is not always accurate and, indeed, robs the person so-defined of any agency or responsibility (Davidson 33). The johns are men, and it is this group that I want to focus on.

'John' is a pejorative label. It is the commonly-used term, (along with the word actually used by the workers: 'trick') (Davidson 93-102), though ultimately I object to its use. For one thing, it is a de-personalizing expression. It creates a two-dimensional image of an unfeeling, predatory monster. To be sure, there are those who fit this description, but there are many kinds of people who buy sex for many different reasons. For the sake of my argument, we can, however, break the definition into at least two main groups, bearing in mind that I am reluctantly making some rather broad generalizations. The first group is comprised of the johns who fit the most negative understanding of the term and are typically from outside the neighbourhoods where prostitution has its home. They tend to be well-heeled middle-class men. Often they are married with children (Davidson 93). It is from among this group that predators are most often found. They are also the group which the experienced prostitute knows, concerning personal safety, will require the greatest degree of scrutiny. This is especially true if they are from a younger age group (Davidson 28) – but they are also the greatest potential source of money. Part of what makes them so dangerous is that their privacy is so much more important to them, their fear of exposure being tied to their respectability and personal reputation.

The second group live in the downtown neighbourhoods, and it is these men who I know and who I deal with in my work. They are much poorer than those in the former category, and are typically older. Living among sex trade workers, they often are repeat customers, who are referred to as 'regulars' (Davidson 28) by those whose services they use. Many of them are retired or working poor while some may have a personal disability. In many cases, they share with each other a poor self-image and have been rejected and deemed undesirable because of their appearance or their poverty. It is from among this group, especially the regulars, that one can most often find evidence of some actual human feelings in the relationships they forge with those whom they hire, although this affection

is likely to be fragile because of the exploitative basis of the bonds they form (Sindhu).

The risk that these men face in their often desperate attempt to escape their loneliness, is that they may become a 'mark' (Malarek 78-79) - a term meaning a john who has become an infinitely exploitable and steady resource. This vulnerability, I believe, is based on a fundamental delusion upon which the sex trade is based. It is a delusion that has been internalized throughout the culture we live in. The truth is, what is being sought in many cases, is not sex, but loving intimacy. This was explored recently in a radio essay (Sindhu) in which a sex trade worker and a customer, (both of whom do not fit the standard stereotypes), were interviewed at length. Both agreed that sex was a secondary means to a more profound goal on the part of the john: companionship, in the context of physical intimacy.

The socially-dictated sex role of men, however, which both sexes typically accept, is based, in my view, on the ridiculous notion that men don't deserve or need loving closeness. It seems as if the only reasonable form through which they can expect to experience this closeness is through sex, which, it is implied, they must pay for or otherwise extort from women. This is bolstered by the additional implication in the culture that men are categorically less desirable than women. This notion is further reinforced by do-gooder professionals who invade the neighbourhood and propose solutions, both from the left and the right, based on respectively moralistic religious or rigid ideological arguments which only serve the dominant cultural prejudices that are the basis of the problem in the first place.

These same middle class moralists create a further dilemma when they argue for the demonization of the johns. If the sex trade is recognized as a legitimate business, surely attacking the customers' role as being unduly exploitative is saying in effect that the business is illegitimate. This follows since it is argued that the nature of the business necessarily involves the victimization of the person who is conducting the business. What kind of response can we expect from a vendor whose self-appointed saviours chase away his or her customer base? But then perhaps, a better approach to a more probing analysis, extended to the whole culture we live in, could start from the question: what is a legitimate business anyway?

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*At this time, with more days behind me than ahead, I would say the class with Peter Babiak was the most influential. It is my opinion that what he was teaching translates to all forms of writing. His portion of this course was Academic Essays: Argumentative Essays. I heard the key push its way into an old rusty decrepit lock and start to turn. The long barricaded area of my mind was free, I could hear and see along with the rest of my senses. I was very artistic as a young person, but I put all these ideals away, thinking they were wasting my time, skewing my focus. I needed to work to live and for many years I did that. Work, eat, sleep was my mantra. Only in the last year have I returned to this part of my body and soul. I would like to know I am truly free and feel fulfilled. Like any job in my past I will care for these new tools for my new (old) hobby.*

*Ben Smith*

*Peter Babiak is frighteningly passionate about argumentative essays. I made a joke on break about a possible argument for free university for all and Peter crossed the classroom in two steps to ask why? It's really nice to know that our instructors love their subjects and care enough to teach us. Personally, I dislike arguing, but I now appreciate how it can be used effectively to get my point across.*

*Lisa Partridge*

# MUSIC

**“Words and Songs”** with Dalannah Gail Bowen, founder of the Downtown Eastside Centre for the Arts.

OCTOBER 25

“Singing can be pure joy – even the blues.” Dalannah Gail Bowen is a premier vocalist with over 40 years experience and an active participant in discussions on issues relating to the Downtown Eastside. Dalannah presented the participants with a look at music as a form of writing and encouraged the class to imagine a rhythm, melody, or tune as we wrote and to consider a part of our writing as the chorus. The class was also encouraged to routinely write every morning, express what they feel (to release it), to have a theme or focus and to work collaboratively with each other in-class or with others outside of class. We were asked to think about finding collaborators with complimentary voices or skill sets such as working with someone with a musical background. As music is most often heard and not read, it is an easy area of writing to overlook though it requires as much creativity and work as any other. Music is a special form of writing as it must sound as good as it looks. When we read out our work, as we often do in writing, we could perform the words and some people did this to wonderful effect.

*“In the Community  
Many voices singing as one voice...”*

- Dalannah Gail Bowen

# LIFE WRITING

“Taking words out, finding other stories” with writer Leannej  
<http://leannej.ca/> & artist My Name is Scot <http://mynameisscot.blogspot.ca/>

NOVEMBER 1 + MARCH 13

~~Scot began the class with introducing us to his video, performance, installation, and text practice. As prompts for our in-class writing, he offered us his archive of photographed found text captured throughout the Downtown Eastside. Some of us used all of the text seen in his photographs, while others used only a couple as a starting point to create a written composition. In the second half of class, Leanne talked with us the essence of about some of the strategies she uses in her text-based practice, and about honing our ideas more succinctly in our compositions. Soon we were locating and making clear the essence of what we wanted to communicate to our reader/viewer (as we thought of the adage, originally attributed to 17th C French thinker Blaise Pascal in his Provincial Letters, I would have written a shorter letter if I had more time).~~

Words express so much and through more than just their symbolic meaning. Their placement or how they are displayed often carries much of the meaning. Leanne and Scot discussed words as art expression through the total reality of the word in context by looking at many examples from their own works. As an assignment the participants were asked to pick some words shown in their context in the Downtown Eastside and write their own story with these words as keywords.

## Technically Creative Writing – Richard McDonald

On March 13th I was given an assignment by my name is Scot, who taught a class with Leanne Johnson. The assignment was to use the words and phrases displayed from his photo art in a story, poem, or any writing in general. He stated that we could use one word or many of the words in the piece we were writing. I decided to use all the words and phrases in sequence in my story. I found this to be an excellent project for myself. I enjoyed writing this story and the class.

It was the start of another day in quarantine as we went through our daily bread. Some of someone's personal belongings got stolen the night before. I've learned that first is always last while standing in line. I feel sorry for the children where there's been a three person split. Me not me I don't know anymore. What about you? Were you found? They better keep looking for more survivors. That place across the road? It's an empty jar. Some strangers try to get in but all you hear is "sorry shelter is full." Time has changed our streets. It's time for the city to renovate. Someone hits the backdoor "I got a message for whoever is in charge." A fragile person steps out. Open the door he says. "Please, you must help us, there are many survivors stranded they will all die if you don't help them!" "Don't be a crybaby!" Someone yells out in the shelter! "Shut up some of them are my

family!" He yells in retaliation. "We're sorry," the voice yells back. I feel like I'm in some kind of scene study. It's time for lunch which consists of whatever the scouts find. Usually meat and bones from dead animals. We have to trust that things will get better soon and that justice is coming very soon. There's a woman we remember who died in quarantine who gave us answers. We buried her under the roses. Mary was her name. The plague started in an unknown place. My anger seems justified! All February it broke out. It was a Wednesday, mercredi in French. Everyone thought it was just one of these days. Finally the lunch line is started, I wonder will this be the last gasp? There's no love in the shelter, too many have fallen. No one is safe from the plague, be careful of suspicious persons. Dr. Addict was a go to guy who started the shelter. Some say it's not true. He was there before the big move. The shelter riot killed many, now was it worth it? With the person event gone? I'm not making sense anymore hunger weakens me. To Steve important I your father always love you. I used to work for solitary free speech for better health care otherwise known as S.F.S.F.B.H.C. "Look out!" Someone cries out as a bowl of soup smashes to the floor. This private property is our community, there's little history in our community. All you see is what you get. Sign & date the shelter records. Never know when someone could be looking for you. Everyone signs half to remember half to forget. As is I come in search of a better way.

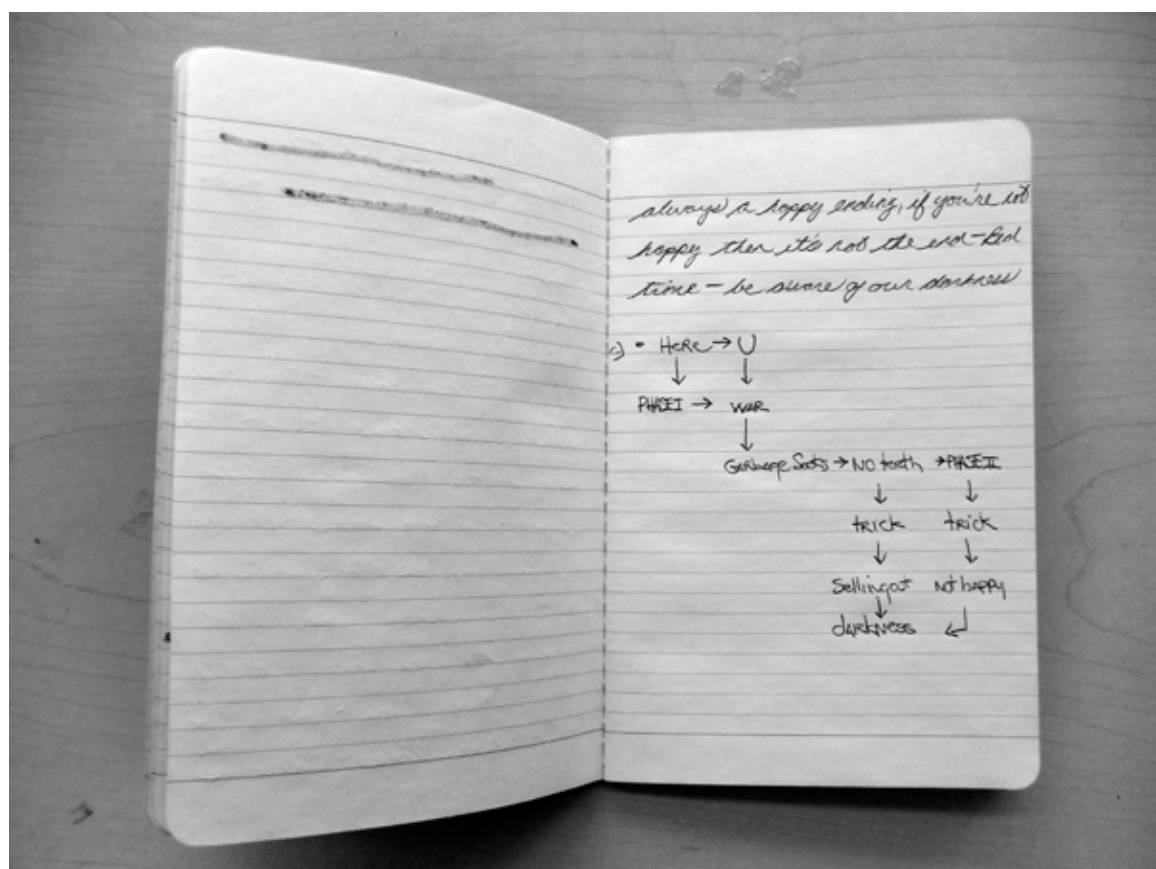
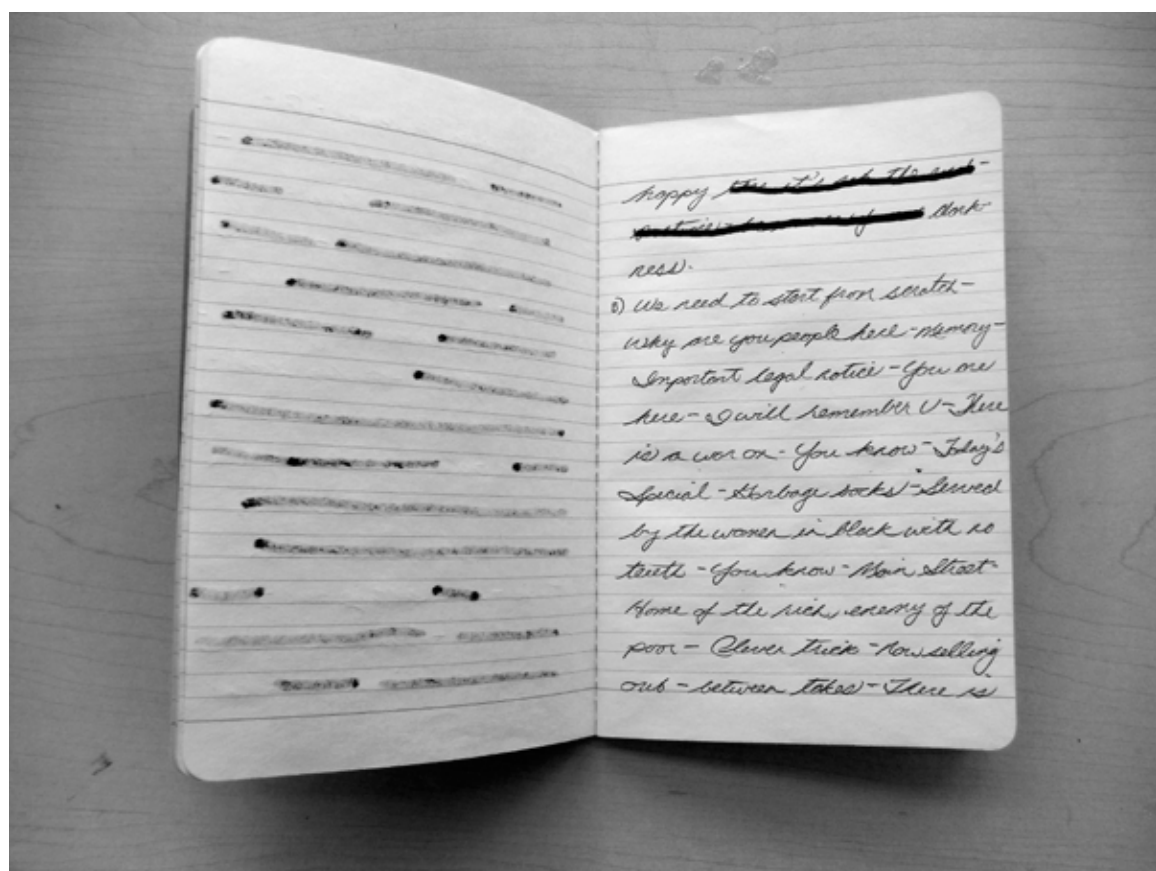
1. Quarantine
2. Our daily bread
3. Stolen
4. First always last
5. Children
6. Three person split
7. Me not me
8. You
9. Found
10. Keep
11. Looking
12. It's an empty jar
13. Sorry shelter is full
14. Our streets
15. Renovate
16. Message for
17. Fragile person
18. Cry baby
19. Were sorry
20. Scene study
21. Bones
22. Trust
23. Justice is coming very soon
24. Women we remember
25. Roses
26. Mary
27. In an unknown place
28. Anger
29. All February

30. Wendseday Macridi
31. One of those days
32. Lunch
33. Last gasp
34. No love
35. Be careful of
36. Suspicious persons
37. Dr. Addict
38. A go to
39. Not true
40. Move
41. Riot
42. Now
43. Was it worth it
44. Person event gone
45. Steve important
46. Solitary free speech for better health care

## Life Writing – David Richards







*On March 13/12 we had a life writing class with Leanne Johnson and My Name is Scot. Scot is a fabulous artist who puts words on objects. He has planted words throughout the city. Scot presented a slide show of 50 words. We then proceeded to write a story under a time limit using as many words as we could. This was a good exercise in linguistics; I have seen the genre on a new game show on CBC. This created some ideas, as a former ESL facilitator. I thought that after facilitating an ESL class we could then look at all the words the students learned that day and then write a story.*

*Leanne Johnson is also a fabulous artist and is a minimalist. So we did an exercise as an editor and we took text out. This is just one class. For someone that might be interested in taking Hum's Writing class, I hope I explained just how fun and uncomplicated class can be and yet practical as well.*

*Dan Wilson*

*I see and process many pieces of information in my environment on a daily basis without giving it much thought. My Name Is Scot showed me how being more mindful of my surroundings can create stories. The class was like collecting language and communication from places I see around me. Combined with my life experience, this style helped me create a new narrative.*

*The writing technique of editing and revising to write the essence of a text has been fascinating to learn. Leanne Johnson's class illuminated the unnecessary words that can appear in a text that can hide the heart of a story. By peeling back, pushing away and editing the unneeded words you can reveal the core. That is what grabs a reader!*

*My memorable moments in the Life Writing class were comments made by the teachers Leanne and Scot:*

*"Symbols and meanings can be personal to you but to others they might mean something else".*

*"What's the back story".*

*"Draw the reader in".*

*"Get the reader to figure out what the writer is saying".*

*"Stop looking at the problem. Look at the person".*

*Jacky Boyle*

# BLOGGING

with Alexandra Samur, rabble managing editor (rabble.ca)

NOVEMBER 8 + MARCH 20

Megan Muir, a former Writing participant now in the Hum 101 class, started a blog as a way to work through her writing assignments as well as to get feedback and start conversation. As a result, and in response to requests from previous participants, the programme added a blogging class this year. Blogging can be used for creative, academic, or journaling purposes. Alex introduced the participants to this tool which can be applied easily to all the other classes and helped them to start their own blog. With the information presented in this class participants are more prepared to take advantage of the internet as a forum for a free and public personal or collective voice. It is a way to reach a broad audience easily and unfettered by corporate dominance. Throughout the term we shared our blogs with the class and viewed the blogs of many of our instructors.

[http://www.\[ \].blogspot.ca/com/org](http://www.[ ].blogspot.ca/com/org)  
[http://www.\[ \].wordpress.ca/com/org](http://www.[ ].wordpress.ca/com/org)



# CREATIVE WRITING

"Short Stories" with Jane Hamilton Silcott, Langara College, Vancouver

NOVEMBER 15 + MARCH 27

Our lives are filled with stories; we need only to write them down. The Short Story class with Jane Hamilton Silcott gave participants the chance to write from their own experiences while discussing the process of story building. Through discussion and exercises, participants learned various processes for transforming their story from something immaterial within their minds into a physical object with life. Processes such as clustering and free writing, story parts like plot and character, and outlining ideas were covered. Whether we approach our stories through outlining or instinct we learned how to use action, background, development, climax and ending to create a situation in which our stories could unfold in many possible ways. As we created beginnings of stories, or rather middles, we all wanted to know more about them as they were read out in class.

## Hue of Whites – Marcus Ogilvie

This is an excerpt from Marcus' fictional story "Hue of Whites"

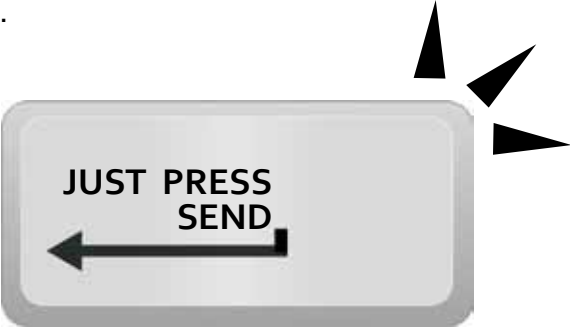
A prolonged seagull's squeal and simultaneous cawing of crows declaim all existence and awakened me from my sleep. I hear a sharp raspy scream cut through and dominate the three sounds. I then hear the crows bicker back again simultaneously and the seagull's wailing piercing my brain. It was like intense war cries in battle. I roll out of bed jump over my toys and rip the side of my curtain open and am awed at what I see. With the backdrop of the city of Vancouver's Downtown Eastside. Not far from my fourth story corner window an aerial fight is bellicose. I see a huge spotted eagle chasing a seagull, and two crows tailgating and sniping at the raptor. I can make out little details, they are so close. They were spinning and diving doing figure eights and barrel rolls, and all so close I can hear their wings flap and smack the air. It was intense and exciting. I was frozen from being so dumbfounded. I see the crows getting closer and closer to snipping the tail feathers of the eagle that keeps missing the seagull within an inch, a hair line, and it just overshot and flew over the seagull. At that it looked as though the eagle was fed up and just stopped in mid air, turned around and cocked back its talon. It was too late for the crow; it cawed as it flew to its demise. I saw a black arc go right through the crow and an explosion of feathers fly out all around. The other crow had already flown past and did not look back, as the seagull carried on disappearing below the houses. The stricken crow fluttered down in a spiral ever so slowly. Like a butterfly would fall or a flower petal descend, not far behind the crow's feathers swung back and forth as it glided to the earth. I watch as the crow gracefully fell and spun with an uneven radius to its spiral as it lightly hit the middle of the city street. Wings, claws and beak open, frozen at the time of murder. The feathers delicately place themselves on and around its corpse as if in mourning. I look up at the eagle as it majestically flies towards the snow-capped mountains of North Vancouver. I hadn't seen it flap once as it soared out of vision. I still couldn't believe what I had just witnessed. I stared down at the crow with its beak open and wings and claws mangled in the air.

# PROFESSIONAL WRITING

“Making a living writing” with Lou Parsons, freelance writer and Hum Alumni

NOVEMBER 29

Sometimes the toughest part of being a writer is living off your work. Participants in the first term were given a glimpse into the world of professional writing and publishing by Lou Parsons. This class discussed writing from a practical sense inside and outside of the academy. We learned about query letters and meshing with publisher’s interests and the importance of researching the publishers we are trying to connect with. Publishing has a lot of ups and downs but we must remember that trying is easy – just press send.

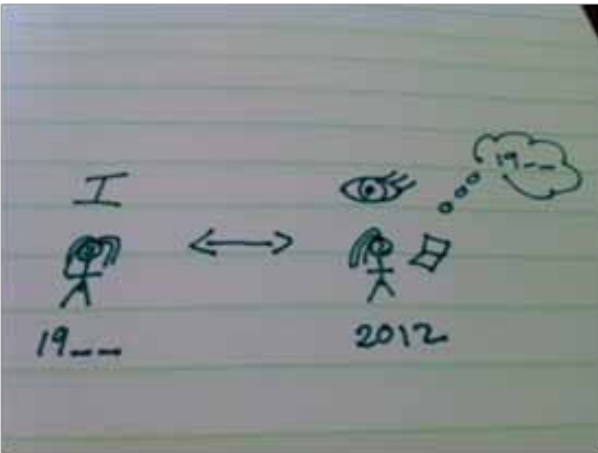


# CREATIVE NON-FICTION

“Memory mapping” with Mandy Catron, Department of English, UBC

NOVEMBER 22 and APRIL 5

What is creative non-fiction? “Creative non-fiction is named more for what it isn’t then for what it is.” It is a form of storytelling which draws heavily on real world events, places, and people and tells them in a form which may not be true to the real world event. They are stories which are the author’s representation of something that is real. Emphasis was placed on understanding that there are multiple sides to every story and that we do not all agree. In class we worked on memory maps (annotated sketches) of our childhoods. We located the places we lived and played and what they looked like. We mapped out who and what was there. Through the act of making the map the details are remembered not necessarily with accuracy but as ‘we’ remember them. The “I” of our memory met the “I” of us as the writer, the one who remembers and is examining the memories and we let the two “I”s talk to each other!



# WRITING WELL-WISHES

*As we peek first to make sure the coast is clear. We all take turns shedding our armor and introducing the artist we shield. We have protected this part of ourselves for a long time. In this room I am me. I am still identifying myself though. But you are you and willing as well as patient. We critique one another with positivity. You have all come into my life open and unprotected. I honour this trust by doing the same. Thanks to all involved, staff and students.*

**Ben Smith, Writing**

*Sending inspirational well wishes to us – Writing grads of 2012!! Yeah, we did it!! We are an eclectic group of people; each with our own unique perspective on life. I can hear your writer's heart centre in your read aloud random prose, poetry, life writing and creative writing.*

**Jacky Boyle, Writing**

*To my classmates,*

*I hope the optimism and the adventure of believing in yourself stays with you in your future endeavors.*

**Dan Wilson, Writing Mentor**

*I am thankful to be in Writing 101. Thanks to all our Profs. Thanks to our HUM staff and mentors. Best wishes to you all!*

**Wilson Liang, Writing**

*My wish for my fellow Writing 101ers is that you may have hope for your future, freedom from your past, that you can recognize and grab onto happiness when it comes your way, that you may always have safety and comfort and all that you need to fulfill your dreams.*

**Lisa Partridge, Writing**

*It was a fantastic experience with you guys. I much appreciate the great support and encouragement of Hum 101 Programme team, Margot Leigh Butler, Alison Rajah, Paul Woodhouse and Wil Steele. This programme gave me an excellent understanding of different types of writing; it will be valuable benefit to my career and writing communication with our society. Thank you very much for all your hard work. Wish you the best wishes and success in your life!*

**Mira Yadmaa, Writing**

*I wish the very best to each and everyone!  
Meg-Kwetch! (Saulteaux)  
E-Ko-si! (Cree)  
Thank-you! (English)*

**Lorraine Nepitabo, Writing**

*I'd like to congratulate my fellow writing graduates! All the best in the future for all of you. I'd also like to thank all the people who made this program possible for all of us.*

**Richard McDonald, Writing**

*My best wishes go to all class members of the writing course that I attended last fall. I learned many new insights about writing and thank them for their willingness to share their writing.*

**Kelly Hilton, Writing**

## WRITING TEACHER WELL-WISHES

*Dear Writing Class,*

*Congratulations and very best wishes to all of you! It was a privilege for me to meet you in the second week of the programme, to listen as you shared your written reflections, knowing the courage it took to read aloud before you even had a chance to get to know each other. I wish you well as you continue to write and express yourselves fearlessly and without reserve, starting with your journals!*

**Maureen Phillips, Journaling**

*Congrats on completing the course! I enjoyed meeting you all and wish you all the best with your future writing!*

*Take care,*

**Alexandra Samur, Blogging**

*Congratulations, everyone! It was such a pleasure to meet you all and learn about some of your stories and experiences. I'm looking forward to reading more in the yearbook!*

*All my best,*

**Mandy Catron, Creative Non-Fiction**

*Dear H.U.M. grads, we both wanted to say how much we've enjoyed teaching our writing class and how humbled and inspired we are by the fearless enthusiasm you put into the class and the great work that comes out of it! We wish you all the best in the future. Keep on writing!*

*Yours truly,*

**My Name Is Scot & Leannej, Life Writing**



*Thanks again to all of you. I learned a lot from teaching the poetry class. I appreciated the effort that you put into it, and the writing that resulted from it. I wish we could do it again. All the best in your future studies.*

**Ted Byrne, Poetry**

*It was great to meet all of you from the Writing 101 class, and a pleasure to hear about your fascinating writing projects. I hope that I can help you at the library with your future projects too – come and see me on the third floor. And thanks for the lovely card!*

**Amber Norcott, VPL**

*Thanks, everyone! I enjoyed our evening talking about fiction -- and loved your stories. Keep writing!*

**Jane Silcott, Creative Writing**

*"I am not afraid of storms for I am learning how to sail my ship."  
~ Louisa May Alcott*

*Congratulations Humanities 101 Grads! A real gift to be able to take part this year - thank you, for the beautiful learning curve. Best wishes for your future endeavors.*

**Cecily Nicholson, Poetry**

# STAFF WELL-WISHES

*The Humanities program of 2011 and 2012 has really been a different year. It began the year looking like one thing and ended the year as quite a different creature. There were almost too many changes for even the staff to keep track of yet the mentors and participants handled it all with ease and grace, never missing a stride. This adaptability to change is a very useful quality in life, both inside and outside of academic studies and practices. We must be mindful not to view adaptability as changing one's self. It can be thought of instead as a quality of the self to be prepared in advance for any change in the world around you and the ability to lessen the negative impact and maximize the positive impact of that change. I feel the level of adaptability demonstrated by the participants this year speaks well to their strength and potential. I hope that it will be a quality of the self that each will ponder as they go on with their lives and with perusing their academic interests. They may just find that their ability to adapt gives them a great insight into change enabling them to be a strong and positive force for much needed change in the world in which we all live.*

*To all in the program I say have fun in life and never forget who you are and who you want to be, and never sacrifice this for anything. You define yourself if you choose to; you are the author of your own story. Never let others define you or revise the novel that is your life.*

**Wil Steele, Programme Assistant**

*Dear Writing Graduates,*

*It was such a pleasure to spend Tuesday evenings with you – as we tried our hand at each style of writing. Between pen and paper, and a little of Gertrude Stein's "creative recognition," we stretched and shared our ideas using many different forms and strategies.*

*Congratulations to you, writers, for the intellectual flexibility, passionate curiosity and insight, and skilled use of language you brought to class each evening. I wish you all the best in your writing practice endeavors and look forward to reading more of your work!*

**Alison Rajah, Writing Coordinator**

*With the chance to work in the office this year I've seen first-hand just how hard everyone works to make the program run, and just how fun that work is. As I answer emails or comment on assignments or pick book-draw books, there's always someone come to visit us to chat, or do some homework, or ask questions (or all three!), all with the smell of coffee drifting in from the hallway (thanks mentors!). Then I get to go to Homework Club or Write On!! and chat some more about reading and writing (my favourite things!), before getting to hear a fabulous lecture on a brand new interesting topic. Not bad for a day's work, eh? My deepest congratulations to the graduands of Hum and Writing 2012, and thanks for all your hard work that made my work so much more fun!*

**Kelsey Croft, Programme Assistant**

*We were sent this message from a friend afar, to be conveyed by Margot to this year's graduating class.*

*Besides sending congratulations and regards, please share with them the importance to not taking "time" for granted. The need for not assuming that we will always have time to do things that are important to us and time to spend with people we love. Hence, seizing the day and living each day as if it is the last must be our focus. Everyone can find something that has not gone well in his/her life and be frustrated about it but each of us can also see something that we have in life that is undeserved and thus must be humble and grateful. Happiness indeed is a matter of perspective. Most of all, we should be grateful for the time we have been given to enjoy each single day.*

**Gerald Ma, Dear Friend of Humanities 101**

*If you asked my friends and family what I do for a living they would ponder for a few seconds before stuttering words to the effect of "Works at UBC", or "Humanities 101". If you probed for any more details than this you'd likely be faced with a blank, bewildered, or coy gaze. Don't be mistaken into thinking they are not interested in what I do, or that I don't talk about Hum (I do a lot!), it's just that I have a hard time relaying what actually happens in Hum – something this book has captured with vigour and style. Thanks to everyone involved in the Programme, we've been able to put our writing together and paint a picture that captures what Hum is and does. My warmest congratulations to the 52 graduates of 2011/12; thank you for sharing your wisdom.*

**Paul Woodhouse, Programme Coordinator**

# PUBLIC PROGRAMMES and DOCUMENTARY NIGHTS

In addition to the courses at UBC, Hum offers free Public Programmes which are held on the Downtown Eastside and Downtown South, where students live, work and/or volunteer. Almost every Saturday evening documentaries are screened at the Carnegie Centre, and on Sunday afternoons study group participants meet to discuss an array of topics. Some are alumni-run, like Colleen's "Saturday night documentaries", Antoinetta's "Food Autonomy" group, and Rob's "Film Lovers' group", while "Incredibly close reading, aloud"! is facilitated by new Hum teacher Steve Wexler. All three are supported by Wil Steele, Hum's agile Public Programme's Assistant. The groups have current Hum students, former Hum students and even non-Hum students as participants. We encourage all Hum students and alumni to initiate new study groups in areas which they are curious about, or are experts in.

## **Incredibly close reading, aloud!**

with Steve Wexler

Reading aloud is a really interesting method of working through books that have a lot of meaning and concepts which people will have different interpretations of. Beginning with Homer's *Odyssey*, this group works through a new chapter of the book each week. While one person reads aloud, the rest listen, and then participants engage in conversation to learn about how each person interpreted what was read.

## **Film Lovers' group**

with Rob MacDermot and Wil Steele

This ongoing group gets together to watch and discuss films that have been influential over the whole course of motion picture history. This influence can manifest itself in a number of different ways, but ultimately the pictures screened demonstrate the effective use of both form and content, and the creative interplay between them. Some films screened this year include: *Modern Times* by Charlie Chaplin, *Chinatown* by Roman Polanski, *The Manchurian Candidate* by Richard Condon, and *Wall-E* from Pixar Productions.

## **Food Autonomy:**

with Antoinetta Gesualdi

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 explores 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.

### **Saturday Night Documentaries**

with Colleen Carroll, Georgina Hue, and Darren Pearson

Humanities 101 alumna Colleen Carroll initiated this successful documentaries group in 2006. With between 30 and 75 viewers each evening, the screenings are a huge success; many people commenting, "I've learned so much from these evenings." Documentary nights are for people who like to think and are not satisfied with what the mainstream media has been feeding them. In the DTES there is a trove of thinkers thirsty for knowledge and anxious for more.

# 2011-12 THANK YOUS

All of the people who supported and contributed to the Humanities 101 Community Programme during the 2011-12 academic year are profoundly appreciated – there are lots!

## **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:**

Patricia Haram and Shahla Masoumnejad (Humanities 101); Rob MacDermot, Harris Pearson, David Richards and Daniel Wilson (Writing) were this year's returning alumni who helped welcome the new students and gave classroom support.

## **University of British Columbia:**

President Stephen Toope, Dean of Arts Gage Averill, Associate Dean Mary Lynn Young, Dean of Students Janet Giltrow, Dean of Arts Staff Anne-Marie Fenger, Brian Lee, Ginger Dhamrait, Betty Wong, Coral Voss, Beth Howarth, Margaret Tom-Wing; Emily Williams, Laura Milligan & Victoria Auston (Arts Development); Lenkyn Ostapovich, Angela Lam, Taher Hashemi, Ekta Nadeau, Shaffiq Rahemtulla, (Arts Instructional Support and Information Technology). Tessie Sy (AMS Food Services). Catherine Yee (UBC carding office). Alia Abu-Sharife (UBC Bookstore). Eli Berenbeim. 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). Gwilyn Timmers and volunteers (Museum of Anthropology).

## **Downtown Eastside and Vancouver Communities:**

Carnegie Centre (Margaret Massingale, Brianna Schofield; Paul R Taylor (Carnegie Newsletter); Carnegie Community Action Project (Wendy Petersen and Jean Swanson); Carnegie Kitchen staff; Beth Davies (VPL at Carnegie); Skip Everall (Carnegie Security); 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); The Orpheum Theatre (Arthur Allen).

### **Humanities 101/201 Volunteer Teachers:**

Margot Leigh Butler (Hum); Ana Harland (Philosophy); Sandra McGoldrick & Ayah Ouziel (English Language Institute); Margot Bell (Student Development); Andrew Martin (Vancouver Public Library); Sylvia Berryman (Philosophy); Arthur Allen (Architect, ret.); Janet Giltrow (English); Peter Seixas (Education); Sadira Rodrigues (Emily Carr University); Glen Coulthard (First Nations Studies & Political Science); Kathryn Harrison (Political Science); Margot Young (Law); Chris Shelley (Women's & Gender Studies); Elvin Wyly (Geography); M. Simon Levin (Emily Carr University); Scott Anderson (Philosophy); Marina Roy (Art History & Visual Art); Steve Wexler & Don McIntyre (Law); Patricia Shaw (Linguistics & First Nations' Languages); Tom Kemple (Sociology); Marie-Eve Carrier-Moisán (Liu Institute for Global Issues & Anthropology); William Lindsay (Simon Fraser University, Office for Aboriginal Peoples); Alejandro Rojas (Land & Food Systems); Marv Cohodas (Art & Latin American Studies); Gage Averill (Dean of Arts); Gaston Gordillo (Anthropology & Latin American Studies); Anthony Shelton (MOA); Yulanda Faris and Nancy Gallini (Economics).

### **Writing Volunteer Teachers:**

Maureen Phillips (UBC Writing Centre); Cecily Nicholson (DTES Women's Centre); Amber Norcott (Vancouver Public Library); Alison Rajah (Hum); Margot Leigh Butler (Hum); Peter Babiak (Langara College, English Department); Dalannah Gail Bowen (DTES Centre for the Arts) Leanne Johnstone & Scot (My Name is Scot) (Writer & Artist); Jane Hamilton Silcott (Langara College, Creative Writing); Mandy Catron (English); Lou Parsons (Hum Alumnus & Freelance Writer); Ted Byrne (Kooteney School of Writing and Trade Union researcher) Alexandra Samur (rabble.ca).

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

Volunteers: Alyssa Stryker, Monica Brown, Michael Stewart (Homework Club facilitator), Sunny Chan, Ilana Finkleman, Norman Flynn, Sheila Giffen, Lauren Harding, Emily Rosenman, Maggie Woo, Dafu Zhang, Katherine Fobar, Greg Scutt (Hum 101 in-class Discussion Facilitators). Hilary Smith, Geoff Roeder (Writing Tutors).

### **Public Programmes and Events Volunteers:**

Antoinetta Gesualdi (Food Autonomy), Rob MacDermot and Wil Steele (Film Lovers' Group); Steve Wexler (Incredibly close reading, aloud!). Colleen Carroll, Georgina Hue, Darren Pearson (Saturday Night Documentaries).

### **Faculty and Staff:**

Dr. Margot Leigh Butler (Academic Director), Paul James Woodhouse (Programme Coordinator); WorkStudy students/staff Kelsey Croft and Wil Steele (Programme Assistants) and Alison Rajah (Writing Coordinator)



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# GRADUATING PARTICIPANTS 2011 – 12

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## Announcement

We will meet soon somewhere  
on a kitty corner where you sell "Megaphone"  
or on a proudly serving Coast Mountain bus  
or in the Orpheum Theatre where you watch the opera with your lucky ticket

We will remember those days,  
we used to wait in line-ups of Pendulum, sushi bar, or pizza place  
with our meal tickets in our hands  
to sit at the same table  
and eat nachos, fish and chips, or macaroni and cheese  
talking about ordinary things in a sophisticated way;  
we will remember, won't we?

And we will miss each other's presence  
every Tuesday and Thursday  
at 7:00 o'clock, in room 201  
where we were served with support and unity  
for so many days  
happy, sharing announcements

And yes, I have an announcement to make:  
There will be an event going on,  
every Tuesday and Thursday  
at 7:00 o'clock  
on kitty corner of my heart  
where you can find a handful of love  
and a little sign that reads: I'll miss you

Shahla Masoumnejad, Hum101 Mentor