



Humanities 101 Community Programme 2012 – 2013

HUM 2012 – 2013

Humanities 101 Community Programme

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INTRODUCTION

This book represents what we produced together this year in the Humanities 101 Community Programme, and in Hum's 3 courses. Writing is held on Tuesday evenings at UBC, with different participants in the Autumn and Spring terms. Humanities 101 and 201 run for both terms with the same participants - on Tuesdays at UBC and on Thursdays, starting this year, at The Gathering Place (the Community Centre for Downtown South, on Helmcken at Seymour St); what we study in theory and context on Tuesdays is put into practice on Thursdays. Each week we study a different subject and discipline with a different teacher, all focused on relevant, interdisciplinary critical and creative practices. Participants' generous willingness to take on board, and in hand, such a range of concepts and practices, grounded in their own knowledge and experience, is manifest here in their writing and images.

For the first time, the Hum 101/201 course had a theme: 'Where there's walls, there's holes'. As residents of Vancouver's Downtown Eastside, Downtown South (DTES/South) and nearby who live with low incomes, all Hum participants have expertise in finding and making holes in walls that are obstacles, and in reinforcing walls that lend support to us all.

As well, the Hum Programme can itself be seen as a hole in a wall.

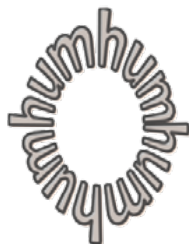
With our many nimble teachers, discussion facilitators participants and staff, we played with this theme throughout the course.

For many participants, this was the first time they'd been involved with the Programme, but Hum 201 participants are all graduates of Hum 101, and some have also taken Writing and Science 101, too. They are a remarkable group of people who were willing to do an unconventional class project – to literally play with the theme, where there's walls there's holes, by producing a game that would activate the course content, local knowledge and their classmates, who played it during the last class. They wanted there to be cooperative, collective, creative and competitive aspects to the game; and for there to be no 'right' answer to the game questions that are based in course content – to be responded to collectively, imaginatively. However, the competitive edge was raised in the second kind of game questions: true tests of local, situated knowledge. The DTES/South map that makes up the game board includes 52 locations that are significant to Hum 101/201 participants, and were gathered during a 'community mapping' class at The Gathering Place.

Community mapping is often done nowadays as a way to put forward what matters to local residents – to acknowledge the past and understand the present, and to make futures they want to be part of, where ME becomes

WE democratically.

With increasing displacement of DTES/South residents through gentrification, community mapping is an important way to register local voices who are the experts in their own neighbourhoods, whose perspectival and implicated knowl-



edge matters. The game board map of the DTES/South includes places that have been made by, for and with residents, and which are, at times, left off developers' maps.

Hum participants and alumni are involved in doing community education, organization and activism at many places: Carnegie Centre, Downtown Eastside Women's Centre and the Power of Women to Women Project, Downtown Eastside Neighbourhood Council, Sheway/Crabtree Corner Daycare, The Gathering Place, Vancouver Recovery Club, Dr. Peter Centre and more; and they help when the time comes to do Hum intake sessions for new participants at these locations.

The theme and game 'Where there's walls, there's holes' supplied the look and structure of this yearbook: the game parts are reproduced and simulated, shifted toward possible future uptakes. Meanwhile, glass ceilings become load-bearing walls cracked open by informed knowledge and local expertise, and the course outline of academic inter-disciplines become gathering places on a spinner wheel. It's set up for you to play and to change, as you like.

In case it seems as if Hum is all play and no work, all this wouldn't be possible without the work of: course participants, volunteers (teachers and discussion facilitators from UBC and elsewhere), supporters, and our lively, flexible and dedicated staff: Paul Woodhouse (Programme Coordinator),

Alison Rajah (Writing Coordinator), Kelsey Croft, Wil Steele and Montana Hunter (WorkStudy Programme Assistants); and alumni mentors Shahla Masoumnejad and Willie Li who also ran weekly Study Groups this year, one at The Gathering Place and one at UBC before Tuesdays classes.

Congratulations to everyone involved in the Class of 2012-2013. Thank you for all that you brought and shared. May you stay involved for many years to come as members of the Hum Steering Committee of participants and alumni, for starters...

Dr. Margot Leigh Butler

Academic Director

Humanities 101 Community Programme

COURSE THEME

WHERE THERE'S WALLS, THERE'S HOLES

UBC at UBC

GP at The Gathering Place
609 Helmcken St
(Helmcken and Seymour)

Tuesdays: 6:30 pm at UBC
Thursdays: 5:45 - 7:45 pm at
The Gathering Place

Please note that due to unforeseen
circumstances, 2 scheduled classes
had to be changed *.

- Autumn 2012 -

AUGUST

MEET & GREET TUESDAY

UBC Tuesday August 28

Meet & Greet in the Student Union Building (SUB) for our first dinner party, course introductions, short class, and walking tour of UBC for all Humanities 101, 201 and Writing students.

SEPTEMBER

PHILOSOPHY

UBC Tuesday September 4

"Are the walls of ancient Greek philosophy still standing?" with Sylvia Berryman, Philosophy, UBC.

IN PRACTICE

UBC Thursday September 6

Philosophy means loving wisdom (philos "loving" and sophos "wise, a sage") ... so ... what do I love thinking about?

PHILOSOPHY

UBC Tuesday September 11

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

IN PRACTICE

UBC Thursday September 13

"Making Arguments Stick" with Peter Babiak, Langara College, current Writing teacher and former Humanities 101 Academic Director.

HUM 101/201

COURSE OUTLINE

CULTURAL STUDIES

UBC Tuesday September 18

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

IN PRACTICE

UBC Thursday September 20

What are the cultures of learning and knowledge in your own neighbourhood and at UBC?

CULTURAL STUDIES

UBC Tuesday September 25

"When are we, and how do we figure? The Enlightenment to Globalization" with Margot Leigh Butler, Humanities 101, UBC.

IN PRACTICE

UBC Thursday September 27

Film *Life and Debt* (about the 'globalization' of Jamaica) by Stephanie Black, 2001.

OCTOBER

HUM STEERING COMMITTEE

UBC Tuesday October 2

Humanities 101 Steering Committee meeting for ALL current students and graduates of Hum 101, Hum 201 and Writing at the Irving K. Barber Learning Centre, 1961 East Mall, in The Dodson Room (room 302) on level 3.

IN PRACTICE

GP Thursday October 4

Unpacking the Hum box: casting our expert eyes on our Programme.

CRITICAL RACE THEORY AND ART

UBC Tuesday October 9

"How fixed is 'race'? The shifting sands of racialization" with Sadira Rodrigues, Continuing Studies, Emily Carr University.

IN PRACTICE

GP Thursday October 11

Between: living in the hyphen Directed & written by Anne Marie Nakagawa, 2006 (National Film Board).

EDUCATION

UBC Tuesday October 16

"What's the architecture of your own learning? Learning Styles, Multiple Intelligences & Communication Strategies" with Ayah Ouziel and Sandra McGoldrick, English Language Institute UBC. We'll be meeting in our classroom and walking together to another building for this class.

VANCOUVER

PUBLIC LIBRARY TOUR

5:00-8:00 pm Thursday October 18

We'll meet at the Gathering Place for supper at 5:00, and then walk to the Vancouver Public Library Central Branch for a 6:00 tour/workshop with Kate Russell, Assistant Manager of VPL Special Collections.



LAW

UBC Tuesday October 23

"Bare bones of citizenship? The Canadian Charter of Rights and Freedoms" with Margot Young, Law School, UBC.

IN PRACTICE

GP Thursday October 25

Knowing your rights and exercising your freedoms/responsibilities (TRAC's *Tenants Survival Guide*, BC Civil Liberties Association's *The Arrest Handbook*, Pivot, UBC First Nations Legal Clinic in the DTES, UBC Pro Bono Law Clinic at the Gathering Place, UBC Law Students' Legal Advice Programme at Carnegie Centre...) with Alyssa Stryker, Humanities 101 facilitator.

ARCHITECTURE

UBC Tuesday October 30

"Building Exclusivity" with Arthur Allen, Architect.

NOVEMBER

IN PRACTICE

GP Thursday November 1

Architecture: "On locked + unlocked doors" with Arthur Allen, Architect.

CULTURAL STUDIES

UBC Tuesday November 6

"Semiotics = X-ray vision?" with Margot Leigh Butler, Humanities 101, UBC.

IN PRACTICE

GP Thursday November 8

Cultural Studies: "Semiotic Analysis of Representations of the Downtown Eastside" with Margot Leigh Butler, Humanities 101, UBC.

ENGLISH

UBC Tuesday November 13

"Take the cotton out of your ears, put it in your mouth and listen, listen, listen, without prejudice" with Janet Giltrow, English, UBC.

IN PRACTICE

GP Thursday November 15

This is what we want! Deep Listening Practices

ART

*5:30-8:30 pm

Tuesday November 20



Field Trip to the Vancouver Art Gallery to see the exhibitions *Hope at Dawn* and *Traffic*. Meet at the Pacific Centre Food Court at

5:30 for supper, or inside the Gallery by the gift shop at 6:25. The tour starts at 6:30 sharp! The Vancouver Art Gallery is at 750 Hornby Street at Robson.

IN PRACTICE

GP Thursday November 22

Making walls and holes with Marina Roy, Art History and Visual Art, UBC.

FIRST NATIONS STUDIES AND LAW

UBC Tuesday November 27

*"Very close reading, aloud!" and "White Lies and Indian-Givers" or, Easy-Exit and No-Exit Societies" with Don McIntyre and Steve Wexler, Law School, UBC.

ANTHROPOLOGY

UBC Thursday November 29

Field Trip to MOA (the Museum on Anthropology) with Anthony Shelton, Director of MOA, UBC

DECEMBER

PARTY

UBC Tuesday December 4

End of Term Party at UBC!!

- Spring 2013 -

JANUARY

WOMEN'S AND GENDER STUDIES

UBC Tuesday January 8

"Intersections of Identity" with Chris Shelley, Institute for Gender, Race, Sexuality and Social Justice, UBC.

IN PRACTICE

WOMEN'S AND GENDER STUDIES

GP Thursday January 10

"Intersections of Identity" with Chris Shelley.

ANTHROPOLOGY

AND LATIN AMERICAN STUDIES

UBC Tuesday January 15

"The Wall: The Impossible Politics of Separation" with Gastón Gordillo, Anthropology and Latin American Studies, UBC.

LAW

UBC Thursday Jan 17

"Human Rights - Right or Wrong?" with Stephen J. Toope, President, UBC.

SOCIAL PSYCHOLOGY + ART

UBC Tuesday January 22

"Can humour open paths that lead to new perspectives?" with Christine D'Onofrio, Art History and Visual Art, UBC. We'll be going to see the exhibition Christine has curated *The Idiot of Nature* at the AHVA Library Gallery, Koerner Library, 1958 Main Mall, 1st floor, Room 112.

IN PRACTICE SEMIOTICS

GP Thursday January 24

Based on the previous class, tonight with Marina Roy (Art History and Visual Art,

UBC) we'll be starting to work on our pieces for our Humanities 101 Yearbook which will be ready for our Graduation Ceremony on April 25th.

INTER-DISCIPLINARY (BREAKING THE BOUNDARIES BETWEEN ACADEMIC DISCIPLINES)

UBC Tuesday January 29

"The Commons: Dismantling Enclosure" with Fiona Jeffries, Visiting Scholar at the Centre for Policy Studies on Culture and Communities, Simon Fraser University, and Harjap Grewal, Council of Canadians.

IN PRACTICE

INTER-DISCIPLINARY

GP Thursday January 31

"Is Hum a Commons, and if so, what kind?" with Fiona Jeffries and Maryann Abbs.

FEBRUARY

MUSIC

UBC Tuesday February 5

"Music and Revolution in Haiti: Listening with Ears Wide Open" with Gage Averill, Dean of Arts, UBC.

IN PRACTICE

MUSIC

UBC Thursday February 7

"Dialogues des Carmélites" by Francis Poulenc performed at UBC's Chan Centre - this opera is based on events in a monastery of Carmelite nuns during the French Revolution. We'll meet in the classroom at 6:30 and walk across the street to the Chan Centre together.

JOURNALISM

UBC Tuesday February 12

"Social Justice and Responsibility" with Mary-Lynn Young, Journalism, UBC.

IN PRACTICE HUMANITIES 101 STEERING COMMITTEE MEETING

GP Thursday February 14

Humanities 101 Steering Committee Meeting. All current and past students are welcome to come, meet each other, give feedback on courses and contribute new ideas....

Today is the 22nd Annual Women's Memorial March to honour the memory of Downtown Eastside women missing and murdered. If you would like to go together, meet at the entrance to Carnegie Centre at 1.

NO CLASSES

DUE TO UBC'S SPRING BREAK

Tuesday February 19
and Thursday February 21

ART

UBC Tuesday February 26

"Peering through holes in the ground... to see the other side of the world" with M. Simon Levin, Emily Carr University.

IN PRACTICE SOCIOLOGY

GP Thursday February 28

"The Blockbuster: Karl Marx and Friedrich Engels' *The Communist Manifesto* (1848)" with Tom Kemple, Sociology, UBC.

MARCH

"HOW TO UNCLOG YOUR PRINTHEAD" WRITING WORKSHOP

UBC Tuesday March 5

Writing as liberating (letting the ink flow through the curves of your mind) and structured ["The Writing Instrument International Patent B43Mo11/o6: wherein each of the walls is provided with a through hole through which the ink supply member passes, and the communication hole formed in the wall is formed of a gap formed between an inner periphery of the through hole and an outer periphery of the ink supply member passing through the through hole."] with Margot Leigh Butler and Kelsey Croft, Humanities 101, UBC.

IN PRACTICE "WRITE ON!!"

GP Thursday March 7

"Write On!!" writing workshop with Kelsey Croft and Wil Steele, Hum 101 Programme Assistants, UBC.

Please prepare for the March 12 geography class: Choose two favourite blocks in your Downtown Eastside/Downtown South neighbourhood and notice how they've changed in the past year. Be ready to describe these changes to our geography teacher who is new to Vancouver.

GEOGRAPHY

UBC Tuesday March 12

"Filling in holes in 'official' discourses: What does gentrification feel like?" and "Community Mapping" with Tiffany Muller Myrdahl, Ruth Wynn Woodward Chair in Gender and Urban Studies, Simon Fraser University.

IN PRACTICE

FIRST NATIONS STUDIES

GP Thursday March 14

*Critical Race Theory with Glen Coulthard, First Nations Studies and Political Science, UBC.

FIRST NATIONS LANGUAGES

UBC Tuesday March 19

"həhǫmihəh (Musqueam): A Living Culture" with Patricia Shaw, First Nations Languages and Anthropology, UBC.

INDIGENOUS STUDIES

UBC Thursday March 21

"Windows into Understanding Indian Residential Schools" with Wendy Fletcher, Vancouver School of Theology.

WALKING TOUR SUNDAY

11:00 am March 24

Walking Tour of Downtown Vancouver Architecture, with architect Arthur Allen. We'll meet at 11:00 am at Victory Square, at Hastings and Cambie Streets. The tour goes for about 2 hours, rain or shine. Feel free to bring guests with you.

POLITICAL SCIENCE AND ECONOMICS

UBC Tuesday March 26

"The Shadows of Consumption" with Peter Dauvergne, Liu Institute for Global Issues, UBC.

IN PRACTICE

CLASS PROJECT PRESENTATION

GP Thursday March 28

Hum201 participants Darryl Manuel, Georgia Kelly, Kevin Nanaquewitang, Ken Morrison, Jose Ibusca, Phyllis Lester, Albert Butcher, and Vivian Liu present

their collective class project – a game about "Where there's walls, there's holes."

APRIL

ORPHEUM THEATRE TOUR

4:00 pm Friday April 5



Behind-the-scenes and up-to-the-rafters tour of the historic Orpheum Theatre with architect Arthur Allen. Meet at the theatre entrance at 601 Smithe St. (at Seymour).

HUMANITIES 101 COMMUNITY PROGRAMMES

CLASS OF 2012-2013

UBC 5:30 pm Thursday April 25

Graduation Ceremony at MOA (Museum of Anthropology). We'll visit the Museum from 5:30-6:00, have supper at 6:00 in the Haida House behind the Museum, and the ceremony will go from 7:00-9:00. Your guests are most welcome!



FREEDOM WAITING

– Poppy Barn, Hum 101

DENOTATION: Literal Description - The first step in doing an analysis through Semiotics (the study of systems of signs which carry meanings and can be images, objects, sounds, smells, gestures, words...)

The background is a cloudy white. In the foreground, an irregular pattern of dark lines twisted into pairs, densest and even overlapping each other at the bottom, contain, at regular intervals, spider-like "knots" along their length.

Moving up, the background becomes lighter, the lines fewer, and the top third is almost translucent white and completely empty of lines. Even here, though, a few dark smudges cling to the edges and corners.

The lines are continuous along the bottom. There is a sudden, sharp break a third of the way up. In the gap created by the break, a lone knot is suspended.

From here on up the lines recede to the edges until they disappear. Only dark, unraveling knots are left, suspended in whiteness.



Socrates Magno Torres *Transfiguration*, 2012.

CONNOTATION: Shared Cultural Meanings - This second Semiotics step involves analyzing signs' context, histories, politics, economics and more, and, with agency, making new or unexpected meanings...

The painting shows a barbed wire fence: a structure of power, control, and violence. The wall doesn't just imply violence – the wall is violence. It is a weapon designed to cut and stab. Neither does the wall just imply a prison. It is itself a prison, designed to pierce and hold anybody who tries to cross, to trap them in an unrelenting embrace of pain.

Sócrates Magno Torres' painting is interesting not just for what it contains, but also for what it leaves out. What forces are severing the wires? The first break is near the centre and seems to begin a chain effect, causing the fence to disappear and the barbs to fly freely upwards.

The painting is called "Transfiguration", meaning "transforming to a (better, higher) form", and also suggests the Transfiguration of Christ, when he appeared to his disciples as a shining spirit. The barbed wire can be seen as a crown of thorns, which, like the wire, cuts, stabs, and tortures flesh. Freedom from pain and imprisonment comes with the unraveling of the barbs, the thorns miraculously transforming into birds in flight, the Holy Spirit.

RELEVANCE TO THE COURSE THEME: Holes in Walls

In Humanities 101, we saw the many walls which bound us, define us, protect us and limit us. These walls come in many forms, both visible and invisible. We saw how the walls of class were encoded in language in Raymond Williams' England. With Dr. Gaston Gordillo, we saw how border crossings define national and cultural landscapes and identities. An extreme example of this was the Israeli wall: a manifestation of religious and political power structures segregating and imprisoning Palestinians. At the Museum of Anthropology, we encountered the problems of institutional walls.

As the poet Rumi says, "doors are meant to be opened", and in Hum we saw that not only can we poke holes in these walls, but that it is necessary to do so. We saw this with Williams' broadening of the meaning of "culture" - how it broke through the rigidity of the English class system and opened up the idea of culture as an inclusive, creative enterprise shared by all classes. This created space, freedom, a re-invigoration of culture and the idea of culture. Likewise, Dr. Gage Averill related how popular and street music in Haiti has regularly challenged the walls of political and social power. It is a jubilant, humorous, irreverent breaking down of walls. Dr. Gordillo questioned the very idea of essential identities walls are supposed to define and protect.

I believe walls are creations of fear. Being a working class, visible minority female, I have encountered countless walls throughout my life, both in the culture surrounding me, and the internal walls I built and absorbed. The irony is, in my own experience, walls are strategies of avoidance, and avoidance only leads to greater ignorance and fear, and ever more walls.

What I like about Torres' vision is that rather than focusing on sides, on antagonism and conflict, he asks us to find our own internal walls, to untangle those knots of pain, confusion, and fear which prevent clarity. He asks us to discover these most invisible of walls, and promises that there is no "other" side; there is nothing to fear. There is only freedom waiting.

WHERE THERE'S WALLS, THERE'S HOLES

— *Albert Butcher, Hum 201*

When the call came out for DTES residents who have a lust for education, I too jumped at the chance to be seduced by higher learning. All five senses were massaged into submission; even my sixth sense got tweaked! Some say I'm wet behind the ears but it was fun to get my feet wet too, in so many different topics. And yes, it was all very intriguing but it was the extra curricular activities off-campus that demanded some very close scrutiny. I call it uncharted territory that could be categorized as Bovine Scatology 101.

Within the last couple of years I was attacked by a vicious black mold permeating through the north wall of my SRO. Intense surgery was performed on the wall but you can't cut out patches of black mold. You must tear down the whole wall. Eradication seemed impossible because the persistent invader returned with a vengeance. I politely suggested to the owner and manager to seek professional help but my words evaporated into the surrounding cacophony of bafflegab. I dropped by to check on their progress and to my horror the manager was standing on a short ladder with a can of white paint in his hand. In his other hand was an old paintbrush slopping paint on a wall that was literally perspiring the poisonous black mold. Wow!

A short time prior to that episode of idiocy I received news of my sweet eighty-seven year old mother passing away peacefully in her sleep. This sparked an emotional scramble for miniscule assets and ignited a dormant sibling rivalry. Three generations of Butchers throwing rocks at each other's walls of pride.

Before both of those experiences came a gem of a story. The building I live in changed hands overnight. Nobody saw it coming: two slippery slum landlords swapping run-down, century-old real estate in paradise. Both flashing left and turning right! Literally, all hell broke loose! Immediately, the new owner and his henchmen began to systematically abuse low-income tenants emotionally, physically and verbally. Some of the tenants' health was so bad,

they were bordering on palliative care. The ensuing drama was tantamount to a violent military coup in a third world country. Fire alarms and telephones were ringing simultaneously. I navigated and negotiated my way through the smoke and burning cries for help. Playing the role of a desperate dissident, I was the Butcher boy with a beard and bandana and a righteous anger to boot! Jotting notes on a wall calendar, I subsequently collated them into a chronological journal of abuse. Handing a photocopy of the writing over to authorities, I sat back to watch the fireworks.

**"Emotions have a way of distraction
and were welling up, er check that,
walling up inside me."**

In the past I would react to bad scenarios in a haphazard way because I just didn't know what to do. But university changed that. No sooner was I acquiring new tools than I was using them pronto. Confidence, critical thinking, and writing were major weapons in the Humanities 101 toolbox. Now I take my foot off the gas pedal, stand back, take a deep breath, don't hyperventilate, and think critically and rationally, with a pen and paper of course.

All of this negative stuff was wearing me down just like it's designed to do. Emotions have a way of distracting and were welling up, er check that, walling up inside me. An impenetrable wall of immense proportions threatening to suffocate my lust for higher learning.

But alas, where there's walls, there's holes!

CULTURE IS ORDINARY

– Lilly Logher, *Hum* 101

The neighborhood I live in is financially poor, but it makes up for it by being rich in culture. Across the street from where I live is the Little Mountain Housing Project. This was where a lot of soldiers were housed after the Second World War. Hundreds of soldiers and their families have resided there since the late fifties in bunker-like rows of cottages. It was almost completely gutted two years ago to make way for a new development. The neighborhood rallied to keep the housing intact, but only one building still stands in memory of the men who fought so fiercely for our freedom. I have a sense of pride and gratefulness for these soldiers as I come from Holland, and my parents spent time in a concentration camp.

“I have learned a lot from the people and places in my neighborhood about nature, pride, tradition and customs.”

Up the street a few blocks is where you will find Queen Elizabeth Park, a park well known for hosting weddings because of its magnificent views of the Lower Mainland. The park holds some of the most beautifully designed horticultural gardens I have ever seen. All the plants have signs that indicate their Latin terminology. Many visitors from around the world come to see the Rose Gardens and visit the Bloedel Conservatory, where a bevy of exotic birds and botanical wonders find their home. Every Christmas and holidays I work in a flower shop so I like to learn about plants. I often go there to meditate and spend time learning about nature.

Across from the park is Nat Bailey Stadium, where you will find the home of the Canadians baseball team. This is a stadium that was built in 1951 and holds well over 5,000 fans at a time. This ballpark is steeped in rich baseball tradition and it hosts all of the minor league teams. It is a place where families go to relax and enjoy an honest day off work. Movies are also shown here and farmers markets are held on Saturdays.

If you travel down Main Street you will encounter a row of thrift shops and recycled furniture stores that is commonly referred to as antique row. Some of the shops are punk rock oriented, some very retro in clothing and furniture, and some have oriental hallmarks in their furniture design. If you go often, one learns what furniture is antique and what is junk. You also get to know the regulars making their way from one shop to another looking for bargains. They are friendly people with time on their hands, pennies in their pockets, and often a good tale on their tongues. While a lot of the people from my neighborhood are Chinese and East Indian, there is also a smattering of immigrants from Europe. They are patient and kind and have a sense of pride about what they have been able to accomplish in this new country.

I have learned a lot from the people and places in my neighborhood about nature, pride, tradition and customs. Now, I move on to UBC where new learning awaits me. UBC is an area where the people are devoted to learning from the past and there is history in the making. This is evident no matter where you go on campus.

The first day I came to UBC I sat in the small park between Brock Hall and the SUB Building waiting for the group to convene. I remember feeling instantly intimidated by the students and architecture around me, and wondered whether I was up to the task; that is, til I looked at the statue of “Our Lady of Democracy”, and instantly knew I belonged here as much as anyone.

Every time I came to UBC that first week, I made it a policy to investigate a new path, a new building, or a new article. The bookstore where I went to get my student ID was as big as Walmart and I knew I could spend a whole day there checking out the many diverse topics, and felt like a kid in a candy store. The students were young and friendly and helped me to navigate my way around the campus. I look forward to researching the whole campus as I did my neighborhood, and learning lots. I have acquired an appetite for the knowledge this learning institute holds.

POEMS MADE FROM READINGS ON PHILOSOPHY AND PRACTICES OF LOOKING

—Isaac White, *Hum 101*

Live the truth
Appropriate your ideas in a personal way
So your objective truth is a correspondence
of thought to the world
Will be a correspondence of the life to the thought
Hold fast to an objective uncertainty in an appropriation process
Of the most passionate inwardness
With appropriate outward thought
Is the highest truth available for an existing individual...

Practices of looking to make sense of the world
is a process of observing and recognizing the world.
Something we do some-what arbitrarily throughout our lives,
an activity involving a greater sense of purpose and direction
Through looking we negotiate social relationships and meaning.

A practice like Speaking, Writing, Signing,
involves learning to interpret images,
involves learning to communicate politics,
involves relationships of power.

"Did you see that?" We imply happenstance, "Did
you happen to see it?"

"Look at that!" is a command. To look is an act of choice.
To willfully look or not is to exercise choice and influence,
to be made to look, to get someone to look,
at something to be noticed.

Can engage in an ex-change of looks entail a play of power.
Can be easy or difficult, fun or pleasant, harmless or dangerous.
Can be conscious and unconscious levels of looking.

We engage in practices of looking,
TO COMMUNICATE, TO INFLUENCE, BE INFLUENCED....

Visual images have a variety of purposes and intended effects,
produce in us a wide array of emotions and responses,
pleasure, desire, disgust, curiosity, anger, shock, confusion.
Through images we create and encounter with significant power,
to conjure an absent person.

The power to calm or incite to action.
The power to persuade or mystify...

A single image can serve a multitude of purposes,
appear in a range of settings,
mean different things to different people.
Roles played by images are multiple, diverse, complex,
images span the social realms of popular culture.
Advertising, news and information exchange,
commerce, criminal justice, art,
are produced and experienced through media:
Painting, printmaking, photography, film, television/video,
computer digital imaging, virtual reality, including those
that do not involve mechanical/technological
means of production
—are imaging technologies.
Painting are produced with the "technology"
of paint brush, canvas.

Paintings, photographs, electronic images depend on one
another for their meanings.
Art has been photographically and electronically reproduced,
touched up or altered by means of computer graphics.
Technology of images is central to our experience
of visual culture...

Representation

Languages, Images
Rules, Organize, Construct, Mediate|
Reality, Emotion, Imagination

Representation refers to the
use of language and images to create meaning
about the world around us.

To understand, describe, and define the world as
we see it with the use of images.

They have sets of rules about how they are
organized to express and interpret
meaning in painting, photography, cinema, television...

Debates have considered whether systems of
representation reflect the world as it is.
Do they mirror it back to us as a form of mimesis or imitation.
Do we construct the world, its meaning through
systems of representation.

Through social constructionist approach we make meaning
of the material world through specific cultural contexts.
Through the language system of writing, speech, images,

the material world only has meaning that can only be seen by us,
through these systems of language and images.
This means the world is not simply reflected back to us,
we actually construct the meaning of the material
world through these systems...

Images are used to represent, make meaning of,
convey sentiments about nature,
society, culture to represent imaginary worlds and

abstract concepts.

Through paintings, used by religions to convey religious myths,
church doctrines, and historical dramas.

Many images depict seemingly accurate renditions
of the world around us.

Others are created to express abstract concepts,
feelings such as love.

Language systems of writing, speech, images
not only reflect already existing reality they

A SENSE OF PLACE

— Georgia Kelly, *Hum* 201

A recent lecture on Urban Studies entitled “Rescue Geography: Place Making, Affect and Regeneration” piqued my interest. The idea that “sense of place” was one of the most important components of a sustainable community intrigued me. It brought to mind a recent occurrence in the far reaches of the East Hastings Street corridor. At 1489 E Hastings stands a 64-year-old landmark: The Waldorf Hotel.

“Do we need more thoughtlessly laid out residential units with no sense of place? Do we want to continue creating bland and sterile “anyspaces”?”

Designed in 1947, it capitalized on the then-fashionable preoccupation with Polynesian culture; the themed tiki bar with its idols and bamboo décor was a magnet for customers seeking an exotic atmosphere.

Over the decades the hotel fell into decline. It had been long neglected and would have been fairly easy to tear down. The property itself was in the midst of a heavily used industrial area near the port of Vancouver and several chicken rendering plants.

In 2010, Waldorf Productions spent thousands of dollars in renovations with the understanding that they had a 15-year lease. A spokesperson said, “We took what was basically an Eastside dive bar and turned it into a cultural hub.”

After it was refurbished, it became the neighbourhood’s lifeblood. It featured a dining room, café, cabaret, salon, gift shops. It was alive with innovation; the nostalgia was palpable. The upstairs art gallery was a cultural playground for emerging and established artists. It was an ideal setting for nurturing the next generation of artists.

The music venue also had an eclectic range of offerings with different themes nightly. The Monday night Ice Cream Social featured 50s and 60s rock music. “You scream, I scream, we all scream for... a sense of place!” This alluring children’s tune is a poignant metaphor that goes on to describe how the ice cream dissolves into a puddle. An idea whose time had come was doomed to dissolve.

The guest rooms were beautifully decorated, a feature on the site was a boutique with exotic lingerie... something for everyone!

The parking lot was a busy mix of mobile food vendors, midway and amusement park installations, a sand pit for the youngsters and shipping containers reclaimed as creative venues. The crowds on Canada Day rivaled those of any venue in the city, and the beauty of it was the diaspora of many nations represented. Historically immigrant populations called the east end home. You could hear Spanish, Italian, Urdu, Hindi, Serbian spoken on any given day at the Waldorf.

Talk about a great place for the working man to hang out—no concerns with gentrification and all that it implies. Families gathered for a Mexican Sunday brunch, couples enjoyed Lebanese fare on Friday nights, businessmen came with their clients.

The new owners said there was never a formal lease, only an “offer to lease”. The tenants could remain on a weekly basis. This was impossible as artists and entertainers need commitment and are booked months in advance. More than 60 people have lost their jobs, and the closure is said to have a trickle-down effect on the arts and entertainment community.

Several members of the Waldorf Productions team are set to partner up with the Fox Theatre group. The plan is to convert Vancouver’s last remaining porn theatre into the city’s newest live entertainment venue.

Condos over culture, yet another example of the paradoxes of city life. Do we need more thoughtlessly laid out residential units with no sense of place? Do we want to continue creating bland and sterile “anyspaces”? Rescue geography offers a means to mitigate this problem: people must connect with their environment. The Waldorf team made just such an attempt.

REFLECTIONS ON A DOWNTOWN EASTSIDE MURAL

– Terri Marie (Tia Maria), Hum 101

“Walls aren’t always used to keep people in or out; a wall can be a canvas, to be used as a means of expression.”

INTRODUCTION

A DTES mural speaks a thousand words about life, culture and community. The premise of this short essay focuses on the ‘real’ and the ‘surreal’ realities of how the passing of time is captured in one of the 100s of hand painted DTES murals that use walls as canvases. In the culture of Vancouver’s DTES, walls are used for human expression through graffiti, murals, symbols, words, protests and a place for community posters and flyers. Walls are found on buildings, in allies, fencing around an empty lot, a condemned building or a construction site, which all exist in the immediate one mile proximity of DTES Main & Hastings area of Vancouver.

In 2008, British Columbia invested \$10 million dollars over three years to celebrate the 150th anniversary of the province by honoring the history, heritage and culture of Gastown, Chinatown, Japantown and Strathcona (all are DTES areas). This initiative sparked enthusiasm and pride from community members, organizations, artists, political activists and each year since many artistic expressions are created somewhere on a wall; a phenomenon indeed. For reference to a DTES mural map go to <http://muralsvancouver.ca/>



Peter Thompson "I Can Make a Difference", 2011 . Hope in Shadows Calendar Cover and month of May.

The walls in the DTES of Vancouver are hundreds of years old and if they could just talk, they would tell you much. This paper will do a semiotic analysis of one of the murals, using denotation - the description of the scene - and connotation - the emotional implications. I will conclude with a personal reflective perspective, as a DTES community member and as an Indigenous woman.

DENOTATION/DESCRIPTION OF THE MURAL “I CAN MAKE A DIFFERENCE”

A colorful mural of sun setting, over western mountains, with multi-colored flowers painted on the lime green hill with a huge red butterfly in the middle, a bird in upper-left and in the bottom left hand corner is a Westcoast Salish tribal totem symbol of a frog. Standing on the ground in front of the mural is a young Aborigi-

nal boy around the age of 8-10 of obvious Coast Salish descent holding a sign which reads, "I Can MAKE A DIFFERENCE". The Aboriginal boy is wearing a grey T-shirt and black shorts with a silent smile. The colour scheme used consists of light green, dark green, dark red, pink, white, light blue, light orange, dark orange, brown and grey applied on a brick wall surface.

CONNOTATION/SHARED CULTURAL MEANINGS OF THE MURAL "I CAN MAKE A DIFFERENCE"

The mural is a community statement of "a group of people coming together to make a gloomy wall look beautiful and renewed for the 21st century". It is sending a message of hope for the future. The symbols of the sun, flowers, Indigenous totems, butterfly, bird, hills and a young boy standing in front of the mural with his sign that relays the feeling that he has made a difference and will continue to make a difference in his community for his people throughout his life time. This deliberate art form of a mural speaks volumes about renewal and love for the community. The people walking by will see and experience the living mural and know where it has been and where it is going.

SUMMARY

In summary, I wish to add my personal reflections regarding the mural. I particularly loved this artistic expression found in the DTES community because it really speaks to me personally. As an Aboriginal woman I understand the meaning of the young Coast Salish boy's message written on a placard. I also know that the mural was a collaborative project as one young boy could not

have gotten community permission, found all the artistic resources for the project and painted the entire mural and placard himself.



Indigenous people all over Canada paint flowers and the sun setting and the sun rising from the East Coast to

the West Coast, which is a common phenomenon found in all indigenous communities whether in the country, rural, urban, suburban or city core. The First Peoples draw their totems on rocks, in the sand, on trees, on glass, on seashells, on canvases and on walls sometimes.

We leave our cultural markings everywhere and my Anishnaube Nation have left their mark on the big rocks bordering the Big Lake Superior indicating that they were there, thrived and had a rich culture. These ancient pictographs can be viewed at the Agawa Rock Pictographs in the Provincial Park site located on the eastern shore of Lake Superior; they are red and light black in colour and many people visit the site each year. Indigenous people live and persevere in North American and survive into the 21st century.

"The earliest artifacts uncovered in Lake Superior Provincial Park have been carbon dated and identified as coming from the Laurel culture as early as 500 B.C. Native peoples gathered in summer settlements on Lake Superior's shoreline and moved to inland hunting grounds for the winter. A unique cultural site can be seen



Lawren Harris "Afternoon Sun, North Shore, Lake Superior", 1924.
www.museumsyndicate.com/item.php?item=21477

at Agawa Rock Pictographs. Here Ojibwe left images of animals, figures and more mystical creatures. The pictographs are estimated to be between 150 and 400 years old. Etienne Brule is believed to be the first European to see Lake Superior in 1622." http://www.lakesuperiorpark.ca/index.php?option=com_content&view=article&id=17&Itemid=103

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MY YEAR IN HUM 201

– Vivian Liu, Hum 201

Everyone lives a daily life. Some people live by flowing. Others choose the life that they like. By choosing what they can afford, life is more fun for them. Luckily, I got involved with Hum 201 at UBC this last year. My year in Hum 201 made my life inspired, more meaningful and hopeful.

First of all, I was inspired by so many friendly, warm, resourceful and professional instructors, who volunteered their valuable time to us. Most of them are from UBC, some of them are from other universities, like SFU or Emily Carr, and a couple of them are retired experts. Meeting so many helpful instructors enlarged my mind. They devoted their time, energy and the best knowledge they know to us. I learned from each of them, whether it was a professor or president. Many of their life paths inspired my life and I want to be a better person who can contribute back to our society in a useful way, as they do.

I also felt my life was more meaningful after taking Hum 201 at UBC this year. All the topics and the materials presented in the class are so interesting and fun, ranging from music to human rights. This really enriched my life by knowing more about history, music, philosophy, etc. - besides daily life. Many of the subjects deepened our understanding of things, for example, a lecture presented by the Dean of Arts, Gage Averill, helped us understand more about the background of Haitian music.

Finally, I felt so hopeful after I took Hum 201 this past year; the program takes away the barriers by financially supporting us. Both the volunteer group discussion facilitators and staff are so resourceful and helpful. They really changed our life for the better. Their way treated us, mostly low-income people, very respectfully and enlightened our day a lot. Moreover, the whole class looks

“All the topics and the materials presented in the class are so interesting and fun, ranging from music to human rights.”

like a warm family. All participants are friendly to each other and we have time to chat during our tea breaks. This kind of positive environment brings hope to people.

In one word, if you have neither heard of Hum 201, nor gotten enrolled in it yet, please go to one of the intake sessions at the many places in the Downtown Eastside area. Or, if you want to find a life motivated by good people, one that is happier and filled with more opportunities, Humanities 201 is definitely a good choice. I feel very thankful for my unforgettable experience here.

YES, WE HAVE NO BANANAS - BUT WE’LL GIVE YOU OUR OIL FOR A SONG!

– Ken Morrison, Hum 201

In 1956, Canadian political economist Harold Innis warned that without public leadership, Canada was “...in danger of being **burned at the stake of [its] natural resources.**” *Essays in Canadian Economic History* Ed. Mary Quayle Innis, University of Toronto Press, 1956.

As part of our Cultural Studies component, we viewed the film “Life and Debt” by Stephanie Black (2001). It movingly portrayed the ravaging of the nation of Jamaica by the forces of Globaliza-

tion. The film examines in stark terms the bludgeoning of a third world country with Globalization’s two primary weapons: the International Monetary Fund and the World Bank. Initially and for some decades starting in the 1950s, as the former colonies gained their independence, Imperialism was dressed in new livery: Globalization. And in that context, I want to connect a small third world country like Jamaica, with the world’s largest banana republic: Canada.

I’m eminently qualified to speak on this matter as I was born poor and into the former “working class” - a class that no longer exists, having been destroyed by those very same forces of Globalization endured by multitudes around the world. I have resolutely refused all inducements to join the middle class as some form of “certi-

fication,” bestowing my words and my views as somehow being credible. Academia keeps spitting out demigods like Milton Friedman. And I’m careful about the company I keep.

Initially Globalization victimized only coloured peoples of the world; more recently we’ve seen it turned upon “us” in Europe, and here in North America. We have the more recent example of their warfare imposed on Greece. All you have to do to satisfy the IMF is sell the country outright. In Greece and throughout Europe, the masses revolt over the terms of this vast rummage sale. Here in Canada, they watch hockey games as an anodyne.

I was born in the petro-state of Alberta and the government there just released the budget, and gosh! They say they’re some four billion dollars in deficit. So, for the past 70 odd years they have been pumping conventional oil out of the ground and sending it down to Houston with some of the lowest royalty rates on the planet. *Can you name the capital city of Alberta? Wrong! It’s Houston....* But now it’s essentially all gone, so they pump millions of gallons of water down the wells to suck up the last remaining dregs, and they stand around scratching their heads wondering how come the lake levels are falling. All that’s left now are the tar sands. *In Alberta they flare the oil and gas wells: 3 million glue sniffers.*

But not to worry; the government set aside proceeds from their oil sales: the Alberta Heritage Savings and Trust Fund. It currently stands at 3 billion dollars. Norway initiated a similar fund with the proceeds from their North Sea oil - they have 500 billion dollars in their trust account. The citizens of Norway capture five times as much revenue for every barrel of oil compared to the citizens of Alberta. A few years ago this disparity was brought to the attention of the Alberta Minister of Energy, and his response was:

“Well, this is not Norway.” No... it’s Alberta.

This is relevant: those clowns are fuelling the American Moloch with 20% of their oil.

Everyone is on tenterhooks awaiting a decision; at present the public in both Canada and the U.S. are awaiting approval by the U.S. Congress of the Keystone Pipeline, which is to transport tar sands oil from Alberta to American refineries. This has the potential to enrich the US oil corporations, but the environmental risks are considerable. The Canadian public is supposed to consider this oil as ‘bitumen’ or as ‘crude’. This is inaccurate. The oil they’re pumping to the U.S. is already a partially refined product and is a valuable feedstock. All of the dirty work has been done in Alberta with the environmental destruction from mining, the despoiling of water, the reclamation of the land; all these costs are borne by Canadians. The American refiners are assured a high profit margin while Canadians reap only a pittance because of their extremely low royalty rates. This is a stark example of Globalization.

The ravaged landscape in Ft. McMurray resembles denuded Haiti, and stands as a warning of what can happen with unrestrained exploitation of our natural resources.

WHEN WE PEER THROUGH HOLES

– Darryl Manuel, *Hum 201*

Sometimes we look at a hole in the wall as an opportunity. Sometimes, we look at a hole in the wall as a danger. I look at Humanities 201 as creating a hole in the wall to barriers of higher education. The Humanities 101 Programme created an opportunity for me to continue with my UBC experience. Before taking Human-

ities 101, I was naïve as to the diverse scope that Humanities entailed. I now know that Humanities covers a diverse range of subjects that have to do with the human condition which includes: Philosophy, Cultural Studies, Critical Race Theory, Law, Architecture, English, Anthropology and much more. My humanities experience has broadened my vision regarding the human condition. This additional knowledge will enrich my feelings and concerns about issues in the future that have to do with Humanities.



The hole is a cluster of wires pulled back to create an angle and is made out of metal wiring. Suspending this grid of metal wiring is round metal piping that provides a framework. To assist in holding back the metal wiring that has been damaged to create this hole, a strand of wire is meticulously interwoven in and out of the meshing to ensure the mesh sustains a hole.

As we go through our day-to-day ritual, we tend to lose focus of the bigger picture. Humanities takes us away from our mundane, individualistic lives and gives us a splash of colour on our canvas of life. Our microcosm of a life now becomes microscopic in significance, relevance and inclusion compared to the whole world. We are made aware of a world of diversity that ebbs and flows in a sea of interactiveness.

The hole of mesh wiring is firmly and systematically attached to the outer metal piping. Regardless of how much the hole has give and take, the meshing is entrenched, the meshing is strong and the meshing won't budge. It seems obvious that this wire meshing was created to keep things out due to its indestructibility.

The hole that Humanities has created for me sheds light on the human condition in the world and illuminates issues that are now relevant and significant. Sometimes when we peer through a hole, we are curious, adventurous and daring. Sometimes when we peer through a hole, we are frightened, intimidated and apprehensive. In life, we may walk by many holes in walls without giving them a second thought, a second glance or a look at them with the least of importance. How are we to know what may be through that hole? Is that hole an opportunity? Is that hole a danger? Can we continually walk by holes in walls like they don't exist? I look at Humanities as a hole in a wall that enabled me to get a taste of university life where, otherwise, that option would never have been possible given my current situation.

The hole of mesh wiring and the support poles are a silverish metallic colour. The poles are made of sturdy, indestructible metal. To ensure that the wires don't get in the way, two wires have been left intertwined to a pole on the right.

Humanities was made possible by someone who had the insight and ingenuity to see a community on the fringes that was inhibited from attending higher university education. Humanities has allowed me and many others to participate in higher learning at a university level. I am very grateful for being given this opportunity to attend Humanities for a second time and further delve into the aspects and issues surrounding the broad topic of Humanities. Each splash of colour that is added to our canvas of life from Humanities adds another dimension to how we see the human condition on our planet. How we take that knowledge, information and awareness and assimilate it into our lives is up to us, and will inevitably dictate how our future unfolds.



The second hole is rectangular, approximately eye height and it also has a wire meshing which is attached at the back to cover the hole. Delineating the hole is a framework of wood which is attached to a wall of wood behind a rectangular hole.

When using a hole as a metaphor for an opportunity or as a danger, we must also not forget the multitude of other ways to interpret and analyze the construct of a hole in a wall. Does the hole in the wall have to have a negative or positive message? What other possibilities can you see through a hole in a wall?

The hole is short in width, but long in height. Both the back supporting wall and the framework of wood are painted a whitish colour. There are more wooden supports behind and above the rectangular hole in a wooden wall for support.

In conclusion, I would like to say that in life we are given chances and opportunities when we least expect it. Humanities enriched my understanding of issues relevant to humans all over the planet. Humanities gave me something invaluable that will always lead to further questioning of what is, why it is, and to what purpose. Sometimes in life, we walk by a hole in a wall and it piques our interest just enough for us to inquire what is through that hole. That is what Humanities did to me.

BROKEN LEGACY

– Tay, Hum 101

Where There's Walls There's Holes has been the theme for our Hum 101 class this past year. Walls have been created for many purposes and in many ways. Holes too, have been created in many ways and they too serve many purposes. Presenting information on a topic which is not well known is one way of symbolically creating a hole. This is what Dr. Wendy Fletcher did when she addressed the class. As she spoke she provided a window into the past, shedding light onto the subject of the historic Indian residential schools.

Dr. Fletcher immediately addressed the lens through which she affected the subject. She introduced herself as having been adopted. She was an Anglican priest and taught theology. Despite having a doctorate in Church History she had been unaware of residential schools. But, when the church affiliated with the theological institute for which she taught was accused of wrong doing, she was asked by them to investigate. This catapulted her into her journey of discovery regarding residential schools. As she began her research into these schools she discovered that her biological father had attended one of the schools she was probing.

This was the personal introduction to a disturbing and touching account of what had happened in the schools. It was presented with passion, genuineness and a non-defensive stance by a woman who had ties with both sides of the camp.

Initially education was provided to the aboriginal population through day schools. But by the late 1800's day schools which had been created to educate and 'civilize' Aboriginals changed to residential schools. Attendance became compulsory and children were forcibly seized from their parents. Over time, the age of the children required to attend was reduced from 7 years of age to 4 years of age.

The schools were a partnership between the government and four churches: the Catholic Church, the Anglican Church, the United Church, and the Presbyterian Church. The government provided policy, inspection and pitiable funding on a per capita basis and the churches provided the education and training.

The point Dr. Fletcher re-iterated more than once throughout her presentation was that the plight of the children was, even by the standards of the day, horrific. She backed this up with incidental

stories as well as statistics. It was accepted to violate policy and have the staff carry and freely use a cat of nine tails. At one point the principal of a school had gone away and was replaced by a substitute. People from the replacing supervisor's church were eager to visit the school. Naive as to the normal 'cleaning-up' which would have gone into preparing for visitors the substitute welcomed them. So aghast were they at the shocking conditions they immediately began advocating for changes.

TB was rampant, yet among the First Nations people it was 20% higher than the general population and higher still at the schools. Furthermore, in the Bryce report of 1907 the File Hills school had a death rate of 69% and the appalling death rate of males in the Alberta schools was 50%. The response to this by Duncan Campbell Scott, a vocal assimilationist was, "This is the cost of progress!"

"Presenting information on a topic which is not well known is one way of symbolically creating a hole."

One of the traumas in all of this is that, despite various investigations and reports, nothing changed. The Old Sun School, despite being condemned in 1907, remained open without remediation. Time and again doctors and nurses reported the shocking conditions which they found. Children were receiving neither health care nor education. To save money, Dr. Kennedy performed surgeries such as tonsillectomies, and adenoidectomies on the children in the schools, and without anesthetic. The Moore reports found that food, what little there was of it, was deficient in vitamins and calories and the diet consisted of bread and potatoes. Children would go to the local garbage dump to try to get enough food - and were punished for leaving the school. Flies and cockroaches abounded and in one situation there was a count of 30 - 40 flies on a single piece of bread.

In 1969 the Department of Indian Affairs (DIA) decided to close all residential schools, but there was still protest. In response to the DIA decision the Anglican Bishop of the Diocese of Huron wrote to the Secretary of the DIA, "We cannot close the schools. We must persist in our efforts among the Indian people. Of course we know that there is no hope for this current generation. However, if we persist in our efforts perhaps we will be able to raise up the grandchildren of this generation to the level of a servant class in Canadian Society".

At last, by 1986 the closing of the residential schools was complete. What remains unfinished however is how restoration can come about. As Dr Fletcher said, "There will never be justice. There may be, in some form, forgiveness."

CRITICAL VIEWING

– Ben Smith, *Hum 101*



Left: An old umbrella; caution tape; cans and bottles. In general, human waste product. **Right:** Broken brick some pieces large, all the way down to dust. A young Red Tail Hawk.

These descriptions are the simple observations that can be made from viewing these two photos. After you have had time to look over these two small portraits you may ask, "What is the relationship between the two?"

The two photos were taken 6 months apart, and are in fact the exact same 100 square feet I view right outside my window. The land is located where the Pantages Theatre once stood on the 200 block of E. Hastings Street here in Downtown Vancouver. The person or group that owns the lot had been leaving it in obvious disarray. Image 1 used to be the view from my window and I thought there was nothing I could do to change it. As a person who has become marginalized you become wary of 'rights'; you start to feel a loss of equality. The view was miserable and in turn made me feel useless, like I lived in a dump. I stopped opening my curtains after awhile.

I was made aware of a local activist group called the Downtown Eastside Neighbourhood Council (DNC) which was already in motion to get the lot cleaned. Not only did the DNC want the lot cleaned, they wanted it set aside for social housing. Social housing is something that has often been promised in the DTES over the last decade, but it has never really materialized. I would like to

note what happened with the Woodward's site around ten years ago. Woodward's first opened in 1892. As B.C. grew, so did the store. In 1902 Woodward's incorporated and opened its big store in Vancouver on Hastings St. and Abbott St. It was part of the community for almost 100 years. In the 90s the company filed for bankruptcy and was bought out by Hudson's Bay Company. The store was eventually closed at this site and sat empty for close to a decade. New investors bought the space with the original idea of creating a place that would erase the class line. They started out with half of the lots offered for social housing and then shaved that figure back; they also made separate entrances for poor and wealthy. The promises were of course made to quiet the voices of groups like the DNC, LAPP (Local Area Planning Process) and CCAP (Carnegie Community Action Project); local groups connected with housing rights. They all said "no" and stood by the hope that the city would buy it all for social housing use. These groups all knew that if plans were to go ahead as they had been set, it would be like dropping a big "G" bomb on the Lower East side. The "G" is for gentrification, a word that describes the action of taking a working-class inner-city neighbourhood and making it an upper-middle class residence. This is something that goes on all the time all around the world. The buck stops here, though, and we are all defending that line.

I let the DNC know that due to the land being used as a dump, the rat population was growing considerably. "I could hear a gnawing sound in my adjacent wall growing closer by the night," I told a reporter who was sent to investigate the case for the local *24 Hours* newspaper. While the building that housed the Theatre still stood, you could observe one or two rats scurry by, a typical back alley scene. During the slow demolition of the Theatre people would drive up and toss garbage into the space. Coupling this with the basement of the building being left intact creates the perfect scene for a developing "Ratropolis". I started making movies that I posted on my YouTube channel benTubed62 under the hash tag 'rats at the Pantages'. With the DNC helping it got a mass of press coverage, like an article written by Michael Mui on page 5 of the

newspaper, *24 Hours* (Vancouver edition) printed on May 23, 2012.

The attention on the lot was becoming too much for the City to ignore any longer. The City served the owners with an injunction after the City inspector made his observations. The owners would have to clean the lot immediately or face a huge fine and the City would contract the work needed. The lot was quickly cleaned up after this and then surrounded with a big blue fence. We did it, we made a difference; our voices were heard. It was not easy though;

it took a lot of work on our own time to get the work done. What I originally thought of as work for the dignity of the neighbourhood became even more as I started noticing this hawk using it as part of his hunting grounds. The hawk has returned to hunt many times and I open my curtains often.

To view my footage of the hawk, visit my YouTube page: bentubed62 and type in 'Hawk at Pantages'.

AIDS MAKES STRANGE BEDFELLOWS

– Ken Mazer, *Hum* 101

Powder. Rock. Down. Sideways. Water.

Translated, these words stand for: cocaine, crack, heroine, crystal methamphetamine and GHB (gamma-aminobutyric acid). I gleaned these terms over breakfast the other day at the Dr. Peter Centre (DPC), where I am a client of their day program. An organization that counts amongst its members: IV drug users, ex-prison inmates, psychiatric patients, the homeless, persons born with fetal alcohol syndrome, bi-sexual and gay men, and their sundry sub-groupings: prostitutes, drug dealers, addicts (i.e. no strangers to lives of want, abuse or violence), thieves, scammers, panhandlers, high school drop-outs, queens, binnners, hoarders, perverts and conspiracy theorists - makes for a somewhat indecorous yet colourful 'culture of learning'. Collectively, our commonality stems from our shared status as HIV-positive. The lessons offered here, of course, are of 'the street'. As one axis of my identity it contrasts sharply with the more edified culture of learning offered at university.

*Appropriation. Re-contextualization. Signification. Agency.
Identity & Subjectivity.*

Because culture and the language that shapes it are vital, living, changing things, those first five words can be considered in terms of the five concepts italicized above. The re-coined drug names have been appropriated, that is taken from general parlance, and claimed by a sub-culture for their own usage. They have been re-contextualized as drug-specific. They now signify (i.e. stand for) different substances. Cocaine and crack send you 'up'. Heroine

takes you 'down'. With up and down already taken, methamphetamine must propel you 'sideways'. GHB is 'water' because that's what it looks like; likewise 'powder', 'rock' and 'crystal'. By appropriating and re-signifying these words, drug users are exercising a form of agency. They are exerting their power to make meaning. This process is informed within a wider cultural context of lawlessness. Drug selling and possession, after all, are illicit acts. Drug culture is by necessity cloaked in a blanket of secrecy. As such, this glossary of terms are not mere slang but argot - the more or less secret vocabulary and idiom peculiar to a particular group. In this sense powder, rock, down, sideways and water have become codewords.

Now, how do I reconcile these disparate cultures of learning with my identity and subjective experience of them? My street milieu identity - as constructed by society's discourse - places me in the company of what other writers have variously described as: 'the unwashed masses', 'lumpen proletariat', 'low-lifes', 'rabble', and assorted 'riffraff'. Someone once accused me of slumming, and to bolster his point trotted out that tired adage: "If you lie down with dogs, you rise up with fleas". Well, for one thing, if you brush against someone, their social position doesn't rub off. For another, I don't consider those who possess fewer god-given gifts or are, in other ways, disadvantaged to be dogs. Nor do I think it is my place to make absolute judgements or pronouncements regarding another's moral standards or lack of. I am a relativist and feel we should live and let live. To believe otherwise would be a betrayal and denial of my working class roots. I come from a rough neighbourhood in a tough town and am well acquainted with streetlife, criminal activity, and drug use. When I consider my life in contrast to the lot of those less fortunate, I am reminded of a pair of maxims from Max Ehrman's *Desiderata*:

*"Speak your truth quietly and clearly; and listen to others;
even the dull and ignorant. They too have their story..."*

*...If you compare yourself with others, you may become
vain and bitter; for always there will be greater and
lesser persons than yourself..."*

Indeed, others' stories offer me a window into lives quite different from my own, and insights I would otherwise be denied. Furthermore, one is not being an elitist by acknowledging that the world is made up of greater and lesser persons.

Admittedly, I am an atypical member of DPC. By birth I have been blessed with an intelligent, open and curious mind, and great potential. I am, thankfully, free of self-destructive and addictive tendencies. I am university educated (B.A.), have had the benefit of psychotherapy, and have worked in the genteel, rarefied world of the arts. My 21 years of married life were materially comfortable and, for the most part, emotionally stable. When I consider my advantages beside those of my DPC consorts, I try to embody the creed articulated by Rudyard Kipling in his work *If*:

*"If you can talk with crowds and keep your virtue,
'Or walk with Kings - nor lose the common touch...
...Yours is the Earth and everything that's in it,
And - which is more - you'll be a Man, my son!"*

In sum, one can - at the same time - move amongst those of the street and amidst those in ivory towers, and be all the richer for it.

EVERYTHING IS GOING TO BE ALRIGHT NOTHING WILL BE ALRIGHT

– Leanne Hayashi, *Hum 101*



Left: <http://vancouverisawesome.com/2009/09/16/everythings-going-to-be-all-right/>. Right: <http://mkarmstr.tumblr.com/post/288366565/detroit-mocads-ne-on-negativity-stirs-controversy>

February 2007 - Never would I have imagined coming across such a unique place as the Downtown Eastside, let alone living in the neighbourhood. I was culture shocked when my friend escorted me past Main and East Hastings. I was surprised about the poor, lost souls that were living on the streets of East Hastings that were being ignored.

In 2009, the sign "EVERYTHING IS GOING TO BE ALRIGHT" showed up on the oldest building in Chinatown, the Wing Sang building on East Pender. At first, I had no clue that the sign was a piece of art. When I looked at the sign, it appeared to have a dualistic meaning, even though the owner bought the sign to encourage the people of the Downtown Eastside before the Olympics were due to arrive. I found it interesting that the people of East Hastings couldn't see the sign from where they are situated because the back wall of the building is blocking their view. I was curious to find out more about the sign so I checked the internet. The sign was created by British artist Martin Creed and it first appeared at the British School in Rome. In response, Kosovar Albanian artist Sislej Xhafa, displayed his work "NOTHING WILL BE ALRIGHT" right across the street on the Belgian Academy in Rome.

On East Pender, East Georgia and Union Streets, a lot of Chinese shops have been disappearing and are being replaced by trendy restaurants, pubs, coffee shops, skateboard shops, etc. A lot of expensive condos and advertisement for more expensive condos have been appearing in my neighbourhood. Chinatown seems to be losing its Chinese culture with all of the gentrification that has

been going on. My neighbourhood seems to be dividing further. For the rich in the Downtown Eastside, "EVERYTHING IS GOING TO BE ALRIGHT". For the poor living in the pest-infested rooms and on the streets of the Downtown Eastside, "NOTHING WILL BE ALRIGHT".

On the first night of attending Hum 101, I was delighted to see people who came from different backgrounds wanting to learn. My ears picked up in class when the word gentrification was mentioned. Hearing about gentrification is going to be interesting because it is going to have a great impact on the poor people of the Downtown Eastside for years to come.

RESOLVED TO LEARNING

– Phyllis Lester, Hum 201

I can't decide what to volunteer. So I've resolved to learning. For me at times it can be a lot of work, especially the last month of Hum 201. We had a full solid schedule for the 2015 this year. The last couple of months I felt stretched because I was learning computers, too. A bit of a sensory overload.

Last week I expressed my feelings about it and received some help. I've finally resolved how to learn computers. For me it is a real challenge. Because all these years I didn't want to learn it, now I have to undo the negative tape in my head. I will keep going to Vancouver School Board adult education centre; it's free.

I like to keep my brain active. The saying is 'If I don't use it I'll lose it'. I like to go for a walk for half an hour or more, weather permitting. I feel better after, then I can get on with life. I'm very selective of what I watch on tv: informative programs and some comedies, The Knowledge Network, Channel 5, public broadcasting stations, Channels 86 and 87, and "American's Funniest Videos". It's good to get a belly laugh.

**"I like to keep my brain active.
The saying is 'If I don't use it I'll lose it'."**

MANIFESTO

– Richard McDonald, Hum 101

RAISE SOCIAL ASSISTANCE RATES

- We want adequate living allowances for all people on social assistance.
- We want adequate travel allowances for all people on social assistance.
- We want adequate clothing allowances for all people on social assistance.
- We want adequate shelter allowances for all people on social assistance.

We the people of the country of Canada want adequate social assistance rates for all people on social assistance. For far too long social assistance rates have been frozen while inflation stays constant. Social assistance no longer provides the bare necessity it was constructed to provide, leaving social assistance users scrambling to survive. Walking to and standing in free food lines, free clothing lines, and free laundry lines become your full-time job. Children are suffering under circumstances they cannot change themselves. No one in Canada should ever have to worry about where their next meal is going to come from.

THE CULTURE OF HOME

– Jose Ibusca, *Hum* 201

Home is the key place where culture is manifest, because it is where the heart is.

In his essay “Culture is Ordinary” (1958), Raymond Williams states, “A dying culture and ignorant masses are not what I have known and seen”. I agree with him. Depending on which vast culture of the universe he was directing his attention to, “culture is ordinary.” The home of an individual, where he was born and raised with his family, is the basic cultural unit that is palpable to many. One culture vivid in the minds of philosophers, anthropologists, scientists, educators and others is school. Another is an individual’s culture of work comprised of people, knowledge, power, place, time and interdisciplinary. Therefore home, school, and work, including vacations, are where cultures of people spend all their efforts, dreams, breaths, naturalisms, imaginations, realisms and life’s existence - but nonetheless some progress has been made out of the ordinary. My three educational homes are the South Hill Education Center (SHEC), Langara College (LC), and the University of British Columbia (UBC).

These three homes have differences and similarities in their cultures of learning, cultures of knowledge, and cultures of students, yet, the hierarchical cultures in this society are manifest in schools. The first hierarchy of the so-called culture is from one’s home neighborhood. When I was one of the school-goers at SHEC, I was cultured there. Culture is a way of life, defines Williams. However, the most conspicuous way in which culture is developed is school. This wasn’t always the case. For instance, in the 1700s, popular science education was carried out at home. In the British artist Joseph Wright’s painting “An Experiment on a Bird in the Air Pump” (1768), we can see how an experiment effectively teaches and disciplines a family, how it is an effective method for the cultures of progress.

At SHEC, I learned the fundamental subjects, and I found it easy because it was a review of what I had already learned back home in the Philippines. Secondary education - fundamental courses comprising of Math, Science, Art, English, plus Liberal Arts electives - is free. Its mandate is to prepare students to further their studies of specific careers or professions in college or university.

The education, though just a continuation of elementary school, nurtures the culture of students, who would become, and still are, the people of a cultured community. The culture of learning and knowledge there was way below that at the LC and UBC. It is tight. The realism of learning was left behind by the use of facilities such as building structures, class sizes, machines and equipment, but the faculty were equally qualified to condition students for the battle ahead. If one refuses to learn the culture of learning and knowledge, one maybe suspended, kicked out, and deprived of the chance of going further up the educational culture of hierarchy. The student’s dreams, which eventually becomes his culture, are dead. As a result, in early years of 2000, one of nine Canadians were dropouts. Though the numbers decreased in 2009/2010, to one of eleven, still the culture had caused ignorance. Those who embraced its culture of learning and knowledge they transferred to LC or UBC. Those particular cultures of learning and knowledge do not end with SHEC.

“Culture is a way of life...”

So, I am lucky to become one of those who embraced SHEC’s culture and now consider myself a UBC alumnus. What a feeling! I have gone through a political process, a power of choice, a personal discretion, and perhaps into an institution’s heart of gold. Every resemblance of the tiniest past culture became magnified, gigantic and overwhelming. To exemplify, I now ride the bus instead of walking; the buildings are new, humongous, and mushroomed all over the edge of Pacific Ocean; classrooms are like that of a “Star Trek” movie – scientific, modern, artistic in design and most importantly, ergonomic; professors are helpful, highly educated and specialized; and students’ association are welcoming. The culture of knowledge and learning, an internal and external microcosm, is a world learned, expanded, executed and experienced. What else can I say than to say “I’m home.”

CULTURES OF LEARNING

– Jean-Pierre Loisel, Hum 101

In nineteen ninety-nine, I discovered, by accident, The Gathering Place Community Centre which is located in the Downtown South community. Living on the street, with very little money, I used the Community Centre for laundry and to do some research. I found out that the Community Centre had a Learning Centre as well as an Art and Recreation Program. I decided to register for an introductory computer course; I realized there were people from all over the planet there! I was not alone.

When I moved to Vancouver from Whitehorse, Yukon, I had “zero knowledge” in the cultures of learning. As a prospector, my knowledge is specializing in how to identify geological anomalies and also how to comfortably live in the forest with animals that are mostly curious of humans. As a contractor my work was mostly physical, not mental or intellectual.

“Continuing education is truly a new trend in the world..”

After I found a place to live in the big city of Vancouver, I noticed that people from many countries were coming to The Gathering Place Community Centre, to upgrade and/or improve their knowledge of English and other disciplines. We hear people talking in Chinese, Japanese, Spanish, as well as in Native tongues; it is a true international community. They come from rich and poor nations to study at the Vancouver School Board Adult Education Program which has existed since 100 years. They have an area at The Gathering Place for alternative education; it is for students age sixteen to twenty. They also have a program for people who are on low incomes, and a program for people who have addiction problems and are homeless.

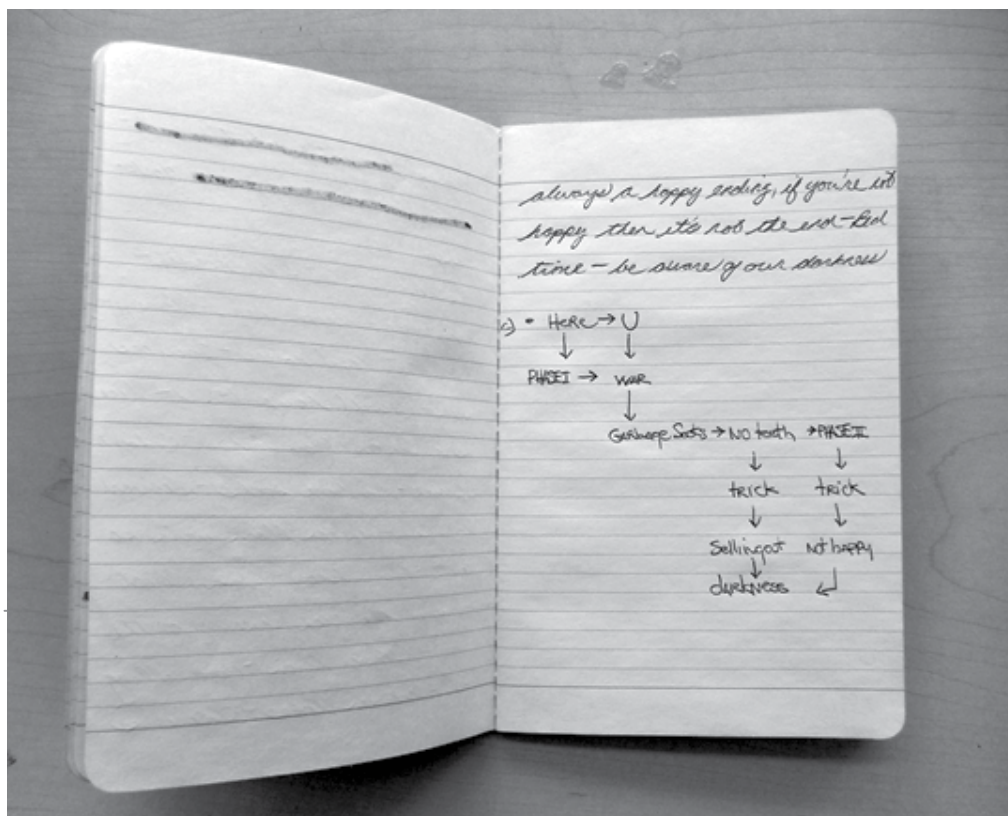
There are also people from all over Canada who are looking for jobs, people who use the library and reading room to do some research. At the Community Centre Education Program, the teachers introduce students with e-learning where they can have free education anywhere on Mother Earth’s planet, and this, concerning any discipline they want. All courses at The Gathering Place are free for people who do not have grade twelve in British Columbia.

I notice and observe that some people stay many years at The Gathering Place Learning Centre, adopt a culture for learning and become “addicted to learning”. I have been doing volunteer work at the computer laboratory since eleven years, and I observe that some people do “surf the web” and research many areas of science. I believe it is what we call “thirsty for knowledge,” which I myself became.

Continuing education is truly a new trend in the world. Our children learn quickly and they are changing our planet; the change occurs so fast we all need to keep up with the evolution of their new discoveries. I notice that our city has become an international community. People from all over the planet bring their children, and build new houses and buildings. In recent years the City managers built a new park close to where I live; a section of the park is for children, another is for animals, and the rest is for the adults who enjoy the sun in the summer while they surf on their computer. The University of British Columbia is located on the top of a hill in a pretty area, with a very attractive view of the mountains, glaciers, and the oceans where the young generation who are studying at UBC can enjoy learning in a pleasant ambiance. We can “feel” an ambiance of happiness among the young women and men, where they learn advance scientific knowledge from the top teachers who have PhDs.

FAIR PLAY

– David Richards, Hum 101



BORN A PRISONER OF WAR

– Kevin Nanaquewitang, Hum 201

When I was 15 years old, I ate two tabs of LSD. I was with school friends who were like me: outsiders looking for their place in a world that neither appreciated our talents nor wanted us around. I was the only native in this crew. Everyone else was white. Our commonality was that we were in the same class at school, from the same hood, and we were from working poor families. This

Friday night, like every other Friday night, was about drinking in the park with our girlfriends around the bonfire and unwinding. I was a dishwasher working for minimum wage. At the time I could imagine that richer classmates and schoolmates were having dinner with their parents and sucking up to their grandparents for extra cash. They hated us because we didn't wear the latest fashion; we wore T-shirts and jeans. In the winter we didn't wear parkas or long johns, we wore leather jackets or jean jackets – it was all-season wear. We played basketball better than they

did, and we reminded them every chance we got. We were our school's starting line-up, and those kids who always reminded us how much better off they were only got minutes on the court after we fouled out or were one or two fouls from being benched. We would listen to mixed tapes of heavy metal and hard rock during lunch at the baseball diamond, and they went to Rotten Ronnie's or somewhere else, but they never joined us on the diamond.

“Miracles move mountains but I must remember to bring a shovel and a wheelbarrow.”

So, we bought LSD and our usual 2 cases of Canadian and a mickey of C.C. at about midnight when the fire was down and the sky was clear, we were all lying down on the ground staring at the stars. I had an epiphany. I knew at that moment the answer to all of the problems we faced as a civilization and I shared it with my circle of friends and we all went silent. It was four in the morning by the time we got to 7/11 to buy orange juice to come down off our acid stone and none of us could remember what my great idea was, but to this day that idea that I saw so clear but was now a faded dream still lingers strong in my mind. It's like a ghost that haunts me, or a blur on the edge of my peripheral vision.

When I took the very first Humanities 101 class in the winter of 1998, I was using drugs a lot of the time. But I made it to every class and never came in high, unlike the rest of my waking life at the time. The benefits of attending the first university class was that it gave me the idea that I could successfully mine that great idea I had all those years ago, and I quit drugs and alcohol in the year 2000 and became a working citizen full-time. In the summer of 2012, I was walking to the Vancouver Aboriginal Friendship Centre to play a few games of hoops at the gym there, and I

walked into the Strategic Planning session for Hum and signed up for the next Hum 201 class. I was accepted. In the eight months that I've been coming to Hum 201, I have enjoyed every minute, working with a group of valued people from my neighbourhood, the Downtown Eastside, about local, provincial, federal and international political decisions of economics, social issues, gender issues, environmental and First Nations issues, and I have been reminded of that idea that I had many years ago. I realized that it is within reach, however, it's going to take a while because even though I can't see it, I know it's there. And I also know that if I work for the betterment of my community, others will follow. Miracles move mountains but I must remember to bring a shovel and a wheelbarrow.

My name, Nanaquewitang, means 'the voice' in Salteaux. I called my essay "Born a Prisoner of War" because it describes what it is like for me to be born and grow up in this time, and always be reminded that I don't belong, I'm an outsider. Learning in school of the fate of my people through the colonization and imperialism that created the U.S. and Canada and the rest of the new world always felt like I was born in a war that's still going on to this day, and as a result I still feel like a prisoner. I still feel an outsider, a foreigner in my own country.

WHERE THERE'S WALLS THERE'S HOLES

GAME DESCRIPTION

The centre pages of this book are photographs of the board game which was produced by Hum 201 participants as their class project: Darryl Manuel, Georgia Kelly, Kevin Nanaquewitang, Ken Morrison, Jose Ibusca, Phyllis Lester, Albert Butcher and Vivian Liu, with staff Paul Woodhouse and Margot Leigh Butler.

The game is designed to have both individual and collective play, and so switches between these two. That's because Hum is designed the same way, to mesh individual and collective ways of being. The game's name also reflects the theme of the course, where there's walls there's holes, which connected the academic disciplines and topic areas we covered this year with participants' own lives, knowledge and neighbourhoods. We have been using different interpretations of the phrase 'where there's walls there's holes', but perhaps the most direct one is that whenever there is something blocking one's path, a way through it or past it may well be found or made. For a clearer and more complex understanding of what this theme means to Hum participants, check out their writing throughout this yearbook!

In keeping with this course theme, when we played the full-sized board game during the last class, the free-standing wall was filled with 'bricks' that were actually empty cassette cases turned into question boxes. Each time a brick was chosen by a player (based on where the spinning needle pointed to on the course outline wheel), it got pushed through the wall onto the game board map on the other side. The result was that each time a question was asked and then responded to, there was one more hole in the wall. The collective or the individual would then answer as creatively/critically as they could, with a short 1 minute to prepare. Shifting the game from the full-sized board and free-standing wall to the inside of the yearbook changes some minor parts of how the game is played, but the ideas stay the same, and it is totally possible to play the game from within the yearbook, and to adapt it to your own purposes...

For each person's turn, there are two kinds of game questions that animate and reflect two different styles of knowledge we both came to the class with, and gained through it: SITUATED KNOWLEDGE questions (about DTES/South cultures, practices, histories, commitments, concerns...) and academic DISCIPLINE-based questions (related to things we focused on in class, but not exclusive to it – you're welcome to consider and create responses even if you weren't in the course). The DISCIPLINARY knowledge questions come first in the order of game play, and if your collective answers creatively, you move on to SITUATED KNOWLEDGE. This movement between academic and lived questions mimics the structure and flow of the Hum 101/201 course this year: what we studied in academic terms – in theory and context - on Tuesdays at UBC was then considered 'in practice' on Thursdays at The Gathering Place Community Centre in Downtown South. Because we studied a different discipline, topic and readings with a different teacher each week, the flow isn't only in one direction – we enjoyed many interdisciplinary eddies throughout the year.

Points are awarded if you answer **well** for the DISCIPLINARY knowledge ones; there are no right or wrong answers, just be creative enough that the other collective thinks you've done a good job. The SITUATED KNOWLEDGE questions are about facts, and so do have right and wrong answers, so rack your brain to come up with them. There are also wildcards that can take points away at random or give you bonus points, so watch out!

WHERE THERE'S WALLS THERE'S HOLES • GAME DIRECTIONS

All game parts are included: board, wall (with simulated glass bricks and holes), spinner wheel and 2 kinds of questions - **DISCIPLINARY** ones based on Hum course content, and **SITUATED KNOWLEDGE** ones based in participants' local DTES/South knowledge.

The board, with the maps on it, is exactly the same on both sides. The wall is meant to be free-standing.

1 **TO SET UP THE GAME:** Open the book flat and use 2 paper clips at the base of the wall to buttress it up.

Paper clips not included.

2 Divide the players into two even-numbered collectives, *The Walls Collective* and *The Holes Collective*, and have each *Collective* gather around one side of the board. The person directly opposite you on the other *Collective* will be your **Counterpart** throughout the game. Get to know who that is, pronto.

3 There are 8 sections on the spinner wheel on page 49. Please use a pen or pencil as the needle, also not included. The 8 sections correspond to the academic **DISCIPLINES** we studied this year; each one has its own icon.

4 **TO START THE GAME:** Flip a coin to see which *Collective* Lady Luck chooses to go first.

5 The first player (the farthest on the left) spins the needle, which will point to the first **DISCIPLINE** to draw a question from. These questions are on pages 33-40. If you want to, you can copy, cut them out and make them into **DISCIPLINE**-based stacks, question side down, without reading them; this would take quite a bit of discipline, when you can also just leave them as pages.... (When we played the 3D game on our last class, at this point the player pushed out any brick/question box that corresponded to that colour, which landed neatly on the other side of the board, and then was opened by their **Counterpart** to reveal 2 questions, one at a time.)

6 The player's **Counterpart** turns to the matching **DISCIPLINARY** icon page and, starting in the upper left corner, reads the question aloud.

7 The **DISCIPLINARY** questions activate the content of this year's Hum 101/201 course – some are general and some specialized - and are to be **responded to COOPERATIVELY & CREATIVELY as a Collective**.

The player has 1 minute to respond. A creative response means: reflecting, interpreting or elaborating on the question; criticizing the question; sharing your opinion; making a comparison with another place or time....

There is NO right or wrong answer, unless one member of the *Collective* gets bossy and takes over, for instance. Everyone on the *Collective* can help with this question, but the player (the person who 'pushed that brick out of the wall') must relay the answer to the whole group.

8 If the other *Collective* accepts the creative response, move on to the **SITUATED KNOWLEDGE** questions on page 47-48. The answers to these questions are on the other side of the page, in the corresponding hole in the wall. No peeking! We have reduced the chance that you'll see the answers by making the font very small, and the gesture of turning the page will also be obvious to everyone unless you're very slick about it.

9 The player must answer the **SITUATED KNOWLEDGE** local DTES/South hot spot question on their own – no help allowed, so that **COMPETITION** also gets its time in the limelight. If the question is answered correctly, the team earns 1 point and will receive a chip to keep track of your points. This can be a poker chip or a potato chip, whatever is at hand. Neither included, as you might have expected by now.

10 All this has resulted in just one turn! The way that turns are taken mimics the layout of the spinner wheel, shifting from one to its opposite, and then, like the needle. Now the player's **Counterpart** becomes the player and repeats the process. Following this, the turn moves to the next person in line on the first team.

11 When all the 'bricks' are 'pushed through' the 'wall', tally up the chips and the *Collective* with the most points wins. Or, you could use the chips to play a game of poker to determine the winner – all or nothing, or anything in between.

The real winners may just be the ones who figure out how to win the game when the rules have been changed...

PLACE
PLACE

νεξέταστος βίος
οὐ βιωτὸς ἀνθρώπῳ

QUESTION: The Central Branch of the Vancouver Public Library has a section called "Special Collections".

What would you like to see kept there because it is special to you and/or your communities, and for people to be able to access it?

QUESTION: What is the moral responsibility of architects? Your collective is free to interpret this question in the abstract, or in relation to particular kinds of buildings, such as prisons where capital punishment is carried out.

QUESTION: Space and place are not only produced by people, but also produce people. Elaborate!

QUESTION: On locked and unlocked doors: when have you walked through a door you were not supposed to? Was it significant, and how so?

QUESTION: Doors are both physical objects and metaphors. Some people are more comfortable with locked doors, others prefer to keep them open, and yet others focus on the movement between open and closed.

QUESTION: Arrange yourselves into groups of people who live in the Downtown Eastside, Downtown South, and surrounding areas. Each group will have a minute to describe the changes to your neighbourhood over the past year or so.

In general terms, what is your preference – open, closed or moving between - and how does it affect your life?

QUESTION: Vancouver is on unceded Coast Salish territory.

Make arguments for and/or against changing the official name of Vancouver to Coast Salish Territory.

QUESTION: What are the causes and effects of gentrification on people in the Downtown Eastside?

QUESTION: Community mapping is a way of understanding one's relations to the area you live in and the community you're part of, and stating how you want it to be in the future.

What are your collective's reflections on the community map on the game board?
Does it represent your relations with these areas? If so, how? If not, why?

QUESTION: Can philosophy cure emotions? Why or why not?

QUESTION: Are the walls of Ancient Greek philosophy still standing?

Is it still relevant in times of globalization, when so many different world cultures, philosophies, ideologies and people are mingling?

QUESTION: To make your philosophical argument stick, try to fulfill the "A. R. G." conditions: the premises are Acceptable, Relevant to the conclusions, and taken together give good Grounds for the conclusion.
This is all about reason and rationality.

Can you argue your way into or out of any situation using this argument structure?

QUESTION: What did Socrates mean when he said that "the unexamined life is not worth living and that while hard thinking about important issues disturbs, it also consoles?"

QUESTION: What is the correct historical order of the three Ancient Greek philosophers: Plato, Socrates and Aristotle?

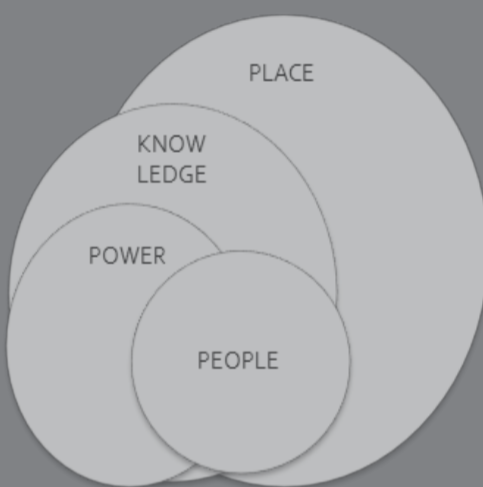
Are they in alphabetical or reverse alphabetical order?

QUESTION: Philosophically, is "freedom" a "hole in a wall" or are we completely determined by antecedent causes that ever fool us into believing we are free?

QUESTION: All of the academic disciplines have particular ways of thinking about/conceptualizing people, power, knowledge and place. If you put them all together, would you get a well-rounded picture of life on earth, or a tangled-up mess?

QUESTION: What's your favourite type of philosophy, and why? The types we studied in our course include: epistemology (knowledge), metaphysics (being), axiology (ethics and values) and logic (argument)

QUESTION: The main values of the Enlightenment are efficiency, progress, and the power of human rationality (the belief that we can know the reason for everything once we find the right way of asking the question). How do you see these values – efficiency, progress, and rationality – playing out in the world today?



QUESTION: Agency is the power to act and make meanings. We can build agency together, and we can also squash it or deny it.

What part of our Hum course or Programme activated your sense of your agency, with others?

QUESTION: There are cultures of learning and knowledge in your own neighbourhood and at UBC.

Please reflect on one of the differences and one of the similarities in 'cultures of learning and knowledge' in your own neighbourhood and at UBC.

QUESTION: Why should men support gender equity? Will it make it possible for the first time for men to be free?

QUESTION: On the internet, you can easily look up anything you're even slightly interested in, with massive and quick results - for instance, typing the word Humanities 101 into Google yields 13 million hits in 0.22 seconds.

Is this killing our pleasure in wondering, in mulling things over in our own time and our own ways, and maybe even diminishing our agency?

QUESTION: In 'Western civilization', time is thought of in terms of periods, for example the Enlightenment, Modernism, Post-Modernism and Globalization.

How do other cultures understand time differently, and what are the implications?

QUESTION: Does the semiotic method help you to see through walls – as if with X-ray vision - or to see through cultural practices that have become so 'normal', 'natural', or 'commonsense' that you don't see them anymore? Demonstrate it!

QUESTION: Cultural Studies theorist Stuart Hall has written that: "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."

What do you do when you notice that people are stereotyping you.

QUESTION: What are some of the major challenges of contemporary feminism?

QUESTION: If anti-racist feminism can reconcile the pressures of diversity and difference with those for integration and community, will everyone in society be able to celebrate our differences together?

QUESTION: Karl Marx wrote in 1852, "Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past." That is to say, we make our own history, but not under circumstances of our own choosing.

If, for the moment, you think of history as a wall, elaborate upon one important hole in this wall of history.

QUESTION: The Spanish conquistadors mined so much silver that they devalued their own currency and disabled their military might.

What do you think South America would be like now if this hadn't been done?

QUESTION: The wall built by Israel was not all planned out before it was built; it has been a constant negotiation all along the way, and has gaps and holes.

Does your collective think that a wall with gaps is still a wall? If so, why and how? If not, why not?

QUESTION: Are Free Trade Agreements holes in the walls of national borders?

QUESTION: Neo-liberalism involves privatization, deregulation and financialization, supported by an ideology of private property, free trade and free markets. Some people think that these processes turn doors into walls, keeping some in and some out. Come up with three things your collective members encounter in a day that are actually (still) a commons.

QUESTION: The commons can be seen as 'our shared resources', and enclosure as making private what is common wealth.

By privatizing institutions that were built through our common wealth, are we creating walls?

QUESTION: Is Hum a commons, and if so, what kind?

QUESTION: The Midnight Notes Collective, in their book *Commons Struggles Amidst the "New Enclosures"*, states that "Capital expands through parasitical means, by way of encroaching on the commons and other networks of non-transactional value".

What kind of animal comes to mind when you hear this?

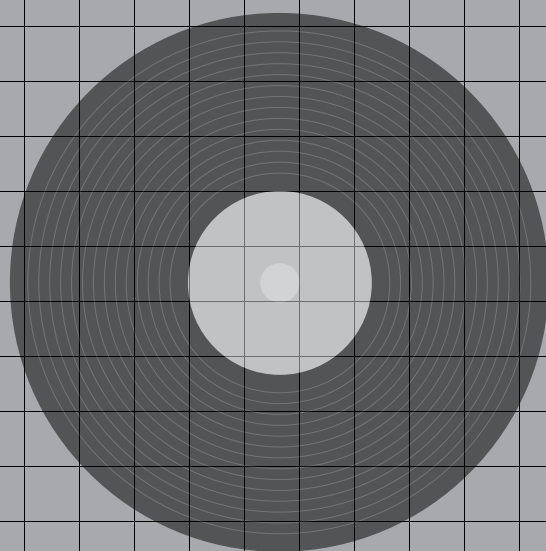
Your collective has two minutes to come up with ideas of what this parasite/animal could be and do!

QUESTION: "*The Communist Manifesto*" (1848) describes the situation in Marx and Engels' time, and is written like a ghost story: it starts with the sentence "A spectre is haunting Europe, the spectre of Communism".

Your mission, should you choose to accept it, is to collectively describe the Hum Programme. Starting with the fairy tale opener:
"Once upon a time there was a _____"

ME

WE



QUESTION: There are many different learning and discussion styles: visual, auditory, kinesthetic, collaborative, competitive and more....

Some people prefer to learn collaboratively and others prefer to compete. Which do you prefer and why?

QUESTION: What does this saying from the title of the Hum manifesto mean to you: "Take the cotton out of your ears, put it in your mouth and listen, listen, listen, without prejudice"?

QUESTION: In which situations do you notice 'verbal hygiene' being practiced - people correcting each other's use of certain words? When do you do practice 'verbal hygiene' on yourself?

QUESTION: What is 'news'?

QUESTION: Can your collective come up with a way to count all of the media messages that Vancouverites receive each day?

If so, how? If not, what might this mean?

QUESTION: Come up with newspaper headlines for these three stories:

- 1) Because of the success of Humanities 101, UBC cancels all tuition fees forever.
- 2) World's tallest bonzai tree is discovered at UBC's Nitobe Garden.
- 3) Due to excessive peeing in the UBC Aquatic Centre pool, students are advised to wear wet suits while swimming

QUESTION: Fill in the blank in UBC's slogan: "The next best _____ from here."

QUESTION: Food is an important part of culture, including the culture of Hum, too. Eating at the SUB before classes entails choosing from amongst 6 different types: pizza, sushi, bagels, cookies, Chinese, or the hole in the wall of the burger joint.

Your task is to make a passionate argument that your favourite eating place is THE BEST OF ALL!

QUESTION: The book *Eats Shoots and Leaves* made punctuation sexy!

Your collective must write a sentence that has at least two different meanings depending on where the punctuation is put!

QUESTION: Can a work of art be considered successful if it makes viewers uncomfortable or angry?

QUESTION: Who decides what an artwork means and how it is valued - the artist, the viewer, the critic, the gallery, history? What is a minor work and what is a masterpiece?

QUESTION: This term we took photos of 'walls and holes', and we made 'walls and holes' in class out of paper, string and attachables.

How many words can your collective make out of the words WALLS AND HOLES?

QUESTION: Can art, culture and humour open paths that lead to new perspectives?

Can playing this game open paths to new perspectives? Elaborate on at least two.

QUESTION: Music can play an important role in revolutions.

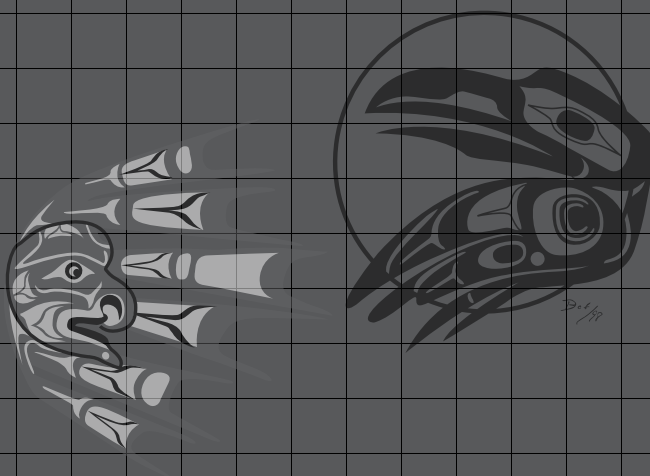
Please hum or sing your favourite revolutionary song. Your collective will try to guess its title!

QUESTION: If you could peer through holes in the ground, and speak to people on the other side of the world, how would you describe your society and its future to your counterparts there?

QUESTION: It's possible to tell a society's history through its music, and sometimes if you listen carefully you can hear overlapping influences. With your collective, come up with 2 pieces of music in which you can hear different moments of a society's life.

QUESTION: Opera singers use so many aspects of performance: voice, music, words, dance, movement, costumes, lighting, stages and stage sets. If your collective was to create its own opera, what would be your main focus or message? Elaborate as time permits...

QUESTION: The effervescent spirit of "carnival" is motion, emotion and commotion! It's been called "a drama with an annual political tally sheet in the public's imagination". Contrast this with Canadian modes of public expression.



QUESTION: The film "Life and Debt" shows the consequences on Jamaica after they received a World Bank Loan that included 'structural adjustment' policies - cuts to education, health, social services and more.

Name one or two scenarios from that film that stuck with you and why.

QUESTION: Do we need more laws? If yes, name at least two and state why?

QUESTION: Are access to affordable housing, education and safety the bare bones of citizenship? What else is needed for citizens to live freely?

QUESTION: In the Victoria vs. Adams case in 2008, the Supreme Court of B.C. ruled that homeless people could erect temporary overhead shelter in a public park, chiefly because there were not enough shelter beds in the city for them.

Do you agree or disagree with this reasoning and why? For one bonus point, theorize which is the wall and which is the hole: the sky or the overhead shelter?

QUESTION: Renters do have rights and responsibilities, and the B.C. *Tenants Rights Handbook* explains them clearly. In the DTES/South, some landlords evict low-income tenants in order to bring in new tenants who can pay higher rents - these are referred to as 'renovictions'.

Some people argue that this is part of gentrification, where low-income people are pushed out of their neighbourhoods. Argue for or against 'renovictions' as a tactic of gentrification.

QUESTION: US First Lady Eleanor Roosevelt played an instrumental role in drafting the UN's 1948 *Universal Declaration of Human Rights*. She also said "No one can make you feel inferior without your consent."

Elaborate on whether these two things contradict each other.

QUESTION: Article 25 of the *UN Declaration of Human Rights* states (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Please elaborate on how Vancouver would look if these rights were enacted.

QUESTION: 'Shadows of consumption' are the consequences of consumption that we're not always aware of and don't intend.

Your collective has 2 minutes to prepare a very short skit that describes the 'shadows' of one of these ordinary everyday objects: your cellphone, toilet paper, a chocolate Easter egg.

QUESTION: Sometimes starting with a seemingly simple question can have a profound outcome.

What are the 'shadows of consumption' - the unintended consequences - of limiting access to post-secondary education?

QUESTION: In 1988, Canadian Prime Minister Pierre Trudeau passed the "Multiculturalism Act".

What have been some changes to Canada's self-image as a multicultural society since that time?

QUESTION: The German philosopher Hegel said that "What is familiar is often not really known precisely because it is so seemingly familiar".

When people judge another based on their looks, not knowing their ethnic background, are they searching for a "stereotype" to make that person familiar, or are they looking for differences? How are your looks a 'hole' or a 'wall' based on how "stereotypical" you look?

QUESTION: Would you consider "passing" (deliberately misrepresenting oneself racially), as being a "hole in a wall" of discrimination? If a person is "phenopolysemic" (whose appearance can suggest more than one racial designation), would you consider them as a "hole in a wall"? Why?

QUESTION: The *United Nations Declaration on the Rights of Indigenous Peoples* was adopted in 2007. It states that "There are over 370 million Indigenous people in Africa, the Americas, Asia, Europe and the Pacific. They are amongst the most impoverished, marginalized and frequently victimized people in the world." How can this Declaration be implemented so that Indigenous people's rights are honoured?

QUESTION: Relationships between First Nations peoples and European powers initially settled on peace and friendship. With everything that has happened since, how do you think such a spirit can be reached now?

QUESTION: Through intergenerational trauma, the experience of Indian residential school is still being passed on. If an educational system is what caused this suffering, what role can education play in solving it?

QUESTION: Some First Nations think and plan with an awareness of 7 generations (three back, ones' own generation, and three ahead).

How can non-native people join in and become part of this practice?

QUESTION: There are more than 56 different First Nations languages in Canada. 32 of them are in B.C. alone, and all of these 32 are critically endangered.

Your collective must come up with 3 ways of contributing to First Nations language revitalization within the scope of your everyday life.

QUESTION: Changes to language are a sign of its vitality; yet loss of language can have serious consequences on every aspects of speakers' identity culture.

Please share your opinions on this, and your ideas for language revitalization.

The game begins...





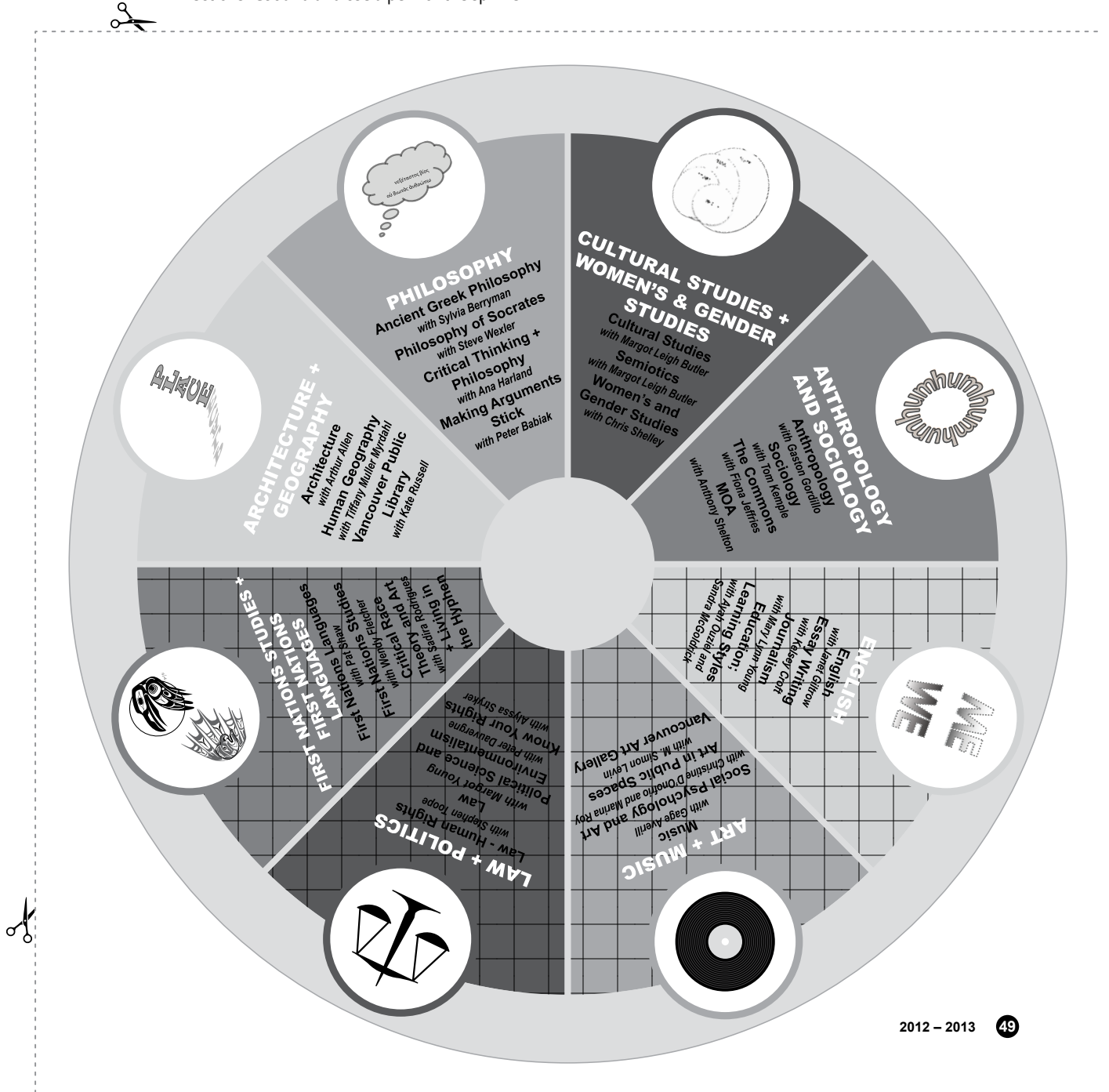




1 Q Where was Hum's Strategic Planning session held in August, 2012?	2a Q The Downtown Eastside is the unceded traditional territory of which First Nations?	2b Q Where can you study Aboriginal languages in the Downtown Eastside?	3a Q Name the six areas that make up the downtown Eastside?
3b Q What divides the Army + Navy?	4a Q DERA pressured City Hall to turn which closed building into a community centre?	4b Q If Carnegie Centre is the 'living room' of the DTES, what is Oppenheimer Park?	5a Q Which part of the DTES has applied to be designated as a national historic site?
5b A Where can you find Vancouver's finest cocktail coconut buns?	6a A What does the "CRAB" in Crab Park stand for?	6b Q Who initiated the development of CRAB Beach?	7 Q What does Sheway/Crabtree Corner Family Resource Centre on Hastings offer?
8 Q Where are monthly Downtown Eastside Neighbourhood Council meetings held?	9 Q Where in the DTES can you upgrade your high school courses or do your GED?	10 Q Community kitchens support our 'Right to Food'. Where is a local community kitchen ?	11a Q When is the annual Women's Memorial March in honour of DTES women murdered & missing?
11b Q What is the home base for the DTES "Power of Women to Women" group?	12a Q What's inside the Dr. Sun Yat Sen Gardens?	12b Q Who was Dr. Sun Yat Sen?	12c Q Where can you walk over small bridges in the DTES?
13 Q Where can you get a filling breakfast, lunch and dinner for \$2 each, 7 days a week?	14 Q Which Downtown Eastside church started in 1885 and has been continually active?	15 Q Which corner is the intersection of three areas: business, Gastown and Victory Square?	16 Q What centre has PM Harper tried to close, though it's a renowned health + safety model?
17a Q In the 1880s Japanese pioneers came to Canada, settling locally in what became known as _____?	17b Q What has the Japanese Hall's central function been for 100 years?	18a Q The grandmother of a rock legend had a small restaurant on Union Street in the DTES. Who was this musician?	18b Q What was the only black neighbourhood in Van until bulldozed to build the Georgia Viaduct?
19 Q Where can you go to learn how to facilitate English language classes for free?	20 Q What is the history + meaning of the cherry blossom trees in Oppenheimer Park?	21 Q Where was the oldest vaudeville theatre in Vancouver before it was torn down?	22 Q Where is the DTES Neighbourhood Council's Street Market + Fair held every Sunday 12-5 pm?
23a Q Where is the highest profile gentrification restaurant these days?	23b Q What does the word 'Pidgin' mean, and how does its meaning match this restaurant?	24 Q What happens at the the 'Cordova diversion'?	25 Q What is the slogan of the Union Gospel Mission?
26a Q Name two figures on the mural on the outside wall of Ray-Cam Community Centre?	26b Q What was being protested when The Ray-Cam Mothers pitched tents on the train tracks in 1971?	27 Q What gentrified DTES restaurant sells their customers food tokens to donate to residents?	28 Q Where is the newest branch of the Quest Food Exchange?
29 Q Which collectively-run Hastings Street bookstore burned down in 2004?	30 Q Which local DTES garden has beehives?	31 Q Which food store has the cheapest + freshest food in the DTES, + where in the store is it found?	32 Q Grace Mansion social housing is operated by which organization?
33 Q What does VANDU stand for? What is their mandate?	34 Q Which building is referred to as 'the flagship of gentrification' in the DTES?	35 Q What's this spectacle that no-one can afford to go to?	36a Q When is the annual World AIDS Day: uniting to fight HIV, show support for + remember PWA?
36b Q What is the Dr. Peter Centre?	37 Q At Granville Island Public Market, where are the lower-priced fruits + vegetables kept?	38a Q Which Hum participants + alumni work, volunteer and/or live at The Gathering Place?	38b Q Name 2 more services offered at the Gathering Place, as well as education, library...
39 Q What international award by Forbes Travel Magazine was given to Kitsilano Beach in 2009?	40 Q What two museums are located in Vanier Park?	41 Q Where did the government promise to open affordable social housing after 2010, but hardly has?	42 Q How many kilometres of lights are there in St. Paul's annual "Lights of Hope" display?
43 Q What's the Hum insiders' favourite beach to watch the sunset in Vancouver?	44 Q Which Downtown pool has 3 high diving towers?	45 Q Every summer, UBC Science 101 participants go on a field trip to this place.	46a Q What is the largest private Native education college in B.C.?
46b Q Where did Hum hold it's 10th anniversary party in 2008?	47a Q In 1927 when it opened, this theatre was Vancouver's largest vaudeville and movie palace.	47b Q The Orpheum is named after a Greek figure who charmed all with his music & poetry?	48 Q Which college has a famous bakery filled with students' delicious low priced cakes + cookies?
49a Q Where are the maps, special collections + historical photographs kept at VPL Central Branch?	49b Q Name 3 divisions/areas of the Vancouver Public Library.	50 Q Victory Square has served as a rallying point for which people, groups, causes + occasions?	51 Q Why does Hum go to the Vancouver Recovery Club (not in DTES/South) to meet new students?
52 Q What used to be the best old blues and rock bar in Western Canada, and is now closed for renovation?	☺ Two street names on the map have altered spellings - can you find them?	☺ BONUS – You win two points	☹ PENALTY – You lose one point

1 A Vancouver Aboriginal Friendship Centre	2a A Three Coast Salish Nations: Squamish, Musqueam and Tsleil Waututh Nations.	2b A At the Aboriginal Front Door's First Nations Languages Sharing Circle, for starters...	3a A Chinatown, Strathcona, Oppenheimer, North Hastings, Gastown, Port of Vancouver.
3b A An alley....	4a A Carnegie Centre (which opened in 1980). DERA = DTES Residents' Assoc.	4b A The neighbourhood's back yard	5a A Chinatown
5b A Maxim's & The New Town Bakery. If you want to contest this, shout out!	6a A Create a Real Available Beach" – named for the DTES neighbourhood park committee.	6b A DTES locals	7 A Safe transitional housing, dining, health and support groups, family & kids' literacy...
8 A The Dodson Hotel (on Hastings at Carrall).	9 A Downtown Eastside Education Centre (run by the Vancouver School Board)	10 A DTES Neighbourhood House, Sheway, St. James Church, some social housing + hotels	11a A February 14, Valentine's Day. (This year was the 22nd annual March.)
11b A The Downtown Eastside Women's Centre	12a A Many things: a pagoda, pine + cypress trees, bamboo, peace of mind	12b A Founding father of the Republic of China; visited Chinatown in 1897, 1910 + '11.	12c A Dr. Sun Yat Sen Classical Chinese Garden
13 A Evelyn Saller Centre on Alexander St.	14 A First United Church	15 A Homer and Hastings	16 A Insite Safe Injection Site on Hastings near Main
17a A Japan Town.	17b A Teaching the Japanese language.	18a A Jimi Hendrix	18b A Hogan's Alley, which existed until the 1970s.
19 A The UBC Learning Exchange	20 A They were planted by Japanese residents in 1977 to celebrate 100 years in Canada.	21 A The Pantages Theatre on Main. It was officially opened on January 6, 1908.	22 A Pigeon Park
23a A Pidgin Restaurant	23b A 'Pidgin' is language which is low-ranking 'contact vernaculars' of colonization.	24 A Powell and Cordova Streets (both running East-West) converge	25 A Feeding Hope, Changing Lives.
26a A There are so many – just imagine and describe what you're thinking!	26b A CPR's broken promise. Direct action worked: a new overpass meant kids' safe crossing!	27 A Save on Meats	28 A Princess and Hastings, in the United Gospel Mission building.
29 A Spartacus Books. It has since reopened at their Hastings and Heatley location.	30 A Strathcona Community Garden	31 A Sunrise Market – the cheapest food is along the Gore Street wall, outside.	32 A The Salvation Army.
33 A Vancouver Area Network of Drug Users improves lives of people using illicit drugs.	34 A Woodward's	35 A Cirque du Soleil	36a A December 1. Starting in 1988, World AIDS Day was the first ever global health day.
36b A B.C.'s only HIV/AIDS Day Health Program + 24-hour nursing care residence.	37 A On the lower shelves, below the tables.	38a A Shahla, Tay, Jean-Pierre, Chris, Mel, Rick...	38b A Fitness room, showers, laundry, health, dining, tv, computers, seniors' residence
39 A One of the 10 Sexiest Beaches in the World!	40 A Maritime Museum + Museum of Vancouver	41 A Olympic Village - the few low income residents are now paying untenable rents.	42 A St Paul's Hospital hangs 10 kilometres of Christmas lights!
43 A Sunset Beach near English Bay	44 A Vancouver Aquatic Centre, and the towers are 5, 7.5 + 10 metres high.	45 A The Planetarium at Vanier Park.	46a A Native Education College, also known as NEC
46b A Native Education College	47a A The Orpheum Theatre	47b A Orpheus	48 A Vancouver Community College on Pender and Hamilton
49a A 7th level	49b A History, fine arts, social sciences, science, fiction, childrens', music, languages...	50 A Workers, social causes, Remembrance Day + it's the meeting point for Arthur's yearly tour	51 A Because a Hum alumna who volunteered there suggested it, and it was a great idea!
52 A The Yale	☺ Carrall is spelled Carrol and Cornwall is spelled Cornwell.w	☺ BONUS – You win two points	☹ PENALTY – You lose one point

Directions: Cut and use a pen for the spinner.



Thanks for playing!

WRITING

COURSE OUTLINE

In this course, we learn about and practise writing of many styles – some will be familiar and others may be new to you. Each evening, a different teacher will present a different style of writing: you'll then get a chance to pick up your pens and try that style for yourselves.

By the end of the course, you'll have learned the vocabulary and practices of writing for personal, creative, academic and professional purposes, helping you to organize, revise and style your writing with new levels of expertise.

All of our teachers volunteer their time and expertise – we thank them!

Tuesdays – 6:00-9:00 pm

Writing One-to-One

Writing Group

Writing Class

August 28 – December 4 2012

and January 7 – March 26 2013

Classroom: Buchanan D, Room 204

(1866 Main Mall)

Writing Coordinator: Alison Rajah

Mentors: Shahla Masoumnejad and Willie Li

Email: h.u.m@ubc.ca Tel: 604-822-0028



Photo: Margot Leigh Butler

WRITING COMPOSITIONS

OPEN EXCAVATION

– Marlene Wuttenee

*Many years ago, I was walking past a park in East Vancouver.
The construction workers went home. There was a large hole in
the ground, so I went over to investigate. I was looking down the
hole, and I leaned too far over. I fell in head first. I'm very lucky
I missed a large boulder on the bottom. Well there was no way
out, it was too deep. So I started yelling, "help". One nice man
came along, and then the fire department. They put a ladder
there. Next day I walked by there. The excavation surrounded by
a wooden fence.*

TRAIN OF DESTINY

– Brandine Exner

*The train stampedes toward me
The open door invites me in
I let it carry me away from the station
A place I could stand to forget*

*I have no destination in mind
I only seek to become more wise
I give my seat to someone tired
Browse a paper that was left in the aisle*

*I rumble by countless stops
Pondering the meaning of my life
I get off this train just in time
To catch another train on the other side*

*Two stops later I decide it feels right
I make way for those more hurried than I
I don't know what my journey will bring me
But I peacefully exit the station, feeling very much alive*

TIME ZONE

– Brian French

*Take your clock for a walk,
Tic toc Tic toc.
If you mess with the clock,
You don't get to the dock.
Move ahead 1 hour,
Now you move with time power.
Move back 1 hour,
And a whole new day goes sour.
Put the clock on ONE steady line,
Then everyone saves big time.
Tic toc Tic toc.*

PIZZA

– Jenny Zhen

I am tired of eating in the same place. I decided to try the pizza place today. I always see so many people lining up there. It might be good.

There are different kinds of pizza. I like pepperoni.

"do you have pepperoni?"

the waitress said "here is the last slice."

"do you have a new one?"

"no, no more"

I take the last slice of pepperoni.

I sit down to eat. It is cold and hard, the worst pizza I ever ate. Two minutes later, a guy buys a slice of pizza and sits next to me. It is a slice of pepperoni which is fresh.

I feel cheated and angry. I asked the waitress,

"what is this new pizza, is it pepperoni?"

she said, "yes."

"but you told me you don't have any more.

why do you lie to me?"

her first reaction is " sorry, I can not change the pizza for you."

she may anticipate that I will buy the pizza and go like most people. however, I sit down long enough, and watch her serve the new pizza.

Anyway, she earned 2.5 dollars from me. However, she lost a customer, and I learned never to buy the last slice of pizza.

NEW NATION

– Jeremie Marion

Inception

Birth of a New Nation

Reconciliation.

CBC sitting on Georgia and Cambie

Is this fate or distinct destiny?

Recreational drug users, life time abusers,

Inside Underground Industry

English Bay had life guards, though

Some cut backs took us back

Leading us down a one way track

We need more Guardians of the Peace

Patiently waiting to keep out the beast

Within,

this stain which you call sin.

Deep wallow soaked pain buried inside walls

Towers made of sky with clouds like halls

Made it to Dunsmuir

Blast A cannon

Not Once but twice

Faces of Griffins and Unicorns

On instruments of death

Funny how this fantasy

Takes your

Last Breath

CALIFORNIA

– *Cristiana Sabina*

*How am I gonna get to California?
Think I will live up in the hills
How am I gonna get to California?
Just to make time for some cheap thrills
How am I ever gonna get to California?
She just goes on and on with the pills*

*I'm gonna leave this life behind,
A new way to live that's mine,
No longer waisting my time,
You'll see me doing fine*

*How am I gonna get to California?
When will destiny and hope collide?
How am I gonna get to California?
Bring the rising of the tide
How am I ever gonna get to California?
Its been so long since she even tried*

*Why can't they see me inside?
She knows me, nothing to hide
Too much anger versus pride,
Jealousy is all they have inside*

*How am I gonna get to California?
No win, no lose just the end
So what the hell with California?
No time left to pretend*

*Watching her decay right in front of me
Almost too much for my eyes to see,
Oh my my, a tragedy
'Cause she never really could just be'*

*Almost down to California
Spend some time up in the hills,
This time all the way with California
She threw away what was left of the
pills*

*Traveled back and forth seen every inch,
every corner
all the while dying inside
Tried my best just to warn her
She could always tell when he lied*

*Ended up in California
Finally swallowed her pride,
Touching down in California
The pain released from inside*

FLOWERING

– *Assumpta Kwan*

*Most of the once bare twigs
Now laden with flowers*

*The rain and winds
Seem not knowing about blossoming*

*Flowers are torn
With petals spread on the velvet grass*

Nevertheless, these beautify the grass beneath a tree

LOUBELLA

– Margaret Teng

Place? The most affecting place in my life is a very small plot of land amidst tall concrete office buildings in Downtown Vancouver.

It was during lunch break and I was not particularly hungry. I strolled along West Hastings with no particular place in mind. I then came across a small plot of land, landscaped beautifully, and filled with a variety of flowers of British Columbia.

I had no love for gardening or flower beds whether landscaped or not. I would normally pass it by. Since I had no destination in mind, I decided to stop, sit down, and stare at it. I was in a depressed mood and could not think clearly. That day had not gone well in the office and I had no one to talk to.

So, I stared at that plot of garden. Suddenly I had an epiphany! I found myself focusing on a particular specie of flower. That was my flower. That was me!

My flowers were combined together with other varieties of colourful flowers and arranged beautifully by their creator, the garden landscaper. They were all beautiful flowers, but my flowers were the best of them all. It gave me an inspirational lesson.

It was the smallest species of them all. It was also the darkest colour of them all. It was different from other species of flowers. On its own, its navy blue like colour with a tinge of purple and yellow stamens shown, might seem ordinary and non-significant. But it stood elegantly and, when placed with other bigger and brightly coloured flowers, it enhanced the beauty of the bed of flowers.

Decorating colour experts had known that some dark colours would be beneficial to create contrast and vibrancy to the colour palate. To think that being different from others – small, dark, and insignificant – would not deter the beauty of the garden, but in fact enhance the beauty of the landscape, taught me an important lesson.

It shed light on my life and lifted my mood. Even though I look different to others and came from a different culture, I am not insignificant. I could play a part in the world filled with a variety of people. Like the garden landscaper of the small plot of land, so also my God, my spiritual landscaper, could place me where I would flourish to enhance the lives of others.

It did not matter anymore whether others devalued or mistreated me. It was sufficient to know that my spiritual landscaper valued me. I could rest in that thought.

MANIFESTO

– Roxanne Galpin



People with physical and mental disorders are:

- 1) *MISUNDERSTOOD*
- 2) *TREATED UNFAIRLY*
- 3) *GET HOMELESS*

E.G.

hospitals think we are drunk or high and send us home untreated

bus drivers don't let us ride

landlords don't like to risk renting to us

Low benefits creates:

MORE SICKNESS

UNHEALTHY LIFESTYLES

INNOCENT PEOPLE GET HURT AND TAKEN AWAY

WE NEED: understanding, fair treatment and safe healthy homes

WE NEED: to be educated

WE NEED: electronic equipment, computers, telephones, readily available wheelchairs

WE NEED: our benefits increased to buy equipment and healthier food

Will anyone listen, show compassion? When will we be loved?

LEARNING CULTURE

– Shaun R. LaDue

Learning is a cultural thing, depending where you are in the country and what you are going to be learning dictates the type of learning mechanism or learning culture utilized. Whether you are a Kaska hunter or internet explorer in wider Canadian culture there are certain styles or learning cultures that are employed: learning by observing and then doing or learning by questioning and researching the internet.

When learning from my people, the Kaska Dena, most often it is done through observation first, then trial and error, and then practising until mastery. If you are going to be a hunter, you are going to need to know how to skin a moose, so you will observe a skilled hunter at work. When this hunter is successful, the observer or learner will see as the hunter prays and gives thanks to the moose for giving its life so the Kaska and the hunter also prays to the Creator to ensure more successful hunts in the future. Then he prepares the moose to be skinned, which is a big job often requiring two or more people in order to preserve the meat and the hide. My people regard questions as rude and inconsistent with learning, whereas observing and attempting is a skill to lead to true learning. We believe if you are thinking of a question then you are not focusing on the knowledge that is flowing around you. This is our culture of learning; it is our heritage. Now, in my new neighbourhood 3,000 km southwest of my home village, learning is achieved in a vastly different way.

Here, questioning, researching and internet use are employed over human contact, over an elder-learner guidance relationship. This appears to be the current culture of learning: an isolated unguided exploration through a maze of a world of knowledge. It is quite easy to logon and find go-to lands once so far away it would take weeks of hard traveling to reach; now, a learner can be there in a microsecond just by clicking on a mouse. A learner can ask a question and without hearing the answer, ask another question. Where is the learning? A learn-

er can find anything he wants online or in the library; where is his guidance, who will show him the way? Who will show him the right way of his people or show him something that gives him guidance that makes him a good human? Everyone says, "Google it" or "Watch it on YouTube" instead of talking with a knowledgeable elder. Today a learner will run to the internet and accept what he reads or views as fact, instead of finding an elder and listening to his stories and learning from him, because our elders are warehoused away.

There is no human contact, only isolation; our young learners hear hopeful lessons but feel alone, lonely and misunderstood. For example, a young man who believes he is gay searches the internet for something. He finds the YouTube video, "Paws Up Project" which talks about the impact of bullying, homophobia, and teen suicide, and still our young man doesn't feel a connection. So out of his own desperation he makes an attempt on his life, perhaps he survives, and learns from family members that his Uncle Daniel is gay, and that Cousin Dustin is a gay drag queen living in Vancouver, so him being gay is not really a big deal but part of family lore. Then Grandpa Frank begins talking about finding Dustin as a young kid playing in his mother's makeup and wedding dress or finding Daniel in a compromising position. If our young man had been talking to family members, especially his elders he would have found that he wasn't the only one in the family who was gay and that the family knew and accepted and understood him.

Walking between the cultures as I do, I see the stark difference of our learning cultures. There is a vast difference between the observing to attempting a skill of the Kaska Dena and the questioning and researching on the internet of the wider Canadian culture. The use of elders and the isolation of the internet learning are my realities. Are they yours too?

LOUISE MCLAUGHLIN

– Charlie and Me

Sitting at False Creek looking onto the Marina; all those sailboats and such a gorgeous day. Too many, I guess it is in the having and not the use.

Tomorrow it will be two weeks to the day that my father died; Monday, September 15, 2003. He was so ill that I don't believe his death was anything other than a release.

My sister called with my mother to tell me of his passing. His body still lying on the floor in the room. I wonder if his spirit still hovered in the area. I think he wanted to go, still, his will to live was always much stronger than most.

I don't know if he felt any obligation/responsibility towards my mom or if it was just his desire to be here.

It was good he called me the day before he died. He left a message on the voice mail saying "It's your dad, just calling to see how you're doing - what you up to."

It was odd that he had been deteriorating even more quickly over the last few weeks. Most of the time if I called he wouldn't come to the phone and when he did he would only mutter a sentence. Sometimes it made sense and other times it didn't. He'd cough and give the phone back to my mom. But that day he called me.

I did call him back, which was a good thing. It was so disheartening that I found it difficult to call. I asked my mom, "had he called himself?" She said, "I helped dial the numbers but he had wanted to talk to you." He also tried to reach his friends.

He said he wasn't able to catch his breath, he wasn't in pain - but discomfort. Nothing tasted good, basically he couldn't eat or do much physical activity.

I wanted him to let go. I'm not sure if it was for him or me; truth be said it was probably for the both of us.

I told him, "Well Dad you can't eat, can't exercise, the body can only do so much."

He died the next morning. He came back from breakfast and

died alone in his room. My mom felt guilty about that and there is a part of me that believes she should.

She left him after breakfast to go down to her exercise class.

When she returned from her class, his walker was blocking the door. He must have tried to get to the door and collapsed. His body was already cold when she found him. It probably wasn't all that much time and it doesn't really matter. He was so thin and frail; no blood left to circulate.

After I heard, I wanted to get out of the apartment. I had a need to feel the breeze on my body, feel the warmth of the sun - the freshness of nature. If you look hard and still enough, it's all around you. I went to the bank and paid my PLC. I needed to find a destination if only for the distraction it gives my mind.

In the mailbox, there was a cheque for \$2,920 for my dad from Veteran's Affairs. I think it was the universe giving something to my dad and me. Almost a private little offering.

Linda and my Mom arranged a service so quickly for him; still numbing I wasn't involved. Part of me would have wanted to be part of the planning. Always a timetable with my family - dead Monday, Mass Wednesday and organize the internment for October 4th.

I don't really understand the rush - after all 'Dead is Dead'. Other than disposing of the body; there is no real need to rush a service. My mom went for a Catholic service, and an internment heaped in ritual. Accordingly, his ashes were not thrown; rather they were interned. She needed a priest to bless the ground, to make it sacred. She asked my cousin to perform the blessing. Odd that they could arrange it around his schedule but not mine.

I think he would have preferred to be free. His first choice was to go back to Thunder Bay. Failing that, he wanted to be thrown on the Ontario side of the 401 (Trans Canada Highway) between Montreal and Toronto. I hope wherever your spirit is, it has more freedom.

I have so many memories - not that many good - but in the end I did see a gentler soul.

Maybe the stroke was a gift for both of us. All those pretences

stripped away. That constant argument for the sake of argument. I never knew what you believed.

Shaun says, "I don't know how to discuss - I hope to start". It was nice to see you.

Remember the two of us sitting in the visitors room at the Lakeshore Hospital. Odd place to find meaning to us. Looking out to the Palliative Care Home.

We were talking about your car. I had so many problems with it. The remote entry system failed, power steering and then the brakes.

You couldn't / wouldn't understand it. I tried to comfort you. I told you it was an old car (ten years) and things wear out.

You said, "That's not fair, you mean just because I'm old I'm worn out".

And I said, "Yes, the body wears but we are more than body".

There was a MacLean's magazine lying on the coffee table with a picture of Saddam Hussein. I said, "Look there - he's a leader. Is he the same as Brian Mulroney or Winston Churchill? Is man just body and mind?"

He said, "That was too deep. Look at his friend Ralph, who did thirty bombing missions over Germany and received the Victoria Cross. What good did it do? What did it matter?"

I said, "It mattered a lot. It is an honor and a gift to meet someone like that, to know him. It doesn't matter about endings."

Then my dad said, "It's enough to live a good life."

And I said, "No, we have to try!"

I think I should take my own advice.

DOWNTOWN EASTSIDE

– Rob Graf

*Can you get off the dope
For your sake you can, I hope
Is there some evidence of a cult
Something like that in Canada would be an insult
Can you give your ambition a pitch
Or is there a chance that there is a witch
When on your drug of choice
An acquaintance will try to trigger
The only advantage there is if you're
Physically bigger*

THE MAGIC GLIDE

– Thatcher McGee
(a.k.a. Don Clancy)

*She drove a food delivery rickshaw
Metal rims gleaming in the sun;
Sweet smell of fruitage;
A fixture of organic food in my zone.*

*Made a left onto a truck route;
The stench of diesel,
Wet of exertion,
Shiver of anxiety.*

*The trucker was
faultless;
For two blocks;
Metal bike screeching, sparking
on pavement, parts left
behind.
Such is the nature of trucks.*

*Trucks make the bridge I cross
tremble;
Their bulk
in your face,
under your wheels.*

*Trucks make my bike wobble;
They'll shake me off the bridge
one day.*

*Drivers go back and forth,
a train of mirror windshields;
reflecting cyclops eyes.
I seldom think truckers human,
so images of stereotypes
wandered the roads of my mind.*

*Perhaps he was a half wit,
an idiot in his father's hire;
Not knowing
trucks need care too.
Did you fix your brakes?
Did you miss that sign?
She's "succumbed" and
I'm alone to finish my rhyme*

*One night,
Different year,
different woman.
I was down,
road-rash of infatuation rebuffed,
bleeding thick with self-pity.
"She got to you?"
Cheered a trucker.*

*We made animated conversation.
Women, stereos,
bikes vs. trucks.*

*"Cars not like us";
He told me;
of blind spots all over.
"We hardly see a bike";
slow breaks; "get out of my way"
don't mess with a truck,
if you're a bike,
you'll lose.
He offered me to ride in his truck,
to see,
to penetrate,
his cold sweat
of eradicating
a bike,
without seeing,
without knowing,
with the absolute might
he possessed.
We parted; partners
of the concrete.*

*I used to ride all reckless,
I used to ride all free,
Lover of the breeze, the magic glide.
Thirty minutes down a mountain;
my face cracking the warm isotherms.
Without
Spending a calorie.*

*I build up potential
Like a battery;
Going up, up, up; then
The golden glide.
Unless,
I get hit by a truck;
my last words being
"what the ____".*

MENTOR HABIT

– Shahla Masoumnejad

*I thought it was yesterday!
I am at the bus stop
Rain
No umbrella
My eyes to the left
Where is the next bus?
Siren, ambulance, taxis, cars
And a bus: 14 to UBC.
6:30, late, frequent stops, I am late.
I change buses
B-line, express
First seat on the side
Campus.
I run, I run
Second floor, HUM office
Closed
Term is over
My habit still there.
I turn around, with a little
note in my hand:
I wish you all the best.*

WRITTEN IN RESPONSE

– Yvonne Huang

I am writing this in response to the Derek James From's opinion article "Supreme Court's ruling reject one equality in favor of another", which was published in the Vancouver Sun on November 12, 2012.

My personal experiences catapulted me to comment on From's article and Supreme Court of Canada Justice Abella's decision, as I strongly believe that adequate special education is not a dispensable luxury.

I bet there are many readers who do not agree with Justice Abella's judgment. To them I say, readers, please hold your gauntlet of sharp criticism. You may think the decision creates a tremendous burden to taxpayers. Calculate how much welfare expenditure there would have been if Jeffrey Moore had not had special education, which trained Moore with trade skills that enables him to have an independent life. Without this special education and skills training, Moore may have required government assistance his entire adult life.

I am sixty-four years old and have struggled my entire life with learning disabilities. I am afflicted with dyslexia and am troubled by word order and sequence (for instance with Budget Rental, I might say Rental Budget). I lack of a sense of direction, am afraid of asking

the same question over and over, and am challenged by squeezing my brain to memorize due to Attention Deficient Disorder.

The faster and harder I try to push myself to learn, the less effect it has, and the less motivation I have for studying. It got so bad that I skipped from class fifty-five years ago in my elementary school in Taiwan, where one classroom can pack up to seventy students in like sardines. Teachers used a makeshift megaphone and a whipping willow stick to rule in class. Of course, my back and hands had marks of streaks always.

The corporal punishment was common practice when they deemed that students were lazy and did not study hard. I remember my mom cried for me to study harder when she saw my streaks from school. I sulked and did not know how these experiences would gravely affect my mental welfare as I slipped into clinical depression in later life. I pounded my head and asked myself: Why can't I concentrate? What's wrong with me? I did not know what it was until after I immigrated to Canada.

I was diagnosed with learning disabilities (LD) and Attention Deficit Disorder (ADD), after I was expelled from Vancouver's Roberts Education Centre for adults because I frustratingly couldn't cope with the pace. It was at that point a saint of a teacher referred me to UBC's Psychiatric evaluation tests. I had an epiphany: I realized that I had been living with these afflictions for six

decades, and it had taken a great toll on my mental health, social interactions, inter-personal relationships, and was the cause of my marriage breakdown.

Often, kids with learning difficulty are easy targets for bullying in schoolyards, but adults are also targets at work and all areas of life. They may be shunned as an outcast, even in church. Knowing their clumsiness, awkwardness and slowness, they often involuntarily cocoon themselves in an isolated environment because they feel inferior or worthless. They may feel they deserve being excluded, bullied and abused and choose not to report the extent of the violence: verbal, physical and sexual. Those who have low or no self-esteem deeply internalize being useless in their psyche.

Although I am not capable of finishing Grade 12, I am blessed because I have always craved learning. I am content living a simple life and settled down to working menial odd jobs, making just more than minimum wage.

Although I never had a chance to get in a special needs education program, I tried to figure out my own copying methods by utilizing the synergy of the senses to enhance my memory. It is a mental mechanism where I transform data into my mind, as if it is a theatre where I can connect details to familiar scenes. To enhance my memory, I try to muster all my senses to build a network through which I glean information: to see, to touch, to smell, and to hear is to

perceive.

The downside of overusing the senses is that I can easily be distracted, lost – and panic. Then, I will quickly shut down one of my senses to focus. For example, I close my eyes to listen intently. This is considered a social faux pas and people think I am either weird or rude. Even worse, they conclude that I am hiding something or being dishonest when in conversation.

This summer I spotted a post that UBC was offering a non-credit Writing class, not only charging no tuition fees, but also providing stationary supplies and class materials, dictionaries, dinner, and bus fare. I was excited and applied right away. I don't take it for granted, because now I have this precious opportunity to learn in a way that is enriching my life and building my confidence.

Aside from the financial reality that comes into play when the Supreme Court deemed in favor of the Moore case, the decision supports the ideal that Canada is a social welfare state. If Moore was born in Taiwan, he would have probably had to scavenge for food in garbage bins all his life unless his family could afford to sustain him. That means: Alive or dead, you are your own destiny – good luck! Thus, readers, I give kudos to Justice Abella's decision to offer education support to those in need.

A RAINY DAY

– Lorraine Haines

Flitter, flatter, the rain comes down. Whoosh, whoosh, the wind is flying by in all directions. Sticky, stick, my feet and gumboots are almost getting stuck in puddles. Beep, beep, honk, honk, the bus is finally stopping so I can get on. My hands are shivering. I shake my umbrella to get the rain out, and then close my umbrella. Nine stops go by, then I'm near home. I jump off the bus, wave goodbye and the bus driver does the same. Walking two blocks, I'm almost home. I'm sort of short of breath. I open the door. I'm finally home. I make some chai, and then slip into bed.

WELL-WISHES

HUM 101/201

It was nice to meet you all; I wish health and happiness to you all and, I will be holding good thoughts for all of you as well as for the teachers and the team of Humanities 101. I learned a great deal of stuff, and I truly appreciate the course and all of the disciplines we explored together.

Thank you very much for your friendship. May the force be with you all and always- Live long and prosper,

Humanly yours,
Jean-Pierre Loïselle
Hum 101

Being able to attend the Hum program was such a privilege for me. The subjects were so interesting and I felt upon finishing Hum 101 that my mind had been opened to so many different subjects and ways of looking at things from a different perspective. I will apply and hopefully will get into the Science 101 course also. I think it is wonderful that so many people gave their time to this program and that it is accessible to us. I particularly liked the philosophy and art.

Lilly Logher
Hum 101

Dear fellow Hum 101ers: Thank you for sharing so much. I thoroughly enjoyed hearing everyone's stories, ideas, thoughts and opinions. It was so much fun being with a group of people who know so much and are interested in the same things as I

am. I'm really going to miss you all! I wish everyone all the best and hope to keep active with others in your community!

Poppy Barn
Hum 101

To staff and fellow students,

It's been a wonderful eight months spent learning with all of you. I hope that every one of you has a great summer 2013 and I'll see you all when I see you ;)

Kevin Nanaquewitang
Hum 201

Wow! September 2012-March 2013 Hum 101 Tuesday and Thursday classes at UBC Point Grey campus were a great learning experience. The guest lecturers were excellent and leaders in their academic disciplines. Each one provided a window for the Hum students from DTES Vancouver, with a glimpse of their subject matter. The Hum students benefited greatly and were always intrigued and engaged with the evening classes. We all, teachers and students, have experienced something special. Good luck to all.

Terri Marie Perrault
Hum 101

I wish that all of you will soon live a life that you feel satisfied with financially, spiritually and physically.

Vivian Liu
Hum 201

I want to thank Tay for her positive spirit, sense of humour and magnificent cooking. She really made my class experience enjoyable.

I want to thank Vivian for her rationale, sense of humour and sense of discipline. I think she added a lot to our class.

I want to thank Paul for his friendliness, sense of humour and fairness. I think he made my class experience more enjoyable.

Darryl Manuel
Hum 201

The known universe and beyond is too small to tell you how much I don't know...

Isaac White
Hum 101

Our class make-up was a very diverse one. The diversity of ethnic and geographical backgrounds ensured for lively and unexpected insights into the subjects we delved into during the course. The instructors were all engaging and generous with their experience and knowledge in their respective disciplines. The dedication and enthusiasm displayed by Margot, the course assistants, the volunteers and others ensured that involvement in the program was a most memorable experience.

Ken Morrison
Hum 201

I would like to thank you ALL. The interactions, whether they be student-student or instructor-student, all created new images of the world and people around me.

Ben Smith

Hum 101

We had a good class this year and I would like to say good luck to everyone in their future endeavours.

Albert Butcher

Hum 101

While it's always our goal to get informed, educated and motivated, we also should get connected through the media channel to further meet our need as we progress in our journey. I wish everybody a very exciting summer and a window of opportunity in everything you do. My utmost love for all Hum 101 (educators and students). See you in winter again.

Kiflu Woldemeskkel

Hum 101

Congratulations to my fellow grads in completing Humanities 101. Good luck to all in your future endeavours!

Richard McDonald

Hum 101

I wish to congratulate all of you!

Feelings are known to this moment. Perhaps you feel happy because finally, it's over! You've accomplished something common to our forefathers. Though the feeling is sealed, it is warm, reddish and local. Or you feel bad because you leave and part with fellow students whom you

became acquainted with during group discussions, lectures, and breaks. The theme "where there's walls there's holes" had been deeply investigated, processed and learned in two classes of Hum.

Often people are treated with dignity by professionals in the service sector. But they are just numbers to accountants, specimens to doctors, prospects to businessmen, beggars to bankers, idiots to insurers, and so on. There are the frontline walls that need holes from time to time. Hence, people-power has evolved with knowledge emulated from alma mater becoming more communicative, skillful, and significant.

Thanks to the staff, instructors, and volunteers. We are proud of you. With God lifting you up in every facet of your brilliant life-long learning, I wish you happiness. You are such a league of legends working hard, serving and keeping in mind that service to humanity comes as the utmost priority with a pride. Truly awesome to be with you in the past eight months. Please accept our deepest appreciation. As we fit to the holes of UBC with brain-breaking bricks of knowledge, we salute you! We will soon go back into reality. How we will miss thee until we meet again.

Jose Ibusca

Hum 201

Hearty Congratulations to all Hum 101 graduates. It was great to share this unique learning experience with all of you. And a BIG THANKS for not wearing perfumes or cologne! Best wishes!

Ken Mazer

Hum 101

WRITING

My gratitude is comparable to a waterfall. The immensity of waters displays the vastness of gratefulness. Running in and out like a doe, I chance to peer into the room D204 from the lattice window. The once unknown strangers share their poems and short stories from creation in scratch. We seem to be enjoying every class, but it finishes abruptly. Perhaps, we will meet again. Take care and God bless!

Assumpta Kwan

Writing

What a great group of people. Loved coming together as a group - with the sole purpose of learning and improving on skills. Take care. Love and light.

Renee

Writing

Living in the DTES can be negative and depressing. This class that we just completed was positive and interesting so I see that not all that comes from the DTES is bad. I wish everybody in Hum 101's Writing class a good path in the future.

Rob Graf

Writing

Thank you for your support and for sharing with me.

Good luck in the paths you choose!

Teresa Cloud

Writing

Due to the people, both fellow students and instructors I met in Writing in the fall of '12, I can once again call myself a writer. To you all I say 'Souga sin la' which means 'you did me well, or in other words thank you and all the best in your future endeavors.

Shaun R. LaDue

Writing

To My Classmates,

Thank you to my fellow classmates.

We shared writings, stories and a little piece of our lives. I enjoyed listening to the various styles; the way people brought their characters to life. I also appreciated the company walking to the bus stop at the end of class.

I'm sure without some of you, I'd still be wandering aimlessly through the campus.

All the best:

Louise McLaughlin

Writing

To Willie Li, Hum's Mandarin teacher,

Thank you for giving so graciously of yourself. I looked forward to your Mandarin class every week. I loved the introduction to the language, the symbols and the sounds of Mandarin. I appreciated your patience, humour and teaching. You are a wonderful teacher. I especially loved the use of music and singing to understand the language. I look forward to continuing learning Mandarin.

Language, similar to writing, opens our minds. Thank you for opening a door for me.

Louise McLaughlin

Writing

TEACHER WELL-WISHES

Dear Graduands;

I do like to talk with you about walls and holes. After all, you can't have one without the other. Has it really taken me 60 years as an architect to realize that?

Best wishes to everyone.

Arthur Allen

Architecture: "Building exclusivity", "On locked + unlocked doors", Walking tour of Downtown Vancouver architecture, and a behind-the-scenes and up-to-the-rafters tour of the historic Orpheum Theatre.

It was an honour and a privilege to be asked again this year to lecture to HUM 101. After hearing your thoughtful response to *The Communist Manifesto*, I will never think about class inequalities and revolutionary social change in the same way again. This was my first time meeting downtown at The Gathering Place, so I was especially happy that we were able to read David Harvey's ideas on 'the right to the city' (at Margot's suggestion). Thanks to Paul for organizing everything so well, and to all of you for sharing your attention and your insights with me. CONGRATULATIONS!

Tom Kemple

Sociology: "The Blockbuster: Karl Marx and Friedrich Engels' The Communist Manifesto (1848)".

Best wishes and thanks for a great class this year!

Sylvia Berryman

Philosophy: "Are the walls of ancient Greek philosophy still standing?"

Dear Humanities 101 graduates,

Congratulations to each of you on your graduation!

Teaching you critical thinking was a highlight of my year because you bring a love of learning and fresh questions to class.

I wish you all the best as you continue your explorations...

Ana Harland

Philosophy: "Critical Thinking"

Dear Hum 101 Grads,

My heartiest congratulations to all of you on the occasion of your graduation! It was a great pleasure to meet you and share ideas around pertinent issues facing us all. I feel invigorated and enriched by your thoughtful and dynamic engagement with the course material. I am truly grateful to all of you for the pleasure of being one of your instructors! You are an amazing and inspiring group of knowledge seekers and knowledge sharers. Best wishes to all of you!

Chris Shelley, PhD

Women's and Gender Studies: "Intersections of Identity"

Dear Hum graduates:

It is always such a pleasure to enter a classroom full of passionate learners. This was my experience when visiting your classroom. You animated the ideas that I presented on space, place and cities with your experiences and questions. Your voices brought urban geography and feminist geography to life! I wish you all the best in your future endeavours, and hope that your Hum experience and Hum community will continue to enrich your lives.

With best wishes,

Tiffany Muller Myrdahl

Geography: "Filling in holes in 'official' discourses: What does gentrification feel like?" and "Community Mapping"

To my friends at UBC Humanities 101,

Thank you for giving me your time, thoughtfulness, support, and intellect in approaching my first curatorial endeavour. I am grateful for your point-of view, articulate passion, and honest approach, it helped me grow.

Best wishes!

Christine D'Onofrio

Social Psychology and Art: "Can humour open paths that lead to new perspectives?"

Thanks for the wonderful memories talking and making art through the year -- your poignant insights and good humour.

Wishing you all the best in your continued intellectual engagement and all your creative endeavours.

Sincerely,

Marina Roy

Art and Social Psychology: "Making walls and holes" and "Can humour open paths that lead to new perspectives?"

This year's course theme, "Where there's walls, there's holes", was a stepping stone for our workshop: "What's the architecture of your own learning?" We hope that you will be able to use the learning tools we offered in order to strengthen your foundation, build up your academic learning repertoire, and enhance your personal, interpersonal and interactive skills.

Hum 101 students bring so much to this workshop: a multiple array of views and

perspectives - varying holes in the walls. We owe you "multiple thanks" for sharing your multiple intelligences and discourse styles.

It is always our great pleasure to be able to collaborate with you in building a better understanding of ways to permeate the walls!

With much admiration,

Ayah Ouziel and Sandra McGoldrick

Education: "What's the architecture of your own learning?"

HUM 101 is one of the very best and most fun courses I have ever taught on. The students really make it special. They are lively, intelligent and questioning and always keep you on your toes -- as professors should be. Thank you for all your great work and stimulation.

Anthony Shelton

Anthropology: Field Trip to MOA (Museum on Anthropology)

Congratulations! And thank you all for being such terrific students. It was a joy to participate in a class with you all and we learned a huge amount. And thanks for all of the wonderful thinking and discussion work you do at HUM. Hooray for the collective intellect!!

All the best,

Fiona Jeffries

Interdisciplinary: "The Commons: Dismantling Enclosure" and "Is Hum a Commons, and if so, what kind?"

Dear Hum 101 graduates,

In all my years of teaching, at all levels of engagement, I most appreciate the commitment you all bring to learning and the challenges you pose to me.

You are an inspiring lot, don't ever stop learning and thanks for continuing to teach me.

Congratulations on a very successful year.

Hats off to you,

M. Simon Levin

Art: "Peering through holes in the ground... to see the other side of the world"

Congratulations to the 2013 graduating class of Humanities 101.

With many thanks for the opportunity to learn from you all,

Peter Dauvergne

Political Science and Economics: "The Shadows of Consumption"

As well as teaching a Hum class, I have been conducting a seminar in Humanities 101 for more than a year now. We read aloud in the seminar. We have read Homer's Odyssey together and are now reading Aeschylus' Oresteia. The interest of the students who participate in this seminar is inspiring and I have learned a great deal from them. My involvement with Humanities 101 had been very meaningful for me and I congratulate this year's students and graduates.

Steve Wexler

Law and Philosophy: "Incredibly close reading, aloud!"

I learned a lot from participating in Hum 101. Thank you for your generosity and all the best.

Mary-Lynn Young

Journalism: "Social Justice and Responsibility"

It was a privilege and delight to participate with you in your classroom learning experience this year. Your challenging and insightful comments clearly came from a wealth of life experience which richly informed our time together and our capacity to explore the difficult topic of residential schools in a thoughtful way. I wish you great success as your life and learning journeys open into their next chapters.

All Best,

Wendy Fletcher

Indigenous Studies: "Windows into Understanding Indian Residential Schools"

Dear Hum class, it was a real pleasure to visit you and to share with you my thoughts on walls and the politics of separation. And it was particularly rewarding and thought-provoking to hear what you had to say on that topic. In fact, I referred to my visit to Hum in my undergraduate class and mentioned what one of you told me after class: "The walls that are the hardest to dismantle are the walls of the mind". So true!

Thanks so much and
all the best to all of you,

Gaston Gordillo

*Anthropology and Latin American Studies:
"The Wall: The Impossible Politics of Separation"*

A couple of months ago I was privileged to teach again in the Humanities 101 Programme. I'm always amazed at the commitment of the people in that Programme and their incredible desire to learn. I was teaching about Human Rights, and the questions are always really provocative -- questions around housing rights, around homelessness -- questions around inequality. There was one woman who spoke very passionately about how she experienced

a real change in her life and is now really not in a great position. She said something that really stuck with me. She looked at me quite directly and said "You know, I never knew there were classes in Canada until I fell out of mine". It made me think we at UBC are reaching out to the community but at the same time the community is reaching to us. It's asking us to do our very very best to create a better future for everyone in our society. I think that's what I learned in teaching Humanities 101. (<http://www.youtube.com/watch?v=az-v7zMXZH2c&feature=youtu.be>)

Stephen J. Toope

Law: "Human Rights - Right or Wrong?"

Congratulations on your achievements! It was so enjoyable to participate in your course this year. You are a remarkable group of people -- impressive intellects and fantastic enthusiasm for learning. I wish you the best in your next endeavours. It was a pleasure to be involved in Hum 101 and to have a chance to discuss the Adams case and our constitutional legal system with you. Don't forget to take me up on my offer of a cup of coffee in the LAW cafe.

Best,

Margot Young

Law: "Bare bones of citizenship? The Canadian Charter of Rights and Freedoms"

Dear Hum 101 class,

It is always not only my pleasure but also my inspiration to visit Hum 101 each year. You provide such a dynamic context for learning that knowledge takes on a new face.

Thank you -- and congratulations on your year of study.

Janet Giltrow

English: "Take the cotton out of your ears, put it in your mouth and listen, listen, listen, without prejudice"

Dear Humfolk --

To me, you will always be a liquid year of eddies and flows within walls and holes of speech and thought and action, where

ME became

WE so easily!

With appreciation and admiration,
Margot

Margot Leigh Butler

Cultural Studies: "Culture is Ordinary", "What are the cultures of learning and knowledge in your own neighbourhood and at UBC?" and "When are we, and How do we figure? The Enlightenment to Globalization" Semiotics: "Semiotics = X-ray vision?" and "Semiotic Analysis of Representations of the Downtown East-side" Writing: "How to unclog your printhead" writing workshop" Rhetoric: The Manifesto (What We Want!)

Leannej and My Name Is Scot would like to wish all Hum grads best of luck in the future and we'd especially like to thank all our Writing students for giving us the chance to work with them and allowing us to hear their wonderful words. Keep on telling your stories!

Writing: Life Writing: "Taking words out, finding other stories"

Good luck to all those bloggers in my class -- both new and old! It was a blast meeting you all... happy blogging!

Alex Samur

Writing: Blogging

Teaching for Humanities 101/Writing 101 has always been the highlight of my teaching year. Always and without failure. I've taught in the program since the very beginning, and since then the few hours a year I spend with you has always enriched my mind and enlivened my spirits. Thank you. I wish you all the very best in your future pursuits, whatever they may be. Congratulations!

Peter Babiak

Critical Thinking: "Making Arguments Stick"
Writing: Academic essays: Argument essays

VOLUNTEER WELL-WISHES

Congratulations to the 2013 graduating Hum and Writing students! Thank you for being a friendly and inspiring group that made me excited to come to campus every week. I was continually impressed this year by the insightful perspective you all brought to the subject matter we studied. Good luck as you continue to learn and search for "holes and walls" in your next pursuits.

Thanks,

Hilary Smith

Writing One-on-One tutor and Hum discussion facilitator

This course has been an amazing learning experience for me. I have enjoyed the opportunity that Humanities 101 provides to focus on learning, not only from professors in the field, but also from each other's lived experience. It also gave us the chance to link the knowledge we learned to our lives, which is one of the greatest parts of learning. It has been lovely starting to get to know everyone. I hope that you each continue to follow your passion and enthusiasm for learning.

Here is a quote that gives me inspiration: *"What lies behind us and what lies before us are tiny matters compared to what lies within us."* -- *Ralph Waldo Emerson*

Sarah Miles

Hum discussion facilitator

Dear Hum 101! It was such a pleasure to have been part of your "commons" this year! I learned a great deal from the experience, and I know I'll be keeping my eyes out for the holes in the walls from now on.

Thanks for all your insights, and best of luck in all you do.

Joseph Frigault

Hum discussion facilitator

Tuesday nights have been the highlight of each week this year for me - entirely because of Humanities 101. A huge thank you to participants, staff and volunteers for the wonderful discussions, ideas and engaging debates.

I wish all of this year's graduates the very best in life and learning.

Alexa Bennett Fox

Hum discussion facilitator

Congratulations, everyone – you made it! I am so lucky to have gotten to spend the year with you. You're all exceptionally intelligent, inquisitive and interesting people, and it was very exciting to watch you develop such amazing group chemistry over the course of Hum this year: bouncing ideas off each other, challenging one another's assumptions, and pushing each other to think more deeply and more creatively. The kind of magic that you created in this classroom was truly repre-

sentative of the very best elements of university education. It was a pleasure and a privilege to be a very small part of your Hum experience. Please don't hesitate to say hello the next time you see me on the bus!

All the best,

Alyssa Stryker

Hum discussion facilitator

Dear friends at Hum,

It was great to know all of you and I learned a lot from you during the past two terms. Thank you for exploring the world of humanities and sharing the journey of critical thinking with me. I wish that we can all hold on to the curiosity and inquiry of life forever. Have a great summer!

Dafu Zhang

Hum discussion facilitator

STAFF WELL-WISHES

Congratulations to everyone for what has been a fabulous year at Hum. Being around you all has activated something powerful within me, something I thought was only possible for fictional heroes and villains who parade around in capes and masks; the ability to see through walls.

As an interdisciplinary programme that covers more subjects in one year than most undergraduates get in their entire degree, and with participants that span the ages of 20 to 80 from diverse backgrounds and locations, Hum has brought together knowledgeable and inquisitive minds with the finest teachers to provide a space where we can learn about subjects from so many different perspectives. To be able to draw on so much life experience and knowledge around a multitude of topics is very unusual in any classroom. It means there are always many experts in one room, and what is being taught does not just exist in the theoretical or conceptual realm, it translates into everyone's lived situations.

You have taught me that there are more than two sides to any wall, and more importantly that all walls have holes. This vision motivates me to understand issues from positions other than the one I feel most comfortable with, and to do so without prejudice. Now in my fifth year, I've heard several of the lectures a number of times, and although I'm still learning new things from the lecture material, I learned significantly more from the insights and perspectives brought forward by the participants. Thank you to everyone for all you brought, it's been a real treat getting to know you inside and outside of the classroom. I wish you all the best for the future.

Paul Woodhouse

Programme Coordinator

Dear Writing Graduates,

It was such a pleasure spending Tuesday evenings with you. With the new format this past year, of beginning with Writing Group, and then moving into the evening class, we had the wonderful opportunity of listening to how your voice in your writing developed, especially as you experimented with the styles, forms, and strategies we learnt about during the course.

I would like to thank our mentors, Shahla and Willie. Shahla, as always, you brought a wonderful enthusiasm and knowledge of writing to each class; and Willie, xie xie, I know many in the programme thoroughly enjoyed your Learning Mandarin Study Group before Writing Group on Tuesdays. I would also like to thank the Writing 1-to-1 tutors, Hillary and Laura, for the thoughtful and considered feedback you gave each week.

Congratulations to you, Writing Graduates, for your dedication to the course and your writing practice. I wish you the very best and look forward to reading more of your work!

Alison Rajah

Writing Coordinator

After spending four out of my five years at UBC with Hum, writing this last year-book message is hard, so forgive me if it's sappy. Thanks to the volunteers first of all, for the time, energy, and smiles they contributed to making the Hum classroom a fun and safe learning environment. They have the kind of role where you might not even notice they are working if they do it right, so I need to acknowledge that everything they did was deeply appreciated, even if not directly seen. I would also like to thank Shahla for her company in setting up and taking down the coffee breaks—she is a crazy human ball of joy, and there is no one else I would rather spend time alone setting out drinks and snacks with. Thanks to Tay too for all the treats she contributed to those breaks, and all the smiles those caused!

Next, thanks to the 2015 for their fantastic game that became the theme for this yearbook: I know it was occasionally a pain to get there, but wasn't the game fun in the end? Speaking of fun, thanks Margot, Paul, Alison, Wil and Montana for a work environment I wouldn't trade for the world. Finally, thanks to all the Hum and Writing students for the intense curiosity and joy of learning they bring to every class.

It has been an absolute pleasure to know everyone involved with this Programme, and I can't imagine what life would be like without having met you. The positivity we create together is powerful! I know we'll see each other again.

Kelsey Croft

*Hum WorkStudy Programme Assistant
and "Write On!" teacher*

In my four years with Hum this past one has been the one with the most changes and hiccups, but the people of the Hum 101 Programme handled it beyond well, showing themselves to be a group not estranged from adversity. Of all the things people learn in Hum I think what they learn about themselves is probably the most important. In my opinion Hum doesn't teach people what to think or how, but shows them how to understand the thoughts, knowledge, and wisdom they already possess – this goes for the staff and, I am sure, the instructors as well. This year we all learned that we can handle shaking things up a bit, and for my part, that things tend to get more interesting when you shake it up. I hope you all make the answer to "what's shaking?" be "everything!" Shake it up and see what you get. Shake it all up – life, society, knowledge, the whole works. But above all, have fun and stay the awesome people you all are. And stay with Hum because I am sure there is plenty of interesting shaking in Hum's future.

Wil Steele

Hum WorkStudy Programme Assistant

Congratulations to the graduating Hum class of 2013! While I spent much of this past year working in the office away from most of the hustle and bustle of Hum, I found my conversations with you to be some of the most exhilarating moments of the year. Throughout the conversations I've had with you in and around the office I've been impressed with your imagination, innovation, curiosity, and dedication.

It's been an honour working with you during my final year at UBC and I wish you the very best on whatever projects you embark on in the upcoming years!

Montana Hunter

Hum WorkStudy Programme Assistant

PUBLIC PROGRAMMES

Public Programmes are offered year round, in DTES/Downtown South locations where participants live, work and volunteer. Hum people are engaged, involved, and have a love for learning that goes far beyond the classroom. For the seventh year in a row, the *Documentaries for Thinkers* group have screened thought-provoking documentaries almost every Saturday night in the Carnegie Centre auditorium. On a Sunday afternoon, dialogues between Telémakhos and Athena can be heard resounding through the top floor of the Carnegie Centre, as the “Incredibly Close Reading Aloud!” participants read from classic Greek tragedies. On Monday evenings we learn about the rich cultures of the Middle East by watching and discussing documentaries (and eating delicious Persian foods) at The Gathering Place, and before class on Tuesday’s a few tongues were tied as we learned how to speak Mandarin. These groups allow participants to engage in learning on an ongoing basis and we encourage anybody interested in starting a group to contact us about how to get it going.

A TASTE OF THE MIDDLE EAST

Facilitated by alumna Shahla Masoumnejad

This ongoing group meets every week to watch and discuss documentaries about the Middle East, with a particular focus on the rich culture of Iran. Participants dive into discussions about the culture and life in the region, on topics including landscape, food, religious practices, history and traditional customs. All this is enjoyed with refreshments and snacks, with the occasional taste of authentic Middle Eastern cuisine made by facilitator Shahla Masoumnejad.

LEARNING MANDARIN

Facilitated by alumnus Willie Li

This year, on Tuesday evenings before class we were treated to lessons in Mandarin. As a native Chinese speaker with a background in Chinese literature and years of teaching in universities, the course was developed for English speakers. Facilitator Willie says “It may not be magic, but it’s surprising how much you can learn in such a short period”.

INCREDIBLY CLOSE READING, ALOUD!

Facilitated by Hum teacher Steve Wexler

Reading aloud is an effective method of working through writings that extract multiple interpretations. This ongoing group has worked through two classic Greek tragedies this past year – Homer’s *Odyssey* and Aeschylus’ *Oresteia* – each week working through a new chapter. As one person reads, the others listen, and then participants have conversations to learn about one another’s interpretations.

DOCUMENTARIES FOR THINKERS

Curator: alumna Colleen Carroll.

Facilitated by Georgina Hue and Darren Pearson

Documentaries for Thinkers is enjoyed by people who are thirsty for the type of knowledge that is not often available through the mainstream media channels. The thought-provoking documentaries have been attracting eager learners for 7 consecutive years, with anywhere from 35 -75 people attending each night.



AUGUST 17 AND 18, 2012 AT THE ABORIGINAL FRIENDSHIP CENTRE

Over 600 people have been involved as Humanities 101 Community Programme participants, now alumni, and have much expertise about the Programme that can help it stay responsive and healthy beyond its current 14th year. All alumni were invited to this 2 day Steering Committee 'Planning Gathering' to plan for Hum's future through pooling our vision, mission and core values into a strategic plan. The process was facilitated by Hum teacher Don Ahnahnsisi McIntyre, who kindly donated his time and expertise. 25 people attended, including all current staff, and Hum's youngest member, 7 year old Maria, gave a parcel of seeds from her mom Antonietta's "Foodwisdom" garden to each person as they introduced themselves. There was representation by alumni not at the meeting in the form of Hum's audio archive of participants' voices (What we want! Hum manifesto, 2011, [//learning-tools.arts.ubc.ca/hum/](http://learning-tools.arts.ubc.ca/hum/)), plus 8 yearbooks.

The first day focused on what the Programme is, and what our practices (HOW we do WHAT we do) and core values are. The second day we refined these, and worked toward Hum's future.

EXCERPTS FROM THE HUM STEERING COMMITTEE'S 'PLANNING GATHERING'

VISION + MISSION + CORE VALUES = STRATEGIC PLAN

VISION = Our dream, hope and commitment to what the future should look like; our direction. Each of us drew our vision of what Hum means to us, starting by representing our own beginnings with the Programme, and then drawing where each of us thinks Hum should go in the future. (Maria sees herself here in the future, like these people, sitting and learning.)

MISSION = Who we are, what we do, for whom, where, how and why. We went into small groups and each group addressed one of the 5Ws. The WHAT? Hum talks, experiences, facilitates, tutors, shares, mentors, studies, supports, teaches, tickles, liberates, socializes, gets together, has fun, refers, thinks, feeds, provides, reads, deconstructs, writes, thinks, enables, empowers, hums along! Others have taken this path before, but only Hum does it in this particular way through its expertise and practices: i.e. hand-made, not mass-produced; responsive and responsible to DTES/South and UBC; participants' 'success' is through their own motivations and values; confidentiality and consent; producing a legacy for people and the Programme. Hum people are informed experts about the Programme, have insights about it that outsiders/researchers can never see, and can do this research, writing and representation ourselves.

CORE VALUES = What are the core values that attracted you at first, and keep you coming back? Humfolk said that for some people, the Programme is a catalyst for self-knowledge that inspires and activates - if the moment's right, it can help to get momentum going. The courses are a dedicated time and space for inquiry, and an opportunity to meet like-minded people who love learning. This mix of people coming together, giving and taking knowledge, are in reciprocal relationships of learning based on their own expertise and also open to new visions. In class and in Public Programmes, there is a mutual flow and exchange of a variety of knowledge and responses to new ideas, and this goes for everyone involved - participants, volunteer teachers and facilitators, and staff. For participants, there's no pre-requisites, so you start where you are. Some have travelled through the eye of a storm in their lives, persevered and refuse to allow themselves to be restricted from education, higher learning and ways of being.

STRATEGIC PLAN

The beginnings of Hum's 'strategic plan' were written that day, in small groups:

- Hum generates direction, community, knowledge, opportunity, possibilities and self-awareness through practices that distinguish our unity, creativity, knowledge, self-esteem, self-respect and self-determination.

- Hum is a collective of individuals who are geographically situated in the DTES/South and nearby who are working to overcome barriers - such as financial, institutional, governmental, social, health - and who refuse to allow themselves to be restricted from education, higher learning and ways of being.

- Hum provides direction and community in your quest for knowledge, opportunity and self-awareness.

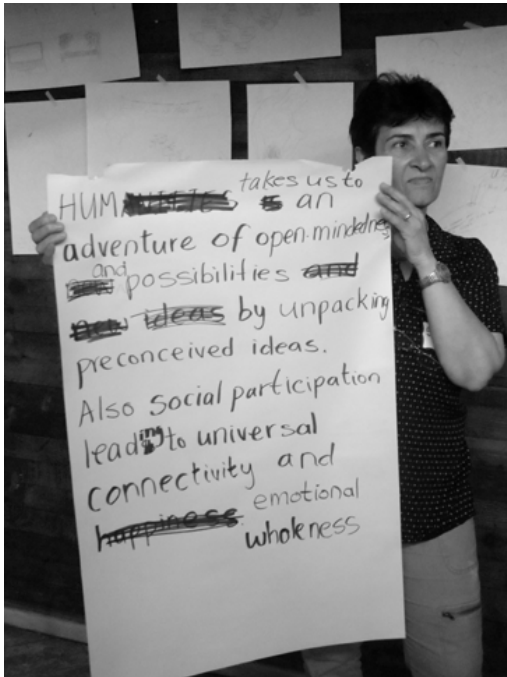
- Hum is an emotional wholeness generating from adventures of open mindedness, possibilities, social participation and universal connectivity.

Over this 2 day gathering, it became clear that during Hum's 14 years, hundreds of participants and supporters have embodied and shaped Hum's particular and situated vision, mission and core values, and that what we can do now is to 'tickle' our strategic plan out of ourselves, based in our grounded knowledge and expertise. This is radically different than conforming to the model/franchise which was the source of the Programme's origin (The Clemente Course in the Humanities <http://clemente.bard.edu/affiliates/>) or trying to create the next best thing. This planning session helped to keep Hum strong and self-defining, a continuous community in education.











ACKNOWLEDGMENTS

All of the people

who supported and contributed to

the Humanities 101 Community Programme

during the 2012-13 academic year

are profoundly appreciated!

MEMBERS OF THE HUMANITIES 101 STEERING COMMITTEE:

The Steering Committee guides all aspects of the Programme. Everyone who has taken a Humanities 101 course since it started in 1998, for whom we have a current email address, is invited to each Steering Committee meeting, held every 2 months in the Downtown Eastside, and starting this year, also in the Downtown South and at UBC. As well, alumni receive regular invitations to all Hum Public Programmes – please come!

HUMANITIES 101 MENTORS:

Shahla Masoumnejad and Willie Li were this year's returning alumni who helped welcome the new students and gave classroom support.

UNIVERSITY OF BRITISH COLUMBIA:

President Stephen J. Toope, Dean of Arts Gage Averill, Associate Dean Mary-Lynn Young, Senior Associate Dean of Students Janet Giltrow, Dean of Arts Staff Ginger Dhamrait, Brian Lee, Coral Voss, Beth Howarth, Emily Fing, Margaret Tom-Wing; Emily Williams, Laura Milligan & Victoria Auston (Arts Development); Gerald Calderon and Julia Waring (President's Office); KathyLea, Lenkyn Ostapovich, Taher Hashemi, Ekta Nadeau, Ricardo Serrano, Shaffiq Rahemtulla (Arts Instructional Support and Information Technology). Eli Berenbeim, Tessie Sy (AMS Food Services). Catherine Yee (UBC carding office). Arts Undergraduate

Society. Alma Mater Society. First Nations Languages Program and First Nations Studies Program. Leigh Hobbs (Science 101). Emmet Russell (Campus Security), Taylor LaVallee and volunteers (MOA - Museum of Anthropology).

DOWNTOWN EASTSIDE, DOWNTOWN SOUTH AND VANCOUVER COMMUNITIES:

Carnegie Centre (Margaret Massingale, Brianna Schofield; Paul Taylor (Carnegie Newsletter); Carnegie Kitchen staff; VPL Carnegie Branch; Skip Overall (Carnegie Security)); Downtown Eastside Women's Centre; Downtown Eastside Neighbourhood Council; Sheway/Crabtree Corner Family Resource Centre; Vancouver Aboriginal Friendship Centre; Downtown Eastside Literacy Roundtable (members are from literacy programmes held in the DTES by teachers from Capilano University, Simon Fraser University, Vancouver Community College, UBC Learning Exchange, Union Gospel Mission, Vancouver School Board at the Downtown Eastside Education Centre and more); The Gathering Place (Rennie Keates, Jo-Ann Stevens, Rick Stewart); Dr. Peter Centre; Aboriginal Front Door; Vancouver Recovery Club; Vancouver Public Library (Kate Russell, Anita Galanopoulos); Vancouver Art Gallery (Susan Rome, Rosemary Pulice); The Orpheum Theatre (Arthur Allen).

HUMANITIES 101/201 VOLUNTEER TEACHERS:

Margot Leigh Butler (Hum); Sylvia Berryman (Philosophy); Ana Harland (Philosophy); Peter Babiak (Langara College, English Department); Sadira Rodrigues (Emily Carr University); Sandra McGoldrick & Ayah Ouziel (English Language Institute); Kate Russell (Vancouver Public Library); Margot Young (Law); Alyssa Stryker (Hum facilitator); Arthur Allen (Architect); Marina Roy (Art History and Visual Art); Janet Giltrow (English); Steve Wexler (Law); Anthony Shelton (MOA – Museum of Anthropology); Chris Shelley (Institute for Gender, Race, Sexuality and Social Justice); Gaston Gordillo (Anthropology & Latin American Studies); Stephen J. Toope (Law); Christine D' Onofrio (Art History and Visual Art); Fiona Jeffries (Simon Fraser University), Harjap Grewal (Council of Canadians) and Maryann Abbs (Community Gathering organizer, with Fiona and Harjap, of "Tragedy of the Market: From

Crisis to Commons", Jan 2012); Gage Averill (Music); Mary-Lynn Young (Journalism); M. Simon Levin (Emily Carr University); Tom Kemple (Sociology); Kelsey Croft (Hum); Tiffany Muller Myrdahl (Department of Gender, Sexuality & Women's Studies, SFU); Patricia Shaw (First Nations' Languages Program); Wendy Fletcher (Vancouver School of Theology); Peter Dauvergne (Liu Institute for Global Issues).

WRITING VOLUNTEER TEACHERS:

Maureen Phillips (UBC Writing Centre); Anita Galanopoulos (Vancouver Public Library); Alison Rajah (Hum); Margot Leigh Butler (Hum); Peter Babiak (Langara College, English Department); Dallannah Gail Bowen (Downtown Eastside 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 (Kootenay School of Writing & Trade Union researcher) Alexandra Samur (rabble.ca).

VOLUNTEER FACILITATORS AND TUTORS:

Volunteers: Alyssa Stryker, Dafu Zhang, Hilary Smith, Kelsey Timler, Alexa Bennett Fox, Joseph Frigault, Laura McAlduff, Star Deibert-Turner, Sarah Miles, Madeleine Armour, So Young Chang.

PUBLIC PROGRAMMES AND EVENTS VOLUNTEERS:

Shahla Masoumnejad ("A Taste of the Middle East" held at The Gathering Place). Willie Li ("Learning Mandarin" held at UBC). Colleen Carroll, Georgina Hue and Darren Pearson (Carnegie Centre Saturday Night Documentaries). Steve Wexler ("Incredibly close reading, aloud!" held at Carnegie Centre).

FACULTY AND STAFF:

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

SPECIAL THANKS:

Mary Charles (Musqueam Elder), Gerald Ma, Kat Moyou (Yearbook graphic designer), Don McIntyre (Hum's Strategic Planning Facilitator), Becky Cory (University 101, University of Victoria), Mary Lu Roffey-Redden (Halifax Humanities 101), Jeanette Eby (Discovery Program, McMaster's University), Lisa Prins (Humanities 101, University of Alberta) and the cross-Canada Coordinators/Directors of Hum's sister programmes, Patricia Shaw, Mary-Lynn Young, Erin O'Brien, Colin Griffiths, Lorna Brown, Marina Roy and the Butler/ Walker/Ouziel/Downward families. Special thanks to Donna Haraway, whose work on situated knowledges influences many Hum practices.

IMAGE CREDITS:

Hum staff and participants.

GRADUATING STUDENTS

HUMANITIES 101

Benjamin Smith
David Richards
Isaac White
Jean-Pierre Loiselle
Kiflu Woldemeskei
Poppy Barn
Richard McDonald
Tay
Teresa-Marie Perrault
Wilson Liang

HUMANITIES 101 TERM 1

Andy Hill
Ken Mazer
Leanne Hayashi
Lilian Logher

HUMANITIES 201

Albert Butcher
Darryl Manuel
Georgia Kelly
Jose Ibusca
Ken Morrison
Kevin Nanaquewitang
Phyllis Lester
Vivian Liu

WRITING FALL 2012

Cheryl Goss
Debra Finlay
Donald Clancy
Gerald Hemplar
Lorraine Haines
Loralee Marie Judge
Margaret Teng
Marlene Wuttunee
Michael Kirk
Shaun R. LaDue
Willie Li
Yvonne Huang
Yusuf Nurani

WRITING SPRING 2013

Alice Kenny
Assumpta Kwan
Brandine Exner
Brian French
Cristiana Sabina
Jenny Zhen
Jerimie Marion
Karen Brooks
Louise McLaughlin
Renee Bullock
Robert Graf
Rocio Lopez Murillo
Roger Stewart
Roxanne Galpin
Teresa Cloud

HUMANITIES 101 MENTORS

Shahla Masoumnejad
Willie Li

Humanities 101 Community Programme

Faculty of Arts

#270 Buchanan E

1866 Main Mall

University of British Columbia

Vancouver, B.C. Canada V6T 1Z1

tel. 604-822-0028

fax. 604-822-6096

Website: humanities101.arts.ubc.ca



Humanities 101 – Hum – is a 14 year old Community Programme - the oldest programme of its kind in Canada. Supported by residents of Vancouver's Downtown Eastside and Downtown South, it is sponsored by the University of British Columbia's Office of the Dean of Arts and private donations.

Participants are people with diverse backgrounds and knowledge who are geographically situated in the DTES/South and nearby areas, and are working to overcome obstacles and roadblocks - financial, institutional, educational, governmental, health and social. Hum attracts education activists who are participants, alumni, volunteer teachers, facilitators and supporters, and is committed to being responsive and situated.

Along with 3 free university-level courses which are grounded in relevant, interdisciplinary critical and creative thinking practices (Humanities 101, Humanities 201 and Writing), Hum also runs Public Programmes in the DTES/South initiated and led by participants and alumni: study groups, workshops and an alumna-led documentary film series now in its 7th year. All past and current participants are invited to be involved in these ongoing Public Programmes, and part of Hum's Steering Committee which meets regularly and guides all aspects of the Programme.

For some people, the Programme is a catalyst for self-knowledge that inspires and activates - if the moment's right, it can help to get momentum going. The courses are a dedicated time and space for inquiry, and an opportunity to meet like-minded people who love learning. This mix of people coming together, giving and taking knowledge, are in reciprocal relationships of learning based on their own expertise and also open to new visions. In class and in Public Programmes, there is a mutual flow and exchange of a variety of knowledge and responses to ideas, and this goes for everyone involved – participants, volunteer teachers and facilitators, and staff. For participants, there's no pre-requisites, so you start where you are. Some have travelled through the eye of a storm in their lives, persevered and refuse to allow themselves to be restricted from education, further learning and ways of being.

There are over 600 Hum alumni, and many more people enmeshed in the handful of sister programmes across Canada and similar courses elsewhere; along with the current sharp increase in interest in free education and expanded social and pedagogical practices, Hum is part of a movement....