

DIVERGENT/ CONVERGENT
ДИВЕРГЕНТ\ КОНВЕРГЕНТ

Journal of the University 101 Program
Tenth Anniversary Edition - Spring 2016



University
of Victoria

DIVERGENT/CONVERGENT

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The University 101 program makes knowledge more accessible by offering free, non-credit, academic courses to students who have faced barriers to post-secondary education. Two core courses are offered, Uni 101 - Humanities and Uni 102 - Social Sciences. Alumni programming includes the Uni 201 course and Leadership Program. Respect and value for the students' knowledge, experiences, and differences are the foundations of the program. The program strives to be inclusive and to foster collaborative learning.

thoughtful
intentional
expressive

University 101

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I learned, most
of all, that I
am curious

- Wendy Anthony, Uni 201 Student

Bridges Not Walls

*by Shelagh Rogers,
Chancellor, University of Victoria*

It's been said many times, many ways: we need bridges not walls. Sir Isaac Newton said it and Pope Francis says it in most of his addresses. Ralph Ellison, the author of *The Invisible Man* said "education is all a matter of building bridges." The spirit of bridges not walls is in the oxygen at the University of Victoria, where education *is* a matter of building bridges. There is no wall around the Ring Road. Community engagement is a very important value for the university and Uni 101 is a great example of that value made manifest.

It is essential to reach beyond our own side of the river, to cross that bridge to hear fresh thinking and new, and sometimes challenging, perspectives. This is what refreshes democracy. Studying the humanities and social sciences helps us grow and learn from the experience of history and wisdom of others. I am proud that UVic creates this space for lifelong learning, without barriers. I thank the professors and teaching assistants and all who have volunteered their time and expertise to contribute to this great enterprise.

Finally, I salute the courage of students who may have faced challenges in their education prior to coming to UVic, and say how much I admire them for attending University 101. Students, I hope that you have gained knowledge, confidence, critical thinking and connection through your experience. Heartfelt congratulations to this year's graduates. Thank you for honouring the University of Victoria with your participation, presence and passion. I wish you all the best.

Ask All the Questions

by Catherine Krull,
Dean, Faculty of Social Sciences

“Education is more than a luxury; it is a responsibility that society owes to itself.” - Robin Cook

“It is interesting to notice how some minds seem almost to create themselves, springing up under every disadvantage, and working their solitary but irresistible way through a thousand obstacles.” - Washington Irving

As the Dean of the Faculty of Social Sciences, I am proud to support the University 101/102 Program at the University of Victoria. As an academic, I am impressed with the students' engagement with the course material and the depth of discussion that takes place on a wide range of issues. More importantly, as a teacher, I am reminded each year in Uni 101/102 how our histories give each of us a unique perspective on what we study. It is these unique perspectives, carved from life experiences, which contribute to such a dynamic classroom learning experience.

Each year, I have the privilege of welcoming incoming Uni students and presenting them with their certificates at their Completion Celebration. Listening to their self-reflective narratives at the end of the course has had a significant impact on me; they underscore the value of education, especially how it can provide personal empowerment. The Social Sciences and Humanities challenge the way that people think about society and the world they inhabit. They provide students with an important toolkit to examine and give context to our daily experiences. This process exemplifies what William Butler Yeats has argued, "Education is not the

filling of a pail, but the lighting of a fire." The Uni 101/102 courses are both an intellectual exercise and a practical means to bring understanding and individual growth; it is the lighting of a fire, the creating of a passion for life-long learning. Importantly, course instructors teach students to think critically about our society as well as global issues. Students are encouraged to engage with one another, self-reflect, ask questions, and explore new ideas.

Doing so, admittedly, is not always easy. Looking at society and determining how one fits, and sometimes does not fit, into it is always challenging. In this context, the effort in critically examining something and then putting it in writing for a wide audience can be daunting – once published, these words are out there forever. Accordingly, I recognize the courage from the Uni 101/102 students who have overcome barriers to be back in the classroom. I recall from my own experiences, first in the classroom and then as I engaged in research, how intimidating and yet gratifying university could be. Naively, I anticipated that my professors and my research would provide me with 'all the answers.' But as the old adage says – which students absorb quickly – if you have all the answers, you have not asked all the questions. As we all learn – and as the Uni 101/102 students show – critically thinking about and engaging with important issues provides both the skills and confidence to become change makers in the world.

**if you have all the answers, you have not
asked all the questions**

I invite our students to continue questioning, seeking answers, and having an impact on society. It is a continuing privilege to support and be associated with the Uni 101/102 program, staff, faculty, and volunteers. I have learned much from the Uni 101/102 students and I applaud them for their courage to embrace the unknown. As Elisabeth Kübler-Ross stated so well, “The most beautiful people I've known are those who have known trials, have known struggles, have known loss, and have found their way out of the depths.”

Ten Years of Making Change

*by Becky Cory,
Uni 101 Program Coordinator*

I have been part of the Uni 101 community for just over ten years. In the beginning, the program was located at UVic's downtown campus. There was no office and I would bring everything for class, including coffee and often a meal for thirty people, in the back of my truck. Many meals were donated by community groups or sold to us at cost by local restaurants and organizations. When the downtown campus closed and we moved the program to the main UVic campus, we worried that the program would be less accessible. And in some ways it is less accessible than downtown. It's a long bus ride for some! But having the courses at the main UVic campus has done something that we did not anticipate. It created a sense of belonging in the Uni 101 students. As a Uni 101 student said to me recently, "I've lived in Victoria all my life, but I was never on campus, I never felt worthy or included, until I started in Uni 101."

As one of the organizers of Uni 101, I have been part of many conversations about how we can make the program more accessible. One of the things we have always done is try to address the material barriers that often prevent people from accessing education. We provide meals, bus tickets, childcare subsidies and course materials because we know that if those supports are not provided, many students would not be able to come to class twice a week.

But we also know that belonging is more than just opening the door. People have to feel welcome. And that's harder to cultivate.

Belonging

We think a lot about the culture and community in the classroom, and how we can reach out to connect with people who may not see themselves as belonging at UVic. We run outreach sessions at many locations around the city, adding new locations almost every year, so that people's first experience with Uni 101 can be in a place they are familiar with. We want people to know that we really mean what we say and that we're willing to put the effort in to reaching out. Uni 101's focus on community building creates opportunities for people to build connections with others in their community, creating a sense of belonging that is at the core of health, mental health and civic engagement.

Having an analysis of power matters. When we try to ignore power, hoping it will just go away, we create the conditions where power can thrive.

Power

Too often people come to the Uni 101 program having experienced shame at the hands of teachers and authority figures. The authoritarian use of power in education and other systems is detrimental. One of the central tenets of the Uni 101 program is to challenge hierarchy and usual flows of power. Having an analysis of power matters. When we try to ignore power, hoping it will just go away, we create the conditions where power can thrive.

Poverty, mental health diagnoses, single parenting, physical disabilities, unstable housing, addiction are all stigmatized in our society. Those affected by these issues are pushed to the margins and too often seen as not fully human or worthy of respect and inclusion. These experiences of marginalization can be internalized, so that people become less connected to their own capacities. In Uni 101 we work from a framework of systemic inequality. We examine how experiences of marginalization are socially produced, rather than based on

individual 'fault.' This challenges the isolation produced by marginalization and situates individual experiences in a social/political context.

We often say in Uni 101 that our job is to create the conditions. It is the students who do the work and are responsible for any changes in the themselves that they experience. We create these particular conditions by respecting students knowledge and capacity to meet the academic challenges of the courses. The outcome of this foundation is that many students are able to connect to their own power and capacities. Thus, students are empowered, not because others are imbuing them with power, but because they are creating the source of that power themselves.

In Uni 101 we work from a framework of systemic inequality. We examine how experiences of marginalization are socially produced, rather than based on individual 'fault.'

Bring what you have in abundance

This is a phrase we created in conversation with the program leaders of the Hum program at UBC. It both describes our practices and inspires us. In the classroom, we believe that everyone has something to contribute to the learning, regardless of our role: instructors, facilitators, students (you will find contributions describing these various experiences in the pages of this journal). Although instructors, volunteers and student leaders may have particular knowledge or expertise to share, they are also committed to their own learning with everyone else.

Critical thinking

Learning to think critically is at the core of university education and also the foundation of Uni 101. And as students often say, critical thinking isn't just relevant in the classroom, you can use it everywhere in your life! Sometimes this is unsettling, especially when we think critically together about media and popular culture, as it can challenge our long-held ideas. However, as

unsettling as it can be, I also hear from so many students that learning about critical thinking validates the kind of questions they have been asking for years. It can be very hard to be a critical thinker surrounded by those who do not wish to engage in critical conversations.

Making knowledge more accessible

Students consistently talk about how being at the university opens up a new world with access to knowledge resources. In Uni 101 and 102, students learn to use the resources that are on campus, such as the library and computer labs. This has led to a more confident and informed student body, where students often take the lead in determining where the program is heading.

Creativity requires risk

At the start of each term we watch Ken Robinson's well-known TED talk "Do schools kill creativity?" In that talk he says that we can't be creative if we aren't prepared to be wrong. Having a safe place to risk, and potentially fail, enables people to connect to their creativity. In the Uni 101 classes, we aim to create a learning community that is a safe place to try out new ideas and new ways of doing things. Students are innovators and producers of knowledge and are given opportunities to volunteer to support other students, which results in greater confidence, personal growth and a place to practice the skills they learn in the courses. Recently we did a brainstorm with a group of alumni about the impact of Uni 101 and one student said, "the opportunity to be published in the journal gave me confidence to share my ideas."

A learning community

We are a learning community in many ways - not just in the classroom, but also the program as a whole. We have learned from our experiences. We have tried many things. We've kept the best of those practices and we've been willing to let go of practices that did not help us live up to our values.

I can't wait to see what changes the next ten years of learning might bring.

Writing Gives Voice

*by Anonymous,
Uni 201 student*

Initially, the purpose of this article was to talk about what the Uni 101 and 102 program was like for me and to promote its continuance. However, I discovered while writing this reflective essay that it gave me a greater understanding about myself and addressed what I most value as a result of using critical thinking skills. Critical thinking was just one of many skills I learned while attending University 101, 102 and now 201 that I wanted to share, along with my insights with the hope that you will try Uni 101 because it could be a life-altering event. It is one of those good risks in life that will not cost you anything.

I became a student in the Uni 101 program many, many years ago. It was, and still is, a place I go to learn about topics that may not have otherwise interested me, meet people who, like me, had not attended university or had not attended university in a long time and who, like me, had issues of a personal and/or psychological nature.

I was living in Sidney and noticed the Uni 101 advertisement in the local free paper. It was too late to register for the Fall term but I was able to get into the next Winter term which was exciting news. Although I had a mobile home, I didn't have much more. The mobile I bought needed a new perimeter drain as water had entered the crawl space. It was a combination of bad workmanship when the place was built and no maintenance done by the prior owners. After getting assistance to pay for a new perimeter drain and discovering I needed a new car, I decided to sell.

It was wonderful to come to classes and not worry about shelling out more money I did not have. All I had to do was show up. Bus tickets or parking passes were provided, a meal was provided as well! I could complete assignments or not. I discovered I had a learning disability (ADD w/o hyperactivity) and PTSD while I was in therapy, so it was a relief to not have to stress myself with doing assignments. I fled Winnipeg in 1989 after trying to work on a pre-master's program in Educational Psychology. It was a blurry time as I tried to figure out whether it was the cockroaches that came out at 11 p. m. that night, or whether it was after my car had been vandalized twice that did me in after moving to a new apartment block. All I knew was it was time to leave again. This was a familiar pattern for me when stressful situations become too much for me to sort out.

I come from a family where there was violence, alcoholism, and mental illness and a brother with undiagnosed Asperger's. I learned that getting hit for speaking up or against was a consequence I did not want and so I remained silent and grew up to be whatever people wanted me to be. When I decided to leave Winnipeg and begin a new life in Victoria, it took little time for me to dispose of my belongings, hitch a longbed uhaul (couldn't get a regular one), and pack my cats (Purdy and Shoes). I arrived in Victoria in the Spring of 1989. I was fortunate to be able to house-sit for friends and find a job at the post office. After taking an art therapy workshop, I decided to enroll in the Art Therapy program instead of continuing on in a university program. After completing it I left Victoria to take a job up in Squamish but unfortunately I burnt out. I was told to quit or return to work after my three month leave was up. I decided to focus on myself and cat. Driving has always been therapeutic for me and so I did what some do when they are 18 years old, I went across Canada to try and sort out my life once again.

Coming back to the island was good for me as it allowed me to take an entrepreneurship program offered by the government, which led me to set up my own business in Duncan. However, when I needed a double knee replacement surgery, I felt I could no longer do the work I once did. I moved back to Victoria, had surgery, exercised, and continued to do a lot of personal

work. I bought a mobile home and now this brings me back to the beginning of this essay.

Life happens. Things change. Poor health and deaths in my family have all affected me, and yet the one constant in my life was the Uni 201 classes on Tuesday evenings. I have been able to come and go. I wonder about this, as I am not where I was way back when I started Uni 101 and many times I think it is time for me to move on. Lectures on such topics as immunology, or psychology and exercise, have been beneficial in understanding myself. I have a tendency to neglect myself and get into nonacceptance or judgmentalness of myself and others. Being in the class itself and hearing a variety of presentations have all helped me sort myself out and become more accepting of myself and others. It also has helped to define what I want for myself in the near future as did speaking with Becky, the coordinator of the Uni 101 Program. The Teaching Assistants have been helpful in assisting me with papers I have written. It is a place to learn about limitations and boundaries. It is also a place to learn about technology. The computer lab has really helpful staff. This is all good.

Sometimes, though, it has not been easy to stay focused, especially when people

Being in the class itself and hearing a variety of presentations have all helped me sort myself out and become more accepting of myself and others.

come into class who have mental health issues or addictions. I get triggered. Even though I may say to myself... that was then and this is now and that I am an adult, not a child, those childhood fears can still take over. Even though I may be having a posttraumatic stress moment, I cannot seem to get my rational brain to work through the moment. Looking calm on the outside but being all but calm on the inside seems to take over, and I am relieved only when the person either leaves or gets help. I suppose it was my survival tool to be watchful and quiet. But the violence and the parent or the sister going off to

the mental health centre for treatment was difficult throughout my life. I never did get to the point of trusting; being hypervigilant was a way to stay safe.

So why am I writing this? Well, for the most part one hears from the person who has the mental illness or the addiction, but not too many hear from those who are on the receiving end of the person who has the mental illness or the addiction problem or the tendency toward violent behaviour other than voicing their fears and anger to a trained person and/or escaping when one can.

Writing gives me a voice when speech is difficult. When a situation arises in the community, the province, or the world, I send my comments about it into the paper, which I am proud to say, have been published. I learned how to do that from attending 201 classes. I am no longer silent. I am finding my voice. I am saying what I believe, and not what might be the popular position to take. I believe it is Martin Luther King who said: "To be silent is to take the side of the oppressor." Having a voice and using it is something I give credit, in part, to attending Uni 101 and 102.

The main reason I come to class now is to hear the speakers and learn. I am impressed by those with challenges who come to learn, contribute and grow, and go on to take other courses. I think that, if only my family members would have been able to accept that they were experiencing problems and had sought help or had the opportunity to attend something like Uni 101, it may have been an amazing thing for them. But then I am the one that felt things could be better and not them. Acceptance of where people are at is yet another area for me to tackle as I grow and develop as a person. This is yet another reason why I still come to Uni 201.

Finally, Uni 201 presentations are varied and informative and bring me back each week. My favorite part is reading Divergent/Convergent and when Uni 101 and 102 share their stories during the Completion Celebration. I find it inspiring when the Uni 101 and Uni 102 students go pick up their certificates and then join us in Uni 201 or go on to take Humanities or some other program.

Reflections on University 101

*by Maureen MacDonald,
Dean, Continuing Studies*

Life isn't always fair. Some of us seem to get all the breaks, and some of us can't catch one. I have people in my life who could have thrived in Uni 101. Smart, capable, reflective people who have faced challenges that would have set many of us back. Had they been fortunate enough to experience the many talented people who support this program and the outcomes we typically see, a different course may have been charted.

I've learned a lot about University 101 since its inception – lessons about perseverance, optimism, hard work, opportunity and the importance of that first step. Today we celebrate 10 years of collective achievement. More importantly this represents hundreds of individual accomplishments. I've come to increasingly appreciate the value of the program – for when we each learn, we make our communities stronger.

As I have stood on the sidelines and watched folks experience Uni 101 in their personal and profound ways, I am struck by the stories of transformation, of hope, of achievement and the impact a little bit of money and a lot of attention can have to mould our society. University 101 started as a point of access – a way to extend the resources of the University of Victoria in a meaningful way to the community. As it has evolved, through the efforts of a multitude of UVic faculty, staff, and students, and community partners and volunteers, we have seen a wider range of programming and services and the development of a strong community in and

of itself. The suite of University 101, University 102, and University 201 have made their mark– once the fire to learn has been set, it is a passion not easily quelled. I see this in students in the Division of Continuing Studies and I undoubtedly see this with the students in University 101.

This is a program that allows the best in all of us to shine.

Anyone that I have encountered who has had the privilege to be associated with this program has been impacted by it, and more importantly, by the students who have taken the program. No one leaves untouched. Some of our students have become the teachers; some of our teachers have once again become learners – faculty, staff, and students have all learned and grown in ways none of us anticipated at the outset. Some have used Uni 101 as a point of access to UVic. Others have used it to conquer personal goals. Still others have used it to stretch themselves in way they hadn't previously contemplated. This is a program that allows the best in all of us to shine.

It is an honour to be associated with this program and the people that have created, sustained and participated throughout the ten years. Uni 101 has value. It has impact. It makes a difference. It makes a difference to the students who look at the world through new lenses. It makes a difference to the teachers and teaching assistants who are challenged by tough questions and different perspectives. It makes a difference to our community. It has made a difference to me in how I look at the work a university can and should do and in how I interact with my community. I wish it had made a difference to a few folks in my life.

Congratulations to all associated with the success of University 101 for the past 10 years. This is great work and I am very proud to have had the opportunity to support Uni 101.

The Immune System

by Lynda,
Uni 201 student

This paper will highlight the importance of proper hand washing, immunization shots, the role of a mother's healthy immune system, and the difference between communicable and noncommunicable diseases as taught by Professor Ed Ishiguro.

The immune system presentation by professor Ed Ishiguro was both informative and persuasive as it convinced me, as I hope to convince you, about the importance of proper hand washing and getting vaccinations to prevent certain diseases. As well, it has helped me to understand how a mother's healthy immune system can benefit her newborn from developing some serious diseases. And lastly, I learned to distinguish between communicable diseases and noncommunicable diseases and why it is important to wash one's hands correctly if one is to help protect oneself against contracting a bacterial infection or viral disease.

Regarding hand washing: I am one of "those" who unfortunately had to deal with the effects of overuse of antibiotics (drugs that kill bacteria and fungi) to combat recurrent bladder infection and then have to deal with nasty clostridium difficile. C diff is excessive E coli in one's gut that overtakes the healthy bacteria. When one antibiotic does not do the job then another stronger one is used. Unfortunately, it can leave the door wide open to contract a serious disease as certain bacteria are becoming more and more resistant to some antibiotics. Antibiotics not only wipe out the unhealthy bacteria but also the healthy

bacteria. It leaves one's digestive system in a mess. I ended up having to avoid many foods and ingest great quantities of probiotics (healthy bacteria such as lactobacillus found in yogurt, or bought in capsule or liquid form). Getting the gut flora back to a healthy balance is challenging.

Proper hygiene is important. Washing one's hands properly and often and for 20 seconds with soap after handling foods, pets, etc. and especially after going to the washroom or if you are spending time with someone who is ill or in the beginning stages of illness as simple as a cold, is one way in preventing problems.

As well it is not a good idea to cough or sneeze into one's hand. I only have to listen to the latest recall of produce due to harmful bacteria found or see someone sneeze into her hands at a grocery store, pick up and then put down a vegetable, to convince me to wash the vegetables thoroughly and to avoid shaking hands with someone who has coughed or sneezed into his hand.

Regarding bacterial infections: Older friends of mine who ended up in the hospital from a simple cut which developed into a Staphylococcal infection (single-celled parasitic organism) due to complications with fluid in the lungs is additional evidence that these germs are getting more difficult to deal with. According to Dr. Ishiguro, the thymus decreases in size as we get older and so there are not as many T cells to deal with infections. As T cells are the cells that provide immunity as do B cells which are found in the lymph nodes, spleen, and are distributed in the blood. The B and T cells bind to antigens resulting in these foreign bodies inability to invade.

Although antibodies attack and dismantle harmful pathogens (germs that cause disease), Staphylococcal may gain an upper hand when there is an insufficient response by the immune system. The individual may require intravenous antibiotics or may need additional treatment for respiratory problems.

Antibodies or immunoglobulins such as IgM found on membranes of B cells, IgA found on lining of intestinal tract and bronchial tract as well as saliva

and tears, IgE in the allergic response, and IgD found in blood, block tissue invasion and watch for foreign matter while providing immunity.

Phagocytes (white blood cells or leukocytes) can engulf bacteria or other invading microorganisms as an army would attack the enemy. Our part in helping our defense system comes when we get immunized.

Regarding immunization: I may not have been a proponent of getting an immunization shot before but I am now. It is quick and easy and will prevent one from getting a communicable disease like shingles (virus in adults) that can develop many years later after one has had chickenpox. It is hard to get over and causes a lot of pain.

Some friends developed it in their eyes, ears and mouth and that was enough information for me to want to protect myself against shingles as my immune system is not what it used to be.

Protecting myself against Helio Papillomavirus (HPV) and hepatitis became important after I heard Professor Ishiguro speak about these two diseases and the importance of getting immunized against them to prevent cancer. My mother had hepatitis and my sister died of cervical cancer and these two occurrences in one's family suggest that it is important to be immunized even if one is over 45. The HPV is a shot both young men and women who are sexually active ought to get to prevent cancer in the future.

Regarding allergies and sensitivities: When I was younger, bee stings or kiwi did not result in an allergic reaction because my body did not see it as an enemy. However, as I aged it did and sent out the army to attack. I developed a severe reaction to bee stings and kiwi which resulted in my carrying an epipen so that my respiratory system would not shut down in the body's attempt to destroy the enemy. IgA and IgE, immunoglobulins are proteins produced in our body that go after certain antigens (foreign bodies). The intestines, mucous, saliva, or tears signal to us in the form of sneezing, tingling, or swelling that there is a possible allergic reaction.

There are quite a few allergens (a substance that would not normally cause an allergic reaction) that will cause me to sneeze but does not lead to anaphylactic shock where my breathing could shut down due to the exaggerated defense response by my immune system.

These allergens cause enough of an inflammatory response problem in my body, though, and so I try to stick to a diet provided by the Nutritionist as well as drink plenty of water.

Regarding a healthy immune system: Mother passes onto the fetus during its journey down the birth canal and via mother's milk, if we are lucky enough to have healthy mothers, an amazing defense system. As the baby passes down the birth canal, the baby receives from the mother immunoglobulins IgM and IgG. IgM and IgG attack harmful microbes or microorganisms such as bacteria, viruses, yeasts.

Another slower system, the acquired immunity system, then remembers the disease. The child can gain immunity from certain diseases from being immunized or if he or she contracts a disease early on in life.

If an infant receives scheduled immunization shots, though, it would be protected against a host of diseases in a less severe manner than by developing it by contracting it from another person.

It may seem insignificant but if someone does not get immunized against measles and develops it, he or she could be responsible for infecting other individuals who have not been immunized against measles which in turn could detrimentally affect a population. This happened in a community in B. C. in 2014 that decided against immunization. This is known as "herd immunity."

Regarding communicable diseases and noncommunicable diseases: For example Ebola, flu, hepatitis, C difficile, AIDS, and now the newest, Zika virus, that affects a fetus, producing deformed babies, by the bite of the mosquito which could possibly be transmitted via sexual intercourse. These

are communicable diseases. Whereas, Staphylococcal infection or Clostridium tetani (Tetanus) are bacterial infections and are noncommunicable diseases.

I would not want myself nor anyone else to get any communicable or noncommunicable diseases and so want people to wash their hands (with soap) for 20 seconds, get immunized especially if their birth mothers were not that healthy, cover mouths when sneezing or coughing to assist the immune system against its fight against communicable and noncommunicable diseases.

There was much, much more that Professor Ishiguro presented, but for me, the above information stood out. I am very grateful for his lecture on immunology as I have a much better understanding of disease. I understand how my body respond to an attack by a foreign body and the makeup of the army that defends against such an attack. Finally, I understand why and how to take better care of myself. I hope the above information has been of help to you as well.

**We can reflect on
who we are today
and develop
deeper values.**
- danusha HART, Uni 102 Student

Ten Years of University 101

by *Kristin Semmens*,
History Instructor

“Would anyone actually come? Would they stay? Would they be interested?” These questions and others raced through my mind as I sat in an empty room in Victoria’s Downtown Community Activity Centre. I checked my watch. Still a few minutes to go. I thought back to what had brought me here.

In 2003, I had a position as a Postdoctoral Fellow at the University of British Columbia. I came directly there after finishing my PhD in German History at the University of Cambridge. I was supposed to be working on a book and giving some lectures, but I felt a little lost. I missed friends I had made in England. I didn’t know what I would do after this position ended. Writing that book was proving harder than I expected.

Through a colleague, I found out about a program offered through UBC called Humanities 101. The program offered university-level, non-credit courses on subjects like Philosophy, History, First Nations Studies, Film and so much more, to students whose economic situation, academic experience, financial and social well-being are compromised. And the program coordinator was looking for volunteer instructors!

I was intrigued. I had just come from one of the most elite universities in the world (Cambridge). I had chafed against that institution’s exclusivity, snobbery and lack of diversity. Yet I recognized my privilege in being able to study there.

Now here I was in another privileged place, at another university. I felt I needed to do more, to give back. I don’t have a lot of useful skills – my husband sews on buttons, I wouldn’t know how to change a tire and Ikea furniture instructions flummox me. But I did know a thing or two about lecturing, I hoped.

I attended an information session and applied to teach a unit on Nazi Germany. I wrote my lecture notes, prepared my overheads (this was over a decade ago) and printed out my handouts. And then I went to class. I was, quite simply, blown away. By the willingness of students to share their stories. To ask the kinds of questions that I have mulled over for years. To be engaged in learning at a deep level not always seen in university classrooms. That night I offered to drive home one of the teaching assistants and one of the students. We talked more about the program and all it offered to everyone involved. I was hooked. And then I came home and took a pregnancy test. Yup, a life changing day. Soon I began the process of applying to transfer my fellowship to the University of Victoria. My husband and I both wanted to be back in Victoria with our families as we started our own.

Even in the midst of preparing for a baby, finishing that dratted book and preparing to teach my first undergraduate course, I couldn’t stop thinking about Humanities 101 and how much I wanted to see something similar created at UVic. Then, in one of life’s coincidences, I was contacted by a woman named Anthea, who knew I had taught in the HUM 101 program at UBC. She wondered if UVic might support a similar program. University 101 was born!

My colleagues in the History Department, Lynne Marks and Elizabeth Vibert, were the first to join our planning committee. Annalee Lepp, in Gender Studies, was there almost from the beginning as well. Critically, we had incredible support from community members, who believed in the idea of a barrier-free university-level course in the Humanities. We had even found the most adept, committed, enthusiastic coordinator we could imagine in Becky Cory. We just needed the money, for things like bus tickets, and meals,

and stationery and pens and childcare costs and more. Anything that would allow us to make good on a promise of removing barriers to postsecondary education.

So there were meetings. A lot of meetings. Meetings with the Dean of Humanities. Meetings with local pizza shop owners. Meetings with any possible donor we could think of. Amazingly, things were coming together. But would anyone come to the information sessions? Would they apply to the program?

So there I was in that empty room, looking at a ticking watch. People did come to learn more about University 101. They shared stories about their previous school experiences and why they had come today. They expressed their nervousness about trying something new. I was humbled when one man touched my arm and said he'd never believed "some PhD" would want to teach "the likes of him". That was exactly the message we were hoping to change about universities!

Our first course began in January 2006. The budget was tight. There was a lot of pizza. Our instructors even volunteered to make dinners for the whole class. I remember roping my own parents into cooking for one session! There were some stumbles along the way, things we hadn't planned on, and the constant worries about where to find funding to run the program. But from that first evening, University 101 began to change lives. Not only for the students, but for all who were involved.

Ten years later, University 101 looks a little different from its humble beginnings. There's a lot more to the program now. We now offer University 102, a course on the Social Sciences, and University 201 for 101 and 102 alumni. There's a lot less pizza. Much, however, has stayed the same. There are still the constant concerns about funding. Becky is still the glue holding our courses together. And lives are still changing, including my own, as a result of the program.

Several years ago, I taught about the Holocaust in University 101. In the first class, I raised a number of questions that historians continue to debate and discuss about the whys and wheres and hows of the extermination of the Jews during the Second World War. One of those issues relates to how to "date" the origins of the Holocaust. When did it begin? One of the students expressed disbelief that this was something that could be debated. The Holocaust began, he said, "when the first Jew died." I had been teaching about Nazi Germany for many years. I would like to think I have read a fair amount on the subject, by the very best known and most respected historians. Never had I heard the matter so succinctly, eloquently and thoughtfully put. It sparked a further commitment on my part to Holocaust awareness outreach, coupled with greater activism against all forms of racism and discrimination. In fact, if things go as planned, I might one day teach in a graduate program in Holocaust Studies here at UVic. I truly can link that future to that one comment made years ago in a University 101 class.

I am so lucky to have been a part of this program for ten years.

The Violin Challenge

by Maree Carter,
Uni 201 Student

My violin is a musical instrument that has control of me in the sweetest of ways. Wherever I turn, my violin is there waiting to be used by my mother and I. Because my violin is such a magnificent instrument, and because of what I have been learning in Uni 201, I have been inspired to write this article. I find that it is a real challenge not to play my violin because I needed to perfect my playing. This reflective essay will discuss the recommended age to learn how to play the instrument, the variety of emotions felt from listening to the sounds of the violin, and the many uses of this dynamic instrument.

Like other stringed instruments, violins need to be used regularly so that the sound coming from the strings will be enhanced and so they will need tuning with the fine tuners rather than the tuning pegs. Individuals who wish to learn how to play a violin should set aside plenty of time to learn how to master this difficult instrument. The ideal age for learning how to play a violin is somewhere between the ages of three to fifteen. Learning the violin can be a lifelong passion with a potential goal in mind for the future of becoming a teacher. How great it is to listen to the sounds of melodies played supremely.

Oh how delightful it is to bask in the glorious sounds of an instrument played so well. A violin needs to be tuned accurately before it will produce solemn music that may trigger such emotions as intensity, joyfulness, and sadness. These emotions are created by listening to classical music,

hymns, and funeral tunes. Other sensations that are affected when instruments are played well, are sensations that are uplifting and that heighten people's spirits to a higher plain of thought, such as the feelings gained when listening to a violin played well in a church service held on the Sabbath day. Most people like the feeling of being happy. When people listen to celtic melodies played on a fiddle, their hearts are warmed by the joyful rich sounds that are played with zest.

Oh how delightful it is to bask in the glorious sounds of an instrument played so well.

Instruments can be used in several ways. The violin can be played in classical, fiddler, or brass band orchestras. It can be used to accompany in an opera performance, or it may be played with two or more other instruments, such as in a trio, or be used as a solo instrument. Sometimes the violin is played accompanying a piano while one or more performers are singing. The challenge of playing a violin is a big one. A specific challenge is the dedication to practice as it entails playing the instrument with the use of appropriate sound equipment such as a mixer, which corrects notes that are played too sharp or too flat and thus creates the music to sound to the highest degree of instrumental perfection.

Let us convince the world how good it is to play a musical instrument by encouraging one another. Let's put our talents into practice using the abilities we have. We can show the universe how to improve oneself and one another, and we can show the world how to be a more musically creative place.

Accidental Philosophy Professor

*by Audrey Yap,
Philosophy Instructor*

I didn't become a philosophy professor on purpose.

I went to university because I was lucky enough to graduate high school with a scholarship. And I don't even know why, exactly, I majored in philosophy, except that I had some great teachers and no concrete plans for future careers. After all, if you don't know what you're doing with your life, philosophy seems as good a major as any other. Then graduate school - I got in, so why not?

Fast forward through a lot of frantic paper-writing (and a whole lot more luck), and I find myself here, teaching philosophy at the University of Victoria. I've often seen myself as an accidental academic, even though I followed a typical academic career path, and I've spent a lot of my professional life wondering how I got here. And more than that, whether academia is really someplace where I belong.

Recently, the president of a US university was (rightfully) criticized for comparing struggling students to bunnies that should be drowned. It's pretty terrible, I know. I suppose the reasoning was that universities shouldn't waste resources saving these students, when there's so many other things that need to be done. But as a former struggling bunny who would certainly have been drowned in my very first year of classes, it makes me very aware that there's a strain of elitism and exclusion running through academia. Despite the many wonderful academics I know who are fully committed to

making their classes inclusive and accessible, universities still have a long way to go.

Perhaps that's why it's such a treat every fall to teach in Uni 101. The commitment of this program to inclusion and accessibility in education is exactly what the university as a whole needs to adopt. There's lots of reasons for me to love the program. It's not just the welcoming atmosphere, complete with snacks (though the atmosphere is welcoming, and I always like the snacks). It's because the conversations I have with students during that week embody what I love the most about getting to work in the university environment. It reminds me how incredibly privileged I am to have a job that lets me turn up in a room full of engaged people who want to talk to me about interesting things. It reminds me that it doesn't matter whether I feel as though I belong in academia; I'm here now, and I have amazing opportunities, like participating in programs such as this one. The Uni 101 classroom is a place where I can act on my commitment to inclusion in education, and better yet – benefit from it. The learning in Uni 101 is absolutely not one-way.

I've taught in Uni 101 for quite a few years, and I've never failed to learn something new, or gain some new insight.

Sometimes I suspect the students think I'm just flattering them when I introduce myself at the start of class and tell them how thrilled I am to be there, because of how much I learn from them. But it's true – I've taught in Uni 101 for quite a few years, and I've never failed to learn something new, or gain some new insight. The students in class generally come from fairly different backgrounds than I do. They've had different opportunities and challenges, and have experienced different aspects of our society. But precisely how we learn about the social world we live in is by interacting with

individuals who inhabit different parts of it. In fact, that's part of the content I teach on a daily basis.

The subjects I principally teach are critical thinking, logic, and feminist philosophy. I teach these in the Philosophy Department at UVic as well as in Uni 101. This means I spend a lot of time talking about bias. I talk about cognitive biases in my critical thinking classes, about gender and race biases in feminist philosophy classes, and about other general social biases when I talk about the philosophy of science. What the Uni 101 students get is a condensed version of a lot of these discussions. A unifying theme that I try to convey to everyone in my classes is that, to some extent, bias is inevitable. We're all shaped by the environment in which we were raised, for better or worse. We're all shaped by the experiences we've had throughout our lives, positive and negative. It's only natural, then, that we take many aspects of our experience for granted – believing that others will think as we do.

Believing ourselves to be bias-free (or even capable of being bias-free) leads to overestimating our own abilities. It leads to people declaring themselves as race-blind or gender-blind - thinking they've achieved a lack of bias - as though anyone growing up in our society had no perception of racial or gendered characteristics. We might try to treat people well in spite of our biases, but denying that we have them can sometimes only serve to entrench them further in our minds.

Frequently, in my Uni 101 classes about bias, the discussion will turn to the concept of empathy, and the idea of trying to understand others, even across significant differences. The empathy that we discuss isn't a way of eliminating our biases, but is a way of acknowledging their existence, and trying to move forward nevertheless. This can be extremely difficult in situations of disagreement, but is certainly worth trying, regardless. It is often easy to focus on ways in which others' arguments go wrong. We can identify fallacies in arguments, which are common reasoning mistakes. But a more difficult and interesting task is to try and repair fallacious arguments to see how they could be strengthened.

Similarly, it is easy to focus on our disagreements with others. But empathy, as an intellectual skill, suggests that we should also consider how these disagreements might arise in the first place. We can ask ourselves how it is that the people we disagree with have arrived at their position – what do they have to have as background knowledge, and what good ways of reasoning and taking in evidence do they have to accept, in order to make their views plausible? It's not always easy to tell.

But here's one thing that the strain of elitism in academia sometimes forgets: all of these things are skills. Speaking for myself, and my own classes, the most important things I teach my students are the skills of reading and understanding the arguments and views of others. What occasionally surprises them, though it shouldn't, is that some of them have been using these skills for large portions of their lives. They might just not have had the terminology to describe what it was that they were doing. In fact, this comes out almost every time I teach a Uni 101 class about different kinds of biases. All I have to do is describe what a type of bias consists of, and at least one or two people will immediately recognize a case in which they had noticed it in themselves or in someone else.

So maybe it's my own biases talking here, but every time I teach in Uni 101, it happily confirms my firm belief in accessible university education. And that “accessible” doesn't just mean “available.” It means that, among the many misconceptions I'd love to dismantle, is the view that university education is just for a select few. Making university education accessible means understanding that anyone who wants it is capable of a rich intellectual life, and can develop their intellectual skills. Having had several years' worth of Uni 101 evidence clearly demonstrating this to me, I'm hoping for plenty more. Not because I need more evidence, but because even (especially!) those of us who think for a living can always use the practice.

She Will Never Be The Same Again

by *Glenda-Lee Pickit*,
Uni 201 Student

In the dead of winter there was a child born, of a Native Mother and German Father, who was the sixth child of six children. It was in that isolated, cold, northern town, close to where the Polar Bears roam, that the child so young would envision being in university, as if it were as normal as the wind blowing. She'd never thought of how or when she'd be there, she just knew she would.

She was quite a dreamer, had her head to the clouds, had a different outlook on life - felt she was on top of the world and living life to the fullest. She had many adventures, mostly with wildlife and nature, which is where you'd usually find her. That girl had many colourful, wild and some shocking stories to tell and even more as the years went by.

Life had so many challenges growing up, some of which she never could have imagined. If it weren't for her two friends, she never would've made it past fourteen. For that is when she'd had an experience paramount to any other. She'd entered a different time, a different space, a place where you travel by thought. It was a place of comfort and love, with illuminating light - after the darkness, the nothingness.

Her friends had found her lifeless body, no pulse, no breath. They'd screamed for someone to call an ambulance. She'd watched them take turns giving CPR for more than five minutes with no positive result. They said, "She's dead." She couldn't leave her friends like that, in a state of shock and despair. The instant she'd thought that, she came back into

her body, with the deepest, longest breath she'd ever taken, then stood in front of them. Their eyes were wide like saucers, their mouths gaping open, no sound, no movement. It was a time she would never forget and would be forever thankful to those who'd saved her life.

As time passed by, she became determined to be an author, so began writing stories and poetry. Then more obstacles and tragedy arose. The worst of it was the loss of her first love - her only love - crushed her heart, bringing her into mere existence, bumping along the path of life, leaving her writings far behind.

She'd gone on to become a single Mother, then began envisioning herself, once again, going to university; then working with animals and supporting her daughter - her treasure - with comforts and luxuries. Plans were made and challenge arose, changing her future plans. Learning to walk again and striving to be the best Mother she could be, alone but brave she continued on.

She became a Grandmother and again, began thinking of and envisioning herself in university. This time her focus was on the Uni 101 Humanities course, held at the University of Victoria. She was accepted into that wonderful new program. She was ecstatic and ready, no matter what lay ahead - it was time to begin living her childhood dream!

She was coming closer and closer to her dream.

Approaching the university, or UVic as it's commonly called, excited, happy and a wee bit anxious, she realized how big the campus really was. More anxiety set in. She was coming closer and closer to her dream.

She was quickly relieved when she'd seen people holding up signs with 'Uni 101' on them, waiting at the bus loop. She felt welcomed and comfortable with the volunteers that she met. They'd walked with her to the class, pointing

out the buildings and places of interest along the way. Over coffee and snacks, she met some of the other new students and volunteer facilitators.

She felt a comfort, an ease, yet excitement and happiness, like she'd never felt before. It was as if she'd stepped into a whole new world - but truly, she had. It was there that she learned of Humanities, the beginning of Democracy, of Socrates, and of so much more. It was re-learning the critical thinking skills and concept mapping that had a tremendous revolutionary life change for her, for it rippled out into her life, like a smooth rolling wave, gently rolling into the lives of family, friends and others who were near and changing their lives as well.

Since her youth, she hadn't taken writing seriously, until she began the Uni 101 Humanities course. The optional assignments were a great and wonderful challenge, pushing her gently, like a seed sprouting from the earth. Her writing began to emerge, like the delicate bud of a bright red rose, blooming ever so slowly - no pressure, just growth in the feedback in which she'd chose to receive.

The optional assignments had a choice of media, such as essays, stories, poems, drawings and photos, which helped her open up to new ways of thinking and new ways of writing. Soon her words began to flow, spilling out onto the

Feeling excitement, confidence and happiness in knowing that her first writing, a poem, would soon be published.

pages, into works of poetry. Feeling excitement, confidence and happiness in knowing that her first writing, a poem, would soon be published.

Something else wonderful followed, an experience she'd never had before. She was invited to a spoken word event at a public venue, on a stage with a microphone - the whole shebang. The night of the spoken word event was a

momentous part of this new chapter in her life. That night she had brought two treasures with her - her daughter and grandson. To her surprise, the venue was standing room only, this of course made her quite nervous. There were a few speakers ahead of her, which provided some comfort and time to go over her introduction and poems.

She was up next. The first thing she thought when she stood at the microphone was, 'Oh look! All those people have their clothes on - all of them. Thank goodness!' She let out a big smile, quickly greeted everyone and introduced herself. She told the crowd of how her poems came to life and that two of her inspirations were sitting in the audience. After reading her first poem there was generous applause. That made her feel supported and a little more at ease in reading her next poem. What followed was wondrous applause and encouraging feedback.

As she began to walk away from the microphone, she noticed that her grandson was slowly walking up to the stage, holding his hand out. In perfect timing, they walked off, hand in hand. That night sparked something within her, igniting a light, shining so brightly, feeling as if a star was born.

Attending the Uni 101 Humanities course seemed to fly by, like a jet in the sky. The three month course was soon coming to a close. How wonderful it was for her to meet so many nice, cool and funny people, forming new friendships and acquaintances.

There was a big sharing circle for the last class of the Uni 101 Humanities course. It was heartwarming and jovial, a time when appreciation and happiness was expressed by all. Personally, she'd shared a little of her hopes, of how the program has encouraged her passion for writing to blossom and of how her dream to be a published author was closer than ever. The students who'd submitted writings also shared their excitement to soon be seeing their writings in print, in Uni 101's Divergent/Convergence Journal, which they would be holding in their hands at the Completion Celebration.

She prepared a speech and chose two poems in anticipation of sharing them with those attending the Uni 101 Completion Celebration. She felt as ready as she could be, then headed for the University of Victoria. She was happy, excited and nervous at the same time, becoming more anxious the closer she was to the Senate Chambers.

When she walked into the building, she was warmly greeted and shown where the Senate Chambers was. Over food and coffee, she mingled as best she could, until the ceremony commenced. The Emcee stood at the podium, greeted everyone, had a warm, inspiring address, as did the Deans and all who spoke. Soon each student would have their name called, they would walk nervously, excitedly up to the front of the room and have a photograph taken, shaking hands with the Dean of Humanities, while receiving a large white envelope, containing a Completion Certificate with a Divergent/Convergent Journal. Then each student who chose to speak at the podium would do so in turn, beaming brightly, whether they knew it or not. She'd applauded, along with the others, throughout the evening - by the end of the ceremony her hands were happily throbbing, while her arms felt as though she'd had a great workout. It was an exciting, fun and wonderful way to end the Uni 101 Humanities course and begin the holiday season.

Before leaving the university, she'd opened her large white envelope and took out her Completion Certificate, revelled in it, knowing how much she'd gone through to get it. Then she took out the Divergent/Convergent Journal, with each students' writings published in it. She read her poem. That was the first time she'd seen any of her writings in print. She was overwhelmed to see her poem in a book. It was surreal, thrilling - an experience she hoped to re-live time and time again.

She left the university elated and pleased with her accomplishments, filled with hope and wonder, knowing she would do it again, in Uni 102. It seemed that would be the beginning of another grand chapter of her life.



This story could have been about anyone. These were true life experiences and in this case, the person in the story is me. On this note, I will address you directly from here on.

I truly never could have imagined the wonderful, inspiring experiences that I have had in Uni 101. I never would have imagined the warm, respectful, acceptance there is in the Uni 101 community. There surely is nothing like this program and because of it, I know and am thankful that I will never be the same again.

I sit here with tears streaming down my face, for the deep appreciation of everyone who has ever taken part in this fantastic program, Uni 101. I will forever be grateful for this amazing program, to all who have helped to make this program happen, from day one, while it was in the works, to this day, ten years later. Many thanks to all who have brought the Uni 101 program to life and have kept it alive - to Becky Cory, the Dean of Continuing Studies, the Dean of Humanities, the Dean of Social Sciences, staff, professors, instructors, guest speakers, teaching assistants, student liaisons, volunteers, the sponsors and of course, last, but not least, the students.

In my heart and my mind I believe that what has come to life and has been kept alive all these years in Uni 101 was and still is: respect, acceptance, hope, belonging, learning, opportunity, growth, inspiration, divergence and convergence, among so many other wonderful things this program has to offer.

Please join us one day - someday, somehow. I hope to meet you in the warm and wonderful community of Uni 101.

Wishing you and all many blessings and a Very Happy and Special 10th Anniversary of Uni 101.

Larry the Leapin' Lemur

by Glenda-Lee Pickit

Larry the leaping Lemur,
Lives in an ol' blue Bimmer.
He shaves his head,
Every night before bed,
Then howls at the moon,
Like a crazed ol' loon.
Some say he's a bit eccentric,
'Cause of how he gets a kick.
He likes to cause a ruckus,
With anyone among us,
Meandering along our way,
From downtown to the bay,
Passing by that Tulip Tree,
Where we all know he will be -
Larry the leaping Lemur,
Who lives in an ol' blue Bimmer,
Tucked under the Tulip Tree,
Where he waits for you and me...
He'll beg, steal and sometimes borrow,
With no rhyme, reason or moral.
Take note of what you tote,
And if you have... he'll take your goat,
Just beware - do not stare,
Or he will take that as a dare,
Then he'll take as much,
Of your hats and such -
There's a lot up his sleeve,
And I do believe,
That if we did not pass his way,
I think Larry the leaping Lemur,
Who lives in an ol' blue Bimmer,
Would have a very boring day.

**Nothing wastes
more energy
than worrying**
- Bonnie Frederick, Uni 201 Student

Kindness Has No Price Tag

by Vanessa Stetten,
Uni 102 Student

In this essay, I will discuss how an alternate view on money values can create a more harmonious culture. I believe a less aggressive and profit-motivated economic system would alter people's psychological relationship to money, and promote the spirit of giving without expectation of receiving, creating more peace, fairness, and harmony on a societal level.

In the article "Weird Mind", Ethan Waters explains about a behavioral experiment that was conducted in 1995 by anthropologist Joe Heinrich, with members of the Machiguenga, an indigenous people from Peru. Heinrich was testing their attitudes for fairness when sharing money. The results were unexpected, in that compared to the same test conducted in North America, the Machiguenga showed a vastly different and much less greedy and punishment-oriented attitude towards sharing than North Americans. They in fact displayed an outlook of honest sharing, freely giving away more money than receiving, and sincere joy for their fellow man's monetary good fortune. This experiment outcome deeply struck me how in a fierce profit-motivated and capitalist culture, beliefs around profit and value attainment can negatively shape our culture into a dangerous, selfish, money-hungry economic system.

While contemplating this article, I reflected on my profound experiences immersed in a currency-free community while attending the Burning Man art festival in Nevada from 2009-2011. During the week-long festival, a camping event held in an isolated desert area attended by over 50, 000 people each

summer, no vendors, commercial logos, or the selling of any goods or services is permitted. The Burning Man festival runs a coffee camp and ice stations, but no other individual attendees may sell anything. What this creates is a remarkable giving and loving community, based on helping and sharing with others without the expectations of equal return or profit. While you are encouraged to bring all that you need into the festival, including all your food, water, and supplies, many people bring more to share with others and set up creative stations and kiosks to do so.

I was shocked at first how uncomfortable and foreign this felt. I was constantly still thinking, what do I pay, how can I give back something equally, this can't be really 'free', worrying is "thank you" enough, how can I pay back what was freely given, especially from strangers. It was great relief not to carry money or forms of money; I never had to count how much I had left. Just accepting an item or gesture of help or kindness is in itself was enough. This giving economy fosters a profound feeling of wanting to help others yourself, thereby participating fully in the cycle of gifting. I felt that even in this temporary festival setting, a less profit-orientated community was exponentially a more peaceful, helpful and honest environment. People wanted to help each other more, and share freely, and generally were much happier and less stressed.

People wanted to help each other more and share freely

The 10 Principles of Burning Man and the Decommodification Principle illustrates this gifting cultural attitude: "In order to preserve the spirit of gifting, our community seeks to create social environments that are unmediated by commercial sponsorships, transactions, or advertising. We stand ready to protect our culture from such exploitation. We resist the substitution of consumption for participatory experience." (burningman.org)

I am hoping that the positive money value attitudes and gifting aspects of this example could be incorporated into our mainstream economic culture. I believe it would greatly reduce stress, crime, and possibly even bridge the gap between rich and poor, both locally and nation to nation.

Things I Learned in Uni 101

*by Wendy Anthony,
Uni 201 Student*

I learned to use my brain again, testing & learning new pathways to my memory;

I learned to discover how I learn, beginning to develop my creative & critical thinking skills;

I learned to pace myself, being more realistic about my time commitments and energy levels;

I learned to feed my brain, recognizing that a well-fed brain works more efficiently!

I learned to interact, communicating more effectively with others;

I learned to speak out and ask questions, feeling safe to voice my own opinions;

I learned to participate, engaging in discussions, stepping out of my comfort zone;

I learned to be more open-minded, hearing other viewpoints and ways of doing things;

I learned to explore new ideas, challenging and confirming my personal world views;

I learned to present information in a variety of ways, interesting, creative and informative;

I learned to map concepts, making multiple connections, and understanding the world in different ways;

I learned to persist beyond difficulties and barriers, discovering the real gems of learning;

I learned to be confident, to trust and respect myself, validating knowledge and insights gained from my own life's experiences;

I learned, most of all, that I am curious, and that I like to learn, learning something new, each and every day...

Imagine what an adventure that will be!

**But with all
choices,
there are
consequences
attached, both
good and bad.**
- Lynn-Eve Freeman, Uni 102 Student

Some Reflections on Uni 101

*by Reeta C. Tremblay,
Political Science Instructor*

Some might say that what Uni 101 does is a rarity and an exception to the rule among academic endeavours but that, in my opinion, is only superficially true: in a deeper sense, what Uni 101 does has to do with the heart and essence of what a university is and what it stands for. I was introduced to the Uni 101 enterprise during spring 2011 in my then ceremonial capacity as the VP Academic and Provost to say few words of welcome and congratulations to the graduates of the Uni 101 class. Just listening to the testimonials of students and their descriptions of transformative experiences - how this program had opened up possibilities for them; about their courage about learning; and their conviction that they were part of a caring community - all this immediately reinforced in my mind the sense of why I had chosen the vocation of teaching and what it was that makes the teaching profession worthy.

It is indeed extremely unfortunate that a large number of adults are still excluded from the educational system and hence cannot participate meaningfully in the economic, social, political and cultural life of their communities. Uni 101 aims to unlock the human potential. Students learn critical skills, acquire the power to exchange ideas and the power to learn new skills. And through its holistic approach, the program aims to support lifelong learning and promote community wellbeing.

I was to get involved in teaching Uni 102 and Uni 201. And those hours spent with the students in those classes, students who have led or are still leading complicated lives, have been among the most worthwhile of my academic career. I joined an army of volunteer

faculty members, graduate student volunteers and an energetic and dedicated coordinator of the program. I found myself surrounded by this team who believed in their cause for social justice - a sense of community and responsibility for others beyond the traditional classroom. Their dedication and enthusiasm have made it possible, at a time when universities are facing budgetary constraints, for the doors of this program to be kept open so that they might continue to provide the opportunity to others who were not fortunate enough to take advantage of a formal education. What one appreciates in these moments is that it is not as a collection of atomized individuals but rather as a synergic community that generates and disseminates knowledge. Higher education, essential as it may be in the market place, must not be reduced to a mere commodity. It is, among other things, a shared experience and shared knowledge which is framed in good measure by the learners themselves. Indeed, Uni 101 students are not strangers in a strange land but learners with a passion for learning who are finally at home in a space designed to exercise that passion. The success of the program lies in the creation of a space that encourages everyone to be excited about learning. It enriches all of our lives as well as the wider academic culture.

The success of the program lies in the creation of a space that encourages everyone to be excited about learning.

Standing in front of the classroom of Uni 102 students with their diverse life experiences at first seemed a daunting task until I discovered and came to feel comfortable with the approach that in this non-traditional classroom, I was involved in a fully interactive, intensely reciprocal process of constructing knowledge. We, as a community of learners, are generating a shared interest in understanding the world and we are participating in an experience that is enabling people in a creative manner to develop empowering perspectives and insights. My own lectures revolved around the theme of Democracy and Change. I also introduced the students to India's cultural and social politics. We had some of the most intense discussions you could imagine about the meaning of democracy; Canadian polity; gender and marginalized communities; India and colonialism; religion and culture. Although initially intimidated, once students came to realize that my lectures were not lectures,

most of them would jump directly into asking questions. And the exchange between all of us was to become the *modus operandi* in learning about the topic I had selected for that class.

We were all participating in active learning, in searching for meaning, but with the vividly shared understanding that this was part of a never-ending quest and that we would always keep on interpreting, interrupting, redefining the status quo, and never be satisfied with what is found. What was to give me the most satisfaction was that the students were playing such an active role in the quest for meaning and knowledge, they were able, in this process, to take small but incremental steps in generating confidence in themselves and in exploring their potential for success. That certainly left me enriched and with, I think, a deeper understanding of the subject. And that came from a conscious attempt to link my own personal frame of reference (bound by disciplinary methodological and scholarly biases) for understanding the world with the world views of the Uni 102 students. I was learning from the Uni 101 community as much they were from me. What was being created in this collective enterprise could not be anything but exciting and thrilling for me!!

Does Uni 101 make a difference in the lives of the learners? One has to just attend the completion ceremony at the end of each term to know this. Students present their views by writing poems, short testimonials or just speaking off-the-cuff. What struck me most was that, without exception, they all spoke about learning from one another in a caring community. They were now a part of family where each individual mattered. They spoke of hope, optimism and enthusiasm for a society that is able to give individuals and groups fair treatment and an equitable share of its benefits. And you will find, year after year, that the students speak of resilience and breaking the cycle of societal marginalization. Although they might not articulate it in these precise words, you will hear how the participants feel that Uni 101 community has enabled them to reverse the process of social rupture, in which individuals, like them, become detached from societal functions and relations, effectively preventing them from functioning in the so-called normal activities within a society. And you will hear, and be moved as we always are, that as a part of a learning community, they believe they have begun the process of fulfilling their potential as thinking citizens in a democratic society.

Learning Haiku

*by Gerry Thompson,
Uni 102 Student*

The haiku is a poem that is brief. It generally contains five-seven-five syllables in three lines and should be spoken in one breath. Haikus should express: 1) Emotions 2) the Season 3) Nature

Example of a Haiku by J. W. Hackett

A bitter morning:
Sparrows sitting together
Without any necks.

Spring mountains:
Drifting on a quiet lake...
Fish kissing the moon.



Learning Haiku by Gerry Thompson

Hillside deep solitude
Life awaiting beneath snow.
Cold patience.

So still,
A flash of brown,
Bright eyes.

Sizzling sun,
Crackled dry brown earth
Constant buzzing.

A Shining Example

by Gerry Thompson

Thank you all for making Uni 101 a shining example of what can be done when everyone pulls together with one vision.

Years ago, I attended Uni 101 as a support worker for a student in the class. I remember nights in downtown Victoria where we started out in an empty government office building. It was oh-so-close to Rogers' Chocolates!!

I remember pots of spaghetti and fresh fruit for supper. I remember seeing a quiet young man become a confident leader.

I remember a class on famous artists that I never wanted to end.

I remember the Mexican speaker who emotionally said “oh my god” while she told us about the disappeared of Mexico.

Things have changed a lot in ten years!

Congrats!

Never Forget

by Elizabeth Brimacombe,
Psychology Instructor

I find human memory an enthralling subject. I'm fascinated that I can pull to mind a vivid recollection of my first bicycle, many years ago. The memory is filled with details like what I was wearing that day, the sensation of the spring air, the squishy feeling of the rubber handlebar grips, my mom's smile as she stood watching me step onto the pedals. And I'm aggravated when I can't bring to mind a password for a website or the PIN I've set for my bank card. I'm intrigued at the things that stick in my memory and the things that seem to fall out of my awareness.

As a research psychologist who studies memory, my life is filled with time spent investigating the complexities of remembering. I study eyewitness memory. I look at errors that witnesses make in remembering crime details. And I try to understand what happens when witnesses have no insight into whether their memories are full and complete or filled with holes and incorrect details.

My training is in social psychology. I explore the realm of subjective experience, personal interpretation, the influence other people exert on our beliefs and how we behave. Bringing this social psychology focus to the subject of eyewitness memory, I investigate how social influence can distort witnesses' memories and the confidence they hold in those memories. Our memories are malleable. However hard we might try to maintain a full and complete recollection of things we have seen or experienced, there is always the risk of memory 'contamination.' Talking to a friend about

a shared experience can cause us to shift in our remembering. The friend might mention a detail we hadn't noticed and our mind smoothly, swiftly, unconsciously weaves a new memory for us ... one that includes that detail the friend had mentioned. As the conversation with that friend continues, we might develop a whole new memory for the experience, one that is filled with new details we never actually saw or noticed at the time (we only heard about them from our friend). Incredibly, we can grow a new memory without ever realizing the changes that have happened to our original recollection. It is like an editor crept into our mind's manuscript and secretly made changes while stirring no suspicion within us. Eyewitness memory has no special power to withstand distorting influences. A conversation between two witnesses who were together at a crime scene can cause shifts to the contents of the witnesses' memories as they share their stories about what they saw.

I'm intrigued at the things that stick in my memory and the things that seem to fall out of my awareness.

In the Uni 102 classroom, I've talked about the process of remembering, the challenges we all face in trying to fully, completely remember experiences in our lives, and the errors that eyewitnesses make. The anchoring idea for me in my Uni 102 teaching has been the complexity of human thinking and the inevitability of bias in our perceptions and recollections as we all see the world through our unique lens of personal experience. Although I zero in on eyewitness error as a focal point for learning in my classes, what lies at the heart of my Uni 102 teaching is the big theme of how each of us moves through life, gathering experiences and creating our personal memories. There can be great mystery and complexity beneath the surface of any statement that begins, "Here's what I remember..."

Self

by Elizabeth Brimacombe

When I teach in Uni 102 I remember the joy of sunny snowy days of my childhood in northern Ontario. Hurrying outside on a morning when snow had fallen during the night, I would have a sense of a fresh beginning. There was familiarity in the sense of crisp air and soft snow beneath my feet. But there was also a lovely sense of mystery.

My Uni 102 world is an invigorating place of learning where I enter a warm, comfortable classroom but I feel the bracing exhilaration of a winter morning filled with fresh-fallen snow. I recall my first experience stepping into a Uni 102 classroom. My teaching plans quickly fell by the wayside as I was hit with a blizzard of questions. There was this beautiful buzz of curiosity in the air. The students were keen to talk. I was pleasantly surprised.

We all have our unique spin on how we see any circumstance; different things might stand out for different people. There's the spark for great conversations.

Having taught for many years to classrooms filled with young people giving me their polite quiet attention (or so it appeared), I was caught off guard by these Uni 102 students who spoke up, interrupting me to ask questions and tell me about their life experiences. This was new terrain for me. I could see that my teaching plans had been built with very tight seams. I had allowed no room to expand the content and let it grow to build a conversation in the classroom. I had no idea I was joining a community of active learners who were incredibly keen to voice their thoughts. So I listened. I discovered that within the physical space of the classroom, there is a psychological space of

connection and idea-sharing. I gradually learned to let the learning take a flexible path.

As a social psychologist I am steeped in awareness and appreciation of how our personal goals, ideas, and questions shape our view of the world. I feel this intently in Uni 102. Whatever content I bring to the Uni 102 classroom, I know it will be actively received by the minds present. It is sort of like a situation of viewing optical illusions where people can perceive either two faces or a vase, or an old or a young face in an image. We all have our unique spin on how we see any circumstance; different things might stand out for different people. There's the spark for great conversations. There's the spark for the dynamic space of learning I've observed and felt in Uni 102.

Through this group I have met some beautiful, bold thinkers who have helped oil my mental hinges to let my perspective on life expand. And always, I find myself remembering childhood days spent happily careening through fields of fresh-fallen snow.

Sky Reflections

*by Desi Sloan,
Student Liaison*

Sitting here to watch the sun
As she says this day is done
Sea breeze gulls that fill the air
Dancing waves that have no cares

Stars like diamonds light the sky
Dancing waves that give a sigh
Astral colours all around
That fill the sky reflect on ground

Sitting here to watch the sun
As she says today is done
Sea breeze gulls that fill the air
Dancing waves that have no cares



Sunset at Essaouira, photo credit Mark Fischer

“The greatest revolution to engage in is the one that happens inside your brain.”



Sunset at the Port, photo credit: AG Gilmore

“Better to fail trying, not failing to try.”

Our Journey Through Life

by *danusha HART*,
Uni 102 Student

Our journey through life is like that of a river. We are shaped by unconscious forces and yet at the same time we can choose to reshape ourselves consciously to a certain extent by using our critical thinking. We can do this because we are malleable.

Like a new river, we are born pure and complete and then we separate from our wholeness just as the river that is born in the snow topped mountain peaks is made to leave the top of the mountain by means of gravity.

At an early age, our minds are infused with beliefs from our family and early education systems.

We mimic this conditioning and pass it on to others without being aware that we are doing this. Our minds eventually become “grooved” with this conditioning, similar to the way a landscape gets carved by a river.

A few short years later, we have to break away from our familial patterns and societal pressures and we have to mingle with the general mainstream in our culture to create patterns of our own. Once we learn how to navigate the material world, we become experienced enough to return to our community but now, in a way that helps to nurture society. The river stream also has to leave the mountain to make an individual path that pours into the main river and feeds it. The river’s task is to carry fresh water and nutrients to the oceans. Our purpose is also to be a channel, bringing

nourishment in the form of encouragement and support to the larger community around us.

The river is always searching for the path of least resistance just as we humans tend to want to take the easy and effortless route through our lives even when this is not always beneficial or effective for us. When the river streams mingle with the main river, the extra water and the smoothness of the riverbed create a path of least resistance so this makes the middle of the river speed up and the river becomes very powerful. It takes everything with and keeps on going, no matter what. The river, like our unconscious mind is very powerful; it is indiscriminate. If we get too absorbed in our society’s system and just go along with the majority thinking and behaviors, it is like being tossed about in the midst of a river. We can easily lose our original self and become playthings of the system we live in. We just bounce around and get nowhere.

The river, like our unconscious mind is very powerful; it is indiscriminate.

Once we get caught up in our society’s mainstream, it can be a big struggle to free ourselves from this powerful influence and we may have to make many attempts to get free. But the struggle strengthens us and refines us, just like the river polishes the jagged rock particles into beautiful and smooth pebbles.

It is important to detach from the mainstream and get to the river’s edge where the water flows more smoothly and at a slower pace. Here we can calmly observe what is happening in the strong part of the river. At the shallow part of the river, we are still *in* the river but in a quieter spot so this gives us an opportunity to gather information about our existence. We can reflect on who we are today and develop deeper values. Here, we can question the facts that we have been given by media, scientists and society.

After untangling ourselves from the mainstream hype, we can put ourselves back together again in a way that reflects our own standards that have meaning for us. We can return to the mainstream now with knowledge of how our mind and the material world works. We are no longer in danger of drowning our original voice and losing ourselves.

We are no longer in danger of drowning our original voice and losing ourselves.

Detaching oneself temporarily from the mainstream is not easy. A material society does not have much tolerance for independent people. It does not care about the inner human being. It is only concerned with the citizen who is producing for the economy. And this is okay, providing we know this and we strive for balance. We are connected to everyone in our world by the DNA that we each inherit from our ancestors. In a similar way, the rivers are connected. They are connected to the water that flows underneath the ground and the water vapor above it. Each river eventually merges with the oceans just as we as humans merge with the collective world. We are one with everything and everyone.

We trust our culture to guide us, but we must also learn to guide ourselves. By implementing our rational and intuitive sides, we can keep a balance within ourselves individually and at the same time, collectively. When we do better, everyone does better. We are one.

Community

by danusha HART

I came to Uni 102 because I needed to have a clearer view of our present society. Prior to this program, I was not satisfied with the world view that I ended up with.

I lived in social isolation for some time. Eventually I had to admit that I needed to join up with a positive community somewhere since it is difficult to see where one is at without 'mirrors' of oneself.

I decided that a place for learning would be the safest place to be in, since I would find others there who would be devoted to growing also. I wanted to care more and judge less. The way our classroom was run inspired me. Everyone was respectful and patient. It was a relief not to be made wrong for being me. I found myself consciously making a habit of caring because I wanted to give back what I received. I met every student in the classroom and I enjoyed camaraderie with each of them.

During the Archaeology lecture I had an insight. I found it amazing that our primitive ancestors were so far away and yet they are so near to us. I noticed how we are so evolved and yet not so evolved. And I realized more deeply that all our answers (art, survival skills, etc.) are within us and always were, ever since the primitive times.

I enjoyed all the classes. The Critical Thinking classes (even though so challenging) and the Political Science classes were particularly helpful to me.

The Community Agreements handout was also helpful. It showed us how to create a well-operating community in the classroom. All we have to do is transfer this type of behavior into the larger society, and from there to the global community.

I admire the way that Uni 102 is designed and I am grateful that I was given the opportunity to take part in such a beautiful learning adventure.

Viagra is Blue

by Joseph The Obscure,
Uni 102 Student

Viagra is Blue, Flibanserin Pink; both are kid-stuff. Bremelanotide (PT-141) can facilitate sexual behavior in previously incapacitated subjects.

Sexual appetites lead the individual to find sociosexual interaction to be facilitative, exploitable, and a prosurvival strategy. Sexual behavior can become a burden if desire or physical responsiveness is lacking. In the past continued sexual behavior in the years after reproductive fitness was considered normal. Expectations have climbed with life expectancy and having a sex life in old age (and ideally a satisfying one) is on many 'bucket lists'. Even the well and young can encounter obstacles to sexual expression.

An agent that mobilizes psychic energy to achieve sexual competence has been sought since the first reflection upon an inopportune limp penis or dry vulva interfered with an act of copulation, reproduction, and/or pair bonding. FDA-approved pharmacotherapeutics for Erectile Disorder DSM-5 302.72 (F52.21), uniquely a disorder of males, has left female consumers eager for an agent to suit their particular needs.

Phosphodiesterase-5 (PDE-5) inhibitors, of which sildenafil is a prototype, are effective for elective support of male sexual function by facilitating vasorelaxation of the corpus cavernosum resulting in penile erection when social and cerebral events prompt. There is no rational use of PDE-5 inhibitors as enhancers of female sexual performance much less of desire. Any therapy for female sexual desire disorders must

address more than the relatively simple male erectile process. A centrally acting agent is required.

The demands by a vocal and often industry-funded 'patient advocacy' movement [1] for a pharmaceutical product available on prescription to address problems related to female sexuality helped to result in regulatory approval of flibanserin (Addyi) in 2016. Time will tell how successfully flibanserin serves this demand by women and their partners.

The Diagnostic Statistical Manual-5 has established criteria for diagnosis of Female Sexual Interest/Arousal Disorder DSM-5 302.72 (52.22) as including a minimum of three of the following:

1. Little interest in sex
2. Few thoughts related to sex
3. Decreased start and rejecting of sex
4. Little pleasure during sex most of the time
5. Decreased interest in sex even when exposed to erotic stimuli
6. Little genital sensations during sex most of the time

Hypoactive Sexual Desire Disorder (HSDD), the parallel disorder that can afflict males, is defined by two criteria: A - "persistently or recurrently deficient (or absent) sexual fantasies and desire for sexual activity" and B - "marked distress or interpersonal difficulty." [2]

The cerebral effects of bremelanotide on these diagnostic criteria contrast remarkably to the peripheral effects of PDE-5 inhibitors. Bremelanotide addresses the cerebral components of sexual desire. Whether flibanserin can do similarly in any significant way for females is vouched for by the FDA approval process but the actual experience of prescribers and consumers will determine if the drug is successful for the use indicated.

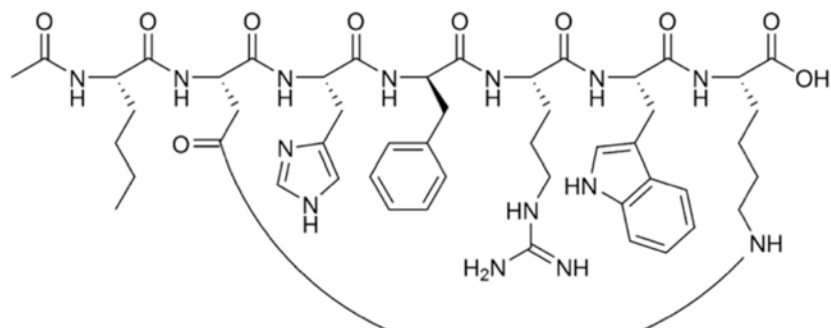
A brief review of bremelanotide discovery is in order. Melanotan II (MT II) is a peptide intended as an inducer of a safe natural tan in order to prevent melanoma, though there is a report of the occurrence of a melanomatous lesion in an MT II user [3]. In June 1999 CNN released the news that MT II might be an alternative to Viagra [4]. In the abstract to "Melanocortin peptide therapeutics: historical

milestones, clinical studies and commercialization", authors Hadley and Door address melanocortins (agents active on receptors for melanocyte stimulating hormone) and provide an overview of the state of the science [5]. MT II is a synthetic cyclic heptapeptide that is sliced by enzymes into smaller chains to yield bremelanotide.

Bremelanotide produces sexual arousal in all test subjects [6]. It is effective as an as-needed drug in microgram doses. Too-frequent dosing results in having to wait drug-free for a longer period until the relevant brain circuits regain responsiveness. Side effects are trivial except to the few that may experience facial flushing, unwanted erections, vaginal lubrication, and possible irregular heartbeats, among other complaints that may arise.

Bremelanotide meets demand for a 'pink viagra'. Male consumers may find bremelanotide more effective than current therapeutics.

The profound satisfactions to follow introduction of bremelanotide into the therapeutic marketplace may result in an increase in human happiness, both net and singular. The societal happiness achieved when the maximum number have a prospect of a gratifying sex life should be widespread and well-founded.



PT-141 Bremelanotide

Sequence: Ac-Nle-cyclo[Asp-His-D-Phe-Arg-Trp-Lys]-OH

Molecular formula: C₅₀H₆₈N₁₄O₁₀

Molar Mass: 1025. 2

CAS number: 189691-06-3

PubChem: CID 9941379

PT-141 Structural Names: cyclo-[Nle⁴, Asp⁵,

D-Phe⁷, Lys¹⁰]alpha-MSH-(4-10)

PT-141 is a metabolite of Melanotan 2

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How Meditation Helped Me With Uni 102

by Antonio Ruiz,
Uni 102 Student

When we are happy and peaceful, we tend to have an abundance of patience - when our minds are out of control, full of negative and disturbing thoughts, we tend to lack patience and get angry easily - anger being the opposite of patience.

To get a peaceful and patient mind, we first need to identify what exactly causes us to have peaceful minds, as well as its opposite, an unpeaceful angry mind. We generally believe that external conditions such as food, friends, cars, and money are the real causes of happiness, and we devote nearly all our time and energy to acquiring these.

Superficially it seems that these things can make us happy, but if we look more deeply we shall see that they also bring us a lot of suffering and problems. We spend a great deal of our day thinking about improving our external conditions, such as food, clothing, admiration of others, acquiring material things, happiness in our family, in order to make us happy. Meditation teaches us that our feelings are what produce happiness or dissatisfaction, not the external conditions of our lives.

Frequently our pursuit of external conditions causes us or others pain when we fail to get them (which happens frequently because we really have limited control of our surroundings) or when we harm others in order to get them. When we can manage to acquire objects or a special job we are often worried we will lose them.

Have you ever heard of the perfect income? Do people simply reach "the perfect amount of stuff" then stop? Nope. Satisfaction in wealth doesn't exist - we swiftly get used to what we have, and then want more. Our desires do not decrease as our wealth increases.

We might think that the solution is to get rid of all those trappings of material life. But it is very clear to those of us without adequate income that having nothing or very little wealth can be very difficult. We might also think that if we are in a perfect beautiful place, our minds will naturally be peaceful. But this is frequently not the case.

We may be walking in a beautiful garden, with no worries, then we feel inexplicably sad when we remember something painful from our past, or maybe for no apparent reason at all. On the other side, we may be in a horrible place, such as in the middle of a war, yet we find a moment of inner peace. Perhaps we remember something positive from the past, or we are able to help someone out. Despite the horrors around us our mind ceases to suffer in that moment. Happiness or suffering is not connected to our external environment. Meditation is the attitude that produces internal happiness.

Happiness or suffering is not connected to our external environment.

Meditation has helped me greatly in my life. One of the examples of this is my involvement in the Uni 102 program. Through mediation, I have been able to build friendships with my peers in Uni 102 because it helps me to be calm in a group environment. Also, meditation helps me to be focused and to concentrate better in class. On top of this, the professors from the classes also help me to learn new things and gain knowledge.

I would like to take this opportunity to thank all of the professors, student liaisons, teaching assistants, Becky and other staff in making this program a wonderful experience for me.

Social Inequality and Playdough Capitalism

by *Bill Carroll*,
Sociology Instructor

My teaching contribution to Uni 102 has focused on two big questions that preoccupy many sociologists: what causes the persistent social inequalities that trouble our world and how can we explore that world in ways that point forward, toward emancipatory social change? These are about as big as questions can get in social science and as a teacher I approached them with some trepidation. How could I convey enough insights about inequality and critical research strategies, in a couple of evenings, without either trivializing the issues or overwhelming the students?

I decided to focus each session around a concrete issue. For the first one, which I will focus on here, it was the biblical question (Matthew 26: 11), "will the poor always be with us?" In my lecture, I began with some basic facts. In early 19th century, the richest fifth of the world's population claimed about 3 times the income of the poorest fifth. By end of 20th century, the richest fifth claimed nearly 75 times the income of the poorest fifth. With a series of graphs, I charted the pattern of increasingly extreme economic and social inequality within and between the world's countries, with roughly one quarter of global income inequality attributable to inequities within countries and three-quarters attributable to North-South inequities between countries. The facts of inequality are clear enough. They stare us in the face each day, whether we are walking downtown or watching television newscasts.

But facts are not enough. What social science offers are explanations of structured inequality – including poverty and wealth. For sociology, what is crucial in explaining inequality

are the social relations through which we live our lives. In part, the explanation of inequality involves a debunking exercise. Through social investigation, we can discredit the mythologies that are the stuff of conservative ideology – pseudo-explanations that present poverty as a result of individual deficiencies – laziness, bad genes, poor money-management, and so on. Such views neglect the role of social structures and social relations. They fail to consider how the economic and political organization of society creates and maintains poverty and inequality.

My main message about the causes of persistent inequality has isolated several

But facts are not enough. What social science offers are explanations of structured inequality – including poverty and wealth.

key mechanisms of appropriation – social arrangements that enable one group to take from another, or to exclude that other from access to a key resource.

First on my list of such mechanisms was enclosure. In earlier times, much of the land was collectively controlled by communities – as the commons. But in the past 500 years, as capitalism has become the dominant way of life, the commons have been enclosed within fences and walls. This occurred first in Britain, birthplace of industrial capitalism, but it spread throughout Europe as capitalism took root. Importantly, enclosure was the key mechanism in the colonization of the world by what became the leading capitalist powers. Global inequality was produced out of the process of European expansion and colonization – the appropriation of wealth from what became the Third World to Europe and other centers of capitalism, including North America. Canada was created through acts of appropriation and enclosure, as land belonging collectively to Indigenous peoples was stolen (typically through colonizing practices ratified by the colonizers as legal and proper), creating the basis for a capitalist settler-society.

Our contemporary world was created through enclosure of the commons, but processes of enclosure continue today – as big business strives to enclose the knowledge commons (as in commercializing the Internet), to gain property rights over new life forms or age-old folk remedies (as in corporate biopiracy)

and to take control of previously public services (as happens when a social or cultural program is privatized). All these processes tend to increase inequalities by converting what was commonly held into what is available only to those with the money to purchase it.

The second mechanism of appropriation explains how, within a capitalist society such as Canada (and also within a global capitalism system), class inequality is produced and maintained. This is through what Karl Marx termed the appropriation by capitalists of surplus value produced by workers. All class societies – ancient slave societies, medieval feudalism, etc. – are arranged in a way that enables a dominant class to appropriate the products of the labour of a subordinate class. This is called class exploitation: the dominant class' affluence is gained by appropriating wealth produced by subordinates.

Marx noticed that the economic category of profit in modern capitalism entails just this kind of appropriation, but in a way that is not immediately apparent. Where does profit come from? One simple idea is that shrewd players in the market make better strategic decisions than others: they gain; others lose. Yet this pseudo-explanation cannot explain the fact that each year (barring a major depression, when a big part of production shuts down) a net economic surplus is produced in capitalist economies – that is, the workforce produces more new wealth, in the form of commodities, than is consumed in the year. What needs to be explained is how that economic surplus gets captured by one small, affluent and powerful segment of society: the capitalist class.

The theory of surplus value presents an explanation. To demonstrate how this specific form of class exploitation works, I resorted to an in-class simulation, which I call *playdough capitalism*¹. On a table facing the class I placed a ball of playdough, rolling pin, molds and butter knife in a row, prefiguring what would be the flow of the labour process within a factory. A few steps away, on the lectern, I placed a little hand-lettered sign that read: \$store, and a small box of paper clips. The table and lectern served as the places for production and circulation; the paper clips as money. Trading on my authority as professor, I assumed the role of the 'collective capitalist', recruited three student-proletarians, assigned them to their respective places on the production line, and also 'hired' a student volunteer to serve as police officer (to be paid the same wage as the

1 See my "Playdough Capitalism: An Adventure in Critical Pedagogy," *Socialist Studies* 2013 9(1): 52-68.

factory workers). Within these basic premises of capitalism in place – capitalist control of the means of commodity production and circulation (and of money-capital), a class of wage-workers dependent on employment, a state to enforce property rights – the simulation began.

As the student-proletarians worked their one-minute shifts in the factory (followed by a minute of leisure time), their output (in playdough stars and angels) quickly exceeded the value of the wages they were paid: two paperclips per shift – enough to buy one playdough star, which was reckoned as enough to satisfy a worker's needs for a day. The wealth was, obviously, produced through the agency of the workers (as capitalist, I played no role except to encourage them to work hard), yet most of it simply accumulated in a growing pile of stars and angels (the former representing wage goods, the latter luxury goods), under my control. However, workers were paid the 'fair value' of their labour power – enough to fund its reproduction through consumption of wage goods.

Thus, the paradox that Marx unravelled in *Capital*, his masterpiece: capitalism operates according to its celebrated values of freedom (of choice, in exchanging commodities) and equality (fair exchange of commodities at their values), yet at its core it is a system of class exploitation, based on the fact that workers produce more new value for capitalists than the labour power they sell is worth.

It is the active agency of workers that creates new goods and services, whose value exceeds what capitalists pay them as wages and salaries.

It is the active agency of workers that creates new goods and services, whose value exceeds what capitalists pay them as wages and salaries. The difference between the total value of what gets produced and the wage bill – surplus value – is what fuels capital accumulation, as businesses compete with each other for shares of that economic surplus. Of course, in the simulated world of playdough capitalism, there is no inter-capitalist competition, which makes the appropriation of surplus value directly visible, as workers continually buy back from their employer only a portion of the wealth they create.

A third mechanism that has been amplifying inequalities in the past few decades is linked to capitalism's competitive dynamic. I refer to corporate globalization,

and its tendency to create a race to the bottom. In the past four decades, transnational corporations have come to control more and more of the world economy while a global financial market has come to dominate over individual states and communities. International agreements that expand investor rights, such as the North American Free Trade Agreement, have sanctioned and intensified these tendencies. As corporations and investors become global in their reach and outlook, competition becomes more international, and capitalists gain a certain structural power: the power to exit from a jurisdiction, or simply to stay away. If a local community, or even a national state, wishes to maintain a buoyant economy so that people have jobs and incomes, it must provide the conditions for competitive profits for the international ‘investment community’ (also known as the transnational capitalist class²). Otherwise, TNCs and other global investors may withdraw capital and place it elsewhere. The structural power of transnational capital, playing one community or workforce off against another, creates a ‘race to the bottom’, in which wages, social programs and also environmental regulations, are sacrificed. As wages and corporate taxes fall, capitalists appropriate more of the wealth crated by labour.

Taken together, the enclosure of various commons, the appropriation of surplus value, and the race to the bottom clarify how, in our time, deep inequities are made to persist and indeed to deepen further. These mechanism explain how it is that in 2016, the 62 wealthiest individuals own wealth equivalent to the poorest half of humanity – more than 3. 5 billion people³.

Some parting reflections

These are pretty grim truths about our troubled world, and when I first presented them to a Uni 102 class in 2006 I had no idea whether people would be angered by them, or seriously depressed. For this reason, within my Uni 102 classes, I have shown some of the political music-videos that I have made over the years, as part of my own efforts in radical pedagogy. Each music-vid incorporates sociological analyses of social injustice, but points toward the

2 See my *The Making of a Transnational Capitalist Class* (Zed Books, 2010).

3 <https://www.oxfam.org/en/node/7321>

ever-present possibility of transformation: of moving decisively toward social justice⁴.

As we discussed the implications of the playdough capitalism simulation, and of my lecture and music-vids, I was truly heartened to learn that the Uni 102 community includes many people who bring to the table a wealth of practical insights about enclosure, exploitation and dynamics of transnational corporate power – honed through their life experiences. They appreciated my efforts at an integrated analysis of inequality’s key generative mechanisms, but overall the reaction was neither anger nor despair. It was an engaged, inquiring response along the lines of, ‘What can we do to remove, or work around, these mechanisms?’ And they applauded the music-vids (despite their less-than-stellar production values) as efforts to reach beyond words in communicating social science’s insights.

On one memorable occasion, however, the student-proletarian whose job was to flatten playdough responded to my commands to work faster by slamming his tool on the table, breaking the rolling pin into three pieces. His anger captured how it feels to be on the receiving end of social inequality. The simulation came to an abrupt end, and we had much to talk about, including the legacy of the Luddites and, more broadly, the fact that it is our own labour that produces capital, as its alienated product⁵. For me, the spirited discussions we have had in Uni 102 demonstrate how the meaning of education shifts radically when the point of it is not to obtain a marketable credential, but to learn, in dialogue with other members of a learning community.

4 These music-videos are available at my UVic Online Academic Community page: <https://onlineacademiccommunity.uvic.ca/wcarroll/>.

5 This is, of course, one ‘proof’ of the theory of surplus value: when labour withdraws from production, new value (including surplus value) ceases to appear. The Luddites were English textile workers who in the early 19th century protested against newly developed power looms that would displace them from their jobs and thus from subsistence. <https://en.wikipedia.org/wiki/Luddite>

We are Learning

by *Desiree Grubell*,
Uni 102 Student

Life is like a twister. We twist and turn but we learn something new everyday. We are starting a path and we will discover something new every time. I love sharing what I love and hoping people also see what I see and enjoy. People also have judged me for what I tend to like. I don't like being judged. I want people to understand me before they judge me. That is not fair. My life has been very interesting. I have lots of interests about many things. I have an interest in cats and how they play and the cute things they do. Cats are like little clowns. I have viewed many cat videos on YouTube. I have found that they make me laugh or cry. I have a cat at home and he is cute and playful. He is funny to watch but I would not want him to get into things he should not because things are not safe for him.

I also find that we are living in a diverse world. People don't see the diversity in our world. That is unfair. We need people to see that the world is a diverse world. I have taken an interest in Justin Trudeau as I believe he is very diverse. I have watched many of his videos where he talked about diversity. I think as our Prime Minister Justin Trudeau is a good person. When Stephen Harper was our Prime Minister I feel he was not at all diverse and I think that was his downfall. I feel times are changing and we need to see the world as more diverse. Why do we fight change? How can we learn to move on in our world when we think with a closed mind? We tend to view the world with only one

eye and when we do that we only see the negative. We can't see the positive when we think with a closed mind or view the world with only one mind. I feel that as we go through our lives we need people to show us diversity and to learn to open our minds. When I view videos about people telling their stories I am taken into their worlds. I feel that we all have a story to tell and I think we need to learn to open our minds. I think we can look up to people because they inspire us to keep going and then we will start to have an open mind. I know I have been judged because I am interested in our Prime Minister. I have looked up to Justin Trudeau because he is doing what he said he will do for Canada. This is what our country needs. I have been told that what I am doing is wrong by following him online. I only want to see what he is up to. I find him very interesting.

We often notice race when we see someone who looks different from us. There is more to race than meets the eye. I have found that race is in every part of the world. The cultures, people's backgrounds are all part of how race is playing a part in our lives. I have discovered that the more we judge people by how they look, we tend to judge them and try to make them look like bad people. I was watching a video on YouTube on Diversity. It was one of the Ted Talks videos. There are a lot of them but I was looking for one on Diversity because I feel we need to show people that it is very important. I also feel that language is another part of Diversity. I remember when we looked at languages last term I felt very strong about how some languages are taking over other languages. I feel that both English and French are taking over other languages. First Nations are losing their languages because of us. We want them to speak our languages when they want to speak their native tongue. The residential schools are a good example of how First Nations are losing their languages. I was reading that the residential schools tried to 'kill the Indian in the child.' That means the First Nations were taught to forget their culture. They were not allowed to speak their native tongue or live like a First Nation. They were taught English and French and were made to live in society. The residential schools wanted the First Nations to live like us. This is

not fair. I think we need to show people that this is not what Diversity is and I don't agree with it.

We need to know that we are living in a world with many people who come from different backgrounds.

We need to know that we are living in a world with many people who come from different backgrounds. We need to show people that this is not a bad thing and there will always be diversity. We can find a safe space to learn and collaborate with other people. Part of my time in Uni 101 and 102 we talked a lot about diversity. I found that we can learn from each other about how diversity works and about how we can see it as a positive and not a negative thing. We need to stop looking at the world with one eye because that is when we only see negative. That is not the right thing to do. We all have a role to play in this world. I feel that the role is to keep learning and teaching other people to see the world with both eyes. I remember Justin Trudeau was talking a lot about Canada being a diverse country and I agree with him. I have heard him talking about Canada's diversity in many of his speeches and I have been moved by them. This has showed me that we are learning and we will always have more to discover. I think that this experience has taught me to look at the world with an open mind and always remember that we are learning.

Disney: Then and Now

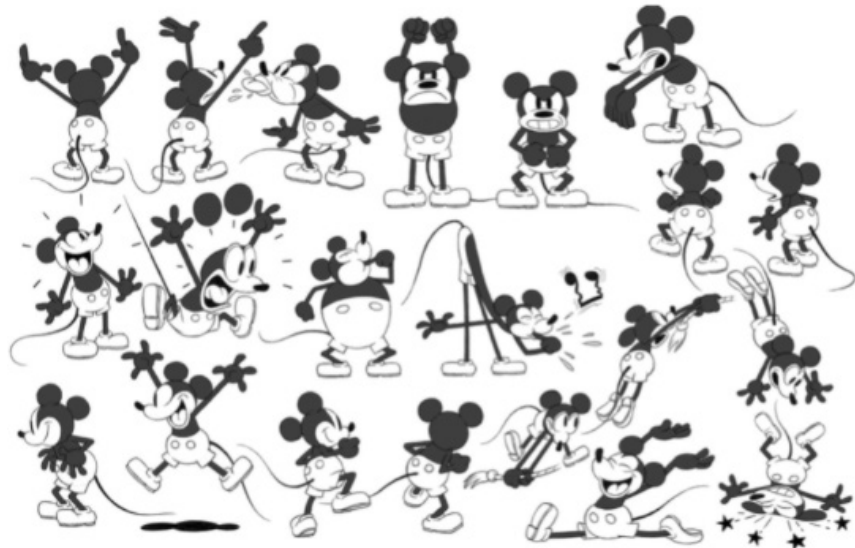
by Desiree Grubell

I have found that over the years Disney has changed quite a bit. The movies now show more women as strong and powerful. I look back at the documentary Mickey Mouse Monopoly. It showed a lot of people who felt Disney was evil. They viewed the movies with only one perspective. I feel that when you view movies or the world with one eye you will only see negative. You need to see the movies with both eyes to see that there is positive in all the movies. How can we make Mickey Mouse evil? How can we make Disney movies evil? How can we only look at Disney as a whole as evil? We see Disney as evil when we think with a closed mind and only view it with one eye. In the past Disney movies showed women as sometimes weak. These days we are seeing Disney showing more powerful women. I also noticed Disney was racist in some of the movies. Whether it was human or animal. The movie Mickey Mouse Monopoly showed that a lot. Whether or



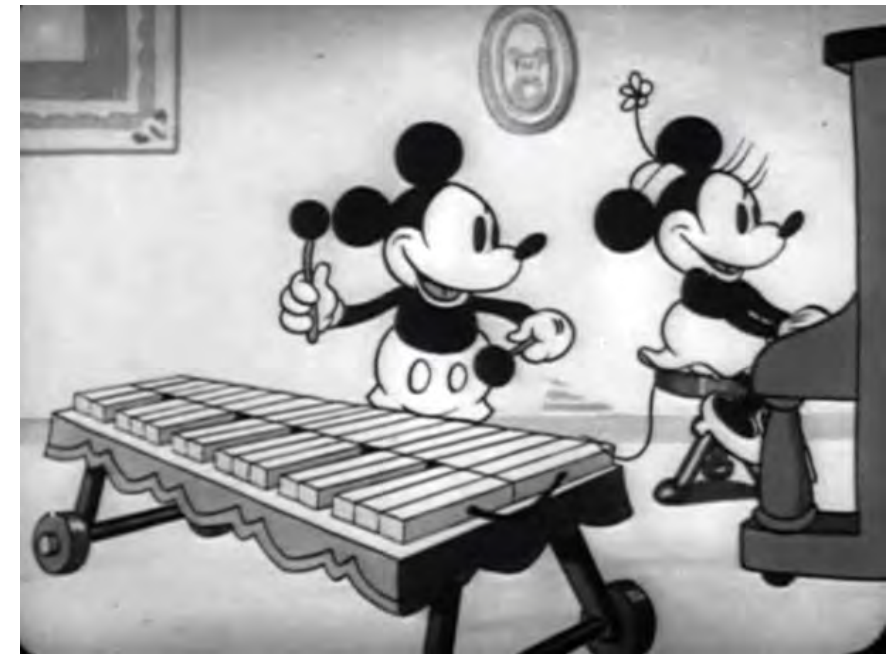
not it was about humans or animals they felt that it was very racist. I never knew that until I saw the movie Mickey Mouse Monopoly, so it came as quite a surprise to me. We need to stop seeing the world with one eye because we need to see the whole picture before we judge. I think the people in the movie Mickey Mouse Monopoly only saw Disney as a whole with one eye. They need to see Disney with both eyes then they may have seen the positive and not the negative. That is not fair and will only make Disney seem like it evil when it really is not evil.

I have seen that most of the Disney movies we know and love are based on classic fairy tales. Disney has changed them to make them kid friendly. The fairy tales are much darker than the Disney movies. I feel that Disney is not wrong with changing the fairy tales because kids don't understand how dark they really are. I watched on YouTube a video about the dark side of the fairy tales Disney based their movies on.



I feel that as Disney keeps bringing out new movies we will soon start to see these movies with both eyes and not with one eye. Disney has bought many franchises like *Star Wars* and *Pixar*. They own a lot of TV networks and have their own channel. Disney has made a lot of money in their theme

parks and franchise. This has made the company a lot of money because they are promoting their brand. Disney doesn't like third party companies to make money using their brand. I saw on Youtube how daycares got sued for using pictures of Mickey & Friends or Disney Princess painted on their walls. I have also seen how writers of books about Disney have had their books turned down because they are using Mickey Mouse in a negative way, or without Disney's permission. I feel that in some ways Disney has every right to do this and we need to respect that.



We are all human and nobody is perfect. Disney is not the only company in the world there are others that are just like them, like Dreamworks for example. If we are going to judge Disney then we need to judge all the major companies that are competing with Disney. There are going to be times when we don't like what we see in Disney and when we will like what we see. Is there a Mickey Mouse Monopoly? I say there is a Mickey Mouse Monopoly and that will never change. We just have to accept it and try to understand it.

The main question lies in how we view the movies that we are so crazy about. Do we view them with one eye or do we open both our eyes to view Disney. I loved watching them as a kid and still do today. It is one my guilty pleasures. Some of the old Disney movies like Snow White and Sleeping Beauty are my favorites. Other newer movies like Brave are movies that I have seen now and loved. I looked back on my favorite Mickey Mouse short of all time “The Sorcerer’s Apprentice” from *Fantasia*. In this short Mickey tries to use the sorcerer’s Magic hat when he goes out for a while to make the broom fetch the water. The spell goes wrong and Mickey can not fix the damage he has done. He tries to smash the broom but the pieces just multiply and fetch more water. The whole hall was flooded and when the Sorcerer returned, he knew what Mickey had done and was not very happy at all. He knew the magic words to stop the spell Mickey had cast. He was not happy at all. I think this movie has an important message in it about not starting something you can’t finish. We can learn from this short. This is a good example of how Disney can be a powerful teaching tool.

My Experience in Uni 10

by Desiree Grubell

My Experience in Uni 101 and 102 has been an eye opener. I have learned a lot about myself. I found that languages are dying because some, like English and French, are taking over and hurting Native languages.

I have seen that women pay more for their products than men do. Men’s products are not that different than women’s but they pay more. I remember seeing on the show Marketplace the cast looked at these products and found that they have the same ingredients.

I feel we are learning and we will never stop learning.

I found that image is a big thing in how we look at ourselves. I found that Pop Culture and Image is playing a big part in our lives. Big media companies like Disney are huge for showing images. Diversity is one thing we need to look at with both eyes and keep an open mind. How we view famous people is very important. I feel that people who are famous are no different than us. They just have more money and fame than we do. They are all the same on the inside.

I feel we are learning and we will never stop learning. I feel my experience in Uni 101 and 102 has been a good one and I will take what I have learned and pass it on.

Open my World

*by Margaret Fairley,
Uni 102 Student*

To open my world
To think
To be involved
Is to be part of community

To create
To have talent recognized
To be a friend
To be welcomed
Is to be a student of Uni 102

Vive le Quebec Libre

*by Robert Caron,
Uni 102 Student*

I come to Beautiful British Columbia very often, but I am not British at all. I like Victoria but not the Queen because I am not royalist for a second, and you will see why. In this article, I will try to help, a little bit, the Western Canadian to understand my point of view and why in Quebec 60% of the Francophone population desires to be friends with you as a free nation among the United Nations.

A short history

Je me souviens.

This is the Quebec motto that we can read on every car in Quebec and which means "I remember."

What do I remember?

Victoria day vs Patriots day

The 24th of May, while people of Canada remember the British monarchy and the Queen of England, Elizabeth II, also Queen of Canada; in Quebec we remember the Patriots.

The Patriots were a political party from 1830-37 and fought against the British army for the independence of Quebec. Fifty years earlier the U. S. people did the same thing (the American Revolution) and after seven years of war against England, they won their independence on July 4 1876.

Without the help of the U. S. and denied by the Church, the Patriots were captured and killed in 1837.

One of them said out loud just before he was hung: "Let's remember that we are a conquered and controlled nation by the British empire."

I remember.

The Quiet Revolution

This was the time when people of Quebec woke up and said, "No more fear, no more shame and no more submission."

First this revolution was a rebellion against the Church who was controlling the Quebecois spiritual, social and political everyday life with the Catholic, despotic and alcoholic Prime Minister Maurice Duplessis (1936- 1959). Fifty years later the churches are almost empty.

But this revolution was too quiet and too slow. So the patriots came back with their guns in 1970.

After the F. L. Q. (... free Quebec) had kidnaped and killed Mr. Pierre Laporte (Qc Justice Minister), Mr. Pierre E. Trudeau (PM of Canada) put in effect the Canadian War Act and sent the army to Quebec and once again the Patriots were defeated and sent to jail. While in jail Mr. Pierre Vallières wrote a book about the political situation of Quebec's people. Three years before the F. L. Q. attempted to free Quebec, we had received a political wake up call from the President of France (General De Gaule) visiting Montreal for the celebration of the international exposition. It was from the Montreal city hall that he said: "Vive le Quebec libre."

Referendum Time

This was the beginning of the end of the Canada status quo. Quebec people elected a sovereign party in 1976 (le Parti Quebecois) and held a referendum in 1980. We lost because too many people feared the power of corporations who tried to scare us, saying they will leave Quebec with the money if the yes side won. Then Canada held a referendum in 1992. Now it was Canada who feared that the next Quebec referendum could be winner.

So lots of changes were in the Charlottetown Accord to please Quebec to be fully a part of Canada by signing the constitution, but a majority of Canadians said no. Brian Mulroney was right to fear the next Quebec referendum in 1995.

Almost 5 millions people voted and 49. 42% said yes to the sovereign plan of Pariseau (PM of Quebec). The francophone vote was 60%, but most of the immigrants voted no.

Immigration is under the power of Ottawa and to become a Canadian citizen they have to sign this oath:

I do swear that I will be faithful and bear true allegiance to her majesty queen Elizabeth the second, Queen of Canada, and to her successor. So help me God.

We francophones from Quebec want to be free at least to get rid of the queen of the U. K. and to fire her representative, the Governor General of Quebec

We want to be free at last to choose our own social, political and economic destiny because we are not only a distinct society, but we are a different nation.

Live Free or Die (Vivre libre ou mourir)

A long time before New Hampshire in New England U. S. A. used that motto on their licence plate, it was used by my ancestors in France 1780-89, when they got rid of the monarchy during the French Revolution. I don't understand why Canada in 2016 still has a queen although I bet that if we had a referendum on the subject that most Canadians would vote no more Queen.

Anyway I hope that the next Quebec referendum will show to the world that we are not dead, although I might be in 2020.

Always: a Traditional Irish blessing

*by Susan Courtney,
Uni 102 Student*

May God grant you always
A sunbeam to warm you
A moonbeam to charm you
A sheltering angel so nothing can harm you
Laughter to cheer you
A friend always near you
And when you pray
 Heaven to hear you

First day on campus

*by Robert Anderson,
Uni 201 Student*

I was nervous to first attend Uni 101 in 2007. I found working in the small groups challenging and hard, but I got over it! And it became a lot of fun. Becky knew how nervous I was and she helped me get used to the classes, others students, and the UVic campus. I slowly started to get used to my surroundings, which allowed me to feel to more happy and evolved in campus life and the Uni 101 program.

I have had a learning disability (LD) since I was child, and Becky explained to me that there would be no tests, that I could choose whether I wanted to complete assignments, and that the learning space would be a safe one.

I have been coming to Uni 201 since 2008 and I am now volunteering with SSD.

People

*by Corrie Ouwejan,
Uni 102 Student*

People are like **trees** standing next to you:

Shoulder on shoulder,

Body on body, soul on soul,

Like **trees** so solid,

So understanding, so uplifting.

Friends for every season;

Friends in sun and wind.

People, grounded like **trees**.

The Joy of Learning

by Corrie Ouwejan

Wow, it has been so exciting for me to be in this program. I am motivated and eager to learn new things and looking at the “big picture” in life. English is my second language and I discouraged myself from studying and working on it, which feels funny now. I very much like the community here at UVic and in Uni 101/102. I am also thankful to be able to be here, which wouldn’t be financially possible at this point. I share a lot of what I learned with my son, who has a neurological disorder and is super smart and great to discuss things with. I am 57 years old now and have been busy raising 3 children. I feel inspired to be a lifelong learner.

I am grateful that I have been in a lecture with Dr. Thea Cacchioni and learned a lot about the medicalization of gender and the pharmaceutical industry. I learned new terminology that describes gender issues.

I also like David Scoones, who is a Professor of Economics because he always encourages students to learn and ask questions. He has a great sense of humour, and I felt very comfortable in his classes. All of the professors are great, and I think that all of them teach from their hearts because they volunteer to be in this program, and have an understanding that some people are underprivileged. I feel more open minded than two months ago, before I started Uni 102.

I truly enjoy the group discussions. They helped me embrace diversity and learn from the other people’s perspectives. Also, I greatly appreciate the incredible help from all the teaching assistants, they are so non-judgemental and accepting of who we are as Uni 102 students. They have a great sense of humour, and that lightens the mood. The TAs’ presence has been really helpful with building self-confidence. The coffee, snacks and dinners are fantastic. Again, it is a good community feeling to be a part of this amazing program. Thank you so much to Becky and others for planting the seed and keeping it growing. The harvest is fruitful!!!!

University 101 and the Community

*by Bruce,
Uni 102 Student*

The University 101 program offers a valuable service to the community and deserves to be expanded because interest is great and people are routinely turned away. Primarily offered to those who face barriers to traditional avenues of higher education, the program has many unseen positive consequences. For some, it is a life changing experience. For others, it is an opening to a new way of looking at events, both past and present. For me, it's been an emergence from the bog of despair, and a reunion and rekindling of friendship with some old partners; Hope, Lightness of Being, and Compassion.

My experiences within the Uni 101 and 102 courses have been rewarding in the sense that they have taken me out of the house, away from the tv and provided an avenue for socialization. Breaking the social isolation has been a huge barrier for me, and having like-minded people around who want to learn and expand their horizons has been somewhat successful. There have, however, been challenges.

Perhaps the most challenging is the discovery that not all persons think my way. It has been particularly difficult to accept ideas that are very different from my own. Keeping an open mind and actually listening to an idea, without automatically dismissing it, has been a trying experience. I have not quite conquered this yet, although I try my best. I believe that I am not the only one having this difficulty. However, by taking a deep breath and stepping back, I have not offended anybody (I hope!), and through this practice

I have become more tolerant. In this way, the program has been a success. There have been many other successes also.

It has been particularly difficult to accept ideas that are very different from my own.

The most notable success is that I now question everything on a deeper level and do not take ideas at face value. While this has always been a personal characteristic of mine (I should have been a lawyer), I have been given the tools to do so on a more critical level. Although I find it very difficult and feel that I am struggling with the critical analysis portion of the program, it is a skill that I value and want to continue practicing.

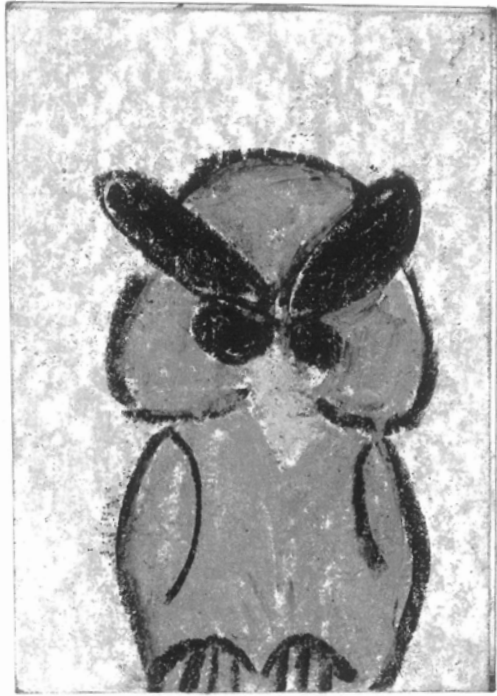
Having just completed Uni 101 and, as of this writing, halfway through Uni 102, I have found the programs to be both rewarding and enriching on many levels. I highly recommend the program to those who are interested in attending it, and encourage them to overcome any hesitations and apply. I also encourage those who are interested in volunteering their time and resources to do so. I believe the volunteers, facilitators and instructors get as much out of, and contribute as much to, the programs as the students.

I saw a light

*by Tiffany Lowe,
Uni 102 Student*

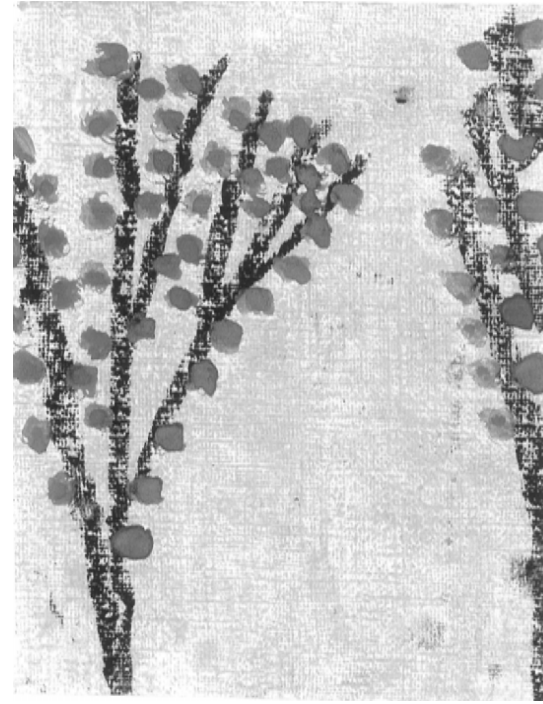
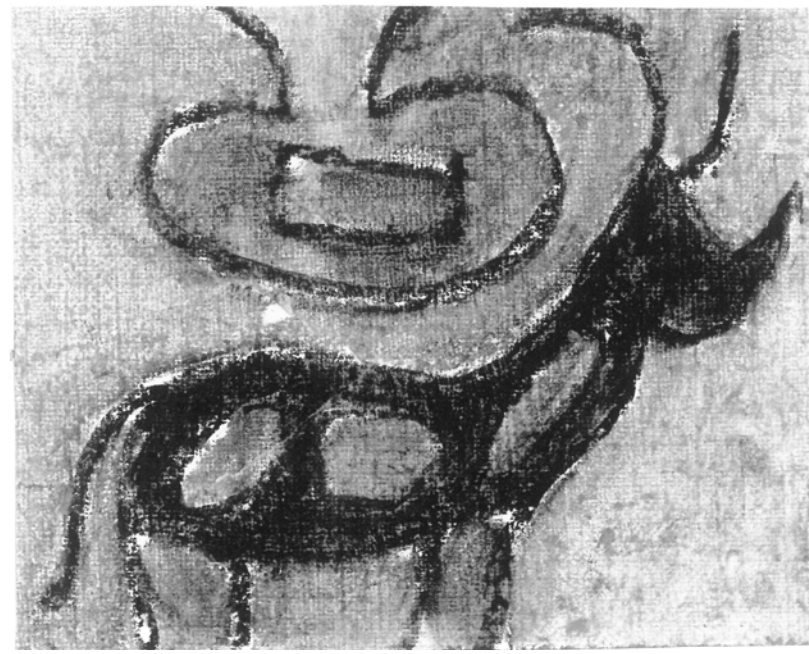
I saw a light and
A path
There was mystery
I saw beauty in the
Minds that surrounded me
I studied like the owl
I soared like the eagle
Then I grew like a tree
The blossoms were the
Beauty of the knowledge
Of it all





90 — University 101

91 — University 101



Language and Culture

by Ewa Czaykowska-Higgins,
Linguistics Instructor

"Without the language, we are warm bodies without a spirit."

This statement by Ojibwe elder, Mary Lou Fox, which was quoted in the Royal Commission on Aboriginal Peoples in 1996, reminds us of the critical role that language plays in defining who we are as individuals. Language is, in addition, one of the most tangible symbols of cultural and group identity. The Royal Commission also reminded us that "language is one of the main instruments for transmitting culture from one generation to another and for communicating meaning and making sense of collective experience."

Language is indeed a medium for expressing cultural understanding, linking us to our pasts and our histories, allowing us to imagine our futures and to tell our stories. Language names land and place, plants and animals and fish and birds. It gives us tools with which to think and is shaped by our thoughts and our intellects. Language is a window into our minds and our brains; scientific study has allowed us to see systematic patterns and structures that occur in spoken and in signed language(s), and has led to new understanding about cognition and thought. Language reflects our spirituality and our spirit.

Language is affected by power and policies, by poverty and education. Language can be taken away from us by factors beyond our control and its loss can destroy our sense of who we are. It can also give us new ways to express ourselves: We can learn new languages, play with language, laugh in language,

and mourn in language. And yet, for most of us, language is a tool that we use without paying very much attention to it most of the time.

In the Uni 101 classes that I have taught, we think about how language is implicated in our lives as human beings, how it defines us and why. We talk about how many languages there are (did you know there are about 7000 spoken languages and thousands of signed languages?), why many languages are under pressure from globalization and urbanization, how people around the world are fighting to make sure their rights to speak their own languages are protected, how language does shape thought, and what worlds languages contain. In other words, we think about how and why language matters.

Every time I have taught a class in Uni 101 I have left the classroom feeling that I have been given gifts. Teaching about how and why language matters is almost always positive under any circumstances: students are often eager to understand and to learn, and thinking about the role language plays in defining us as human beings is interesting for most people, which means that students are engaged in the subject. In Uni 101, students' engagement is even more powerful and immediate than in other classrooms, in ways that I haven't experienced elsewhere in 25 years or so of teaching. The questions I get asked in Uni 101 are particularly probing, urgent, and unexpected and they just keep coming and coming. The answers that students give to questions I pose are always thoughtful and deeply connected to experience. I have seen joy on the faces of students who are thinking about a subject for the first time and who are considering something new to them. I have been asked for lists of readings and more lists of readings on the subjects I've talked about. I have had students come to tell to me about the language they learned from their grandmother and how much they miss hearing that language spoken now that they are adults. I have heard the students supporting each other and cheering each other on as they debate the question of whether linguistic imperialism exists. I have been challenged and taught to think differently by the questions I have been asked. I have left the classroom feeling humbled by the discoveries that have been made and by the passion for learning that I can feel in the room. Uni 101 is a space for people and for ideas and for pushing boundaries of all kinds. Change happens in Uni 101. I'm very grateful to have shared in that.

Emerging-with-Uni 102, Winter-2016

by Saki Ola Data,
Uni 102 Student

"The moment you start seeing life as non-serious, a playfulness, all the burden on your heart disappears. All the fear of death, of life, of love - everything disappears. One starts living with a very light weight or almost no weight. So weightless one becomes, one can fly in the open sky." - Osho

The sound effect of millions of people shouting at each other, **"Happy New Year"**, wishes at Times Square, New York was one in-a-lifetime experience that one can also have in Mecca or the Vatican. We waited... and waited enjoying live music for the crystal ball to descend at the count of ten to welcome 2016. It kept me bubbled up for a long time. When like-minded spirits connect, hearts beaming with positive intention for self and each other, it creates a rippling effect, this positive-energy-manifested-into-a-serendipity: the welcoming-session of Uni 102 by Program Coordinator, Becky Cory, and-her-team.

The room was filled with some participating professors, student liaisons, program assistants, coordinators and teaching assistants who mingled with us in small groups. The good news was everything was provided: food, transportation cost, and course materials. Snacks, coffee, and tea were available each session, two days a week for 13 weeks.

It was a gift for the participants, which aimed to enlighten-and-educate modest and free-spirited (or call it gypsy-likes of society, like me) hanging around freely, but curious about society's norms. LOL.

*The rainbow
of knowledge is being shined
on us through professionals of the field.
Seven important subjects like the colors of the rainbow -
Will enlighten me, educate me,
and my behavior will become like-university-trained folks;
Classy, in-some-sense.
To have standard awareness of seven important
subjects like the colors of the rainbow -
V I B G Y O R.
(Violet, indigo, blue, green, yellow, orange, and red)
mixture of which makes white light.
Similarly,
S A P E P G E.
Sociology, Anthropology, Political Science, Economics,
Psychology, Geography, Environmental Studies,
make me educated.
I am hoping
it will bring changes in my thinking-and-behavior. Subjected with
this education, I would like to know myself a lot better -
my biases, my likes and dislikes, and how to operate under pressure.*

I had some preconceived ideas about what-these subjects were, and how I-would-be Influenced by their exposure. Anyone-can-change!

Sociology: Presently, assertion of self-identity via sexuality has brought social science in focus this decade. Although I noticed spiritual awareness in university educated folks is not an obvious virtue except their civilized timid behaviors.

Anthropology: With this subject, I would like to know the history of my ancestors and my past life, as much as I can take it. I had tried going into my past life under hypnosis in the 70's, but got paranoid.

Economics: To me, it is how to use my time and money efficiently in day-to-day living.

Political Science: A discipline to manipulate my way around peacefully.

Education: Will provide me tools to interact in groups, my tolerance of others, to control my emotions, and be able to change the situations for now and for later times.

Psychology: I expect that it would provide me with the knowledge to-solve-my doubts, dreams, falsehoods and beliefs that are really not mine, but imposed by society and culture.

Philosophy: In other words, it will give me ideas to think rationally. I would like to know how other belief systems are, and how do these behaviors resonate with me.

While **Geography:** It would show me ideas of my location in life physically-and-mentally! I'd like to find out if there are energy vortexes on earth and where to live for comfort and be with the cosmic pull in different seasons.

History: May provide me the knowledge of-the-important events that have affected my life and the world I live in, and what I can contribute to make history worth remembering, for-future-generations.

Here is the gist of what I am learning each week from these lectures and workshops in groups. **Rules-of-conduct** in the group were mutually agreed. Summarizing the readings and lectures was good exercise, especially in one or two sentences. We learned about sex, gender, and sexuality issues. It was a sad revelation that pharmaceutical companies push-drugs by manipulating physicians (even though some had adverse effects). Sex enhancing pills for females in comparison to viagra for men was a good discussion.

Dr. Thea Cacchioni shared her experience of when she went to Washington, DC to protest against Pink Viagra/Flibanserin (FDA hearing 2014) and **won**, but since then '**Addyi**', another **sex-enhancement drug** for women has been approved. Drug pushing companies are too powerful to confront.

My anxiety and distrust of people were also emerging due to the recent experience of Uni 102.

*Two of the US-valued papers I wrapped
Around the (Bridge prize) ticket
Put it in half pant; Forgot,
Endup in laundry.
There my Help folds it - organizes.
It was not there.
House help workers have been harping
Money-&-valuables
For-a-while-that
Makes me upset-and-distrusting of humans!
Someone had said,
"I trust my dog more than any human!"
Everyone has a price, I concluded.
I hope SOMEONE is enjoying it. Better than I.*

Simon Glezos and David Scoones from the Political Science and Economics departments, respectively, enlightened us for two weeks. I found that human nature is very flexible and complex, and my thoughts and behaviors are the product of my environments, as well as education. Political decisions, thus are made collectively in democratic societies by individuals choosing. The analysis of political activity and political behavior, is an important task. Universities are involved with revealing political events and distributing power and resources of any society, especially during elections.

The discipline of Economics in a similar fashion views the Western world as a flawed capitalist society. In addition, street-drug-trade applies the basic principle of economic and capital systems. The top of the pyramid collects the most benefits.

Several times people have tried barter systems instead of money exchange, but in vain. In British Columbia, I was involved in the barter trade system in the 70's. I still think loving-and-sharing would work if we all become enlightened, and taught that the whole of humanity is-one-family.

The economic way of looking at the world is through the choices made by society using key elements: surplus and opportunity cost. I think we

are living in an uncontrollable world where change in modern technology rapidly changes economic conditions-of-the-society.

*It happened
Specially during first ecoNOmic session
We had to move to
a different room
A classmate fainted -
prescription Allergy.
During second session
Six people rushed to
help, stretcher
Carried him away; while
we got off outside
Time loss - our social
interaction!
I conclude: if it has to
happen, it would.*



We learned about the systems analyses, and their various drawbacks, where small-intervention can result in major changes in everything. It is also known as leverage points. Paradigm is the source of the system. It is harder to change a society than in the individual. Perfect system? No. Our BC health system for one, long waits... you may as well die, but it's okay for-the-rich.

Dr. Quentin Mackie, from the UVic Department of Anthropology revealed that the Kilgii Gwaay site during excavation produced 4, 000 lithic artifacts of bone, wood, and stone while working in Haida Gwaii Island (aka Queen Charlotte) or Tllsda Gaagwii Xaadagaay.

Around Paleoamericans (pleistocene-times)
First Nation people were flourishing
Bears were also present 14, 500 years ago
Professor Quentin and his team
Found in 1998
A stone knife dated 11, 000 BP
(Before present time counted from 1950)

Located now at Skigate museum
during three years expedition
tracing history of First Nation people.
Native culture is alive and living
I witnessed via sun-dancing at Courtenay, BC
But some think differently and tried,
Some think they should assimilate
Into Canadian “normal” society
I have mixed feeling about it
What do you say?

In addition to North American ancient-art, we have recorded findings of human Paleolithic art in Europe. **Genevieve Von Petzinger**, a PhD student



showed us many drawings on the walls in European sites, and we copied the pieces of our choice (see picture below).

It was fun-learning-children's-way.

*Some illustration of 35, 000 years ago
I brought home with my unfinished munchies
where a wild rat from Gorge sea has taken
Free room-and-board. These tasty munchies
from-Uni102-class
She munches, tears-papers and
Saves some for later, behind the fridge.
It all happens in the dark.
I cannot kill any life
Beyond my-value-system, I told the manager.
"It's your Karma, you do it on your conscious
- pest or no pest." He just walked away.
Is life teaching me a lesson of some sort?
A mouse had once taken abode in my seville in early 80's
When it was stolen in Calgary and found in
parking lot in Vernon city.
But, this one is not that bad.*



*Keeps to himself, mostly.
However, I am in Jam. Now.
Maybe these prints may have some effect on the rat.
Finally, manager came with pest control
And set trap various places in the apartment.
Food and exercise; pills and music
And shows on youtube & at IMAX.
And new-IMAX-screens
With 4K laser projectors
Life's four essentials and interaction with people
On-facebook and
At Uni 102, the social times
At dinnertime
Bridge game at rec centre.
Bank visits to save some.
Are fifth-and-sixth directions
Of-my-life while emerged in Uni 102, these days.
O'yes, one-more-piece-of-good-news for our TENTH ANNIVERSARY
The positive-energy we put in the video and soliciting
During-the-recent-UVSS-election, it paid off in getting 67% YES.
Credit goes to course coordinator and the team.*

Psychology session by **Dr. Elizabeth Brimacombe** was interesting-learning-with-games. She sure has brought some changes to our justice-system regarding memory-and-misinformation, which affects innocents accused, who-may-end-up executed. It is good to know that polygraph findings-are-not accounted for in criminal cases, but only in civil Canadian-Courts. Courts to me are legal playgrounds, I experienced that in the 80's in the Vancouver Supreme Court acting as a self-plaintiff. My concern is because of these wrongful convictions do I have potential guilt on my consciousness as being-part-of-the-society? Am I paying through? Unhappiness and anxiety or simply by not BEING.

Geography & Environmental Studies by **Ken Josephson** and **Dr. Cam Owen** happened to be another refreshing educational session. We grounded ourselves, clearing chairs aside, in the classroom, in a place on earth where we felt we belong. Later, we worked together in a small group and expressed our feelings

about being at a location on other maps that were on the table. We chose a location and related short stories to each other about the place of our choosing. The two harmonious facilitators gave us a very informative tour of the campus where we saw native yew trees and a building, which used to house the Gordon Head Jam factory from 1911-1945.

It-was-FUN.

No matter how hard we try, some things just don't align.

Enjoy now, love-and-serve-every-one including yourself-unconditionally!

Jewels of Sociology:

Declaration of independence has no understanding by half the world

What is up must go down and working class gains the victory

We have Freedom to make our colonies and communities

Societies must articulate good and bad

My identity is defined by my behavior and description of self and by others

Global and local issues relate and intermix

Healthy people do not need society's approval for

mating, raising children and die

Live in Now without illusion and becoming disillusioned

Religion is manmade and power tool to control meek folks

Marriage is a working contract

Difference between sexes are created by culture and society

Sexuality is a belief about the physical body

**question
everything on
a deeper level
and do not
take ideas at
face value.**

- Bruce, Uni 102 Student

My experience in Uni 101 and Uni 102

by Jodylynn Welsh,
Uni 102 Student

My experience of Uni 101 and Uni 102 was amazing. When I had gotten the call that I was accepted I was so grateful to get the chance to participate in these programs. For so long I had wanted to be accepted into these courses; due to unforeseen circumstances, the death of my daughter, I had given up on myself and life itself. Then one day it hit me: my daughter wouldn't have wanted me to give up on myself. I realized the best way to remember her would be to get on with my life and not give up on myself.

And one day, out of the blue, I saw an information sheet for Uni 101 and Uni 102. So I decided to get in contact with the people who set up the information seminars. So I got a date and time and showed up, filled out all the proper paperwork and before I knew it I had started the classes and right away I felt like I belonged. Also by taking these classes it gave me new meaning and purpose, something that I needed so desperately in my life at this point in time. It also gave me that chance to follow through with some of the goals I'd set for myself. Uni 101 and Uni 102 also gave me a chance to see what interests me and that it's not too late to go back to school. It also taught me if you wanted something bad enough you'd find a way to make it happen. It also taught me there's no wrong answers.

Uni 101 and Uni 102 gave me a sense of commitment and teamwork. That if you know something that one of your other classmates doesn't you can always help them out. It's

not about who's right or wrong, it's about teamwork and being able to work with others. So I'd have to say Uni 101 and Uni 102 were able to give me so many new tools to work with in and out of class and I'll always be so grateful for that. Being able to participate with no one judging you and there being more than one right answer is a new concept for me and I'm so glad Uni 101 and Uni 102 were able to teach me that. That's a life skill I'll have with me forever now.

So I thank Uni 101 and Uni 102 for being able to give me such a wonderful experience.

Eating Crow

by *Chloe Seguin*,
Uni 201 Student

After a small group discussion about reincarnation, I thought about the concept and realized something doesn't add up, and if I couldn't come back as a person then what would I be? There were a couple of choices, but crows seemed to appeal to my spiritual side.

It is a nice warm fall afternoon, and I'm busy cleaning up the yard. I pause a moment and watch what is going on next door. What I notice is an amazing sight. The gardeners had been there a couple of days ago and now there is a light sprinkling of leaves that have fallen from the many Garry Oaks on the property. On the lawn a murder (100 or more) of crows has gathered and they are all looking for food. They approach fallen leaves, grab one in their beaks, and flip it over hoping to find worms. This is obviously an effective technique as I can see some of them are happy to have found a morsel of food to satisfy their hunger. Well ok, they're not all on the lawn, two or three of them are high in the trees acting as sentinels for the rest of them.

These sentinels get replaced by other crows that have already found something to eat.

Eventually a car came by and the crows all flew away. I find it quite amazing to see a murder of crows leaving all at once. Well, I did feel a little disappointed seeing them all leave - kind of like when somebody at the party shuts the music off and tells everyone that it's time to go home. However, I find solace in knowing that they will be back again soon.

I find myself walking home from the store carrying some groceries, and I start to snack on a coconut and fruit bar. I'm starting to walk up the hill, on the trail that leads away from the back of Timmies, the Timmies in the heart of the Shelbourne Valley. A crow takes notice of what I'm eating. Okay, I guess I can share a little with a kindred spirit. Then another crow shows up, I share a little more. Now I'm about halfway up the hill, and I pause and look up to the top of the trail. Well I look up to one of the most amazing sights that I have ever seen. Like the crows had been launched out of a cannon, a murder of crows in a big stream are coming from what seems like the heavens above the hill that I am climbing, and they were all swirling around, being very vocal about announcing their arrival. To me, this was an amazing sight.

I stopped and took in the moment. I felt honoured to be at their party. It really was a highly spiritual moment in my life. One that made me stop and appreciate some of the wonders of the world.

Well maybe life isn't always wonderful, at least not for the murder of crows that have gathered in one of the neighboring trees for this occasion. They were all facing the centre of the tree and squawking loudly. It was obvious from the tone and loudness of the squawking that something was very disturbing to them. Eventually my gaze focused near the core of the tree. There it was, at the centre of attention of a murder of squawking crows was a hawk feasting on crow.

On another occasion, when I was working outside in the yard, there, in the Garry Oak tree in the neighbor's backyard, a lot of noise was emanating. In the middle of the tree was a hawk that had caught a crow; the hawk thought it was going to have a nice quiet lunch. Well the whole murder was expressing their disdain at what they could see. This went on for about five minutes before the hawk decided it was not exactly the quiet leisurely lunch that it thought it might be. At that point the hawk left its catch behind and moved on. After this the crows calmed down and eventually they all left.

Another time my friend drops by to visit and as he is exiting the car some crows decide to let him know of their presence. It was spring time, so I'm pretty sure that there were eggs in the nest. Typically, crows nest in trees that don't lose all their foliage in the winter, so this big Arbutus tree suited their needs nicely. So my friend decided to climb the tree and see what's up. Before he got five feet off the ground there had to be fifty crows in the tree squawking at him. By the time he was ten feet off the ground the whole murder of them were letting him know that he was not welcome in the tree. At that point he decided that maybe climbing the tree was not a good idea. Well it was about four years later that the time came to move from that house. When we left I'm pretty sure that the crows were happy about this decision because every time my friend came over all the crows in the neighborhood would come by to let him know that he wasn't welcome in the neighborhood.

So why is it that I'm so fascinated by crows? Maybe one day I'll understand my fascination with these wild animals. I forget sometimes that these are wild creatures, and they will attack if provoked or feeling threatened. Maybe the spiritual connection I feel is a big part of it. If reincarnation does exist, I would like to come back as a crow. However, at this point, I'm happy to just carry on with life, and with brief pauses where and when I can stop and watch the wild life in my neighbourhood.

Education and Drug Companies

*by Parmjit Thiara,
Uni 102 Student*

The drug companies are giving out free education in trade for promotion of their product, e. g. oxycontin, which is an opiate. There needs to be boundaries and these companies need to be kept accountable to protect mankind.

The paper, "The Push for a 'Female Viagra'" by Heather Hartley and Leonore Tiefer, fails to mention that Viagra was initially meant for treating pulmonary hypertension - the male erection was a side effect! My sister takes viagra for her condition. She also uses oxygen and she is a 13 year survivor.

University 101

*by Jamie Dopp,
Poetry Instructor*

I have been involved in University 101, off and on, since its beginning. I became involved at first out of a sense of social responsibility. Teaching in University 101 seemed like a natural extension of other volunteer work that I do. It also seemed like a good way to give something back to the community in return for my good fortune to work at a place like UVic. The experience has been wonderful. I feel very grateful for it. At times, truth be told, I feel sometimes as if I get more out of it than the students! Other instructors I've talked to tell me they feel the same way.

In my regular job, I am an Associate Professor in the Department of English. My area of specialty is Canadian literature. For University 101, I have taught an introduction to poetry. My experience of teaching poetry says quite a lot, I think, about University 101 itself.

I begin my poetry classes with two assumptions. The first is that the students are likely to be somewhat fearful or resistant to poetry. Many of them - like the students in my other courses - will have had negative experiences with poetry in the past. Students will often tell me that they don't understand poetry or that at some point (say, in a high school English class) the attempt to study it has made them feel stupid.

My second assumption is that, despite their negative experiences, the students will already know a lot about poetry - more, perhaps, than they realize themselves. A number of them will be poets themselves. Almost all of them will have written a poem at some point in their lives.

I begin my first class by singing "Five Little Ducks," a children's song, to the class. I play guitar and harmonica, do an imitation of Bob Dylan, and invite the class to sing (and quack) along with

me. We then spend the better part of an hour discussing the song. We talk about what makes "Five Little Ducks" a poem, what such a poem can tell us about the origins of poetry, and what it suggests about why poetry is still such a popular way of writing today. Invariably, the class becomes quite animated, especially as they realize that they already know quite a lot about poetry, and that even the simplest poem can yield such a rich set of meanings if examined in a careful enough way.

Students, I think, often discover resources in themselves that they didn't realize they had.

After the "Five Little Ducks" discussion, I do more obviously academic things with the class, introducing them to different kinds of poetry and practicing some close reading techniques. The discussion is always lively and impassioned. I often hear things from the students that surprise me and add to my own understanding of the poems.

As I said above, I think that what happens during my week of teaching poetry says a lot about University 101 itself. The students often come into the course excited but also fearful, uncertain about their own abilities, but as they encounter the different subject areas - and the different professors - their sense of confidence grows. Students, I think, often discover resources in themselves that they didn't realize they had. A sense of personal possibility comes out of this that is at least as lasting (and perhaps more lasting) than the specific content of the various subjects they encounter.

For myself, teaching University 101 is one of the most rewarding things I have done as a professor. The payback from the students - in the form of their excitement and gratitude for the opportunity presented by the course - is so immediate. I am always moved by the intense desire that the students have to learn, and by their bravery in taking on a challenge that, for many of them, is something they never expected to be able to do.

One of my own teaching idols is the American writer and educator bell hooks. hooks writes about how the classroom is "a location of possibility" and that, ideally, education is a "practice of freedom." University 101, it seems to me, embodies those ideals in a special way.

Africa, Oh Africa

by Lynn-Eve Freeman,
Uni 102 Student

This is the lament of a mother who left her beloved country of birth in order to provide a safer, more stable future for her two small children. Canada certainly proved to be all that ... and more.

Unforeseen challenges, financial hardship, life throwing a curveball as it so often does, and the longing, always the longing, for that old, comfortable way of life, the familiar, the heat and the temperate weather, is part and parcel of a move to another country which also happens to be in a different hemisphere.

Even the sky in Canada is a different blue to that deep blue of the African sky. The night sky is still unfamiliar to me, even now. At night, I glance up and subconsciously think of the Southern Cross and I miss how very grounding the sight of it was.

This was one of the most heart-wrenching events of my life, coupled with a chance for new beginnings and excitement at the prospect of establishing new roots, but always tinged with my new constant companions - ever-present worry, fear, loneliness, feeling unbearably homesick and an unsettling sense of having been displaced.

Coping with the reality of many, many losses was a challenge, but I was always aware of the many gains we were privileged to have. I have come to realize that always trying to balance the losses and gains didn't allow me to properly

grieve leaving my beloved, beautiful land and the feeling of being displaced was, and is, an unwelcome monkey on my back.

Leaving family and friends behind was perhaps the hardest of all. I thank the great advancements in technology and social media for helping to lessen this hardship.

The combination of the lack of sunshine and abundance of grey skies and so much rain(!), loneliness and lack of family, friends, or a shared history with anyone else besides my children added to my feeling of displacement.

I left behind a lovely home, all my worldly possessions bar a few precious treasures (which arrived to great excitement in two small crates 3 months later) and arrived in Vancouver with my two young children, a suitcase each and very little money. All those things that a woman holds dear to her heart were left behind, except for the most important - my two children. When I emigrated, the government of the day permitted limited funds to be taken out of the country. Translation: almost no money.

No job, no funds, no family - just a belief that we could, no, would 'make it' in Canada. And here we were! Hello Canada! We would joke at the time that we were either very courageous or very stupid.

Providing a safe haven for my children was my overriding concern and I doubted that the situation would improve in the country of my birth... I was never comfortable with the laws of the land and the racial inequalities saddened me and evoked anger at the injustices of the ruling white government.

It is becoming apparent via social media and reading newspapers online that it was indeed the right decision to make for my children and I. While many welcome, and long-overdue changes have occurred in the country, corruption and an even higher crime and poverty rate has eroded the fabric of the country. The socioeconomic divide has increased, not decreased under the new order and many hundreds of thousands of people have not seen their

lot improve. The economy is heading for a crisis of epic proportions and a corrupt law and order system has arisen from one that was harsh, race-driven, unfair and totally unbalanced. It saddens me, leaving me with mixed feelings.

Perhaps I found it easier to settle in Canada than some immigrants, for a variety of reasons. English is my mother tongue, so I did not have to learn another language in order to fit in. Having white skin meant that I did not have a visible marker to set me apart. I have the utmost respect for other immigrants who have language and race barriers. While my accent still sets me apart, it is in a positive way. People are genuinely interested in my origins and it opens up conversations quite easily at times.

The value of what my children and I gained is incalculable

I did not have to leave in the dead of night, like some of my fellow countrymen, because of government policies. I did not have to leave a war-torn country like many refugees do. I made an informed, deliberate choice and the negatives are far outweighed by the benefits of living in this great land and beautiful province. But with all choices, there are consequences attached, both good and bad. The value of what my children and I gained is incalculable - the opportunities are still endless and exciting in a first world, free, economically stable country.

We arrived in Vancouver in May, 1994. Slap-bang during the play-offs. Canuck flags flying everywhere, Canuck-fever abounding. It was an exciting time all around. Never having even seen a game on ice, we immersed ourselves and became hooked as a family - we all remain staunch Canuck fans. We saw Pavel Bure in a store that year - we were so excited. We even met Walter Gretzky at a hockey tournament. We learnt to ice skate, ski, snowshoe. My children played hockey, soccer, rugby and lacrosse. I was the Mom who lived

at the arena, winter and summer, to accommodate ice hockey and lacrosse practices and games. It was fun!

My children are now grown up. They both attended university. My son played lacrosse for SFU - we became 'Canadianized'. We eat 'good old South African food' when we get together. We remember our roots, but we embrace our lives here.

Oh Canada ... while not truly my home and native land I do have a glowing heart for my new land - the great true north - and having (and appreciating) the gift of being strong and free.

I am indeed strong and free.

Oh Canada. I thank you.

Winds of Change

*by Kathleen Cameron,
Uni 102 Student*

A rainy day.
A doctor's office. I was four.
Tears of fear and terror of getting a needle.
You held me close and held my hand and said
"Everything will be OK."
My big, strong, father.
And it was.

Another rainy day.
The winds of change blowing hard.
The Cancer Clinic.
Your tears of fear and terror of what lies ahead
And the betrayal of your body.
My small, frail, father.
I held your hand and said
"Everything will be OK."
But we both know it won't be.

Conversations we are having now, in this, your last year
Are both sad and happy for me.
A kind of closure for us both, I think.
It is bittersweet.
And for this time I will be forever grateful.

Happy times, difficult times, times apart...
Memories of a family that loved too much and far too little.
Some things you would change if you could.
Regrets of opportunities lost.
You asked me if I had a happy childhood.
My answer was important to you.
As a parent myself, I understand the longing
To feel that one has done one's sacred job well.

Soon we will part ways and continue on our separate journeys;
Although you have doubts, I am sure we will meet again.
And I feel we are forever joined in our memories.
I can only say that it has been an honour
To care for one who cared for me when I was small.

The Day that Changed My Life

by Mark Ewart,

Uni 102 Student

I started drawing when I was a young boy. I remember drawing a house and a farmyard over and over again when I was about 5-6 years old. I remember making pottery in Sunday school, also in elementary school and at boy scouts. I remember spending hours playing with figures, army men, cowboys and Indians etc.

In grade school I took shop class and spent a lot of time building things that were artistic, like signs and airplanes.

In high school I was able to take art class and was taught a few techniques. That is the first time I prayed I could make a living from art someday.

I worked for my father's construction company starting at the age of ten. By the time I was 18 I was framing houses in southern Alberta with dad's company. I was seriously injured 40 miles away from the nearest hospital and experienced an out-of-body experience.

I had a wall fall on me and crush my spine and pull the muscles in my back very severely.

I was under the wall for about 5-10 seconds but it seemed that I was out of my body for about 10 minutes and I went to the gate of heaven and came back. What happened in that experience, I am going to share with you to the best of my ability. I would like to mention that this is the first time I have shared my experience in writing. I feel that the

reason I've been given this opportunity in Uni 101-102 is that I am able to share this!

We had just finished framing an outside wall of a house and were about to raise the wall up and then nail it in place. There were 5 of us pushing the wall when it stuck, slipped on its foundation, and fell on my shoulder and neck, driving my head between legs and into the ground with my body bent in half. That moment, I had crushed my 11th-12th thoracic vertebrae, collapsed my lungs, pulled the muscles in my back around my stomach area. I remember seeing the ground coming up to my face and feeling a unmovable weight pushing me down towards the earth and then suddenly excruciating pain and absolute fear as my world went grey and then black and then all of sudden I was about 20 ft. above the scene looking down on the wall and the men standing around the wall barely moving in slow motion. I glanced down and noted I could see normally. I felt nothing physically but I was having to concentrate on not having an emotional breakdown from the situation I was suddenly in. I was able to barely accept what was going on but when I became so scared from not knowing what to do, I remembered to ask Jesus for help. As soon as I thought of Jesus I would be able to make a decision on what to do next! I realized that I could move my position by simply thinking to move instead of walking. I thought OH. I went up there and looked up. Before I knew it I was speeding through the clouds and into the area above them, but not in space! I stopped in a panic thinking this is impossible and became very confused, to the point of unbelievable horror at the place I had arrived at! Again I asked for help and thought, Jesus, what should I do, where should I go? And I prayed for help like never before! As soon as I thought Jesus, a firm voice exclaimed, "Look up!" I chose a star! What a test of faith, as you know there are a few stars up there and boy did I want to go to a good place. I chose a star, not any brighter or larger than any other, and with all the faith I could muster I said I want to be there!

Suddenly I was moving through space at a great speed with stars slowly passing by, then quicker and quicker they moved until all of sudden there was a dark tunnel with just a light at the end. I could really sense the incredible speed

I was travelling and also that I was in front of a light travelling just behind me and at the same speed. I moved my sight to look behind and started to waiver inside of this tunnel almost hitting the side. I over-compensated and was about to hit the other side of the tunnel when the light moved forward and straightened me out inside the tunnel and at the same time told me to concentrate on the light ahead of me and to think of all the love I experience in my life! As I did this I began to increase speed and straighten right out and move faster towards the light, when suddenly Wham! I stopped and was floating in an iridescent light at the gate of heaven!! I know this because a voice said "calm down, it's okay, you made it to heaven Mark! Concentrate on all the love you experienced in your life and be placed accordingly to the right hand side of God! I immediately had a euphoric feeling of wellbeing like I've never experienced before or since. I was so happy and secure I felt like I was in a safe place with no physical feelings whatsoever, but ultra freedom of movement. I immediately noticed that light in my peripheral line of sight and focused my sight to see a brilliantly white foot planted just behind me. I looked up I saw a beautiful 10-12 ft. angel standing with her/his arms crossed looking at me with a look of understanding and fairness.

I immediately panicked while trying to process this experience but before I could react, a voice knowingly spoke to me and said, "don't worry Mark, time means nothing. Think of your life and the love you experienced and enter here." As my life flashed before my eyes, I remember thinking of my mother when I was a baby. I thought of my grandmother in my youth and I suddenly thought of my girlfriend at the time. When I thought of her I remembered that I missed her and that after experiencing this I wanted to tell her that this happened and that there was life after death. At that moment I was thrust out from the gates of heaven and on my way back to earth. Instantly I reacted by screaming, "Nooooo I want to go back." How, after experiencing something like this, could I survive on Earth again?! Immediately I was answered with "explain what you experienced here and you will be take care of!"

I then asked "who are you?" And I was answered "just for you, Jesus Christ!" I then asked "can I talk to you again?" I was answered with "through prayer

and the Holy Bible I can communicate any time!" Then all of sudden I was hovering above my body in a total panic as usual.

So I prayed to be in my body and suddenly they were lifting the wall off of me!!! I had to travel down a dirt road in the back of a car laying on a ladder for 40 miles severely injured but knowing I was going to live if I really wanted to. I believe what happened that day changed my life and my reason for being here. This is my first time I've written about this experience and I'm still learning about my higher power all these years and miracles later!



Medicalization

*by Riga Godron,
Uni 102 Student*

The Mental Health Act is intended to exert power over an already oppressed segment of the population, the mentally ill. In large part due to this law, I would venture to say that we do not live in a free society in Canada. The definition of being free, as given by Merriam-Webster, includes “enjoying civil and political liberty.” The medical profession has medicalized acceptable behaviour, marginalizing the rights of those labeled mentally ill, which suppresses their civil liberties.

As a consequence of being labeled Bipolar, on October 17, 2014 the Victoria Police forced my landlord to unlock my front door when I was not home, and conducted a five hour search of my premises without a warrant. October 18, 2014 a judge issued a warrant for my arrest under the Mental Health Act, and that day I was forcibly confined in the emergency room by a Victoria Police officer, Royal Jubilee Hospital security officers, and hospital staff. I was locked in a room, had my clothing cut off my body, and my right foot was trampled. This injury resulted in the need for an x-ray and treatment for a sprained toe. I was denied access to my children and prevented from running a mayoral election campaign as planned. All of these indignities were justified by the application of the BC Mental Health Act, which denies the human rights of individuals labeled with a mental illness.

From October 18, 2014, the date on which I was arrested under The Mental Health Act and detained at the Royal

Jubilee Hospital, until November 6, 2014, the date on which a review panel found me healthy enough to be released from involuntary commitment, I was forced against my will to be injected with medications, causing hallucinations, temporary amnesia, and heavy sedation. I was also forced to take large doses of a medication called Olanzapine, which has a known side effect of significant weight gain. I weighed 145 pounds upon admission, and when I was discharged three weeks later, my body had swollen to 225 pounds. While I was detained at the Royal Jubilee Hospital, the security guards routinely came into the seclusion room in the psychiatric intensive care unit and would use physical force to slam me against the concrete floor to immobilize me, so that the nurse could come in to administer medication. This nearly hourly occurrence took place for several days until I was placed on the open ward. Two weeks after my intake at The Royal Jubilee Hospital, I was allowed visitors. My visitors observed that I still had unhealed bruising over many parts of my body and they documented the evidence by photographing the marks.

Due to the nature of subjugation with which mental patients are routinely subjected, I was not surprised to read in my medical records the following observations: the psychiatrist who was at the review panel cited my mayoral campaign as a ‘delusion of grandeur’, the nurses wrote in my chart, “this patient has an enlarged sense of entitlement, ” when I asked for a day pass away from the hospital to attend an all candidates meeting, the staff wrote in my chart, “patient lacks the insight to focus on her recovery from mental illness.”

Paternalistic powers conferred by the Mental Health Act are unjust and undemocratic. If we closely examine this law, we may question just how free and democratic our Canadian society is.

Euthanasia

by Riga Godron

On Tuesday, March 8, 2016 the Times Colonist ran a feature article on page D1 titled, "Mental-health advocates fear assisted-dying plan." The journalist interviewed Lucy Waters who argues that people with mental illnesses should not be eligible to seek a doctor's help to end their lives. Why should the mentally ill not have the freedom to exercise the right to choose when to end their own lives? There are two classes of sick people in Canada: the physically ill, who have the right to self-determination and the mentally ill, who are treated like children that need to be protected.

By passing right-to-die legislation, the federal government will be forcing the provincial government to amend the legislation that makes it illegal to try to take your own life. The BC Mental Health Act will need to be changed because currently section 28 states that if a police officer has information that indicates that a person is diagnosed with a mental illness and is a potential harm to themselves or others, then they have the authority to take that person to a hospital. In theory, the federal government is writing the law to apply to both physically and mentally suffering individuals; however, in application, evidence suggests that there is a bias toward giving people with physical disabilities access to the procedure and denying people with mental illnesses access to the same procedure. The Times Colonist article reveals this bias by quoting people prominent in the mental health community cautioning against doctor assisted suicide for the mentally ill. Last week, a parliamentary committee recommended that Canadians with psychiatric disorders that cause intolerable suffering should be included in any regulations governing physician-assisted suicide. I would like to see legislators address the following questions: how is intolerable suffering defined, and who gets to decide what is tolerable for someone else?

Dr. Sonu Gaiind, president of the Canadian Psychiatric Association says in the article, "we know that society would not accept that people should be treated differently just because they have a different illness." The Constitution Act of 1982, section (80) Part I, contains The Canadian Charter of Rights and Freedoms. Section 15 of this document deals with equality under the law, regardless of race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability. Consequently, because The Charter of Rights and Freedoms states that there should be no discrimination between individuals with physical and mental disabilities, potential candidates for doctor-assisted suicide will have legal recourse if they are declined the service based on their illness type.

In the Times Colonist article there is discussion about how it would be determined if a request for physician assisted suicide arises from a person's mental illness, i. e. severe depression, which can lead to suicidal ideation. There is a deep rooted bias in the profession of psychiatry to label suicidal ideation as a symptom of depression or other pathology. If someone commits suicide, there is a tendency to assume that the person was mentally ill. After the new law is enacted, society is going to need a paradigm shift in attitudes toward the suicidal. Currently doctor-assisted suicide is not legal for Canadians. The journalist who wrote this article fails to make the distinction between suicidal ideation and depression, listing the following symptoms of clinical depression: lack of pleasure in previously enjoyed activities, feelings of worthlessness and hopelessness. By this logic, will the physically ill with the desire to end their lives also be labeled as clinically depressed and therefore be required to be evaluated by two psychiatrists?

Waters uses her schizophrenic son as an example and states that most people with a mental illness are not capable of making a reasoned decision about assisted death. In the Times Colonist article, there is mention of tests for decision making capacity for the mentally ill. Will there also be competency hearings also for the physically ill seeking assisted-dying? Waters says that "early treatment of mental illness is very helpful." By this comment I presume she means that, the symptoms, or the condition itself can be better managed

by early intervention. Unfortunately, Ana Novakovic, policy and government relations coordinator for the BC Schizophrenia Society, points to the findings from a 2012 study by the Mental Health Commission of Canada, which found that only one in three adults and one in four youth were able to access mental health treatment. If accessing treatment is so narrowly available, then it is unreasonable to require two independent psychiatrists to evaluate each person with a diagnosed mental illness who wishes to obtain doctor assisted suicide. Novakovic suggests that a panel made up of the mentally ill person's family and friends should be ordered to testify regarding their daily suffering; however, many people (with or without a mental illness) do not have family and friends who are intimately aware of the day-to-day struggles of their lives. Novakovic goes on to say that "doctors making the decision must be familiar with all the nuances of the person's illness and their full treatment history, so they can determine whether it's severe depression or psychosis driving them to seek assisted suicide." What about people who are diagnosed with Bipolar Disorder? These individuals have moods characterized by either depression or psychosis. People with this and perhaps other mental illnesses would have a complicated ability to abide by these proposed guidelines. Waters says she doesn't know how close her son came to wanting to end his life. She says, "He's really enjoying life now." The article ends with Waters saying, "We've never given up. Never." Well good for her, but she is not a mind-reader and she does not truly know if her son is enjoying life or just putting on a brave face for her.

My 22-year-old brother hung himself after the one and only night he spent receiving mental health treatment. I applaud my brother's courage to make a decision to never have to experience that kind of treatment again, and I accept his determination to successfully execute that plan. My 27-year-old brother jumped off a building, and he never sought or received any mental health treatment. I respect the fact that my brother, who was deathly afraid of heights, overcame that fear to end a life he had decided was not worth living, and I commend his choice.

I have Bipolar Disorder, and I have received treatment for nearly two and a half decades since my diagnosis. I know full well that the diagnosis of mental illness is not based on any quantitative analysis. There are no physical scans that can conclusively diagnose a mental illness.

The treatment is not effective. There is no cure.

I also know that just like nearly non-existent access to abortions in the Maritimes, doctor-assisted suicide in BC is going to be left up to the discretion of doctors playing God. Half a dozen Obstetricians turned me down for a tubal ligation when I was between the ages of 19 and 33 and would not perform the operation until I had three children. Legally any woman has the right to control her reproductive organs and the Medical Services Plan covers the procedure of getting sterilized, but it is up to the physician to decide whether or not they want to perform the operation.

Just as marriage commissioners were told that they would have to perform civil services for same sex couples as a requirement of their employment, so there needs to be explicit regulations that commit physicians to performing assisted suicide for mentally ill patients.

Of Plato and Nato

*by Diethild Tarso,
Uni 102 Student*

as we roll back the time to find

another good rhyme
joseph's coat does still float
as he flees down the runway searching for a fun way
like new models today

using the fabric of time as we still need to measure
and pleat some of the new coats we need
the triangle of gold that even now helps our cloth to mold
so atlantis rises again as we sow the short and the tall
democracy is after all why we still decorate this great hall
we have good guides that fill it all with shapes
that make us once again tall
now a very good ending i wish you to you all
as for our big 10 we again fill this great hall
well tailored and from wall to wall

Plato's Rings

by Diethild Tarso

in our known world once again [old petrified wood in water]

we can still dive for some 8 thousand year old stumps
queen charlotte too afraid of the rain
left it to our generation that now also separated more from spain
with the democratic unity at the end
we give each other a great hand
as we dig, and sometimes kick
much time has past, we are now without wick
since on the road to cool and pool
the discovery of the second law of thermodynamics
brings the year 1824 out of the early mist with
the discovery made by mr carnot
for which the victorians still like to be kissed
way back then no need for speed
which some damascus* city people now really need
the root of our written word will sometimes still take us to court
now in the age of all combusting things
let's rise and use our new found wings
by leaving our lexus* in the city dust
and use the actual flying skateboard to explore haida gwaii
and in case you don't know why
just think how much you can do if you can actually fly
out of australia comes the new "eagle" and i hope it will soon be legal
So i too one day can explore wooden rings in the
gray mist of haida gwaii's springs

*damascus the root of our writing

*a car

The Most Valuable Learning

*by W. Robert Arnold,
Uni 201 Student*

I have been remembering the classes that I took in Uni 101 and 102 and weighing the relative value of them all to me, personally. I have enjoyed them all and did learn valuable things from each and every one of them; but the one I think I valued most, and still do, is Critical Thinking.

I have always been a critical thinker, I believe. I have spent a lifetime questioning authority and fighting for the rights of poor people. For this work I had to be critical in my approach to everything. I do not use the word critical in the pejorative sense but in the functional sense. Listening and reading with a critical mind helps immensely in understanding.

What I learned in the course was a more formalized way of going about critical thinking. There were questions that are now tacked to my bulletin board to remind me to think critically. This, in and of itself, shows me that I value the critical thinking segment of the course the most.

Of course there are times when critical thinking is neither necessary nor desired. For instance, when watching a James Bond movie one must cease thinking critically and suspend one's ability to disbelieve anything. It is, in my opinion, an enjoyable process where this is accomplished, especially when Sean Connery is Bond.

I depend upon a sort of sixth sense to tell me when I must turn on my critical thinker brain. When I get a sense that something is not just right; or just not right, it is because

of that sixth sense. When my nostrils pick up the scent of BS or mendacity, my critical thinking skills engage. Because I am a political junkie I tend to use my critical thinking skills more than most people. I think it's an absolute necessity when listening to politicians of any sort.

Finally, in my opinion, critical thinking skills should be taught to children continually from grade 1 in school to High School Graduation. I believe this would be very helpful for children in their educational process; and that we might achieve a much higher rate of graduation from High School if this were the case. I also believe they would graduate better people if they were taught Critical Thinking.

The only people who would object would be parents, teachers, priests or any other person of power or holder of office that exists. These people don't appreciate the questions that arise from a critical view of the decisions they make about the people they have power over, especially parents. Parents would have to deal with children very differently and try to control their anger when their child asks them a question that demolishes their "reasoning" about some issue.

I must admit to sitting here chuckling at the picture that brings to mind. It is a picture of one of my parents, who will remain anonymous. Okay! It is both of them. One screaming into each ear!

Yes! Don't wait till University. Teach everyone critical thinking while they are young. It will give them another way to become unbearable.

My Experience with Uni 101

by W. Robert Arnold

I was writing a column for the StreetNewz paper about Advocacy and poverty issues, and enjoying the process a lot. I would from time to time meet with the editor of the paper, Janine Bancroft for tea and we would discuss topics for my column. Sometimes she would suggest something and at others she would like a topic I suggested. In fact, she never rejected any idea of mine and I accepted hers as assignments from the editor.

Sometimes she would email me with an idea and I would take it up and research it and write a column about it. One day Janine e-mailed me a poster about a free University course for people like me, who have barriers to post secondary education. That got my attention very quickly. In the e-mail she asked me if I would be interested in attending the course and writing an article about it after I had completed it. I answered that I would think about it and get back to her.

The course was run two nights a week from either five o'clock to nine or six o'clock to nine, depending on whether there was a tutorial or not. The tutorials typically happened on Thursday nights. I decided that I could tape the one or two good programs on television that happen on those evenings.

The poster also informed me that a free meal was included in each evening of classes. There went one of my barriers as I really need to eat around six o'clock because of my diabetes. As it was I found the meals healthy, tasty and served with a smile. I did need a little extra time to eat my meals and this was one of the ways in which I was accommodated during the course.

I attended an information session at the University prior to applying for the course. I found the coordinator and the other two people, who put on this session very welcoming and willing to make things as easy as possible for the

students. Our questions were greeted with enthusiasm and answered fully. I walked out of there knowing that I would apply.

When I got the call from the coordinator informing me that I had been accepted into the course, I was ecstatic. I did not realize how much I was looking forward to it until I heard that I was in. I told all of the people who care about me that I had been accepted; and they all told me "Go for it!"

Our first couple of nights consisted of getting to know the people, computer lab and library. We got pictures taken for our student cards and set up our computer accounts for ourselves.

The first week of instruction covered critical thinking and allowed me to turn my natural skepticism into a very useful tool

We were each asked to share a little of our history; but only as much as we felt comfortable with. We were asked as well to consider what kind of learning environment we wanted to create and everyone contributed ideas. At our next meeting we were handed a sheet that summarized all of the ideas and described a space where respect, acceptance and listening were necessary. Because we had all had input into this, everyone agreed to abide by it.

The first week of instruction covered critical thinking and allowed me to turn my natural skepticism into a very useful tool, which I find myself using more and more. We were asked to read and analyze critically some articles from a magazine. We were provided with a pretty detailed description of what the analytical process is. We were even provided with seven questions to keep in mind while doing the analysis. These seven questions are now posted over my desk.

In the following weeks we took creative writing, poetry and professional writing. Our written assignments were read and commented upon by the

professors presenting the lectures. They were sharing their enthusiasm and expertise in each of their fields. The topics for these assignments were suggested by the professors and were mostly based on our own life experience.

One thing that I discovered was that I was surrounded by poets. Many of my classmates wrote or had written poetry in the past just like me. One of our tutorials was based on an invitation for people to share their poetry or other writings. It went over really well, with quite a few people reading their original work or meaningful writings by other people. I enjoyed it thoroughly.

One thing that I discovered was that I was surrounded by poets.

The next three weeks were dedicated to history. We studied West Coast First Nations history, the history of the Middle East and that of ancient Athens. The professors, who presented these lectures really made their subjects, come alive. I remember loving history when I was in school and I rediscovered that love through this course.

During the next week we struggled with Rene Descartes in our philosophy segment. Descartes was the guy, who said that he knew he existed because he could think and went on to prove, to his own satisfaction at least, that God existed. I think I saw a couple of weaknesses in his argument; but this does not disapprove the existence of God. I found philosophy challenging and exciting and may well do more studying in that area.

In our tenth week we learned about Mexican literature, which dealt with the struggle of the people in Chiapas, Mexico, against the prejudice and racism that is so much a part of that society. I enjoyed the short stories we read that illustrated the roles that prejudice and racism play in the ordinary lives of people of that area. It did make me angry on their behalf; but then I was already angry on behalf of all of the people who are subjected to such treatment.

In the last two weeks we took a critical look at film and saw some of the works of the professor who presented that part of the course. I now have two ways of watching a film. The first is the one I have always used, which entails setting aside my sense of criticism and disbelief and just enjoying the ride. The second, which I have now refined, is to view it critically. This is useful when I want to figure out what the filmmaker wanted to tell us and how they went about it. I enjoy doing this analysis as well and it somehow makes my whole experience of the film much richer.

Finally, we took a class about public art, which drew our attention to statues and monuments that are put in public places, often paid for by the owners of those spaces. These are quite often controversial when they are first erected, and become accepted and part of the landscape over time. We discussed some of the public art that exists in Victoria, much of which I had not seen and now wanted to go find.

All of the people involved in giving me and my classmates this wonderful experience were absolutely wonderful, helpful, cheerful and supportive. At the Completion Ceremony I gave a thank you address in which I tried to express my appreciation for all of them.

I also tried to express my appreciation and thanks to my fellow classmates, who have surprised me and made me very proud of them. Every one of them had the courage to face their barriers and overcome them in the process of taking this course. I was surrounded by heroes.

Hope

by Lou Maclaren,
Uni 201 Student

People who suffer with a mental illness often feel so mentally and physically ill that they use up all their energy to try and heal from their illness and just survive. I think they could use a morale booster to gain the self esteem and courage to help heal and to fight this unjust stigma that exists.

Life can be so stressful at times
 That it is difficult to cope
 Still we must encourage people
 Who suffer to have hope
 Life is not always fair
 Sometimes we are given too much to bare
 And the tasks are getting tough
 Though one feels half alive
 Hope wills you to continue to survive
 Though trials come our way
 We must face them sometime
 It could be now today
 Hopefully one will survive and the
 Sun will shine
 To conquer the downward slope
 One must continue to have hope
 When the day didn't go as planned
 Hope is there as a guide to help one understand
 Hope is that quiet peaceful place
 Where one can go to find their space
 Keep faith and hope within your heart
 Try to keep strong and do your part
 When hope is all you're got

You still do have a lot
 Just do your best to carry on
 Hope may take you far beyond
 Hope is much more than an intangible
 Emotion where you wish expect
 or wait for good things to happen
 Hope is active – It means moving
 Forward with confidence searching
 For meaning in life and having
 Something to live for
 With hope we will fight the unjust stigma

Let kindness
whisper, love
be our muse

- Beverley Johnson, Student Liaison

What Uni 101 Teaches Me

by Elizabeth Vibert,
History Instructor

It is cliché to say that teaching in University 101 is some of the most rewarding teaching I do in the course of a year. Every other instructor contributing to this tenth-anniversary issue of the journal will say the same, in their own words. It's cliché but it is true.

I have a long attachment to Uni 101. I still remember the email from Kristin Semmens back in 2005, inviting members of the History Department to join her in creating a barrier-free university course for members of the Victoria community who wouldn't otherwise have access to the hallowed halls. As an historian of colonialism and poverty – two things closely and persistently connected – I found this a perfect fit. In that first year members of the board, some of us from the university and some from the wider community, wore many hats. I remember talking to the class about colonial understandings of 'race.' A more vivid memory, though, is of trying to find a parking spot that would allow me to ferry the pots of chili I had made, along with apple crumble, plates, cups, and cutlery, into the downtown classroom. The move to UVic simplified things. More importantly, being on campus helps students to feel like they are truly part of the university community.

Over the years I have taught classes on colonial ideas of race and gender and how they persist into the present day; the First Nations land question in BC; the histories of global slave trades; and famine and food (in)security. I really enjoy bringing my current research on food security and food sovereignty to Uni 101 students. The first time I offered this class I spent

a long time talking about historical instances of famine and the political and economic circumstances that give rise to food crises. I put up a slide with an image of Nobel Prize-winning economist Amartya Sen explaining that famine is not caused by lack of food, but by lack of access to food. For many audiences this is an enlightening observation. For some of the students in Uni 101 this was so obvious as to not need articulating. 'Of course there's no lack of food. But people who are poor can't get at it,' a young man said when I lingered over the slide. With this simple comment he brought me to ground. Forget the theory: some of the people in this room know more about the causes of food insecurity than all the books and articles I can read. Nowadays when I talk to groups about food insecurity in the Global South, I make a point to include statistics about deepening food insecurity in Canada (it's worst in my hometown of Halifax). Students in Uni 101 have helped me learn new ways to make dry statistics and abstract ideas about faraway places much more meaningful to an audience here at home.

Another term I was talking about how international corporations have taken control of global food systems to the point that many small-scale farmers have been pushed off their land and out of work. I noticed a student glowering in the corner of the room. I quickly decided he didn't appreciate my critique of neo-liberal political economy and tried to avoid his glance for the rest of the segment. At break time the student came rushing over to me to ask for more statistics, more concrete examples of the impacts of globalisation on African agriculture, more data. He had not been glaring at all; his face was registering his outrage at the story I was telling. This student's level of engagement with the material is representative of almost every learner in Uni 101. Students are hungry to learn, impatient to understand, keen to wring every ounce of learning out of a two-hour class. This is part of what makes the teaching so rich. Two hours is never enough. We all leave the room with the sense that there is so much more to learn. Inevitably, I am asked questions or told things for which I have no ready response. Questions that come up in the Uni 101 classroom have me going back to my books again and again.

This year I had the wonderful experience of bringing my South African research collaborator, Basani Ngobeni, to class. Basani was humbled by the welcome she was given. We arrived to find mind maps of student responses to the readings sketched all over the white boards. My heart sank when I looked over the lists: 'They already know most of what I'm planning to say.' Yet more evidence of the students' commitment. Basani's presence provided an opening for wide-ranging discussion about perceptions of 'Africa' in the West and in the media. We were all fascinated to watch Basani turn the map upside-down, from our perspective, to place South Africa in relation to Mozambique, Namibia, and its other neighbours. This simple gesture did more to disrupt taken-for-granted assumptions about Western and Northern centredness than all the words I could muster.

In other classes Basani visited, I found students reticent to ask questions they thought might seem naïve – though I knew very well they were full of questions. No such problem for students in Uni 101. This is another joy of teaching in this setting. Students have enough life experience to have really absorbed the adage 'there is no such thing as a stupid question.' The ethic of getting as much as possible out of every learning opportunity no doubt guides them as well. How big are the cities in South Africa? Are there elephants in your village? What was your school like? Do you have a job? Do you grow your own food? Do you shop at supermarkets or village markets? Does the government support people who can't find work? Are there lions in your village? Is AIDS still a concern? Do you notice the effects of climate change? Basani was on her toes, and thoroughly enjoyed the interactions. Her account of what she found surprising in Canada was rich with insight into South African society. White people pump gas here? That's a job reserved, by history and ongoing racial and class disparity, for black people in her country. She showed us images of how she had expected Canada to look. Ice and barren tundra figured prominently.

I have recently worked up a public talk I call 'Why is Africa poor and food insecure – and is it?' I relish the chance to talk about this material with students in Uni 101. I know I will come away re-energised and full of new questions and new ways of thinking about my research. For this I will be, as always, very grateful.

A Mother's Prayer

by Jacqueline P. Ogaard,

Uni 201 Student

with acknowledgement to her birth name, Tutton.

She walks through each day
with the hope that she will be heard
that the Universe will embrace her words
guiding them to the hearts and souls of her children.

You may not know this or understand how this can be,
but I'll let you know, your mum's with you.

The walls that have been built up
to keep her out
serve no other purpose than to keep
you in fear and anxiety.

In facing the lies one was told
and the lies one told oneself and others
to believe seeing 'her' will bring all the 'past'
and 'present' beliefs and memories
racing towards you...
at a speed, far too great - and real...
could be a daunting task.

What if...
what if one looked at...
well,
looked beyond one's preconceived reality -
to what one would gain.

Please let it be known,
you will not be alone, and you can be assured
you are far stronger and receptive to what lies ahead...
In the representation of the unknown.

Do not assume so much. The reality of things isn't always as
unpleasant and scary as what our minds tell us.

Her children are always with her
never leaving her thoughts for long.
Grief grips this mum's soul. Grief which has not lessened with time.
Most sadly, it has grown.

Her soul, so crushed with despair
there are times, waking up and facing another day
is more than she can bear.
Her loss,
so great and so well hidden,
most would never know her pain.

Hope...it is...still alive.
Though, it may now rest gingerly,
on delicate strands.
She has looked for you,
with all the resources at her disposal.
And, very naturally,
she looks for you amongst the people she passes on the street,
in the parks,
stores
and on the buses, but to no avail.

Tears silently run down her face when she happens across a
young man who has a familiar look about him
as it is...
neither of her sons.

Alone, she sobs when her heart,
her soul, cannot hold on any more.

Hello! Where are you?
Are you alright?

Do you have a roof over your head, furniture, food in your cupboards?
Questions. So many questions.

Quietly at night she bids them goodnight.
Letting them know - I love you.
I miss you terribly.
We will be together soon.
She prays for them,
for that's all she can do. That is all she has left.

This woman, this mum,
your mum,
is a person made of more,
than others have led you to believe.
She is strong, kind and a passionate person.

Her one fear is that her strength will not be enough
to endure this journey.
Not to say she'd ever give up.
It is the toll all of this has taken
upon her heart,
her mind,
her very soul.

The damage was done and for her,
she felt and believed there was no way out.

She asks if there is a place in your hearts that will forgive her,
that will give her a voice,
that will listen and hear her truths
and in asking this
that you may feel free and safe to speak your truths.

Your mum,
she is deserving of your time
and the opportunity to be heard.

Know that this woman, this mum, your mum
loves you
and misses you with all her being.
She has always loved you
no matter what has transpired.
She will always love you.
She will never be far away.



This message is given with love. Love, to all those mums
who have and are sharing the same journey.
Thank you for taking this particular journey with this mum.
What we observe and believe we know - let it not be a closed book.
For closing this book will (and does) have far
reaching consequences, for...us all.

Uni 101 and Me

*by Gordon Shrimpton,
Greek & Roman Studies Instructor*

I have been involved with Uni 101 since it began, and have always looked forward to participating each year. In writing this piece about how Uni 101 has changed me, my first reaction was to think that it hadn't. Uni 101 did not change me too much, I thought, but it had others, I suppose, so what was wrong with me? But I took the task seriously. I suddenly realized that my "problem" was that Uni 101 has not so much changed me; it fulfilled me.

After more than forty years of teaching at UVic I felt a great deal of satisfaction, to be sure, but there was always something lacking - something was not just right. I never felt fully at ease with the cost of higher education for one thing. I knew that the costs precluded some people who could benefit greatly from an education from attending university. It bothered me also that I was expected to enforce the rules. When people came and asked if they could sit in and listen to my lectures (it did happen once in a while), I was required to send them to the registrar where they would have to pay for the privilege. I did not always stick to those rules, however, I never have, but my little misdemeanors made not a dent in the problem that nagged at the back of my mind.

I wanted to work in an environment in which people who really wanted, craved, the experience of learning would have all impediments removed - could come to class, to the library, and soak up all they could without worrying about having to find the money. Perhaps I was spoiled. I had spent

my whole career in Greek and Roman Studies, an area that only attracts people who want to learn anyway. So I cannot complain.

Uni 101 has not so much changed me; it fulfilled me.

It's just that, as wonderful as my prior experience had been, Uni 101 was so much better. In every class the excitement was palpable, the experience invigorating. I could not ask for a more satisfying way to wind down my teaching career. Long live Uni 101!

Never Forget

by Bonnie Frederick,
Uni 201 Student

Your presence is a gift to the world,
You're unique and one of a kind.
Your life can be what you want it to be,
Take one day at a time.
Count your Blessings, not your troubles,
And you'll make it through what comes along.
Within you are so many answers,
Understand, have Courage, and be strong.
Don't put limits on yourself,
Your dreams are waiting to be realized.
Don't leave your important decisions to chance,
Reach for your Peak, your Goal, and your Prize.
Nothing wastes more energy than worrying,
The longer a problem is carried, the heavier it gets.
Don't take life too Seriously,
Live a life of Serenity, not a life of Regrets.
Remember that a little love goes along way,
Remember that a lot goes forever.
Remember that love and friendship are wise Investments,
Life's treasures are people TOGETHER...
Have Health, and Hope, and Happiness,
Take the time to wish upon a star.
And don't even forget for a day how Special you are!!!!
Love and friendship.

Gratitude

by Bonnie Frederick

"Feeling gratitude and not expressing it, is like wrapping a present and not giving it"

- William Arthur Wood

I thought I would write about gratitude as I have so much to be grateful for—loving family and friends, good health, food, shelter, clean water, good job, great health care and school systems, and so much more.

Gratitude is one of the most powerful emotions you can use to bring all good into your life in absolute abundance. No matter who you are, no matter where you are, gratitude can dissolve all negativity in your life, no matter what form it has taken. Gratitude can simply transform your life.

Einstein proved that everything in the universe is energy. All energy vibrates at particular frequencies. We are energy too, and so each of us is also vibrating at a frequency. Your thoughts, feelings, and beliefs determine the vibration and frequency of your energy. As you focus on gratitude and think, speak, and feel gratitude, you are transforming your energy frequency into one of the most powerful and highest frequencies of all.

Gratitude attracts like-energy of gratitude to it, so as you are feeling grateful you are powerfully bringing like energies to you, which will have you experience more things to be grateful for. In other words, you will magnetize to you the energy of people, circumstances, and events that will bring all good into your life.

It is impossible to bring more good into your life if you are feeling ungrateful for what you have. Why? Because the thoughts and feelings you emit as you feel ungrateful attract a life filled with more things to feel ungrateful about. Whether it is jealousy, resentment, dissatisfaction, or feelings of not enough those negative emotions cannot bring you what you want. If you want a new

car but you are not grateful for the car you have, that will be the dominant frequency you are sending out, and you cannot attract something better. On the other hand, if you feel grateful for the car you have now, you are powerfully summoning an even better car to you. The negative things that we experience in life are simply caused by turning away from all the good that is there. So when you focus your thoughts and feelings of gratitude you are turning toward all the good that is permanently offered to you. But when you complain, blame, criticize, feel resentment, jealousy, or any negative emotion, you are turning away from all that is good.

People who are thankful for what they have now are better able to cope with stress, have more positive emotions, feel good about the world we live in, and are better able to reach their goals. Scientists have even noted that gratitude is associated with improved health and better world vision.

According to an article on this topic, published in the Harvard Mental Health Letter (2011) expressing thanks may be one of the simplest ways to feel better. "The word "gratitude" is derived from the latin word Gratia which means grace, graciousness or gratefulness (Depending on the context)." Other types of gratitude can be, Passion, Compassion, Acceptance, Patience, Communication, Empathy, and Community. There is so much more we can feel grateful for and we can have much gratitude towards many different situations.

The Harvard Mental Health Letter states that "gratitude is a thankful appreciation for what an individual receives, whether tangible or intangible. With gratitude, people acknowledge the goodness in their lives. In the process, people usually recognize that source of that goodness lies at least partially outside themselves. As a result, gratitude also helps people connect to something larger than themselves as individuals, whether to other people, nature, or a higher power." (2011)

People feel and express gratitude in multiple ways. They can apply it to the past (retrieving positive memories and being thankful for elements of childhood or past blessings), the present (not taking good fortune for granted as it comes) and the future (maintaining

a hopeful and optimistic attitude). Regardless of the inherent or current level of someone's gratitude it's a quality that individuals can successfully cultivate further".

- Harvard Health Publications, 2011

"Reflect upon your present blessings, of which every man has many. Not on your past misfortunes, of which all men have some".

- Charles Dickens (1812-1870)

Gratitude "It does a body good"

Dr P. Murali Doraiswamy, a social neuroscience specialist at Duke University once stated, "If [thankfulness] were a drug, it would be the world's best selling product with a health maintenance indication for every major organ system."

One way to harness the positive power of gratitude is to keep a gratitude journal or list where you actively write down exactly what you're grateful for each day. I have one, and it's on sticky notes, so everyday I post a new one on my bathroom mirror. So every morning when I wake up I can start my day off to a good start, and it makes me smile seeing what I'm grateful for each and every day. My doctor told me that people who kept a gratitude journal have fewer visits to the doctor, and they seem to exercise more, compared to those who focused on sources of aggravation.

As I saw on a recent ABC news article, studies have shown that gratitude can produce a number of measurable effects on a number of systems in your body, including:

- Mood neurotransmitters (serotonin and norepinephrine)
- Inflammatory and immune systems (Cytokines)
- Reproductive hormones (testosterone)
- Stress hormones (Cortisol)
- Social bonding hormones (Oxytocin)
- Blood pressure and cardiac and EEG rhythms
- Cognitive and pleasure related neurotransmitters (Dopamine)
- Blood sugar

Ways to cultivate gratitude

Cultivating a sense of gratitude will help refocus your attention toward what's good and what's right in your life, rather than dwelling on the negatives and all the things that you may feel are lacking. And, like a muscle, this mental state can be strengthened with practice. Besides keeping a daily gratitude journal, other ways to cultivate a sense of gratitude (inspired by the Harvard Mental Health Letter) include:

Write thank you notes.

Whether in response to a gift or a kind act, or simply a show of gratitude for someone in your life, getting into the habit of writing thank-you letters can help you express gratitude in addition to simply feeling it inside.

Count your blessings.

Once a week, reflect on events for which you are grateful and write them down. As you do, feel the sensations of happiness and thankfulness you felt at the time it happened, going over it again in your mind.

Pray.

Expressing thanks during your prayers is another way to cultivate gratitude.

Mindfulness Meditation.

Practising "Mindfulness" means you are actively paying attention to the moment you are in right now. A mantra is sometimes used to help maintain focus, but you can also focus on something that you are grateful for, such as a pleasant smell, a cool breeze or a lovely memory.

"As we express our gratitude, we must never forget that the highest appreciation is not to utter words, but to live by them"

I know from my past experiences employees whose managers say "Thank you" feel greater motivation at work, and work harder than peers who do not hear those 'magic words'. Being on the receiving end of a person's gratitude can boost a person's sense of self-worth and/or self-efficacy. It also appears to

encourage participants to further help the person who offered the gratitude but also another, unrelated person, in an unconscious Pay-it-forward, kind of connection.

Gratitude is more than a few nice words; it's more than a mindset, it's a way of living. It opens your eyes to the wonder of life, and opens your heart to love

Starting each day by thinking of all the things you have to be thankful for is one way to put your mind on the right track. Also, remember that your future depends largely on the thoughts you think today. So each moment of everyday is an opportunity to turn your thinking around, thereby helping or hindering your ability to think and feel more positively in the very next moment.....

Most people agree there is no shortcut to happiness. Even generally happy people do not experience joy 24 hours a day. But a happy person can have a bad day and still find pleasure in the small things in life.

Be thankful for what you have. When life gives you 100 reasons to cry, remember the 1, 000 reasons you have to smile. Face your past without regret; prepare for the future without fear, focus on what's good right now, in the present moment and practise gratitude. Remember to say "Thank you" to yourself, the universe and others. It's wonderful to see a person smile and even more wonderful knowing that you are the reason behind it!!!!

It's not happiness that brings us gratitude. It's gratitude that brings us happiness.

Gratitude is the best attitude.

"Turns out we have enough and more. It turns denial into acceptance, Chaos into order, Confusion into Clarity. It makes sense of our past, brings peace for today, and a clearer vision for tomorrow." Melanie Beatty

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I discovered that within the physical space of the classroom, there is a psychological space of connection and idea-sharing.

- Elizabeth Brimacombe, Psychology Instructor

Apparition of the Gardens at UVic

by Sam Shrikhande,
Uni 102 Student

Readers beware the dark apparition of the groundskeeper of the gardens at UVic. How will you react when you see this ghostly groundskeeper?

It was a dark and stormy night on the UVic campus. The rain was falling on the pavement, the wind was howling through the trees by the garden like a ghostly whisper. The clouds were black and the moon was nowhere in sight. Cars and buses were driving through the puddles from the rain. By the entrance of gardens stood a dark ghostly figure trying to catch a ride with anyone who passed by. Legend has it this ghostly figure was the groundskeeper strictly for the gardens, who was hit by a car many years ago while walking home.

People say that now you can see the groundskeeper walking home during every storm. If someone gives the groundskeeper a ride, they say he will gladly get in the car and vanish just before they leave the UVic campus.

Struggling

by Yenruedee Nonmee,
Uni 102 Student

My voice within keeps telling me "you need justice" over and over in my head. But the question that responded was "from whom?" Does that person exist? How many years from now before I can have my own life back? It has been too long to live my own life for someone else's needs, because I am not in my own home (country).

But wait a minute:
The Struggling with all I've said and haven't said brought me to the true purpose of life. I used to think I am all by myself in Canada with difficult times within cultural, languages, life style, racism and rules. Without family and friends. Then, in 2015, there was a day that I went to apply at a food bank on Yates. There was a mature lady who was very kind and spoke with right kind of her tone of voice, she asked if I would like to have a home visit. I thought to myself what on earth is that? to check on me if I am really in need? I decided to have them as I like to feel there are people who want to visit my cave.

And this was how my better life began. I got emails from the people who were coming to visit me at my place. I was very happy to have them and talked to them. They helped me with few things liked bus tickets, food vouchers, etc. , .. They kept helping me with whatever troubles I was facing with their compassion

and without needing anything in return. They became my main supports. I can't imagine my situation without them during my fears. Since late 2015, because of those people who came to my life, I enjoy the feeling of improvement. Nope, I don't mean everything has fallen into place. I just want to say I enjoy their kindness, compassion and support. No way, who says I don't have family. Right! I don't have family who are from the same blood relations. But read this. Here's what they've done and keep doing. They: Check-Care-Share-Listen-Support-Help-Protect. They have been supporting me and my child. We haven't heard them call us "family" but my child and I call them family. I didn't know how happy they can be if I am happy and things about my situation move forward. So it made me curious about what made them become good people. I started to show my curiosities. The Uni 101 program is one of the main supports, I have chance to educated myself, get connections, share life experience with my classmates, be more active, eat well, relax, create and explore. I have finished the Uni 101 course and now I am in Uni 102. I didn't get as much of a chance to enjoy the Uni 101 class because of other things going on in my life, but I keep believing in good things. My communities have become my family. And I get connections by meeting new groups of people. Church. Class

The best results are that I have better mental health. God helps me to read music notes and he shows me he is there. Buddha helps me to keep believing nothing lasts forever happiness nor sorrowness. Everywhere – every time – everything can always be your teacher. Forever thanks to all of my family with no blood relations from the bottom of my heart and sincere appreciation. Thanks to those who have shown me Compassion- Kindness - Support. Love you all.

Lessons in Human Resources: Sharing Shame

by Beverley Johnson,
Student Liaison

In our modern, bottom-line-oriented society, we are routinely, subtly (and not-so-subtly) socialized to conform with neo-liberal philosophy.

One strategy that is used to support the agendas of neo-liberal interest is shaming, in more and less blatant forms. I am certainly an example of success in that program; shame keeps me from sharing my thoughts, and from questioning even the most hurtful situations, especially where any of that might affect the acquisition or retention of gainful employment. I have lived my life in the sure knowledge that paid employment identifies, qualifies, and entitles members of society. To be poor for any reason is to be unworthy of inclusion, support, acceptance; to be unable to do or judged 'avoidant' of productive employment puts the worker (another functional, dehumanizing term for person) even further beyond the pale. This has only been more harshly demonstrated as conservative influences increase their hold on the economy. Might has become right, and wealth is how we measure the degree of that sway. The power wielded by neo-liberal-influenced systems feeds the disparity between the entitled and the dispossessed, putting access to the Capitalists' dream - a good living - out of reach for an increasing majority of 'human resources.'

Fundamental commodification of human lives, so as to maximize corporate profits, has become normalized. In service of this trend, anything that could interfere with the fullest use of 'human resources' for the best (lowest) cost to corporations and bureaucracies must be suppressed, if not subjected to corrective

measures. The health and well-being of the resource is considered only insofar as is necessary to optimize productivity and mitigate risk. Such structures as Workers' Compensation, Employment Insurance, Social Development (Welfare), and Disability Benefit programs have become focused not on support of the individual as free and empowered participant in the system, but on protection of the system(s) from the depredations of any individual assessed as representing less-than-beneficial ROI (Return on Investment) for the productive economy.

For example, the Workers' Compensation scheme operating as WorkSafeBC currently focuses on soonest possible severance of any connection with the damaged

shame keeps me from sharing my thoughts, and from questioning even the most hurtful situations, especially where any of that might affect the acquisition or retention of gainful employment.

asset, so as to optimally protect the system. The prevailing path involves, first and foremost, implementation of the policy of soonest possible return of the worker to the same work in which the individual was injured, the object being disconnection of the claimant from benefits. The worker is subjected to 'incentivization' to return early to their pre-injury position. This is accomplished through threatened and actual loss of therapeutic support, denial of wage replacement, and confinement of options to a limited program of access only to contracted service providers that serve the agenda of the organization, rather than addressing or even recognizing the reality with which the injured worker is dealing. The worker is subjected to routine suggestions of guilt and responsibility around failure to recover successfully on fixed schedules that have much more to do with cost-control than with the actual recovery of the worker. Whatever manipulation of medical reports or documentation of perceived progress will support this goal become primary and over-riding evidence, and any information that might seem to run counter to that agenda is at least subjected to cynical disrespect, if not rejected outright. Physicians and other medical professionals contracted or employed by the organization

routinely state that they are 'not WSBC', and then proceed with 'assessment' of the claimant which in no way addresses or assists with actual recognition of or rehabilitation of the claimant's injuries as the claimant knows them. Rather, the focus is on minimizing and trivializing both the injuries and the worker, as well as default prejudgement of claimants as naturally, logically malingerers, cheats, and at least manipulative of the truth if not inclined to deliberately falsify reports of pain or limitation of ability, in the interests of illicit financial gain. The employer in turn is pressured to cooperate in this agenda by threats of increasing fines and scrutiny focused on finding culpability on the employer's part. Any indication of resistance to this forced march, either on the part of the worker or the employer, is cited as indication of intent to malfeasance, and escalation of the scrutiny and suspicion that taints the process for those subjected to it. Case managers refer to enforcement of this forced Return To Work policy as "preference" - which it clearly is not. This is a similar strategy to the insistence on the replacement of the word "pain" with the term "discomfort," or the word "unable" with the term "disinclined." The result of such processing is inevitably damage to the individual, and even if such individuals are regarded as only of value in terms of productivity, such an outcome must be termed a failure.

So we come back around again to shame, the least of the penalties for failure on the part of those who participate in such organizations. Paid for success in this model, failure can mean only one thing: the tools of the organization will join the ranks of the dispossessed themselves, and the gap widens.

References and Further Reading

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and last but certainly not least, the variance between lived experience and the 'vision, mission, and guiding principles' that WorkSafeBC touts and apparently flouts: (<https://www.google.ca/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=flouts%20meaning>)
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Choose [Mirror-talk]

by Beverley Johnson

What words we use show how we choose:
Defend, defeat,
uplift,
 abuse
Will the sounds that pass our lips confuse?
Will they
convey
"confirm", or "refuse"?
Let kindness whisper, love be our muse,
when considering
what words we use.

Huang's World

by Aziza Urazova,
Uni 102 Student

I want to tell about a YouTube video blog I watched and enjoyed a lot.

It is called Huang's world. The host is Eddie Huang, a Taiwanese American, with a very interesting personal history. He graduated from law school, started his job as a lawyer in corporate law in New York City. After a couple years he decided to quit and pursue his main passion: cooking asian food. Huang was interested in cooking as he had grown up watching his mother cook at home. He also learned cooking techniques from various chefs of different cultural backgrounds and cuisine styles that worked at his father's restaurants. He learned managing a restaurant business from his father, who opened a number of restaurants in the Orlando area. In 2009 Huang opened his own business BaoHaus, a Taiwanese bun shop, located in Manhattan.

Huang created a video blog on Youtube, called Fresh Off the Boat and later published a memoir under the same name in 2011. The book was made into TV series, which premiered in December 2015. (very funny, absolutely recommend it!) Fresh Off the Boat blog was later renamed as Huang's World.

In 2012, Huang was named a 2013 TED Fellow. He later had his TED fellowship revoked for not attending every event of the conference, per the fellowship agreement. He went on to compare TED to a "Scientology summer camp".

In his videos he seems to be rude, drops f-bombs very often, dresses in hip hop style clothing. Some might find him trying to be "black." Reading the comments on his feed, I found expressions like "anti-white" and "leaks ghettoness" for the first time. After watching most of his videos, yes, I had to admit that it was probably the case. He doesn't say anything obviously racist or anti-white, but hey, read between the lines!

One of his videos I liked in particular was filming his trip to Mongolia. Eddie takes part in the Naadam festival, which celebrates the "three manly sports" - archery, horse racing, and Mongolian wrestling. Then, Eddie discusses the effects of Mongolia's recent shift to democracy with some camel herders over a cup of home-brewed camel vodka.

Pristine nature, camels in Gobi desert, seeing wild parts of the country, a trip to modern capital Ulan Bator, and conversations with locals about the past and present of mysterious Mongolia made this episode very appealing for me. He has a quick wit and is very blunt. I like his jokes, not the sexist ones of course. I appreciate the way he makes effort to go back into his roots, keep his national identity. He also shows a lot of respect to other cultures. His blog might not be one of the best about cooking or travelling, but it certainly has its own appeal and is entertaining.

I wonder if it will change some day and I can feel at ease around everybody.

I realized that I had similar anti-white prejudices as Huang sometimes, since I moved to Canada and started living in a mainly "white" country. I can't relate to "them." I get along easier and feel more relaxed with Asians around. I wonder if it will change some day and I can feel at ease around everybody. Their conversations seem very generic, superficial, too much small talk. I realized people don't like opening up, they prefer keeping distance. I had trouble finding a babysitter job. When I advertised looking for a job, most

parents seemed to prefer hiring local, younger white girls. I understand they want a local young student to be a role model for their kids, but me being a middle-aged multilingual immigrant doesn't make me underqualified. Often I end up hanging out with immigrants like myself.

There are a lot of positive things too. I come from a fairly conservative Muslim country. So I enjoy freedom from all the stigma and prejudices of a fairly religious conservative society, which dictates a certain model of behaviour and lifestyle for women.

I feel stronger every day!

Kazakh folk song "Lullaby"

translated by Aziza Urazova

Ай-бөпем
сағындым сені
туған жер

Ауылым көшіп барады-ау
Алмалыға кім көнбейді
тағдырдың
Салғанына-ай.
Көрмегелі көп айдын
Жүзі болды ата-анамның
хабарын
Алмағалы-ай.

Ай-ай бөпем кейін қалған елімді
Көрер мекем-ай.
Игигай -игигай -у.
Көрер мекем-ай.

Туған жерді сағынып
Топырағы көз алдыма келеді
Сол турағым-ай.
Ата-анамнын аяулы
Аңсағанда ақ бөпемді аялап
Отырамын-ай.

I missed you
Motherland

My tribe is moving far away
One has to accept the
deeds of destiny
It has been a while since
I visited my parents

My dear child
Will I see my motherland
I left behind
Ilgai igigay u
Will I see

Longing for my motherland
I dream about every night
Missing my dear parents
I hug my sweet child

Uni 101 is a space
for people and
for ideas and for
pushing boundaries
of all kinds. Change
happens in Uni 101.
I'm very grateful to
have shared in that.

- Ewa Czaykowska-Higgins, Linguistics Instructor

Awakening To the Reality of Food Sources

by Beverley Dobell,
Uni 102 Student

How naïve of me (or was it conditioning and acceptance) that I did not question the source of the food I consumed. This was certainly the generation I was raised in, to not question 'authorities', especially if it could be seen as controversial.

Growing up in a small community at the base of a coastal mountain, my siblings and I were fond of animals. We adopted dogs and cats which taught us respect and responsibility in caring for these pets.

To increase the pet responsibility, our father built a wooden A-frame chicken coop which held three hens and a rooster. It was working time for us kids, with cleaning out the coop, putting in fresh straw, water and grain every morning. The fun part was collecting the eggs from the hens and gently carrying them into the house for mother. With the increasing daylight hours, our rooster arose earlier and made it known in the neighbourhood that it was time to get up. The next door neighbours, who didn't appear to like children or animals, complained that the rooster woke them at dawn and threatened to call the police. Father received a warning and soon he had to dispose of the rooster.

My father, being a man of little sensitivity, chose to gather his children to watch the lowering of the big axe onto our poor rooster's neck, which was held firm by his big boot on the chopping block. Headless, the rooster ran at a furious pace down the long driveway to a busy road (barely missing

cars going by), while being chased by my father carrying a sack. The roaster became dinner that Sunday evening. I don't recall how the poor fellow's feathers came off or who did it. At dinner, my sisters and I watched as our father proudly carved the rooster. With our heads hung low, we meekly said that we could not eat him but were told that we had to finish our dinner. Our mother sat timidly at the dinner table with worried eyes and a closed mouth – as no one dared to defy him. So, this was my first and last encounter with 'farming and living off the land'.

Years went by and I never questioned the source of the food that I fed to my own little family. I just presumed that cows, chickens, pigs and lamb were raised happily on a farm and near the end of their lives, were kindly slaughtered for the butcher shop. Later on, I read somewhere about veal meat – where the male calves are taken from the mother at birth, put into small crates to be malnourished and iron deficient, to produce a pale white meat. I felt very self-righteous thinking that by refusing to buy veal, I was supporting the cow. I since have learned that I was wrong and that if humans want milk, cheese, yogurt and that delicious ice cream I so loved, then this is supporting the veal industry. The female calves grow up to become just like their mother – milking machines to support humanities' huge demand for dairy products and by five years of age are soon slaughtered, so exhausted from yearly impregnation and milking, never knowing a mother's pleasure of having her baby calf nurse for her milk.

I continued for a time on the path of least resistance by not questioning the source of my food choices. It was less than a year ago that the awakening happened for me. My daughter is an animal rights activist in Vancouver and added me to the Facebook sites for People for the Ethical Treatment of Animals (PETA), Mercy for Animals, Vancouver Vegans, and Animal Voices, which introduced me to the world of veganism (plant-based foods).

All it took was a few documentaries about how factory farming produces dairy milk; that free run eggs really means hens living in deplorable conditions in huge factory buildings (free running amongst thousands in

their own excrement); and that cattle seldom come from country farms but rather from factory farms. The dairy, meat and egg industry is big business in which animals are only an end-product for human consumption. There is little concern for the welfare and living conditions of these animals. How is it that the human race has come so far in our knowledge but fails to understand the reality of food source?

Mammals nurse at birth from their mothers but eventually wean off and go onto foods that are typical of their species, yet humans continue to drink milk into adulthood. The dairy industry does not want us to wean off dairy – it is a big business supported by the government. Look at the stats for health issues such as obesity, cardiovascular disease, bone density loss, and many diseases caused by consuming animal meat and fat. The World Health Organization (WHO), in 2015, informed the public that red meat should be consumed in moderation or not at all due to the evidence of it causing cancer and other health issues.

Pigs: or pork, bacon and ham as humans know it – well here is another story. There are Bacon Festivals happening where bacon is in foods from burgers to milkshakes. In 2015, Victoria hosted BACONALOOZA. My daughter invited me to join the Vancouver Animal Rights advocates at this event, and we carried posters, one which said; "Pigs Want to Live – Pigs are not food." Simply put, bacon is a cardiovascular disaster – like pouring fat down the drain, it clogs the lines.

Once I faced the truth of the foods that I consumed, mostly from watching the following documentaries, there was no going back to being naïve. The films are:

- What Cody Saw Will Change your Life (2015)
- The Sustainability Secret by Leonardo DiCaprio (2015)
- Cow Conspiracy (2014) – Forks over Knives (2011)
- Farm to Fridge (2011)
- The Earthlings (2005)

Then what does a newly informed human eat? Look at the food shelves in large markets – see the many nut, soy and rice milk products and the frozen food section for the vegan meals such as Indian cuisine. There is a big vegan movement happening around the world, mainly brought about by the climate change revolution, with the increasing droughts, heat waves and huge storms all affecting our world and food system. Vegan restaurants (now in greater number) are looking to the growing interest of people wanting a more ethical cuisine.

There are two new companies (Beyond Meat and Hampton Creek), which are experimenting with new ways to turn plants into foods that look and taste like meat and eggs. Plant-based foods could be one solution to the serious issues of a growing population, dwindling resources of water and agricultural land reserves. Hampton Creek was recently honoured by Bill Gates, co-founder of Microsoft, as one of the companies leading the reinvention of food.

Former US Vice President, Al Gore, co-directed the film, *An Inconvenient Truth* (2006), which addresses the science of global warming. He stated, “The warming of Earth is real, man-made and its affects will be cataclysmic if we don’t act now.” Few listened, and now ten years have passed and the extreme global weather patterns are getting the attention of the skeptics. Never in recorded history has Earth been so hot, drying up water sources, even underground. Can our world support supplying water and grains to mass factory farming when humans are dying of starvation in the Global South?

As concerned scientists, experts in this field, along with vocal activists, wave the flag of warning and ask: are we as a world seeing the light or are we still in denial? I, for one, am heeding this new-found knowledge as Planet Earth spews out her warnings of doom and gloom. Is it too late, have humans gone too far in their denial? Earth will always be here – will we?

I have seen the light and there is no going back to denial of what I have learned. My food sources are chosen on the basis of ethical consumption.



Dido's Lament

by *Alicia Ulysses*,
Mexican Literature Instructor

When I first began to volunteer for Uni 101, I must admit that I did it for selfish reasons. As a sessional, and a recent graduate of a Master of Arts program in 2005, I wanted to share the hard work I had put into my thesis. Uni 101 inadvertently provided me with the academic, but most of all the social and political arena to do so.

My thesis on the poem by the Mexican Indigenist and Feminist writer Rosario Castellanos, "Dido's Lament," ignited in me a series of changes that would help transform me from the person I was, not only before I began my Masters, but more broadly from the person I was when I was "growing up" in Canada from 1984 to 1996, and even further back from the person I was before I immigrated to Canada in 1984. It is this new persona that I shared with the "students" of Uni 101.

One thing that I deeply appreciate about Uni 101 is the fact that although we call the participants "students," they are actually our teachers. Throughout the almost 10 years I have been participating in this inclusive program, I have found that the people involved have so much to offer in regards to their life experience, knowledge, maturity, integrity, and dignity. They have supported me, as much as I have encouraged them.

Yes, I have been the so-called "expert" on the topics I teach on, yet, they are the experts at surviving. Surviving the system, the society that has shunned them, the prejudice they have endured, the prying eyes, the being labelled as "other."

In my two evenings where I get the chance to speak up, to talk about who I am and where I come from, through the voice of Rosario Castellanos, the attendants of Uni 101 and I engage in a political debate about what we have all been through; as women, as people from this continent, as migrants. Some of us, in those classes, are women, some are men who want to learn and understand about feminism, and how feminism plays a major role in Indigenous issues, specifically Indigenous Mexican issues for my class.

It is through the analysis of Rosario Castellanos' short stories that I include the knowledge I acquired analyzing "Dido's Lament."

Dido was the queen of Cartagena, she was Virgil's archetype of the suffering woman, and Virgil then became Dante's guide through his Inferno. Queen Dido, who immolated herself for love, is part of the classically founded ideas of Latin nationhood. The Aeneid has been a classical study for centuries. A classic that teaches the importance of nation building, of surrender, and of not losing sight of one's purpose in spite of love. Nation building, and therefore, the power of institutions, should be above all human suffering.

It is through this Western idea of "who we are supposed to be" that Castellanos wrote the story of her Mexican Dido, the one that did not immolate herself for love, the one who instead triumphed at the end because she fought against oppression.

When, in Uni 101, we discuss hunger, starvation, discrimination, choosing who should be fed, and who shouldn't. In Castellanos' "The Wheel of Hunger", we touch a central issue that many of the participants of Uni 101 can relate to. Why? Because many of them have been there. The system has chosen them, or chosen not to choose them; society has chosen them, or discarded them, and they understand the story at a very different level, because many of them have lived a parallel experience. It is a story of power, privilege, and basic human rights: it is about nourishment. And Uni 101 does exactly that; it nourishes the human spirit, including mine. Thank you.

From the Eye of a Student in the light of Economics

by Reiko Sekiguchi,
Uni 102 Student

Who Is Paying For Us To Study?

In the early stage of our course one of the students asked on our way back home: "Who is paying for us to study?" I also knew nothing about this course. I had seen only the advertisement of "free university course" and applied. For anybody who has been involved in this course already, this essay may have no meaning, however, it has a great meaning to let outsiders know what is happening at Uni 101/102. As I think it has meaning to let the outside world know about this, how it is done, its value, the method. This is the first experience I had with a course like Uni 102. Everything was new. This was the very first time I came even to the UVic campus. I was full of curiosity.

We were asked to write two essays in this course. In the early stage one of the topics we learned was economics. Therefore I would like to consider it from the standpoint of economics. We learned in the economics class that in a competitive market, supply and demand must be balanced in order for an institution to continue to exist. The key term is price. The price is determined by the cost and profit of a supplier and a consumer. That connects them both. So I would like to analyze this course from this perspective.

The "opportunity cost of action" is defined as "the value you place on the best alternative to take that action" (Scoones, 2016, p. 1). In economics, monetary cost and profit is usually observed, but in case of education, not only money, but also other factors play a big role.

Financial Cost of Uni 102

First I would like to look at what is paid in order to provide Uni 102.

- A Program Coordinator and Program Assistants (through the work study program)
- Meals: Meal tickets were provided students, teaching assistants, program coordinators, student liaisons, and instructors. Snacks and tea/coffee were provided.
- Each student was provided course readings and writing materials.
- Bus tickets or parking passes
- Childcare subsidies for those who need them
- Printing costs for the journal Divergent/Convergent

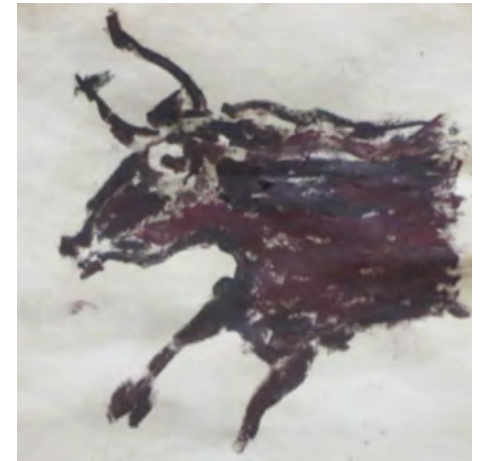
Other Costs

- Instructors: He/she has given up time in order to prepare for and give their lectures
- Campus security, Janitor, Administrators
- Computer labs with technicians
- The UVic Library with librarians
- A classroom

These are not an additional cost as they are there even if there is no Uni 102. However, without these the course would not have functioned.

How the Course was Delivered:

The contents of lectures were a wide variety of approaches to sociology, geography, psychology, economics, political science, anthropology and environmental studies. The lecturers represent each department within the Social Sciences. Different instructors taught each topic. They were very enthusiastic about the topic, eloquent, and talked very quickly as if to convey the content of one university course in two



I drew this picture in class, using the ink made in the method as paleolithic people did from clay powder and animal fat, and looking at a cave picture of paleolithic age

days. At the end of every class, we all clapped. The fields were full of variety but the theme was to understand human social realities.

Writing Seminar: Each week at the beginning, a short lecture about writing techniques was given. After that, each student was asked to write.

Critical Thinking Seminar: In the first week we were organized into small groups of about 6, including teaching assistants and instructors, and asked to discuss what we knew about this course and how we can contribute to the class. We were asked to change groups. The facilitator (student liaison or teaching assistant) led the discussion. To switch topics, the instructor raises her hand, the students who notice it stop their discussion and raise their hand. In that way all the students of the class notice something different will begin soon. The instructor does not have to shout to let students know to have to pay attention and to change the topic.

Other weeks, small groups were made in the same way, but we created questions based on what we read at home. The answer was not necessary, just questions. We categorize each of the questions as 'open' or 'closed.' If it is a closed question, we change it into an open question. Then from among them we choose three questions we think are good questions. The students discuss the questions. Several other techniques were also introduced.

This must be the 'inquiry method' of teaching which has become mainstream, taking the place of 'resource-based' which had been in the mainstream in Canadian teaching. I read about it, but as I had not observed how it was actually executed in schools, it was interesting. The overall theme and the final target of this seminar is to establish habit of "critical thinking" in everybody's mind.

Who Profits?

Profit for the University: We will discuss the profit again in two ways: monetary profit and non-monetary profit. Monetary profit is the usual one the university expects of students. However, in the case of Uni 102, as the tuition was free, no monetary profit can be expected. Instead what was requested of students was to write two essays, which will be published in the journal called Divergent/Convergent. The university issues certificates to students who successfully complete the course.

Student liaisons helped students solve the problems and study further. One of the student liaisons announced every class what students had to read for the next class, distributed name cards, bus tickets/parking passes, and meal tickets. By doing so, he must be taking a role to assist the university. We hear they are volunteers. It was a student liaison who reported to campus security that a student was not in good health, and needed an ambulance. Teaching assistants vitalize the class. Their primary role is to facilitate discussion during seminar, and to work with students on the course readings or writing. We hear a training seminar was given to these prior to their attendance.

Students' profit and cost: It would be remiss not to say anything about students, as the target of a course is students. Economic theory tells us that not only the supply curve but also the demand curve should be examined. To my observation, it seems like some of the students seemed to have had some university education, but it is sure that none of them have had access to recent university education or recent research. There were about 35 students.

I would like to examine what profit they have obtained from attending the course. Students have obtained a broad variety of knowledge in social science fields. Students were allowed to use the computer system in the university. They have had access to the UVic library which has very good collections. They get an opportunity to get to know new friends. They were given an opportunity to write two articles and to express themselves, their opinion/sentiment/experience: one essay from their past experiences, and the other from the class content. This is expressed not only verbally but also in print form in Divergent/Convergent, which will remain forever. They were even provided with meals and transportation cost. Students have gotten to know each other and exchanged intellectual communications with each other. They ate dinner together; even instructors joined the students in the dining hall, and dinner time served for the communications.

Opportunity Cost of Students: Students have obtained a great deal of profit. But their cost for that was not small. They did not pay tuition, therefore, no financial cost at all except a few dollars to print in the computer centre or in the library. They are spending instead energy and time: great opportunity cost. I will give my example.

During the course I did not miss one class. I spent most of my time in the University or in the library. I read all the materials we received. I brought the reading materials to the bed when I went to bed. It worked like a sleeping tablet. When I woke up at night, I put the light on, and tried to read. I postponed what I should do. I postponed my laundry, I cooked less often. I almost forgot to pay the rent. I gave up 10 minutes exercise I used to do. The flowers on my patio withered because I had forgotten to water them. I noticed that I gave up writing my diary and keeping my personal account. My suite became messy. My kitchen cluttered. In the sixth week I forgot to go to a meeting. In the seventh week, I forgot where I left my student ID; I forgot and left my memory stick at the computer lab. My eyesight became very bad; I felt almost stumbled when I walked. I thought, if I continued in that way, something unlucky would happen.

Then an instructor showed us a fatigue curve at work, and some suggestions to disperse this condition. I decided to take two days off: to not sit in front of the computer, but while I walking along the coast, I found I was still considering in my brain what I would write for essays. I was using all my energy and time for the course. This seemed not only me, but also other classmates. When I went to the public library, there I met two of our classmates. When I went to the University Library, I met three of our group. When I went to the computer lab, there also some classmates were working. One stayed even after the class. Everybody seemed to be working in full power.

One of my classmates showed us a big cookie that she bought, saying that she needed lots of energy in participating classes, thinking, discussing, and writing, and needed so much energy (It helped us that drinks and some snacks are provided). One classmate bought a piece of cake. One of the classmates bought sweet pops on the way home. I also eat something before I went to bed. Although we were provided with nutritious meal, we felt we needed more energy. Although the profit was large, the cost was also large. I felt I cannot continue this way for a long time. As it lasts only three months, I will be able to continue till the end.

I did not cook as elaborately as before; I have noticed I am buying ready-to-eat food so that I do not have to cook myself. Ready-to-eat food is more expensive than raw ingredients to cook for myself. I have learned from this one example

that higher education had not been the matter of the social class who were busy obtaining food.

As this might be the last time in my life this kind of opportunity is granted to me, I wanted to take this opportunity as much as possible, whatever the cost was, to maximize my very special privilege to have been allowed to receive this course. Whenever I had time, I spent it in the university library and computer centre.

A Different Kind of Profit for the University: We will come back to the profit of the university. One of the strongest and largest profits to the university is that it fulfilled the value that more people should have access to education and knowledge. This becomes profit only when that value has prevailed in the community and society surrounding it.

Finally, isn't it one of the main roles of the university to create new value, to try out new ideas, and to share those ideas with the world? The value will become strongly rooted in the community, in the society and in the world when it shows the value, not only as an abstract idea, but also as a method that can be actually realized.

I started to write this essay, but stopped on the way, thinking that it might be rude to analyze the university activities as a student, when I receive so much profit from it. However, I came back to this topic because I thought I could enhance and promote the value to the outside world by writing this in detail. By writing this I can contribute and bring profit to Uni 101/102 and UVic, who I appreciate so much for this opportunity.

A Consideration of Cultural Transfer: The Case of Waraji Footwear

by Reiko Sekiguchi

Encounter with Waraji

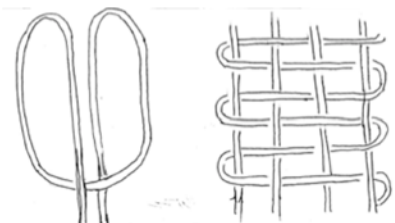
When I was looking at the reading materials for Uni 102, my attention was attracted to certain pictures in the readings for archeology week, found 10,000 years ago in ancient caves in North America: pictures of footwear seemingly made of grass.

They looked very similar to footwear I knew when I was a small child. I grew up in Japan, and spent my childhood there. The footwear was called waraji. A man came to our garden for shelter from rain and wind and was making waraji out of dried rice straw. I went to him and watched every day and all day how he made them. This was my first encounter with waraji. Suddenly he did not come any more. I went to the place he was working. There was a pile of dried straw. I tried to make waraji as I had watched him do for such a long time; I thought I could remember the whole process. But it did not work. It seemed I needed a specific technique to knit them.

How to Knit Warajis?

When I became an adult, I encountered a group who was making exactly the shape I had seen in my childhood. But they were making them with old worn-out cloth. An elderly woman led the group. She had learned how to make this footwear when she was young. She wanted to use and convey this technique for the purpose of recycling cloth. I learned how to make this footwear, from her subtle technique. I made three pairs myself.

Here are instructions for making waraji. One firmly knitted rope is twisted as the picture shows and works as wraps. Upon it and under it is another loosely knitted rope, back



and forth, until it is as large as a foot. In between, a thong which functions to bind the item with the foot is interwoven. When it becomes the right size, two rope edges are pulled so that it makes a nice shape. One waraji is a tightly woven piece. A band was firmly interwoven so that it could be taken off. There can be different varieties of waraji, but these were integrated into the same form.

I wore them at home. They were comfortable because they were made of soft cloth. They were airy in a humid summer in Japan. I could wash them in a washing machine when they became dirty. I used them in the house, although this footwear was, so far as I know, originally used outside of the house - demonstrating transformation of cultural objects in usage according to the environment. In Japan, footwear in the house and that outside the house are strictly separated, which annoys foreigners who visit Japan even nowadays. Outside footwear must not be carried inside of the house.

What Kind of Footwear Was Used In My Childhood?

Warajis are no longer used nowadays, but so far as I remember, they were used quite commonly in rural areas until the time I was a small child. When I was a child, we wore *geta* footwear made of wood in everyday life outside the house. The shape was like waraji, but the body was made of wood with a cloth thong attached to it in order to keep it on the foot. A thong passed between the big toe and the second toe, just like waraji, and also beach sandals made of vinyl nowadays. The wooden sole was worked into two supports so that the cloth thong would not be worn out by touching the ground.

Soon getas were replaced by the shoes we wear nowadays. Getas are used only for special purposes nowadays, for example when people wear traditional clothes, yukata, in summer evenings. I remember, in the shoes cabinet (it was called the *geta-cabinet*) in my parents' house there were three pairs of tiny cute red shoes made of felt. I asked Mom why there were so many pairs of such shoes. Mom answered that, as I was slow in beginning to walk, she thought shoes might be the cause and might not be good enough, and bought another pair. This was the transitional time from getas or warajis to shoes in Japan.

Warajis Were Commonly Used

So far as I remember, waraji were worn in rural areas. Farmers, horsemen, carpenters, rural merchants, and other types of workmen used them. They used them with blue workmen's uniforms dyed by indigo.

Farmers worked in the fields when the sun shined. When they could not work in the field during rainy days and evenings, it was farmers' work to knit warajis so far as they had time. Some pairs of warajis used to hang on the wall in every farmer's house. As warajis were quickly worn out due to everyday use, they prepared some pairs always for the next use. Rice straw work was the main craft in rural areas: rain hat, rain coat, container and its lid to keep cooked rice warm, boots in snowy areas to keep feet warm... Rice straw must have been the most handy material to make these objects. Even the inside of the floor mat (tatami) was filled with rice straw. Because rice was the main food, rice straw was easily obtainable everywhere. The word "Waraji" has become a conventional usage of Japanese.

Phrases using 'Waraji'

There are some conventional sayings which include the word 'waraji.' "Nisoku waraji wo haku, " which means literally to "put on two pairs of warajis, " or "fill two roles at the same time. " "Waraji wo nugu, " which means literally to "take off the warajis, " however, it means more than that. According to the dictionary it means: 1. Finish the journey, 2. Settle down in a hotel in the middle of the long journey, 3. An itinerant wanderer, such as a gambler, comes to a certain area and becomes a guest and calms down at a local group.

Origins of Waraji

As the soil in Japan is acidic all over, nothing remains except stone and clay. Because of this acidic soil, remnants of waraji which was made of plants cannot be found among the archaeological remnants in Japan. Even human bones could not be found although there surely lived human beings, because some tools made of stones and metals have been found. It would be useless to try to find remnants of the waraji. Therefore it was astonishing that remnants of

footwear made of grass were found in such perfect form in the United States. The only method I could think of was to look for them in artwork.

Waraji in Ukiyoe Painting

The most famous Japanese art category is Ukiyoe woodblock printing. I have found the following picture, *Hara Station*. It is by Hiroshige Utagawa who lived from 1797 to 1858. It is one of the fifty-three Tokaido Stations. We can confirm that a very similar shape to waraji existed in Japan in the 18th century or early 19th century. We have to look for evidence of older existence.

Emakimono

A possible older picture is emakimono, which is a role paper with pictures that show a story. The peak of emakimono is from Heian Period (792-1192) to Kamakura Period (1192-1333). I went to the UVic library and looked for the books about emakimono. I found about 20 books on it. The UVic Library has wonderful collections! I checked these books trying to look for figures which pictured footwear.

One significant picture was in Ban Dainagon Ekotoba, The Tale of Great Minister Ban, supposedly drawn in the late 12th century, depicting the events of the Ōtemmon Conspiracy in 866, an event of Japan's early Heian period. A young priest disciple is shown waiting for his masters who went into the house as guests. He was watching his masters' footwear at the entrance. Another interesting picture depicts people gathered together for the mourning of Priest Anrakubo who was sentenced to death in 1207. This was originally taken from Picture Roll of The Life of Priest Honen who was his master and lived in 1133 - 1212.

What Other Footwear Was Used and Who Used It?

Many people, especially ordinary people, were drawn bare-footed. It seems that people of some status, or high rank used footwear. Another kind of footwear I found in pictures is what some Buddhist monks called Yamabushi, high footwear, seemingly made of wood. One picture depicts a meeting of priests that occurred in 1180 and was collected from Boki Ekotoba, made in 1351.



This type of footwear I saw in the *geta* cabinet in my childhood. My mother wore it for rainy days. It was a kind of *geta*, but it had tall supports attached to the base. The top of it was covered with something so that the feet or socks would not become wet with rain. It looked like just the picture of the Fort Rock Cave Style footwear of 10,000 years ago in North America (shown on p. 7 of Graham, 2009).

I recall another kind of footwear my grandfather wore. It was *geta* made of wood, but the top of the wooden sole was covered with a mat made of very fine-knitted grass

Similarities, Though Geologically and Chronologically Wide Apart

It is interesting that some items look very similar, although the geographical areas and chronological ages items were found are far away apart.

I picked up the example of footwear. But the bear festival, which was explained as was the custom in the Haida Gwaii people (Wisner, 2009, pp. 1-4 & 20) was also kept by the Ainu group, which was an ethnic group native in the northern area of Japan. They have been assimilated completely into the main ethnic group now and their culture had been kept only in a museum-like way or in a story. Tools shown in the

picture found in the United States (Largent, 2009, p. 17) are, I remember, also seen in a Japanese archaeological museum.

The narrative stories of Gaagwii Xaadagaay “describe the origin of the lands, resource ownership, crests, song, names, how medicinal plants are used, facial paintings and the names and locations of places. These stories tell of places where people lived and travelled, marriage patterns and relations between groups, motivations for actions and events, spiritual beliefs and practices, values, and many other kinds of information unobtainable from other sources” (Kii7iljuus and Harris, 2005 p. 122). When I read this description, I doubted this might be about the document called Kojiki, “Records of Ancient Matters” or “An Account of Ancient Matters”, compiled in the early eighth Century in Japan, as this description matched exactly the content of it. It was a transcript by a narrative stories handed down by a major clan.

Did ancient people migrate such long distances and leave common devices behind? Or did two different ethnic groups meet somewhere in the long history and share these common inventions as a result of acculturation? Or were these independent inventions and the ultimate invention developed out from the human brain using the environment that existed on the earth? How did they reach similar results?

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An Amazing Anniversary

by Joyce Cheung,
Uni 201 Student

An amazing anniversary is coming at Uni 201. Everyone is feeling so excited because we are going to celebrate this wonderful time. Every Tuesday I am going to school. My parents ask me, *where are you going?* I tell them, *I am going to school.*

My father and mother are very happy. Because my parents are getting old now, I need to take care of them.

Because all the classmates are learning and reading together, these ten years, nobody wants to give up. If people are understanding, Uni 201 will build up and some more students can find their favorite subjects.

On every Tuesday I am taking a different topic at class. We are going to celebrate this amazing time. It is a very special moment.

Last Friday, I met my friend at a bus stop, he told me that his father had passed away. I was so sad and so sorry. It was a very difficult time, because everything was coming so suddenly. The next day, I took a leadership training class. I had a great time. It was a very wonderful occasion. It was only the two day training course. It was so great to learn some new skills. It was very good.

Now, I am taking a computer course. It is a very interesting class. On this Tuesday night, it is a Chinese New Year Day. Many Chinese people are wearing red dresses and other red coloured things.

I have taken a February course that is about the politics of refugees. I thought about the government: how to solve the problems that refugees face? Those non-status immigrants are increasing the population and contribute to the economy in Canada. But we should respect and accept that people are escaping war from Syria and other countries. If we cannot solve these problems, it could become very difficult. The government built The UN Refugee Agency in Victoria. This Agency is protecting the refugees who are in fear from war or from oppression from race, religion or nationality. They want to have more freedom in Canada.

University 101 and 201 are ready to celebrate a great anniversary. We are classmates and we are very happy. It is not always so easy to learn together. I have taken the leadership training course, which I think is a very good idea.

In this engaged learning community, I am so proud of everyone who is collaborating and contributing in our class. We also volunteer. Because we could not afford the school fee I could not take a credit course at the university. But I am so proud. And now I have an opportunity to celebrate the tenth anniversary.

Law and Law Enforcement

A Prose Poem

by Cynthia Stork,

Uni 201 Student

Laws are rules that define peoples rights and responsibilities toward society. Laws are agreed on by society and made official by governments. Some persons look on laws with fear, hatred, or annoyance. Laws seem to limit a person's freedom to do many things they would like to do. Though laws may prevent us from doing things we wish to do at the moment, law also stop others from acting on wishes that might harm us. Philosophers once believed that in the earliest days of human life, mankind lived without laws in a "state of nature".

Then I act for HER Majesty's Opposition, Lady Cynthia Stork.

Critical thinking is an interactive process in any group opposing authority or those opposing some proposal. We can recognize that we are responsible for creating a learning community together. Learning is at its most meaningful and useful. To further define critical thinking as self, self-disciplined, self-monitored and self-corrective. Engaged pedagogy is a teaching strategy that aims to restore the people's will to think and their will to be fully self-actualized. It is important to approach any new text by trying to understand it on its own terms. We start by doing our own analysis of ideas that are being taken for granted, the generalizations, ideas or belief are being represented by us making assumptions about international law. Every man was free to do as he pleased, unless a stronger man stopped

him by force. Life, described as a "war of all men against all men," became so unsafe that leaders created law in order to protect life and property. This gave me the idea that I needed to read international law and get an understanding on what I wanted to know. The earliest of these legal writers was the Spanish scholar Francisco de Vitoria. In the 16th century he wrote *De jure belli* "The Law of War" in Latin. The dutch author Hugo Grotius also wrote in Latin *De jure belli it pacis* "The Law of War and Peace" in 1625 year. Grotius is called the father of international law. International law developed slowly through the periods of war and peace during the more than 300 year that followed. Grotius did, into two parts: international law of war and international law of peace. Essentially the two parts encountered framed by its historical, cultural, material, or intellectual circumstances. My fresh input and perspective is absolutely essential again to assist the Conservative Party as we conduct the largest election opinion poll in our history, one that invites you and more than 100, 000 qualified voters and citizens to respond. Yes, I Lady Cynthia Stork can give my personal opinion on a series of critical choices and policies that will affect the income and wellbeing of Canadians now and for many years ahead. Conservative Prime Minister Stephen Harper is my vision for me to give my views on experience and background for the 2015 Election Preference Poll because I got help with records from Service Canada. The Political Dimensions of International Law A Conceptual Introduction is what I am reading about at the University 201 september 2015 from 08 to 29. Tuesday. World War Two and situate international law in world history. That is why the league of Nations in 1919 and the Kellogg Brand Pact of 1928 "sometimes called the Pact of Paris". Which outlawed war, but did not prevent world war two. But even if international law were never again broken by any country, its validity and fate would remain uncertain. International Geophysical year Quiet Sun Year "I Q S Y".

Nonproliferation of nuclear weapons of earth in 1968.

In development of those principles in the treaty of 1967 dealing with outer space. Yes there is international law in nuclear weapons when I read about theoretical dimensions rather than practice. I will explore the historical

and political background of the case and scholars discussed in my finding about international law. Also distinguishing political and legal terminology. When analyzing international law and for me to clarifying the materials in my own words. The fundamental issues from 1945 that still resonate today because of nuclear weapons we still use today for earth and outer space law. The American republics are also members of the United Nation and parties to the International Court of Justice. The nuclear test ban treaty of 1963 is among the most advanced of all the multilateral "many sided treaties in time of peace." They treat outlaws nuclear test underwater, in the air, or in outer space. The treaty on the nonproliferation of nuclear weapons of 1968 year, which prohibits nonnuclear states from acquiring nuclear arms, is another step in the development of a system of international law. Canadian troops occupy the Pas-de-Calais region of northern France, where V1 flying bombs were launched against London. September. 1944 year. September 2001 islamic terrorists fly jets into the World Trade Center in New York and The Pentagon. John A. Macdonald's Conservative party wins the first Dominion election. September. 1867 year. September 2006 Private Mark Anthony Graham is killed, dozens are injured as U. S. aircraft mistakenly fire on a canadian platoon in Afghanistan. September 1962 Alouette 1 Canada's first orbiting satellite, is launched. Research at the Military Suicide Research consortium at Stanford University has linked poor sleep quality, insomnia, unrestful sleep and nightmares to suicide. Unusual news that happens to be about The Royal Canadian Legion, rather than about Canada's war in Iraq or the new Cold War with Russia. As some of Canada's Afghan veterans struggle to fit back into life and dealing with the hardship of life. Canada must control refugee intake. Refugee's are always making jokes about Canada's Afghan veterans and they are having a struggle in life with people giving respect to the job's that they do to keep International law safe for everyone when using nuclear weapons. Clark commits \$1M to settle refugees in B. C. , Sept. 9, Greater Victoria mayors urge action on Syria comment. It's spin, pure and simple. The fact is that Planet Earth is heating up. Every decade since the 1970s has been warmer than its predecessor, driven inexorably upward by human-produced greenhouse gas emissions. This year is on track to be the warmest

of at least the past 1, 000 years. The war against the Canada's Afghan veteran is at disadvantaged with all refugees in and around the world. The modern world has given us stupendous know. How. Yet avoidable failures continue to plague us in health care, government, the law, the financial industry in almost every realm of organized activity.

International Law plays a part and the reason is simple: the volume and complexity of knowledge today has exceeded our ability as individuals to properly deliver it to people consistently, correctly, safely. Canada's Afghan Veterans are being trained longer, specialize more, use ever advancing technologies, and still we fail because the jokes have mind-boggling sophistication. Canada Afghan Veteran are drawing on learning about international law in his own experience, he shows how applying this idea to the immensely various and complex world of war which can produce a ninety-second checklist that reduced deaths and complications by more than one third in eight hospitals around the world at virtually no cost and for almost any kind of operation. In riveting stories, about the Conservative governments in no less willing to cut the defence budget in the wake of the 2008 financial crash than the Liberals were to cut it as part of their fight against the mounting federal debt in the early 1990s. Canada's current air operations in Syria and Iraq were undertaken as part of a so-called "coalition of the willing". Call to be sent anywhere the Canadian government deems necessary as part of a coalition of like-minded nations to achieve common goals. North atlantic treaty organization command, serving the UNITED NATIONS, also taking part in ad hoc operations such as the Multinational Force and Observers, which still operates in the Sinai Peninsula.

The decades old constraints, current geopolitical realities and at least a century of tradition will leave little wiggle room for any major changes to Canada's current defence posture. What does international law have over cruise missile testing? In order to do this we need to look at feeling about doing this in to keep our lives, water and all in part the law! There is not a separate bodies of water to keep us safe from evil or good coming from the enemy because

Doiron's death but also in the wounding of three of his Canadian Special Operations forces Command (CANSOFCOM) patrol mates.

Canadian Special Operations Regiment Sergeant Andrew Doiron.

Today Brigadier Lise Bourgon past General has questions to answer about Afghanistan era has become exceedingly difficult because more help is needed to defence priorities in the way to serve and protect the security of democracy in Canadian Special Operation of all law enforcement.

The key figure in the Canadian military From 1945 to 1960 was General Charles Foulkes, a powerful bureaucrat who mixed easily with public servants and politicians in Ottawa with public servants and politicians in Ottawa with American and NATO colleagues in Washington and Europe. General Charles Foulkes, was more political animal than a soldier, and few could really explain his rise to eminence.

The central focus of engaged pedagogy is to enable students to think critically when reading the magazine because it also unwaveringly supports the democratic process, and with a federal election coming in October, we feel that the state of Canada's military veterans needs to be a prominent election issue. Election. ca. Strive to be clear, accurate, precise and relevant. They seek to think beneath the surface, to be logical and fair. They apply these skills to their reading and writing as well as to their speaking and listening. Critical think is an interactive process, one that demands participation on the election. And chronic pain.

Sovereignty and rise of totalitarian regimes because no paradox to those human rights for people with chronic pain. I try to understand the problems in all types of the law because international and prior to the last war, only totalitarian or half totalitarian dictatorships resorted to the weapon of denaturalization with regard to those who were citizens by birth.

I was seeking a new goals and values in UNI 101. And it gave me what I wanted in less than to years I felt I was up to date with the job market

and what's hot. People in the Work BC was helping me but my favourite was the cognitive processes exercise and lifestyle cross training because the material covered to identify potentially fun and accessible lifestyle activities that promote cognitive and physical health.

UNI 101 is a place to try new ideas, ideas are expressed and heard in respectful and open-minded ways and to explore with discovering the processes of activities in open-minded ways. Lets celebrate the ten years together, thank you Mrs. Stork. The framework was theoretical developed for thinking about daily cognitive activities. Identify potentially fun and accessible lifestyle activities that promote cognitive physical health. Effects of cardiovascular fitness and training on cognitive performance across the lifespan. Computerized cognitive training outcomes. What I like most about the Uni 101 course because we are learning creative writing course in ways to think of ideas of interest in theoretical developing. why does this give me what it takes to write cognitive activities thinking activities for me reading the bible to my cats, talking to my cats telling then we have a place to go when we are not here on earth but go up to the sky shine with the sun ride on the clouds walk in the wind play in the ocean reunite in holy spirit with the fact god is real we need to take time out for what we want live our life on earth but take time to understand what god has a plan for us so this helps me to talk to my cats and living as long as they did in my loving care, february 10 2016, Tiger went to live with god so I tell Gin-Gin we can talk about Tiger waiting for you because you are slowing down you are going to be 19 years old on august 17 2016 I found you on my steps in 1997 year Gin-Gin and I sleep together he tries to wake me up but I am a sound sleeper I take him for a walk to the park for five or ten minutes then take him home for a waterless bath brush him dry and his toes are lifting I check his heartbeat little cat treats are good.

We talk about the rain why the ocean is so overflowing with water new life in itself why Gin-Gin eats the fish out of the fish bowl Gin-Gin is go blind so I might get some fish and take pictures Gin-Gin.

An Unpleasant Re-acquaintance

by Sean Griswold,
Uni 102 Student

On the subject of my life long habitual procrastination.

I perform well under pressure, but at great cost to myself. Anxiety, sleepless nights and knowing I could have done a better job had I taken advantage of the full length of time to complete the various projects.

But back to the subject at hand.

There are countless academic studies proving that humans are judged based on their appearances. The criteria may differ from society and time period; however the outcome of not conforming, be it by choice, genes, medical conditions, or economic means, is always the same. Relegation to a lower status than those who can or do. I have been “The chubby kid” and “pizza face” at points in my life, as a child and teen when rest of us would give almost anything not to be picked out and picked on for negative aspects of our appearance.

It’s my complexion that has betrayed me again. When I was suffering from horrible acne, Roche pharmaceutical had just and released Accutane the first pill to proven to cure severe acne. So, after three years of trying virtually everything in, seeing several dermatologists my acne was cured in four months. This time it is my complexion that has betrayed me again. Here the past year or so, after shaving I would have a small perhaps a couple of centimeters in circumference just below my chin on the left side and a smaller patch on my left upper lip. These would go away after 12-24 hours and I

can get away with skipping a day shaving as my facial hair does not grow that quickly. However in the past couple of months every time I shave my skin goes so red it looks severely chapped. All the time. It look as if I’ve just come indoor after being outdoors in seriously cold weather. Looks as though I’m blushing ...all the time.

I become intimately re-acquainted, once again of just how much people’s opinion of you is based on their judgment of your appearance. It has been a most unpleasant re-acquaintance

Rethinking Fred Flintstone

by Beth Smith,
Student Liaison

“a growing number of studies have demonstrated major social transitions in ancient times, from peaceful, democratic, and egalitarian conditions, to violent, male-dominated, warlike conditions” James Dembo (As cited by Gottner-Abendroth, 1999, p. 411)

For years my image of Neanderthal society was based on the testosterone-fuelled, club-swinging Alpha Male clan structure. This paper will bring forth evidence pointing strongly to another societal framework, one without the dominance feature. This paper will go back to the time when we as a species first developed the consciousness to create art, to the present day Mosuo of China. The length of this project prevents extensive coverage of the intervening 12, 000 years or so.

Science would seem to support the ideology of an eternal patriarchal power structure on an evolutionary basis in biology and genetics. It is assumed that from prehistoric times, just as surely as the hormone testosterone courses through their veins, males have been genetically hard wired to be competitive with primary needs for power and status.

Archaeologists, locked into a male-dominant construct reported findings based on their experience within that system. Men ruled from prehistoric times and they would have understood the need for ‘reciprocal altruism’ in forming a brotherhood that excluded women within the concept of tribalism. Man the tool maker would dominate just as an alpha male in the animal kingdom does. Bill

Longstaff wrote that “the warrior – is considered by patriarchal society to be the fullest model of a real man” (Longstaff, 2003, p. 30).

In her book, *The Language of the Goddess* (1989), Marija Gimbutas’s research concluded that women were priestesses who venerated a variety of goddesses for some 40, 000 years of prehistory. She compared over 3, 000 archaeological sites and examined over 30, 000 sculptures of women in comprehensive field work. To discredit her work, Baron Colin Renfrew, a well-renowned archaeologist, rewrote history backdating the Indo-European culture thousands of years with a counter-theory claiming “that it was not the horsemen from the southern Russian steppes who Indo-Europeanized Old Europe” but rather the first agriculturists who migrated from western Anatolia and gradually colonized Southwest Europe (Gottner-Abendroth, 2008, p. 52).

In addressing biological evolution, it is scientifically proven that the human brain of a female has a more developed corpus callosum, the bridge that connects the two hemispheres of the brain. Myelin coating allows for faster transmission of information to different parts of the brain such as those used in multi-tasking. That would seem to indicate a high level of intelligence developing in early evolution. Women are also the creators of life biologically. What might that have meant in paleolithic and neolithic times? For a glimpse of the kind of societal structure that might have existed in those most ancient times, I present the Mosuo of China.

“Biological fatherhood makes no sense to the Mosuo, socially or spiritually” (Gottner-Abendroth, 1999, p. 5).“The Children come from the land of ancestors, not from a man....”

The Mosuo are an isolated society in the mountainous region of Southwest China who have undergone extensive study in recent times. Their cultural beliefs have existed for some 1600 years, and could easily reflect back to a time when the biology of conception was unknown. It’s only been the last 110 years since the western world learned that sperm designates gender.

In this non-oppressive society, our rules of marriage and ownership of one person over another do not apply. Conjugal relationships could be termed 'visiting marriages'. The man lives in his clan house and goes to the woman's clan house to spend the night. In the morning he returns to his clan house. Consanguinity is mother to daughter. Uncles are the male role models.

In a communal framework, each clan house contains 10 to 80 or more people. Each house has a matrician consisting of "at least three generations of women: the clan-mother, her daughters and granddaughters and the men who are directly related: the brothers of the mother, her sons, and grandsons." (Gottner-Abendroth, 1999, p. 92). It is within this matrician system whereby all decisions affecting the clan are made by consensus. It is a society based in reciprocity in tune with nature and the sharing of resources equally amongst all the clan houses within the community. Male and female alike are respected for what they contribute to the community.

"This pattern of consensus does not allow the accumulation of political power. In exactly this sense, the people are free from domination. They have no class of rulers and no class of suppressed people who must be controlled" (Gottner-Abendroth, 1999, p. 3).

On a spiritual level, "Every person knows that she or he will be reborn into the same clan" (Gottner-Abendroth, 1999, p. 3). Nature's cycles of birth, growth, death and rebirth are mirrored within the belief system of the Mosuo and the worship of the Great Earth Mother.

Archaeological evidence indicates that early civilization lived an egalitarian, hunter/gatherer existence. For thousands of years no indication of social stratification, fortification, weaponry and conflict were depicted in art or by excavated artifacts. Why does the concept of the eternal male-dominant social structure continue to stand while thousands of excavated female figurines are dismissed as toys for children, prehistoric porn, or evidence only of a 'fertility cult'. As some researchers say, "we don't know why statues and figures were produced and probably never will" (Klejn, 2006, p. 983). Why

is it so difficult for the archaeological society to accept the possibility that a social construct similar to that of the Mosuo might have existed universally for thousands of years?

Perhaps it's time for the archaeological society to rethink their Fred Flintstone.

The root definition of the origin of 'archo' is Greek and means to begin or the beginning. Thus, archaeology is the study of beginnings. When did the terms matriarchy and patriarchy come to be terms of dominance? Looking at the Mosuo, we see a matriarchal social structure whereby women lead in the economic, social, political and cultural systems. What's missing in this non-oppressive society is the 'fatherhood factor'; a factor which may well have been absent during the first 40, 000 years of our early social development. This paper set out to bring forth evidence of an alternate prehistoric social structure and I believe this has been accomplished. Perhaps it's time for the archaeological society to rethink their Fred Flintstone.

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Haiku: Uni-ized

by Beth Smith

Critical thinking
Uni opens our eyes to
realization.

The reality
Industrialization
and nature don't mix.

The Uni program
increases understanding
the systems involved.

We are all wage slaves
but we get to pick our masters.
Is this the upside?

Winners and losers?
Redesign social systems
into harmony.

Brain Plasticity
adapts us to changes.
This is a good thing.

We have forgotten.
Once we lived in harmony.
Look back. Remember.

Transformations

by Beth Smith

As children, we start out with a fantastic sense of wonder. My family was lucky as we had a set of encyclopedias and I remember spending hours reading and looking at the pictures. Like most kids I was fascinated by what I saw, heard and touched in early childhood. It is later, when all that once held such charm becomes commonplace and it's easy to take things for granted. I am one of many elders who isolate themselves. Finances frequently play a role in our lack of social engagement. Staying home definitely saves money. For me, the world had become a scary place. It seems everything on mass media screams 'manipulation' rather than information. Circumstances were such that I became a hermit.

The day I received the call that I'd been accepted into the Uni 101 program I remember feeling like I'd won the 'big one' lottery. Life has changed dramatically since connecting into this learning community. The sense of passion has been reignited, that wonderful joy of learning and the stimulation of neurons firing up all contribute towards the feeling of revitalization.

My personal involvement with this amazing program has only been in the past 18 months, during which time I took The Summer Leadership Institute course so that I might become a student liaison. Personally, the biggest reward of my involvement is seeing a fellow participant catch that same fire of passion through their engagement in this program. This is what will keep me connected with Uni 101 for as long as I'm able.

Being an elder, time is very precious to me. Strength and stamina have become issues with age and through surgery. In Uni 201, Timothy Lukyn taught us that recent studies indicate that we can retain mental acuity through: a healthy diet, exercise, cognitive challenges (learning) and social engagement. In a time when my personal world was shrinking in perspective and participation,

along came Uni 101. I feel I can contribute the benefit of my 60+ years of experience and wisdom in the sharing and caring environment Uni 101 creates.

Everything we learn in this program contributes to our personal growth. We take this information and distribute it amongst our friends, family and the community at large.

I would like to conclude by expressing my tremendous appreciation to everyone who contributes their time and energy and funding to this program, the volunteers, the administrators, the facilitators, the departments, the students and the businesses and all those I failed to list. Together we all support, inspire and transform lives.

Ableism

*by Terri-Lynne Beaton,
Student Liaison*

As a person with invisible disabilities, I never knew there was a word that describes the responses from service providers that I have observed and experienced. The term is Ableism. Here is a definition of ableism: "Ableism is an actual dismissal of disabled bodies sometimes without even thinking about it."¹ As a person with an invisible disability, I know firsthand how this can happen. In this essay, I will describe three incidents of Ableism that have happened to me or that I have observed personally. I will also point out everyday things that are made for able-bodied people. Finally, I will quote research that reinforces my observations and thoughts.

People who have invisible disabilities have been asked to move from the front of the bus for a mother with a baby stroller. Some people look able-bodied; however, they have invisible disabilities such as learning disabilities, Epilepsy, Autism and Chronic Fatigue Syndrome (CFS). The people with CFS may look perfectly fine, however, they are so tired they cannot go far. I have Epilepsy and I was having Postictal Confusion after a seizure, so I asked the bus driver if this was the bus to Sooke. Postictal Confusion is confusion that lasts a little or a long while. In this state I cannot read. The bus driver became angry and told me to read the sign. This is an example of Ableism because the majority of people can read. The bus driver assumed I could read, even though I could barely form sentences. I was lucky as passengers told me I was on the correct bus. They even

¹ Kaila Prins. What's your excuse (For Perpetuating Fitspo's Ableist Narrative)? "Everyday Feminism" [blog] April 1 2015.

told me what stop to get off at so I could get home safely. What about people with a learning disability that cannot read all of the time?

I have witnessed people in wheelchairs being left behind at the bus stop, while all the able-bodied people were allowed to get on the bus. The reason for this is the able-bodied people had the ability to walk on the bus and stand up. The wheelchair spots were taken. It must be noted that there are only two spots for wheelchairs. There is a little bit more room for walkers.

There are a few things about BC Ferries that promote Ableism. First, a man in a wheelchair had to be pushed up the steep ramp. He was by himself, so this was difficult. Fortunately a staff person noticed and helped him up the ramp. The elevators are hard to find if you don't normally travel with BC Ferries. Next I noticed in the cafeteria, the aisles between the seats are so narrow. This assumes that everyone has the perfect body size and can fit between these aisles. This "completely ignores the possibility that some bodies cannot or will not transform into some aesthetic 'ideal.'"² The perfect body size for BC Ferries aisles is small and tall. There were many empty seats, but I could not get to most of them because of my large body size. Fortunately I found a table that was meant for people with physical disabilities (wheelchairs and walkers etc). I didn't feel right about taking this spot, however, I had no choice. I knew I would have to move if someone with a physical disability needed it. As a walk-on passenger with an invisible disability I could not find the correct place to disembark the ferry. I waited in the wrong line for a long time. There are written directions on top of the door. These are both high up so not many people can read them and you must be able to read English to know where to get off the ferry. Finally a bunch of people realized they were in the wrong line and moved. This made the rest of us follow.

Cheryl Green had the following experience: "Capital removed me from an airplane once when the accommodations request I made for my invisible disability was denied. I only needed to preboard[...]But American Airlines—and you, ableism—didn't let me preboard. I freaked out and curled up into a silent

ball[...]The pilot decided I posed a safety hazard."³ This is a clear example of Ableism. Someone who has an invisible disability that asked for a very small accommodation that would have made everything ok.

Santiago Solis, who has CFS and a Learning Disability (LD) says:

I am cautious of disclosing my disability status because a supportive and/or encouraging response is never guaranteed... I have learned that coworkers and students do not necessarily believe that I have any type of disability. It is difficult for them to comprehend how someone with LD could be so academically accomplished and how someone with CFS could possibly hold a full time job.⁴

This attitude is called 'slippage', as defined by Emily K. Michael⁵.

I have the same thoughts and recommendations about Ableism. I believe before this problem can be solved, service providers, corporations, and individuals need to be aware of the issues around hidden disabilities such as Epilepsy, Autism, Learning Disabilities, CFS, and many more; if for example society assumed that people sitting at the front of the bus have invisible disabilities, instead of assuming that they are too lazy to find another seat or stand. It would also be helpful if transportation systems such as ferries, planes, and buses looked more closely at invisible disabilities and physical disabilities. These transportation companies could save a lot of time, embarrassment and legal action by realizing there is such a thing as invisible disabilities. These same transportation systems need to create more space for people with physical disabilities. This can be done by simply adding more wheelchair spaces on buses. The ferries can label the way to elevators with pictures and arrows along the way. They can also make more room between the aisles in the restaurant. That way a larger person would not have to take the only wheelchair accessible spot in the restaurant. Airlines must take all preboarding requests seriously. These are just some of the ways Ableism can addressed.

3 Cheryl Green. Dear Ableism: It's Not Me. It's Really, Really You. *Adios Barbie* [blog] March 23, 2015.

4 Santiago Solis. I'm 'Coming Out' as Disabled, but I'm 'Staying in' to Rest: Reflecting on Elected and Imposed Segregation. *Equity and Excellence in Education* 39. 2 (May 2006): p146-153

5 Emily K. Michael. Surprised by Disability. *Narrative Inquiry in Bioethics* 3. 3 (2013): p207-210.

Howling For Justice

by Terri-Lynne Beaton

This story started as a writing prompt from the University 101 Summer 2015 Creative Writing Class.

"Two Poodles turned up dead as dog dishes on Halloween night and Elaine Calico was caught at the scene sitting on the rim of the dumpster that held the bodies..."

Your honour, first of all, I would like a new jury. There are none of her peers here, or even her dumpster diving feline friends.

The Judge bangs his gavel and says, "No." Then I tried to get the Judge to listen, but he just would not.

I will try a motion to dismiss on grounds of circumstantial evidence. The Judge again bangs his gavel. Then says, "Motion denied." I tried to appeal to his sense of reason, but I had to stop. The Judge threatened me with contempt of court. The Judge was clearly prejudiced against beautiful, talented, sleek felines.

My thoughts were, "What can I do? Elaine is so beautiful and innocent." The only way to find Elaine innocent is to catch the guilty party.

"Your Honour, what was the Greyhound couple doing in the dark alley behind Silly Kittens Cafe, at two in the morning?"

The Judge allows the question. The Greyhound couple look sleek and quite nervous. They finally reply, "We were out for a stroll."

I asked the Judge for a quick intermission. This was so I could check things out on Google. The Judge granted the intermission and given the late hour of the day, held trial over until tomorrow. Elaine had to go back to the kennel.

I went back to my comfortable office, across the street from the Courthouse. I turned on my computer and typed, "Mr. and Mrs. Greyhound" into Google. I was elated to find out that the Greyhound couple are suspects in several Kitty

Cafe Robberies. Mr. and Mrs. Greyhound had aliases such as: Mr. and Mrs. Grey, Mr. and Mrs. Fast, and Mr. and Mrs. Smith.

I can't prove anything, but now at least I have something to work with. I will call my friend Germ Shep to help Elaine. He can investigate while I continue to try and save poor beautiful Elaine.

Germ Shep is in his office. Not quite as nice as his lawyer friends Beeg. Germ's office is in a auto recycle yard in the bad area of town. Germ's office is provided free as long as he does a little night security work. Germ gets a call from Beeg.

"Shep I have a case for you, if you are interested."

"What's up Beeg?"

"I need you to get the background on the Kitty Cafe Dinner Robberies. Especially on Mr. and Mrs. Grey and any other of their aliases."

"Ok you know my usual terms: A big T-bone steak, plus expenses, and a week at the company resort. You know the one, where the humans attend to our every need and want."

"Ok it's a deal! Hurry I don't want Elaine to spend another night in the Kennel."

"Elaine."

"Oh ah I mean Miss Calico."

"Remember, Miss Calico has eighteen kittens."

Beeg answers, "I know all the more reason to help her."

"Ok I will get started right away."

Beeg has a better outlook on life now. He hurries back to his office in the company car.

Shep starts sniffing around right away. He starts by talking to his contacts at the Kennel, to find out more about the robberies. Shep thinks that Mr. and Mrs. Grey had something to do with the murders, but he can't prove anything. He will have to investigate further. His Kennel friends put him onto some strange pack dogs that may be involved in the robberies. After a lot of sniffing around he has some solid leads.

He gives Beeg a call."Beeg, I have some good news, but can I talk to your client?"

"What for?"

"Never mind just let me speak with your client Beeg."

Finally, Beeg agrees to let Shep talk to his client. Shep asks Miss Calico, "Do you know Cocaine Kitty?"

"Why? Maybe we sort of new each other. We used to chase yarn together when we were in our teens."

"I have a lead on Cocaine Kitty, but I need to know more about her. I believe she was involved in the Kitty Cafe Robberies."

"Cocaine Kitty has been jealous of me ever since Tom Cat and I used to meet up in the alley behind the Kitty Cafe. In fact he is the father of my eighteen kittens. He left me and went back to Cocaine Kitty."

"Oh I see," said Germ Shep. He exits the kennel to dig deeper. His pack dog friends let him know not to mess with Cocaine Kitty. She has razor sharp claws and knows how to use them. The lovely Miss C. Kitty can be very vindictive.

Back in his comfortable office, Beeg receives a call from an informant. The informant lets Beeg in on a secret about the Kitty Cafe robberies. Beeg calls Shep and they agree to meet at The Doggies Dish Restaurant in a back booth. They discuss the case over T-bone steaks. As they share their information, it is discovered that Cocaine Kitty is actually Mr. Big behind the string of Kitty Cafe robberies. At this point it is only a theory that they can't prove.

With this knowledge they investigate further. Beeg goes back to his office with extreme confidence that he will get his dear Elaine off. He furiously makes calls. Shep hits the streets again, barking to anyone who would listen. Shep gets good results from pounding the pavement. He calls Beeg and arranges to meet him at apartment 1C-111 Cat Street. Shep arranges backup from his shepherd friends at the kennel.

Germ and Beeg go to a seedy neighbourhood in the area of the Kitty Cafe. They locate the 111-1C and to their astonishment there was a huge Pit Bull guarding the Cat House, where Cocaine Kitty was getting her spa treatment.

They managed to bribe the vicious looking Pit Bull with two T-bone steaks. Beeg and Shep quietly ascended the stairs and surprised Cocaine Kitty.

"Put your paws in the air and don't move," barked Shep.

Miss Kitty looked as sexy as can be and asked, "What are you barking about?"

Germ Shep said, "Game's over Cocaine Kitty. We know all about you being Mr. Big, in the Kitty Cafe Robberies. We also know you ordered the hit!"

"Are you kidding me? I am a kitty and cats hate dogs!"

"Yes but we found out about you being dumped off on a dirt road, by a nasty human. This was when you were only three days old. A young German Shepherd mother, named Chelsey put you in her mouth and brought you home. She raised you with her pups. This was hidden very well from the Canine Community, but your brothers knew."

"Why did you murder those innocent dogs at the cafe?" Beeg said.

"It was revenge for Elaine stealing my Tom Cat. Yes, Tom came back to me, but as long as Elaine is free, Tom might go back to her. If only to see his eighteen kittens."

"Yes but you murdered two innocent dogs."

"Those were no innocent dogs. They shorted me out on the Kitty Cafe Robbery monies. Those Poodles were also going to cat me out as Kingpin of the dogs."

While all of this was happening, sirens were getting closer. Then the kennel dogs jumped out of their cars and surrounded the Cat House. Miss Cocaine Kitty has no choice but to surrender. She hissed the whole way to the kennel.

Elaine Calico was released from the kennel and allowed to go back to her eighteen kittens. She was grateful to Beeg and Shep. Shep still had a crush on Elaine, but decided against being a Dad to her eighteen kittens. They parted ways.

Uni 101 Program

by Terri-Lynne Beaton

I am a Student Liaison with the Uni 101 Program. My name is Terri-Lynne. At age 49, I graduated high school at EMCS. I wondered what next? I had heard about the Uni 101 Program, but I didn't think I could go to university. I finally decided to find out about the program. I put my application in and I was accepted into the program.

The first night of the program I made friends. I am still friends with those students. The class gave me a real sense of community. We eat nutritious meals together in the cafeteria. As everyone knows it is easier to learn on a full stomach. However, it wasn't just the nutrition, because at dinner I made more friends over conversation. I found that was when I really got to know people and discuss topics in deeper detail.

I liked the fact that we could ask questions as this is a part of thinking critically. Here is the important aspect of small groups for me; I learned it is ok to give an opinion, but I also have to listen with respect. This does not mean I have to agree or they have to agree with me, but we all have to respect each other and let everyone talk. Funny thing, sometimes after discussion I understand that they had a good point.

I also gained a lot from the learning to learn sections of class. For example my writing really improved. (Both kinds analytical and creative.) I gained self esteem and confidence. At first I had the option of putting my journal entry in the old fashioned way, by paper and pen. I was so sure I was going to do that. As I gained confidence with the computer, I was able to hand my journal in electronically. Yes I did have help, but I still edited it and wrote by computer.

I am so glad I chose that option! I volunteer at several places and most of the things are done by computer. I can do some of my volunteer work by

computer from home. I have also written some articles for the Headway Victoria Epilepsy and Parkinson's Newsletter.

In the summer institute of Uni 101, I took Leadership and Creative Writing. The Leadership part helped me to be a better communicator, through Non Violent Communication. I also learned how to facilitate workshops. My coworkers at Headway have really noticed a difference in me personally and professionally.

I gained so much confidence that I am putting on an art show to raise awareness for Epilepsy. Yes it is scary, but I know I can do this for the community and for myself. I made sure I gathered enough knowledge and help before I decided to take this wonderful opportunity on. This is all possible because I was able to be a part of Uni 101.

Uni 101 has affected my life for the better in many ways. I even get along better with my family. I find I am less judgemental and less blaming. My whole family is very proud! I believe in education and they like to give me their opinions on things I learned. We have civilised discussions on world affairs.

I am looking forward to this summer's leadership program to learn and develop more skills. As I know it will add to my sense of community and then I will also be able to help the greater community.

**I am no longer
silent.
I am finding
my voice.**

- Anonymous, Uni 201 Student

DIVERGENT/ CONVERGENT
ДИВЕРГЕНЦ\ КОНВЕРГЕНЦ

Journal of the University 101 Program

The University 101 program makes knowledge more accessible by offering free, non-credit, academic courses to students who have faced barriers to post-secondary education. Two core courses are offered, Uni 101 - Humanities and Uni 102 - Social Sciences. Alumni programming includes the Uni 201 course and Leadership Program. Respect and value for the students' knowledge, experiences, and differences are the foundations of the program. The program strives to be inclusive and to foster collaborative learning.

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