

DIVERGENT/ CONVERGENT
ДИВЕРГЕНТ\ СОНВЕРГЕНТ

Journal of the University 102 Students
Spring 2012

DIVERGENT/CONVERGENT

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University 102 is an introductory course in the Social Sciences. It is part of the University 101 program that offers free, non-credit, academic courses to students who have faced barriers to post-secondary education. 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.



University
of Victoria

University 102

**thoughtful
intentional
expressive**

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**I am indeed
grateful to have
shared my story
with some as
they have shared
theirs with me.**

- Juliette Kajuga

A Note From The Dean:

Dr. Peter Keller, Dean, Faculty of Social Sciences

I wish to congratulate the 2012 graduating class of University 102. You had the courage and curiosity to take the first step by applying for this course. You stayed with the journey all the way to course completion. Well done indeed!

Thank you to all the instructors and support staff who made Uni 102 happen. Many of you volunteered your time and effort to be there. It is deeply appreciated.

It is a genuine privilege to be in some way associated with this great initiative.

A note from the Dean

Home

by Lori Piercey

Home is the province where I come from.

My family and friends live there. I call Newfoundland my home because I was born, grew up and my family roots are there.

Home is the province where I raise my children.

Our friends and family live here. I call Victoria my home because my children were born, are growing up and our family roots are here.

You establish your learning roots here.

University 102 feels like home. It is a place where you are supported, make friends and share ideas with others. You share a meal together, ride transit and study topics together. You establish your learning roots here. Your friends become extended family and transit becomes your personal vehicle, but allows you time to speak to your friends without the driving distraction. Becky, Program Assistants, Professors, TAs and your friends are your biggest supporters.

Thank you for making Uni 102 feel like home.

Poverty and "Poverty Pimps"

by Geneva Hagen

There are different measures of poverty. Lifespan and mortality rates reflect the basic necessities of life: food, clothing, shelter, medical care, safety. Short lifespan and high infant mortality (deaths during the first year of life) are clear signs of trouble. However, in places with the worst poverty or oppressive governments, these stats may not be reported accurately, and there are often pockets of poverty even in prosperous nations. Infant mortality rates among First Nations communities in British Columbia are more than double the provincial average, according to Health Canada. Though infant mortality rates are slightly increasing in North America, reflecting the troubled economy, they are continuing to decline in most developing nations outside of Africa.

A more subtle measure of poverty reflects quality of life and social status relative to other members of one's society. Hunter-gatherers do not consider themselves poor, though they own very little. But in modern Canada, it tends to be taken for granted that people will have electricity, running water, telephones, Internet access, fashionable eyeglasses, gleaming white teeth, and a certain level of education, disposable income and leisure time. However, not everyone does.

Envision a presenter showing up at a political forum with home-cut hair that is greying at the roots, missing or stained teeth, old-fashioned glasses held together by safety pins, dilapidated shoes, and threadbare, unstylish clothing.

Geneva Hagen

Onlookers will know at a glance that s/he is "poor," and may assume that s/he is also uneducated or unintelligent – especially if s/he doesn't know the current buzzwords on the topic under debate. That person may be intelligent, well nourished, well informed, in good health, and safely housed. Nevertheless, without the social markers of prosperity, s/he will not be able to participate fully in the public decision-making process. If s/he is allowed to speak at all, listeners will clear their throats uneasily and change the subject at the first opportunity.

Needless to say, the real experts on poverty – people who are homeless and lack access even to a shower or change of clothing – are treated with even less respect. I've been told that Victoria City Council puts such speakers at the very end of the agenda, after most of those present have gone home and street shelters have locked their doors for the evening.

Not surprisingly, then, forums on poverty are often poorly attended by poor people. Instead, these events invite and attract delegates from government, academia, and non-profit organizations, who will spin theory, write reports, and form committees to make policy recommendations and seek research grants. The poor themselves are likely to be angry and disruptive. They will take the issue personally, tell stories based their own experience, name names of who did what to whom, and demand immediate action.

There's big money to be made in poverty. It's too bad that the poor themselves are not seeing more of it.

We all know that when world trade summits exclude the general public, riots ensue! So it would not be a wise move to exclude the poor as a matter of policy. But the same result can be achieved by holding events in places inaccessible by public transportation, hosting the social hour in an upscale venue that requires dress attire and a purchase of food or drink, and charging conference fees that seem modest to a middle-class person but exceed a

whole month's disposable income (if any) for a person on Social Assistance. Events that actually intend to include the poor often use the same model as University 102, providing attendees with bus tickets, free meals, and child care. Unfortunately, funding cuts have severely limited the ability of nonprofits to offer these supports.

Cynical clients call these professional helpers "poverty pimps."

More and more, organizations that work directly with the poor, such as street shelters, are staffed by highly paid professionals instead of grassroots people who have worked their way out of poverty. Even entry-level jobs at the reception desk now screen for applicants with post-secondary degrees, instead of experience living and working among the client population and a first-hand understanding of their issues. Yet, the impersonal, formal jargon and skeptical attitude that often come with advanced education can be a huge barrier when communicating with grassroots people!

Cynical clients call these professional helpers "poverty pimps." Wikipedia defines that as a pejorative term to describe "an individual or group [who] is benefiting unduly by acting as an intermediary on behalf of the poor, the disadvantaged, or some other 'victimized' groups."

According to the BC Ministry of Social Development, providing support services to a homeless person cost from \$30,000 to \$40,000 a year in 2001. It's safe to assume that the cost is even higher today. Needless to say, providing an actual apartment would be much less expensive! This observation, plus the fact that welfare seems deliberately designed to make sure that recipients will never be able to better their lot in life, or even survive without "cheating," leads naturally to the suspicion that some people have a vested interest in keeping other people poor.

There's big money to be made in poverty. It's too bad that the poor themselves are not seeing more of it.

Love

by Martin Verna

Love is like the fine rose that blossoms in the garden of Eden. Love can move mountains. Love is patient and kind. Love is a wonderful thing. Love is something that comes from your heart, not in word. Love doesn't have to be in the lust of material things. Love is a person or thing that one loves and cares for.

There are two kinds of kisses in this world: the first that I told you and the second that I teach you. The absence is for love what the wind is for the fire.

Love: without love you are nothing.

**Education
demands that
I be willing to
give up on my
previous notions
in light of new
evidence.**

-Kristopher R. Busby

Two Books, Little Known

by Bruce Wallace

D*ubliners*, *A Portrait of the Artist as a Young Man*, *Ulysses*, and *Finnegan's Wake*: These are the four major works of James Joyce, putting aside for a moment his monumental poetry and the single play, *Exiles*. Yet, there is a fifth: I have known about it for over thirty years and held it as a secret shared only with those who would care. It was a children's book: *The Cat and the Devil*.

It took a summer to discover this, and only by travelling to Dublin, Ireland to visit the wondrously rotund library at Trinity College. In its filing system under "Joyce, James: fiction," were, indeed, the four well-known books, listed on individual cards; also, there was a fifth card which led to the stacks and this before-unheard-of gem of a children's book.

The Cat and the Devil is a well written, entertaining tale of how the devil builds a bridge in just one night over a river in France. The mayor strikes a deal with the devil to accomplish this, but as in most moral tales for children, good eventually wins over. This, unexpectedly, is not an original story. It is taken from a medieval French fable, which Joyce had included in a letter he had written to his grandson, Stephan, in February 1936. It was published with delightful illustrations in 1965 by the firm Faber and Faber in London (a common printing was done in America in 1964). Other copies followed but were not wide ranging, perhaps due to the limiting ministrations of the author's oeuvre by the Joyce Estate foundation, whose copyrights were tightly held.

January 1, 2012: all the copyrighted material of James Joyce enters the public domain. Herein lies the story of the second book, little known: *The Cats of Copenhagen*.

the devil builds a bridge in just one night over a river in France.

On September 5, 1936, Joyce had written a further letter to his grandson, Stephan. And in it, also, was imbedded another little precious jewel. The title refers to a child's toy cat that Joyce had surreptitiously hidden sweets within and sent to the boy earlier. He writes from the Danish city: "...alas, I cannot send you a Copenhagen cat because there are no cats in Copenhagen!"

The Cats of Copenhagen was published February, 2012 by Ithys Press, Dublin. A copy has yet to cross my desk, and may never do so. The stories are contained in letters donated by the previously mentioned Stephan, to the Estate, which is seeking to suppress publication. This is based on a premise that only copyrighted publications entered the public domain, and the letters have yet to be copyrighted. The Estate is suing the publishers in Dublin who, unashamedly, we presume, take a contrary view. The matter is before the courts.

Acknowledgement to the James Joyce Institute, Dublin for current information.

University 102

by Juan L. Cabigas

I'm one of the fortunate few to have an experience in studying Uni 102 even though lots of applicants want to enroll in the course.

The main reason for taking the course is to have more knowledge in Social Sciences. I believe that knowledge is unlimited even if you are old or young. Knowledge is power. I want to develop my desire to understand human social realities. Partly, I want to compare my college degree, which I finished 45 years ago, with Uni 102. I found along the course that there was a wide disparity of educational learning.

knowledge is unlimited even if you are
old or young.

I find the program is very beneficial to people who want to go to college, but cannot due to some barriers. I immediately grabbed the opportunity because it was free and had less expectations from students. I appreciate very much the give-back attitude of UVic to educate people who

have barriers to college, especially now that there is strong competition in the “education market.”

My experience in small group discussions was very fulfilling. You can voice out your own personal experience and personal views. The groups were very respectful and listen to the ideas no matter what.

Thank you to the Program Coordinator, Program Assistants, Student Liaisons, Teaching Assistants, Instructors and UVic Students Services for the support, time, effort and patience you have imparted. I will treasure this experience in my life as additional knowledge. Thank you, UVic for giving back education.

**Knowledge
is power.**

Lost, Forgotten, For-Granted Planet Earth (SERIOUSLY)

by Laurie Taylor

What is happening to our trees?

What is going on with our water?

What is happening to our plants?

Why is water taken for granted?

Who is taking care of our soil?

Why are there still pesticides and poisons and
chemicals and toxins out there?

Why are there still aerosol sprays?

Why is our clean air gone?

Where is all the sound pollution coming from?

What is happening to our bees?

Where is the virus that is killing bees coming from?

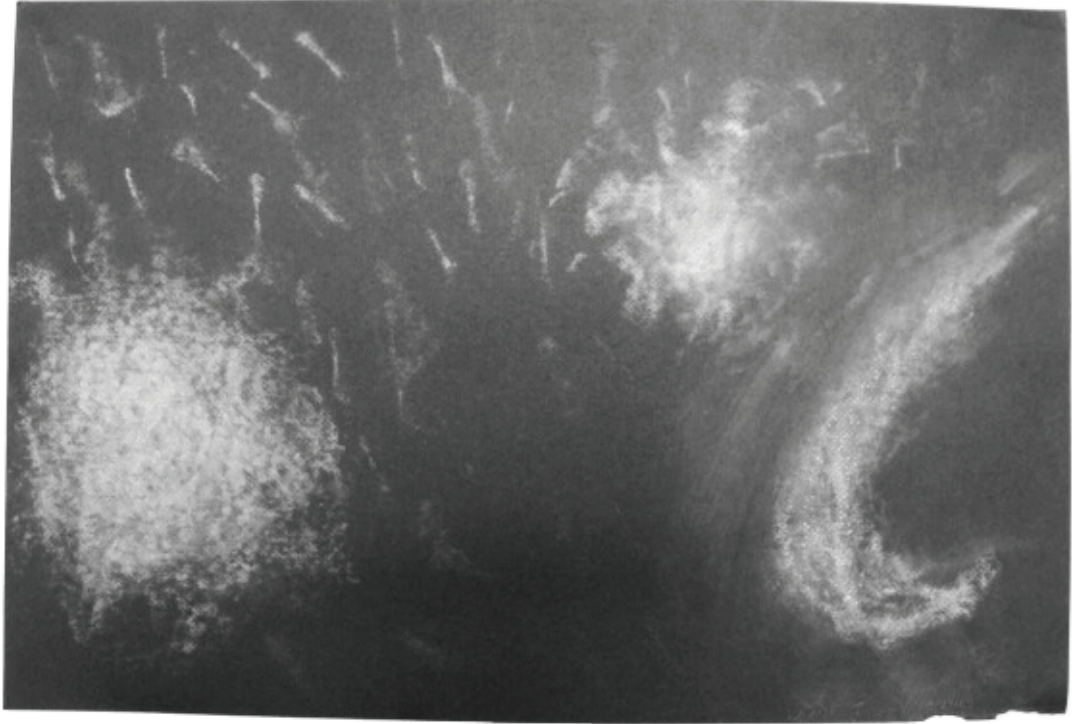
What is happening to our climates?

When it comes to us humans, what are
we doing to our planet?

When are humans going to seriously start taking care of
their planet Earth and for the future generations?

Please Take Care Of Our Planet Earth





**anything that
allows us to
determine our
own destiny
is essential.**

-Tina Arsenault

Beauty, the Face of the Soul

by Reine Marie DeGagne

Throughout history, we find certain schools of thought, such as the Renaissance Platonists and the Romantic poets, that have focused on the soul. It's interesting to note that these soul-minded writers have emphasized certain common themes. Relatedness, particularity, imagination, mortality, and pleasure are among them; another is beauty.

In a world where soul is neglected, beauty is placed last on its list of priorities. In the intellect-oriented curricula of our schools, for instance, science and math are considered important studies, because they allow further advances in technology. If there is a slash in funding, the arts are the first to go, even before athletics. The clear implication is that the arts are dispensable; we can't live without technology, but we can live without beauty.

This assumption that beauty is an accessory, and dispensable, shows that we don't understand the importance of giving the soul what it needs. The soul is nurtured by beauty. What food is to the baby, arresting, complex and pleasing images are to the soul. If we have a psychology rooted in a medical view of human behaviour and emotional life, then the primary value will be health. But if our idea of psychology is based on the soul, then the goal of our therapeutic efforts will be beauty. I will go so far as to say that if we lack beauty in our lives, we will probably suffer familiar disturbances in the soul; depression, paranoia, meaninglessness and addiction. The soul craves beauty and in its absence suffers what James Hillman has called "beauty neurosis".

Reine Marie DeGagne

Beauty assists the soul in its own peculiar ways of being. For example, beauty is arresting. For the soul, it is important to be taken out of the rush of practical life for the contemplation of timeless and eternal realities. Tradition named this need of the soul *Vacatio* – a vacation from ordinary activity in favour of a moment of reflection and wonder. You may find yourself driving along a highway when you suddenly pass a vista that catches your breath. You stop the car, get out for a few minutes, and behold the grandeur of nature. This is the arresting power of beauty, and giving in to that sudden longing of the soul is a way of giving it what it needs. Discussions of beauty can sometimes sound ethereal and philosophical, but from the soul viewpoint, beauty is a necessary part of ordinary life. Every day we will find moments when the soul glimpses an occasion for beauty, if only passing a store window and stopping for a second to notice a beautiful ring or an arresting pattern in a dress.

Some scholars say that the Three Graces dancing in a circle in Botticelli's famous painting *Primavera* represent Beauty, Restraint, and Pleasure. According to Renaissance writings, these three are graces of life. What would a modern equivalent be – technology, information and communication? The Renaissance graces have to do directly with the soul. Botticelli's painting shows Eros or Desire shooting his flaming arrow at Restraint. The arrow of desire and attachment stops us in our tracks – we are taken by the beauty, and feel its pleasure. Outwardly, of course, nothing is accomplished. We may not buy the ring that has caught our eye, or photograph the vista. The point of the momentary seizure is simply to feed the soul with its preferred diet – a sight that invites contemplation.

For the soul, then, beauty is not defined as pleasantness of form but rather as the quality in things that invites absorption and contemplation. Soetsu Yanagi, founder of Japan's modern craft movement, defines beauty as that which gives unlimited scope to the imagination; beauty is a source of imagination, he says, that never dries up. A thing so attractive and absorbing may not be pretty or pleasant. It could be ugly, in fact, and yet seize the soul as beautiful in this special sense. James Hillman defines beauty for the soul as things displaying themselves in their individuality. Yanagi's and Hillman's

point is that beauty doesn't require prettiness. Some pieces of art are not pleasing to look at, and yet their content and form are arresting and lure the heart into profound imagination.

If we are going to care for the soul, and if we know that the soul is nurtured by beauty, then we will have to understand beauty more deeply and give it a more prominent place in life. Religion has always understood the value of beauty, as we can see in churches and temples, which are never built for purely practical consideration, but always for the imagination. A tall steeple or a rose window are not designed to allow additional seating or better light for reading – they speak to the soul's need for beauty, for love of the building itself as well as its use, for a special opportunity for sacred imagination. Couldn't we learn from our churches and temples, our kivas and mosques, to give attention and funding to this same need in our homes, our commercial buildings, our highways, and for our schools?

In a symptomatic way vandalism – which favours schools, cemeteries, and churches – paradoxically draws attention to the sacredness of things. Frequently when we have lost a sense of the sacred, it reappears in a negative form. The work of dark angels is not altogether different from those who wear white. Here, then, is another way to interpret the allure of things – as an underworld attempt to re-establish their sacredness.

An appreciation of beauty is simply an openness to the power of things to stir the soul. If we can be affected by beauty, then soul is alive and well in us, because the soul's great talent is for being affected. The word passion means basically “to be affected” and passion is the essential energy of the soul. The poet Rilke describes this passive power in the imagery of the flower's structure when he calls it a “muscle of infinite reception”. We don't often think of the capacity to be affected as strength and the work of a powerful muscle, and yet for the soul, as for the flower, this is its toughest work and its main role in our lives.

The Value of Old Men

by Peter Howard

When I came to Uni 102 my perception of self was beaten up, full of toxins and left for dead.

As a result of the past few months I have come to see myself as having 50 years of experience in this thing we call life. Not all, but some has relevance for my peers and even the T.A. grad students.

I see this “relevance” as maybe having value, and value is something that I thought would never appear in the same sentence as “I.”

I have value.

Thank you.

I have value.

University 102 - A Glimpse of 22nd Century Education

by Nelson Guedes

There are two radically different branches in physics today. One of them is related to the infinitesimally small objects that compose all matter and the other is related to the extremely large systems observed in the cosmos. On one hand, we have theories on the interactions of subatomic particles and, on the other, we have theories on how stars behave and create the large universe which we observe. Both theories are completely true given the current data that we possess. The only problem is – they don't fit together. We can easily see how each one of them perfectly describes our universe; however, they are completely incompatible. Thus, a theory which encompasses everything has been fervently sought for decades in the scientific community. Having a theory that only describe one part of the universe, but negate all others is not nearly as useful as having one theory that describes everything, which physicists call the “Unified Theory of Everything”. Unfortunately, this problem is not isolated to physics. In fact, this is a wide spread problem derived from our outdated educational philosophy of reductionism. This short essay is an attempt to briefly examine this phenomenon of disconnectedness in human society and, from that examination, give an idea of how this problem could be resolved.

Our planet, and in fact the whole universe, can be understood as a single puzzle. This puzzle behaves much like a Rubik's cube. It has a few sides, or dimensions, which define how the different pieces of the puzzle interact, and when you change one side of the cube, all others change as well. We can see

Nelson Guedes

this in our world very often. We often stumble into a problem and try to solve it. Upon solving it, however, we inadvertently cause an entire cascading effect which affects the puzzle in many ways which we couldn't realize due to our lack of knowledge on the other parts of the puzzle. Clearly, this problem is related to the continuous compartmentalization of our society, which started during the Industrial Revolution. As we compartmentalize our tasks, we decrease our chances of interacting with the other sides of the puzzle. As a result of this, we make decisions that make sense to our side of the puzzle, but not to the other sides of the puzzle. This problem is further exacerbated by the global nature of our systems. Our systems have become so interconnected and spread out, but compartmentalized, that a decision made in one part of the globe can have a tremendous effect on our part. This is, in fact, a very dangerous situation which has created all the problems, or at the very least a majority of the problems, that we experience today. Thus, it follows that if our problems are related to this lack of understanding of how the puzzle of

It is clear that the way we organize society today is not working.

Earth fits together. Some could say that the solution would be to globalize everything while increasing communications between the sides of the puzzle. There are far too many problems to mention with this approach, but in a nutshell, that would require a tremendous amount of effort and the outcome would be incredibly inefficient. In fact, the solution to the puzzle cannot be achieved with globalization due to constraints in the economic, political and ecological dimensions of the puzzle. The best solution to the puzzle would be the exact opposite of globalization – a localization of all systems. Local systems are far easier to handle. If there is a problem with a local system, the problem is isolated to that location, rather than spread out all over the planet. Communications between the dimensions are much easier to handle because the distances and the amount of data are far smaller. The speed of

communication would also be far quicker, since there is less information and a greater knowledge of all parties involved. Not only that, but one could even argue that the human mind would not be able to process the amount of information required to create global interconnected systems.

It is clear that the way we organize society today is not working. We have always had this idea of reductionism. It worked well when we didn't know much about the universe and the consequences of our decisions were isolated to our surroundings. But today, these old ideas don't work anymore. We need to move beyond our reductionist philosophy and create a new interconnected, interdisciplinary one. We need to develop a new educational system that prepares people to work together within their communities in the context of shared decisions and systems, which will greatly improve our ability to make more effective and beneficial decisions. The University 102 course is a glimpse of what this not-so-distant-future educational system could look like.



Introduction to Community Economics

by Nelson Guedes

Economics is often regarded as a fairly unscientific subject. There is no one accepted scientific theory of economics, only several different “models” that are regarded as generally acceptable or not.

Even basic ideas of economics can be easily disputed. For instance, the notion of “scarcity” implies that there is a limited number of resources on the planet, and yet our entire global economic system is based on the idea that our global economy must grow every year. The contradiction between scarcity and unlimited growth, while obvious and crucial, is never discussed. Another crucial issue with economics is that social and environmental variables are seen as external to the basic economic models and, thus, crucial social and environmental issues are neglected and, indeed, treated as “externalities”.

Community Economics uses data from a small defined area to help local stakeholders determine the best decisions they are able to make.

Currently, there are two very distinct and predominant types of economics: microeconomics, which deals with private enterprises, and macroeconomics, which deals with the government’s role in the economy. The major problem with this approach is that there is no clear unified way to perceive how these two forms of economics work together. They are built from the same principles, but their underlining relationships are not always exposed. Thus, it also provides a way for powerful stakeholders to hide their strategies of dominance. The contradiction between scarcity and unlimited growth is a symptom of that.

Thus, a new way to understand economics is needed that observes and accounts for those relationships that currently go missing. Community Economics provides a new way to understand economics. Instead of dealing with economics on a “macro” or “micro” scale, Community Economics uses data from a small defined area to help local stakeholders determine the best decisions they are able to make. Instead of defining economics based on private and public environments, Community Economics disregards such artificial separations and examines the relationships between private and “public” economics in order to determine how their relationships must be improved. Community Economics also take into account the social and environmental implications that are often excluded in modern economics.

The two central goals of Community Economics are the well being of all local stakeholders and the economic stability of the local community

Whereas the central goals of modern economics are the global maximization of profit and economic growth, the two central goals of Community Economics are the well being of all local stakeholders and the economic stability of the local community. The real purpose of economics is not that of production but rather of proper management of resources. The maximization of production is not the best way to properly manage resources, since maximizing production always leads to the decline and eventual exhaustion of local resources; and always evolves into the exploitation of resources from other communities, that can be as close as within the same country or as far as Afghanistan. The end result of Community Economics is the empowerment of all individuals and the maximization of sustainable resource allocation within each individual community in the globe.

Reflections from the Ditch

by Donna Furnival

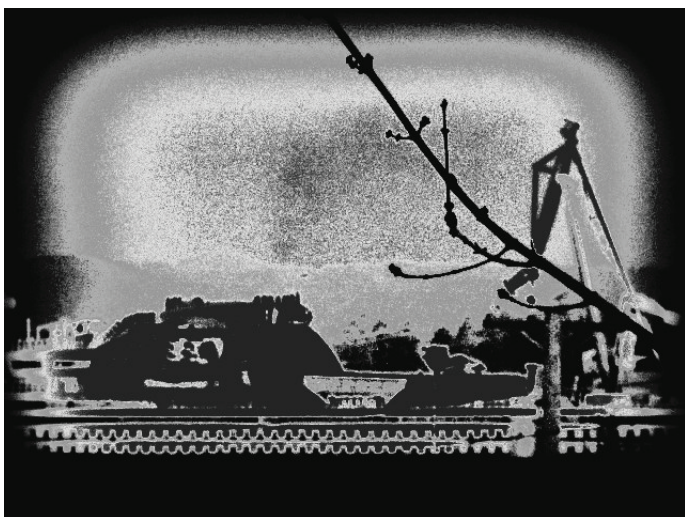
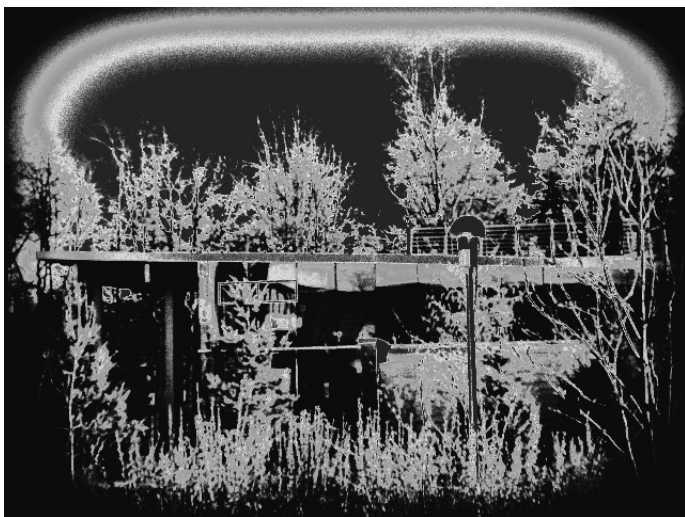
I have crawled out of the ditch I've lived in my whole life.
My belief system had kept me a bottom dweller in reality.
The past had a stranglehold on my future.
The present was wiped out by its memories
of harm and trauma.

The problem was finding others who were crawling out too.
Those striving like I to cast off their
ignorance and society's disbelief.
Those broken like me on the crucible of false assumptions
And like me have now found surcease
inside these classroom walls.

I wanted to keep my sanity long enough to
move forward out of this ditch.
I have struggled to accept that I am the
one who kept me here.
I was the one who believed I was a throwaway.
I was the one who accepted society's judgments of me.

It is time to rise up like Jack said, let go and move on.
I have shared my knowledge and let lose my creativity.
I have found the artist, scientist, and
peacekeeper inside me.
My goal has been accomplished!

I know whom I am!



Our Island

by Donna Furnival





Higher Resolution

by Kristopher R. Busby

When I first heard about University 101/102 from my friend Rachel, I thought it would be a great way to fill in some missing information from not having received a formal education. If I improved my education, I could write more in depth and communicate more efficiently. However, I didn't count on the course being so geared toward social activity. The term "Social Sciences" should have been a clue to me. I knew this part of the course would be challenging.

I was soon to realize that there were many of us socially challenged people, so being like minded, not naturally outgoing (although some are), we seemed to find each other and fumble through it together.

The course itself was very well thought out. The structure was great and as challenging as one wanted and yet, left those of us with other difficulties room to maneuver.

Aside from what I learned from the course materials, I gained insight into my own makeup. I learned that education comes at a cost. It demands that I be willing to give up on my previous notions in light of new evidence. I must be willing to have my ignorance shown for what it is and replaced by fact and then act on the new knowledge.

I also learned that a lot of my social insecurities arise from my fear of being judged, and it was Becky who showed me that those insecurities might be coming from my own judgmental attitude.

I am more socially comfortable today, because of the interaction brought about by the course. I know I always looked as though I handled social activity well, but now it's less of an act and more a reflection of how I am naturally.

Like a digital image, the more data, the more information, that has been put into the image, the higher the resolution.

As for the information, the new knowledge I gained, I can draw an analogy to that of a digital image. I have an image of the world as seen through my eyes/mind. Like a digital image, the more data, the more information, that has been put into the image, the higher the resolution. In an image this means simply that one can focus in on any part of the image and zoom in, with some clarity. The more data, the more one can isolate and zoom in. In education, this means focusing in on a topic and having a higher level of information to resource from.

I don't know what my future plans are, but whatever I do, I will be better prepared because of this course.

I think all the teachers and lecturers involved were great and very giving of their time. They must truly be interested in the art of teaching. Something tells me they're not in it for the money.

Reflections

by Melissa Rafter

I was reflecting on the past ten weeks of University 102 and wondering what I would write about my experiences of attending this program. My mind was so flooded with ideas that it seemed impossible to cover all the amazing benefits I have received. I think this program is brilliant and remarkable to exist at all. Attending the classes has changed my ways of viewing life and has enriched me in a profoundly personal ways.

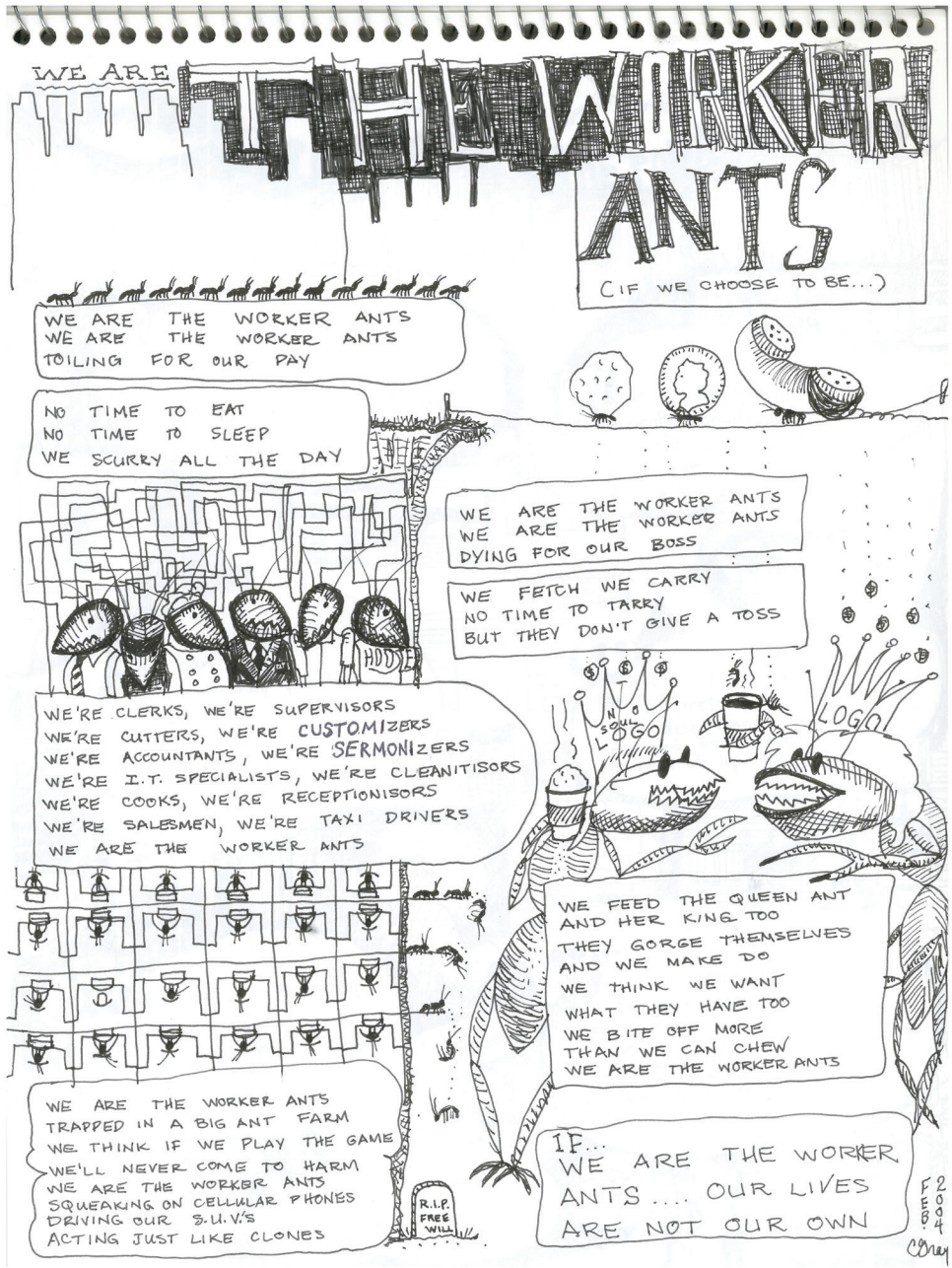
I am struck by the feeling of being a part of something that has captivated my interest and offers me the tools and means to examine life and the consequences of living in this unique and difficult time. Each week offered me with a fresh knowledge on a topic that often I knew very little about. Topics that I thought I had little interest or connection to came alive and enhanced my curiosity to look further into a subject. As time progressed through the course, I began to see that living is not done in separation from others, from the environment and from global world issues. It is a personal and communal journey. Some of the subject matter has touched upon deeply buried emotions that I had long forgotten and awakened the understanding that having a place to call home is essential to each and everyone living on this planet. Some of the topics disturbed me and prompted me to question my prior judgments and seek new answers. I discovered, and now believe, that having a “place” in the world is intrinsic to well-being, creativity and a life that carries meaning and connection.

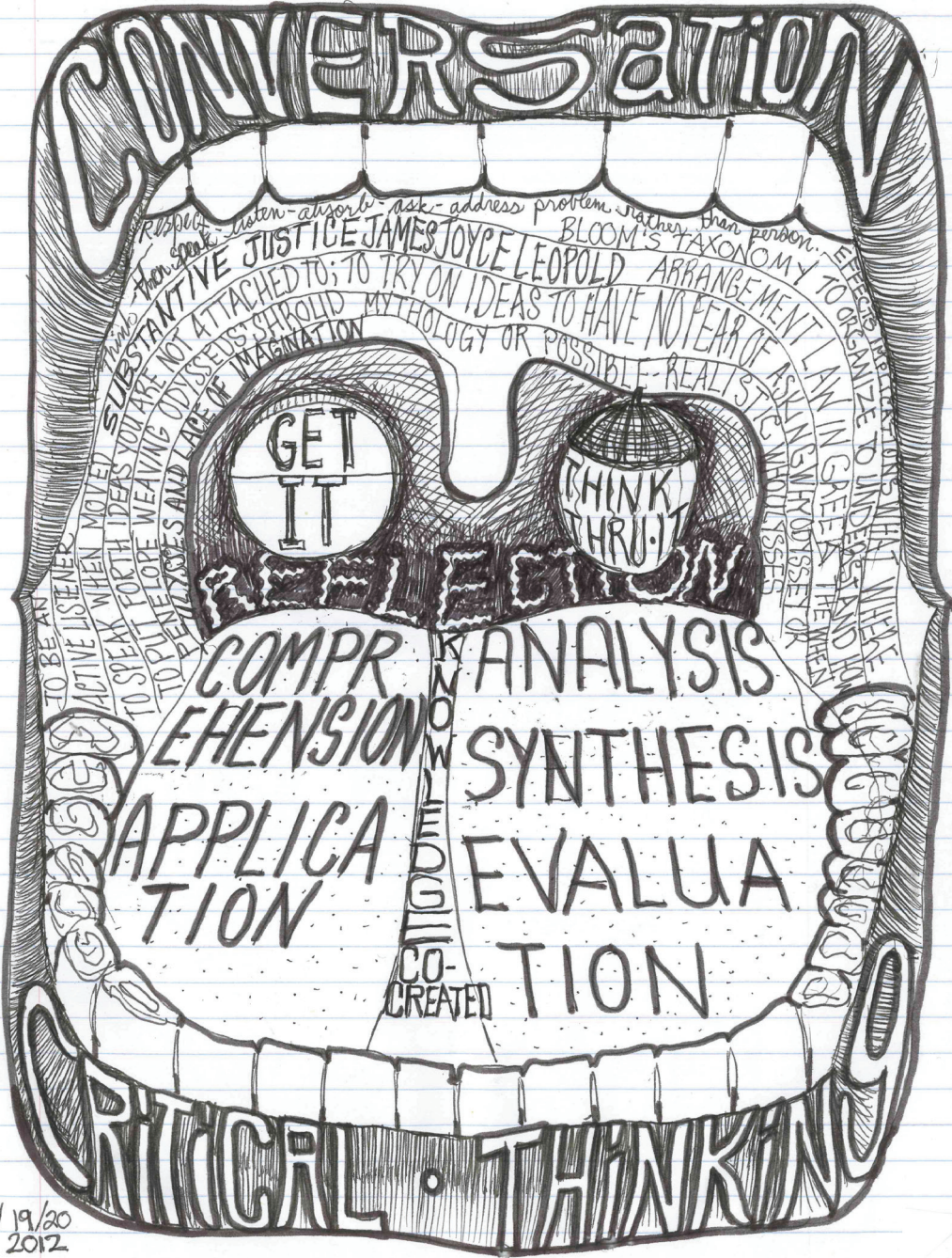
Attending Uni 102 has opened my heart to listening in new ways. I have learned that everyone has a story that is important. And their story and experience can enrich my understanding when I am willing to see the similarities, not the differences. When there are difficult edges in communicating, I can still maintain the aspiration to see others with compassion and respect. Every one has worth and contributes to the world only if I can cultivate the eyes to see it and ears to hear it.

living is not done in separation from others, from
the environment and from global world issues

For me, Uni 102 demonstrated over and over the desire to be inclusive to all views while opening doors to productive ways I can seek change in our current world. I learned that nothing is ever “fixed.” Awareness and exploring new ideas can provide new options and alternatives.

I have learned to hold on to the hope that I can own my “missteps” and mistakes of the past, I can work to let them go and not let them stop me from being part of the solution and creation of a planet that is habitable and a thriving and healthy home for all.





JANUARY 19/20
2012

(BEWARE OF PRESENTISM)

A Brief History of Symbolic Behavior

"ROCK ART"
 • ANIMALS (MAJORITY)
 • HUMAN (MINORITY)
 • ABSTRACT, GEOMETRIC IMAGERY

Printed or engraved red & black
 Engravings by tool or fingers
 Evidence of lamps & scaffolding

Modern Humans reach Europe by at least 40,000 BP



We adapted to Ice Age environments

homo erectus

theroanthropic animal/human

homo sapiens appears 200,000 years ago

Jenisova

- in Russia

neanderthal

a.m.h

h. floresiensis

we all come from 5,000 mothers in Africa

- they looked like us...
- they buried their dead
- 40,000 y. ago: personal adornment
- 1900 c.t. Brains
- looked after the ill & elderly

HOMO HABITUS DATING

I tried speed dating but I much prefer radio-carbon dating.



Oh come on! We are too old for carbon dating! Uranium is for our generation

I can't do fractal mechanics or use pre-planning & forethought



But I do enjoy a nice merlot

Swiss Rasta 28,000 yrs ago
 ivory beads
 35,000 on man's clark



Shonington Spears

What about the Neanderthals?

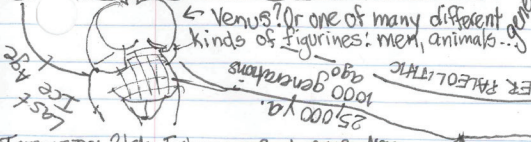
evolved completely outside of Africa

The Irish rule!

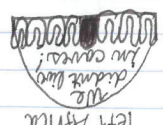
Pigment is a vitamin d reaction.

Most common objects of symbolic behavior... for burials, personal adornment, portable art

Humans are genetically (almost) identical and are the same as our ancestors 200,000 y.a.

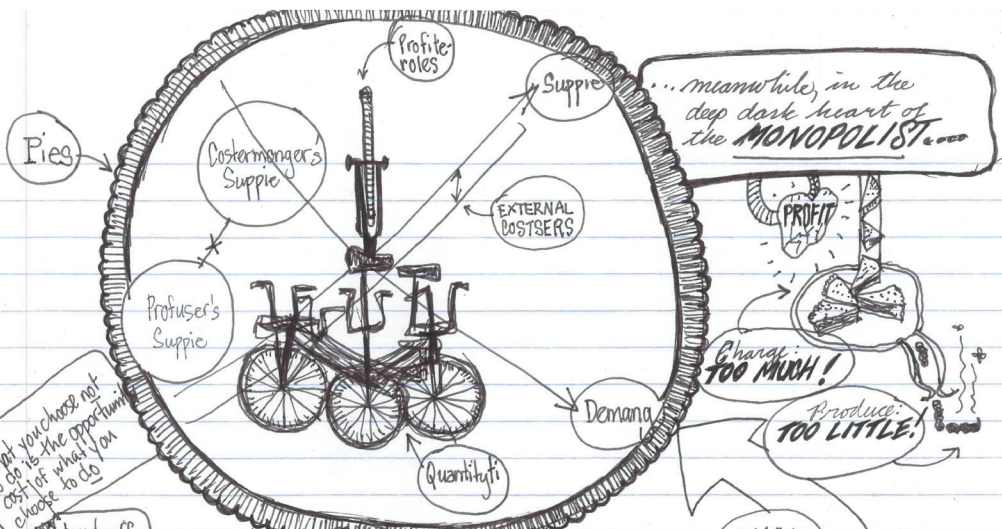


1,000,000 yrs ago; 1000 cc brain



100,000 y.a. 4,000 generations ago

50,000 y.a. 2000 generations ago



What you choose not to do is the opportunity cost for what you choose to do

tradeoffs
ECONOMISTS
 ♥
EFFICIENCY

ECONOMICS

The DISMAL SCIENCE...

based on models

ISSUE
 HOW DO WE DIVIDE THINGS UP?
 POSITIVE
 NORMATIVE

NO FREE LUNCH!

David Scoones

OPPORTUNITY COST...



incentives...

preferences...

"Consumption" tax vs "Income" tax...

non-market structure based on incentives (prizes) that can be won - possibly but not certainly

Tournaments

bigger the prize, lower the odds (the trade off)

2% → \$5,000,000/yr.

franchise → \$100,000/yr.

THE CRACK C. CORPORATE STRUCTURE

Street level

\$3.00/hr

PEOPLE WHO PAY TO POSSIBLY GET IN

FEB 28 - MARCH 2012

Shirley... You are a PRICE TAKER!

What about the EXTERNALITIES, Shir?

ECONOMETRICS HELPED ME SAVE MONEY AND I LOST 10 POUNDS!

No dear, its all about DEAD WEIGHT LOSS!

RIGHTS RIGHTS

ceci n'est pas une tarte

Alternatives

Dedicated to all the teachers

by Beverley Johnson

ALTERNATIVES?

WHAT ARE MY CHOICES?

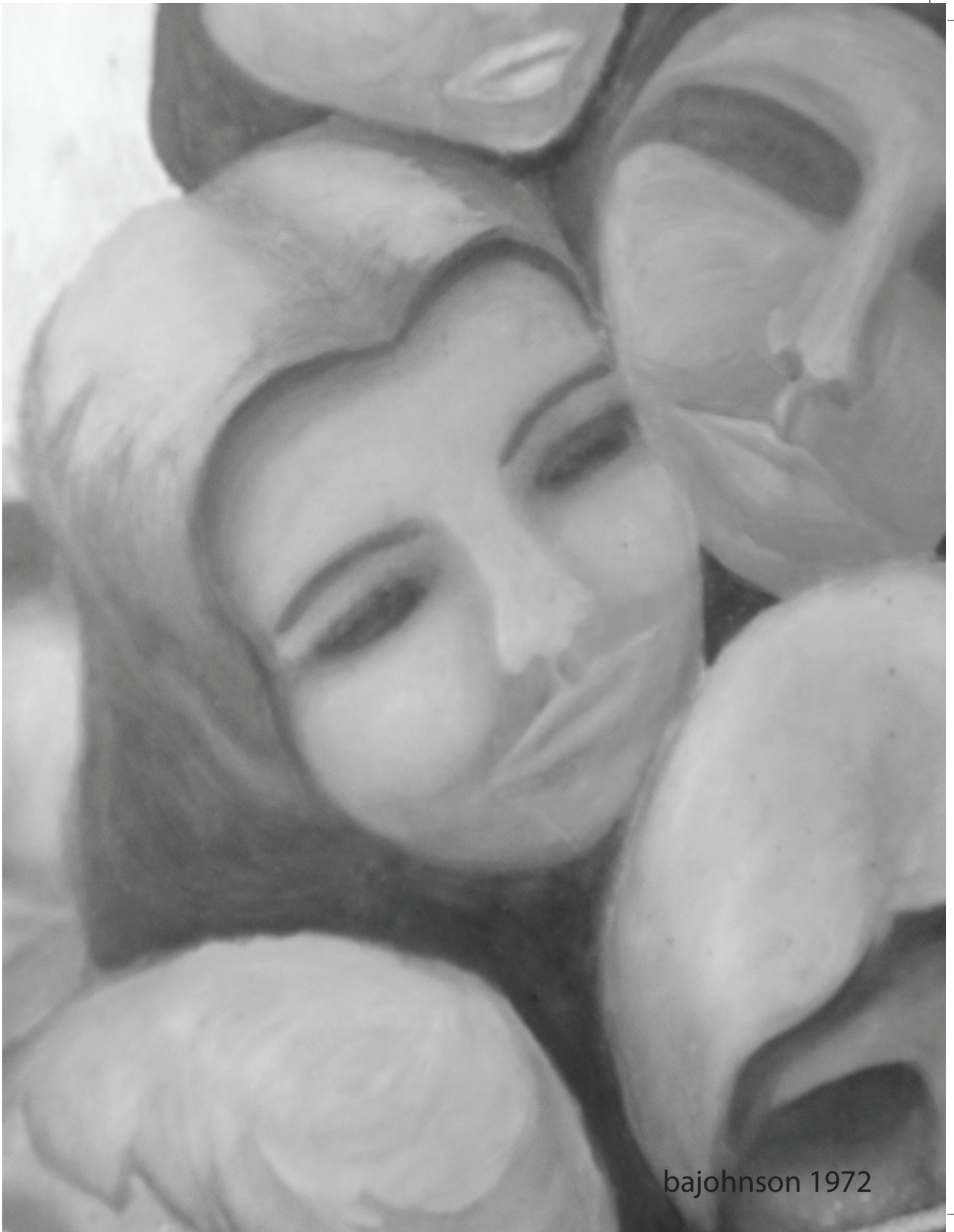
WHAT ARE THE COSTS,

AND IN WHAT

CURRENCY?

I MUST KNOW HOW TO ASK THE QUESTIONS
TO BE ABLE
TO FIND ANSWERS....

Are the economics of diversity in my life
simply prohibitive, and beyond my control;
or can I assess the opportunity costs
in a way that better supports diversity?



bajohnson 1972

The Economics of Diversity: Up Close and Personal

by Beverley Johnson

The idea of the economics of diversity fascinates me - it seems so important to put those two words together, with all that they imply, including all that they mean in this particular syntax.

In a certain way, the term can seem like a conundrum, or even an oxymoron. For me, it is more than either, in the way that the whole of any expression is so often greater than the sum of the parts.

My personal definitions of the components of the term are a little different from most of what I've read. Economics for me is the active framework by which the commerce of life can be measured and managed. I've thought of it as the trucks on which our social skateboard is rocketing along – without gauging and managing the velocity, angle, weight, and environmental factors, it is almost a certainty that the ride is going to have less-than-desirable impact! This process of measurement and management doesn't have to be dismal. It can be part of the celebration of success on esoteric as well as practical bases. The second component of the term, Diversity, like the skater, represents the range of variable characteristics included in the selection of participants and methods within the framework. Each participant is accepted as gifted in unique and valuable ways, and the whole point of management is to encourage, foster, fully engage and appropriately reward contribution for the best application of and result from that exchange.

I'd especially like to use the term Economics of Diversity to describe a new attitude and approach around labour and employment. Good work with reasonable compensation is incredibly empowering and validating, and I am convinced that the lack of available good work is at the root of many of our current social challenges. The ideal would be pulling instead of pushing, engaging rather than milling, harnessing momentum towards positive-

sum social evolution instead of the zero-sum balance-sheet model. There is always cost, and yet cost is not all that matters. Emphasis on cold metrics, scarcity and exclusion keeps a significant part of the population frightened into tolerating what amounts to indentured servitude to the ideals of the Industrial Revolution. Earning a living shouldn't be a sentence to serve in payment for mere subsistence. Labour doesn't have to mean just sweat and 'lives of quiet desperation'. Employment could mean what it really means - 'putting to work' our energies for the best aggregate outcome.

Can we pay for and manage the economy (labour, markets and all) without

The ideal would be pulling instead of pushing,
engaging rather than milling, harnessing momentum
towards positive-sum social evolution

measuring it? No. Can we find a more equitable basis for measurement? I believe absolutely that we must. Time and motion studies are widely regarded as reducing participation and workplace satisfaction, cutting with a double-edged sword that dilutes productivity, hobbles creativity, and frustrates participants at all levels. The negativity around such methods has developed based on the agendas so often served by application of the results. Realizing that remuneration must in some way be measured against productivity or accomplishment, it is nevertheless obvious that when that ratio is set by and skewed in favour of those with power - those who control access to the goods and services workers need to live - the imbalance is bound to have

negative social repercussions. Enthusiasm and the drive to excel and succeed are intangible, human factors in the equation that are compromised in the reduction to metrics. I believe we must work towards a balance of those two aspects, liberally salted with respect on all sides.

I see greater realization of the concept as a personal goal to be adopted, an ethic towards which I want to (and can, and must) continually refine and extend my focus. There is an urgent need to realize that intention acted upon with integrity is incremental in its effect, for good or ill, so therefore the concept must be internalized and integrated into thought processes, so as to be applied at an almost involuntary level, directing the assessment of opportunity costs for each decision. In this way, each individual can feel empowered to contribute to moving the planet and humankind forward on a better course than the one it seems to be set on now. Awareness and practice are the keys. This conception of the economics of diversity demands that individuals balance, in each act and expression, the cost (considering both the currency and secondary repercussions) and outcome (in terms not limited to monetary or commodifiable results). The effect will be cumulative, the improvement exponential; the whole is greater than the sum of the parts.

**An appreciation of
beauty is simply
an openness to the
power of things
to stir the soul.**

- Reine DeGagne

For Ryo

by Jadah Hayder

Remember your horizon

Dreams Sueños

Hope Esperanza

Love Amor

Survive Sobrevivir

Strong Fortaleza

Happy Felicidad

Harmony 29

Sharing

Teaching 07

Finding

Lost

14 15 16 12

Time

Get away

Thinking

But always

Dreaming

Recordar

Es vivir

And I can truly

Say that...

I remember

Everything

From the past

And it's full of

Color, and ideas

Images of the

Past, our past...

My past...

The day we saw

Each other from the very first

Time our love

Is there stronger

And more powerful

Everyday...

We will be together

Forever you have me
And I have you
I'm here for you
I love you always
I always did
and I always do
You are part
Of me for good.
God knows
Deeply my love
Feels for you
With all my
Love to all
Of you every thought
Is really hard
To express how
Deeply my heart
Feels for you
I now you're
Able to see

My love and
Feel it everyday
You bring life to
My life happiness
Home ? and
Loving you made
Me so strong
Untouchable
Happy full of love
I can't live without
You my love
And I needed you
To know te amo
Los amo mucho
A mis tres niñitos
Con mucho amor
Su mamá que los
Ama siempre

Ryo (River)

For Kastrode Hayder. I love you.

by Jadah Hayder

I have always been told to be quiet, not to ask so many questions because it is rude and impolite. I was always unhappy with that because, ever since I was a little girl, I remember being very curious about life, nature, people and how life was for me. Being unable to express myself was very sad, but now I truly feel that it seems like my ideas were very crazy, I guess, or really hard for some people to handle. So, I learned how to do what they wanted me to do, but I wasn't happy at all.

ever since I was a little girl, I remember being very curious about life

I guess for me being in University 102 is just amazing. It is very hard to express because there are more people like me, with different thoughts and ideas. Also there are people who will disagree with what I said or think, but the main thing is that here I was able to talk and express my feelings about what I see and feel. I feel that, if anything, I should pay you all for giving me so much knowledge. The fact is that what I learned is priceless and I will never have enough money to pay you.

I truly thank you all for giving me the inspiration I needed, the tools I didn't have, the dreams I now have and a whole new world of ideas and inspiration of new things I never even thought of..

I'm Here Because...

by Lance Homych

Hi, I'm here because my wife sent me. She noticed an advertisement at the Victoria Public Library. She said, "You would like this, you should go. Get on the bus!"

So, one dreary January evening, I started attending the University 102 program, and my life took a new course. It was like a story in mythology where the hero is on his journey and he meets a sage who gives him a direction. Here at UVic are teachers and a multitude of directions. This could go on for a while.

I felt as if I'd reached a plateau and was not stimulated to search for something else.

I'd always enjoyed learning new things, challenging myself, finding my limits.

This program is a marvelous source of ideas and resources, both from the lecturers who present their topics with excellence and the students who bring their varied life experiences and unique viewpoints to the discussions. It is always a different and rewarding evening. Time well spent.

I agree with Ghandi's attitude: Live as if it's your last day, learn as if you'll live forever.

Lance Homych

Dreams, Schemes, Community Themes

by Anna Norris

Community Schemes: They give me good dreams
Some much needed hope
Where some cynics say nope
Others say "streauth
The world doth implode "
Yet if we make a small difference
Start with some kindness
Add a bit of inspiring
Soon neurons rewiring
Cause I'd like to be
In a land by the sea
With people who care
Not scared that to share
Out of love
Work for good
not just cause we "should"
Listen inside
Then come out; don't hide....
Except just to rest
(I'd build us a nest....
In between dreaming and
community scheming)

Thank You

by Don Macbeth

Given the space, I'm tempted to play for laughs, but this is a chance for me to say the most important thing: thank you.

Thank you to the Academy, UVic, and particularly Women's Studies, for providing the resources and space. Thank you to the T.A.'s who volunteered their time, were always prepared to talk and answer questions, and who struggled valiantly to keep us on track in discussions. Thank you to the donors who provided us with snacks, meals, bus tickets, parking and childcare subsidies. Thank you to the student liaisons and other volunteers who made sure we had all those bits and pieces we needed. And a particular thanks to the Project Coordinator and support staff who keep it all organized.

And thank you to the professors and lecturers, and university support staff who willingly shared their knowledge and time with us.

But most of all, and most special, thank you to my fellow classmates.

Your voice is the one that matters.

Some of you have kindly encouraged me – telling me you liked what I said, asking me to repeat it; you have given me a new faith in my own voice, after years of silence. And I thank you.

But it isn't about my voice. Your voice is the one that matters.

you have given me a new faith in my own voice,
after years of silence.

Talk is cheap they say, but not the talks we've had. They have been rich. Rich with the experience each of you have brought to the classroom. Rich with the wisdom bought by hard experience, the hard experience of not being among the privileged and fortunate. And if courage is a measure of the willingness to overcome barriers, to find a path around obstacles, then this classroom is rich with courage. The talks we've had, the discussions, both in and out of the classroom, have thrown open doors and windows on ideas I would never have thought, given me visions I could never have imagined. That is wealth for which there is no bottom line; a truly priceless treasure: an inspiration.

And I thank you for that gift, these talks.

Because talk is what it is all about.

Freedom of Speech is the third principle of freedom. I don't mean that Freedom of Speech which would-be tyrants – whether they are radio talk show hosts or political pundits or hate mongering websites – that so-called Freedom of Speech which cloaks cruel prejudice or hateful bigotry. I mean that Freedom of Speech which has been at the heart of our classes, the freedom which allows us to gather together and freely, and respectfully, exchange ideas, discuss them, pull them apart and put them back together again.

These talks, these discussions, these dialogues and discourses, these are the processes by which we discover and create new ideas, and hone those ideas until they are sharp tools. Tools which might allow us to cut through the veils, which surround so many challenges in our lives. Challenges which face us individually, in our communities, and globally.

And that may be the best gift of all. For in these talks we've had, I find hope. And for that hope, my friends, I thank you all.

But hey, no worries, I'll see you around. Stop and say hello, we'll talk...

if courage is a measure of the willingness to overcome barriers, to find a path around obstacles, then this classroom is rich with courage.

The World Around Us

*by Kimth-aqsa, Woman who loves
to dance (Tracey Thomas)*

We are all affected by globalization whether we know it or not. I have learned so much about many things that affect me and I didn't even know or realize that they did. I just never paid attention to current news. If I watched it, I never tried to know or learn more. For example, in China I had no idea how young Chinese girls are living and how my daily purchases from any clothing store comes from the hands of a young girl who may have worked from 18 – 24 hrs. in a day. This learning made me feel sad and it made me feel grateful for all that I own, for the hard work and sacrifice that went into it.

I certainly believe that education is a tool. If some people don't have access to the same tools, it is understandable that some people are not ahead. Some people have the freedom to choose their paths and others are born into it. And when they don't meet up to the expectations of those they follow, they may wander.

Education that leads to knowledge can provide everyone a world of difference. It opens eyes to individuals, to a new way of thinking and learning. It can even help individuals grow, on both spiritual and emotional levels. I do not believe education is the "be all, end all" solution in life. I think society holds high values for education and yet, the working industry expects individuals to have education and is not willing to pay them for what he/she is worth. Going to school is a huge sacrifice from family, children,

and employment. Students live in poverty and some must work their tails off to provide an income plus keep up with their studies.

I feel a weight lifted off my shoulders for my state of living in poverty. I made choices and if I did not make the choices I made, there is always a cost (opportunity cost). I chose to be there for my children and not work. Back then, the welfare system was much friendlier and accessible. Unfortunately, many people may have taken advantage of this system. Sure in some people's minds one would think that I'd want to work and provide for my children. But let's face it – when you work full-time, one is hardly ever home, especially if he/she has children. There are always errands that need to be run, games to go to, and food to be purchased. The list can go on and on. Then when he/she finally gets home, it's time for the get-the-kids-to-bed routine and, Hallelujah, time for bed! So the quality life of being with children is not there. We simply have to look at society and the way children behave today as compared to back in the 70's.

This learning made me feel sad and it made me feel grateful for all that I own, for the hard work and sacrifice that went into it.

Back in the 70's you could leave your door unlocked, you could talk openly about God at schools. Today's children are so spoiled and lazy it seems. They are all about what's new and technology. I guess it is the same as whatever I was into back in the days. But we had to go play out, find things to do. And we did. Today kids are so bored and need to be entertained all the time only with technology. I like to go for walks with my kids, take them to the park.

Nonetheless, we all contribute to these things in society. The values in society have changed.

If we don't keep up with those values, I think people will surely fall by the wayside. And if people don't keep up with the pace of technology they can be lost. Who ever knew you could be updated in this world within minutes of anything happening.

Another burden I carried in life was that I was angry at society in general because I felt like I have been discriminated all my life growing up. I have learned that we are all the same; there are no differences between all of us genetically or biologically. So...it is individuals that pre-judge one another and against different cultures. I can do the same. And any kind of system designed to prevent individuals of a different cultural background are racist. For example, 40% of children in care are Aboriginal. That tells me society uses that system in a discriminatory way. The system is open to have anyone report children who appear to be threatened or harmed in some way, either physically or sexually. Yet, somehow, some children in care have died as a result of being in care. The system is supposed to be in the best interest of the children, which is contradictory. To help families the B. C. welfare system should support families to stay together, rather than take children away, should keep them in their homes, and send the parents to treatment centers or counseling. The children would then stay in their homes that they are comfortable in, with family members who love them.

Another discriminatory system that angers me is the Indian Act. In general, society has shown its racism or protected its interest by keeping Aboriginal Peoples oppressed under such a constitutional act. There are no other cultures locked under such a system. Individuals within society are more

than happy to proclaim their rights and title to this land when so many or all of Canadians are landed immigrants. For someone to come into these lands, stick a flag into the ground and proclaim this as his/her land and then verifying that with a signed X does not count for being original to this land.

we can help one another in small or big ways

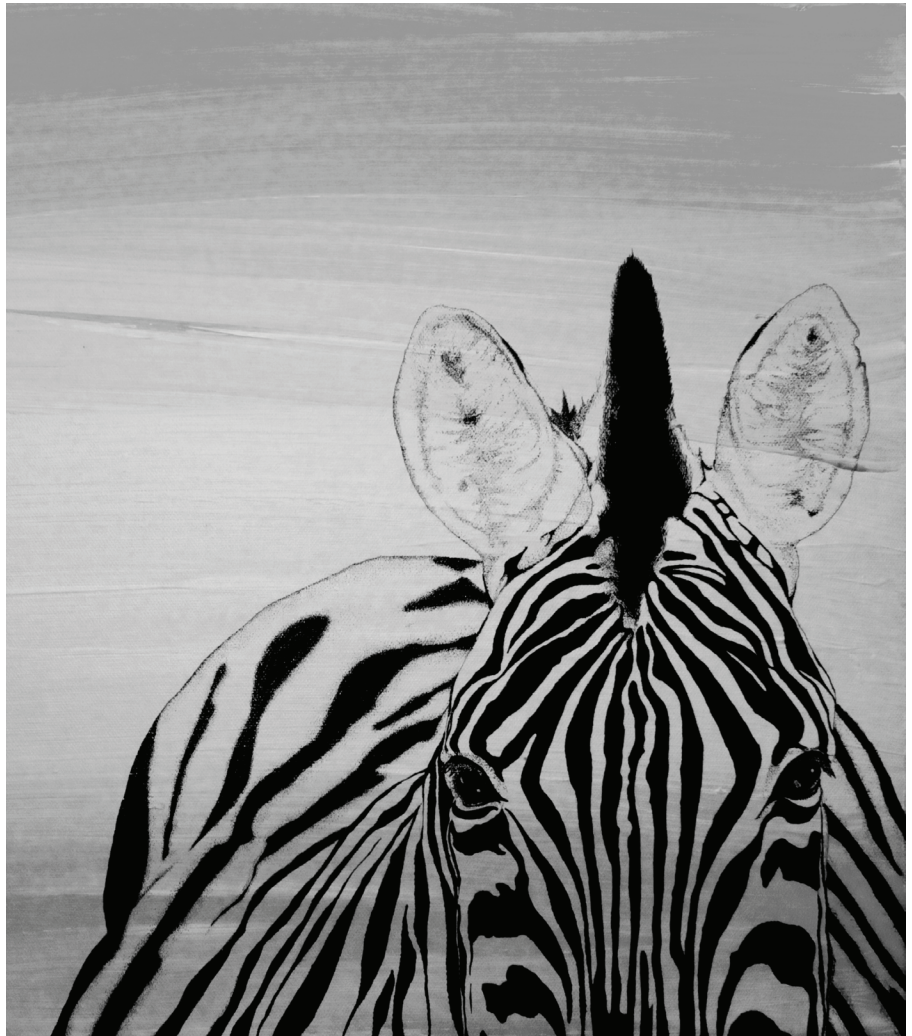
What matters in life to me is that I do love myself my life and my family. I have good teachings in life to know that I am supposed to be a good human and love one another for who we are. I am not going to spend my life wondering if you like me for who I am or not. Life can be a challenge each day for us all. It is certainly nice when we can help one another in small or big ways. The rewards will come sooner or later. But I truly believe that we (Aboriginal Peoples) may not be living our lives the way we were when European contact occurred and imposed on Aboriginal Peoples. We would still have had our languages and our culture. We may have even had much of our land preserved, if the respect for the land had been there. Nonetheless, I am living exactly like the White Man and enjoy the everyday pleasures we may take for granted.

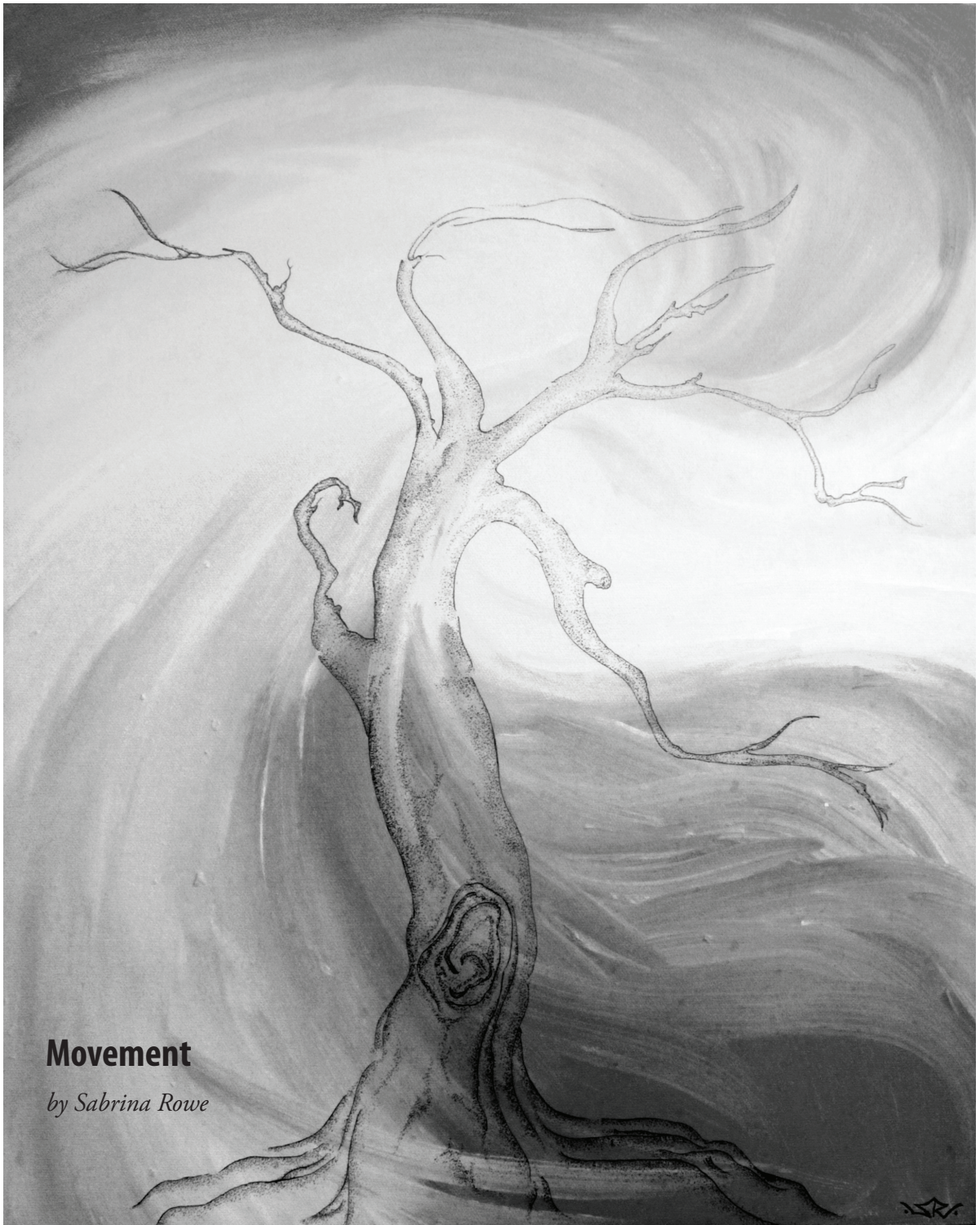
I am truly appreciative of what I am taking from Uni 102. Thank you to all the instructors who were willing to share a piece of what they know with me. Thank you so much to Becky and all the T.A.'s for their kindness and guidance in this process.

Sabrina Rowe

Waiting

by Sabrina Rowe





Movement

by Sabrina Rowe

SR

Strength

by Sabrina Rowe



The Key

by Sabrina Rowe



Marked by Gender

by Jill Cater

I consider my own educational experiences to have been marked by gender differences. All my life, I challenged those differences and many times that resulted in me being seen as a “troublemaker.” Even growing up at home, when I wasn’t allowed to do something that my brothers were allowed to do I always challenged the rules as to why I wasn’t allowed – was it because I was a girl or because I was the youngest? That drove my parents crazy!!

The following are a number of ways in which gender roles have played out in my life. I have four brothers – I’m the only girl and the youngest. I was what they called a “tomboy.” I was constantly getting into trouble in school and the outside world because “I didn’t act like a girl should.” I remember my aunt and uncle getting me a Barbie doll because they were concerned about me playing with GI Joes and other “boy stuff.” They figured if they bought me a Barbie doll, it would automatically change my behavior. I don’t know what age I was, but I remember going to a friend’s place with my Barbie doll to play. I ended up getting sent home by her parents because they thought I was too aggressive – she wanted to play Ken and Barbie while I was determined to play Kung Fu Barbie (this was in the 1960s when Barbies were meant to act in a proscribed stereotypical submissive way).

In high school, males and females were segregated in gym class. The gym teacher offered another friend and I good marks if we didn’t attend gym class because she thought we

were too aggressive (didn't play sports in a "ladylike" fashion). I ended up getting better marks for not attending gym class than some others who did.

In my English class in high school we were given a composition to write. The teacher decided on the topics (boy's topics/girl's topics). I wrote about carburetors. The teacher thought there was something wrong with me because I picked a boy's topic and wanted to talk to my parents to discuss my "problem." The teacher didn't realize that my parents were in full support of my composition on that topic.

The teacher thought there was something wrong with me because I picked a boy's topic

There are many more instances that I can recall throughout my life regarding educational experiences being marked by gender differences – not only my own experiences, but those of others around me.

Later in my life (in the late 80s, early 90s), I became part of the feminist movement – going on marches and advocating for women's rights and the laws to be changed, especially in the (in)justice system.

My education might have been different if I had been male. There would have been more opportunities, but I wouldn't be the person I am today if it had been different.

Inspiration

by Jeff Blue Randall

Inspiration, move me brightly
I didn't even know I was looking
Given the right circumstance, we can all learn
Even me, someone who has always assumed
 that educational institutions do not
 belong anywhere near my agenda.
So now moving on, with this experience nearly behind us
We wonder what will be next...
I plan to continue on with my newfound
 lust for knowledge.
Thank you to everyone involved (all my new friends)
And please remember no matter how it's
 packaged, meat shouldn't last for years.

We wonder what will be
next...

**It was like a story
in mythology
where the hero
is on his journey
and he meets a
sage who gives
him a direction.**

-Lance Homych

Ways of Learning

by Juliette Kajuga

“So, have you handed in your Journal submission?” I asked one of my classmates, regarding the assignment we were “supposed” to have handed in, at the latest, that evening.

“No,” he replied.

How well I could relate to him! I had for quite some time meant to write a fairly long article about how attending the extraordinary University 102 course had impacted me. This course is facilitated by Becky Cory, a believer in “learning differently.” It primarily benefits those who have had barriers to higher education due to a myriad of circumstances. I say myriad because, throughout the course, I learnt indeed how diverse the circumstances were that had led many a student in my class to have NOT been able to continue to learn and thus achieve that which is universally sought after - proof of being “knowledgeable” - a university degree in any subject that is worthy of discussion at a university, if not societal, level, which in turn decides one's success or failure in the employment world.

But, I digress because I had meant to start by stating how University 102 presented a different way of learning. It covered topics that seemed very divergent yet, as the course progressed from January to April, were shown to be intricately interwoven. The course schedule offered topics that I initially thought were fit for students pursuing a doctorate. How pleasantly surprised was I when at the end of the course, I could see how all the topics discussed such as - Critical Thinking, Academic Expression, Archeology,

Anthropology, Theories of Race and Whiteness, Sociology, Economics, Psychology, Political Science, Geography and Environmental Studies were amazingly interlinked. That the professors were passionate believers in their field of choice was abundantly evident in that absolute participation in the topic at hand seemed to be at times hypnotically engaging.

Therein lies a gratitude not easily expressed

This course also discussed pursuit of part-time/full time university education. This was a way of empowering one to greater heights which may not have seemed possible a few months ago, yet a path I intent to take this summer while I await my enrolment in the Humanities Diploma program for an, eventual, degree that would have been a dream only a short while ago.

University 102 has enabled me to listen and learn from a diverse group of adults, most of whom have had such challenging circumstances in their lived experiences. I like to think I am an authority on suffering, so I am indeed grateful to have shared my story with some as they have shared theirs with me. Therein lies a gratitude not easily expressed, for my eyes have indeed been opened to the suffering of others which I would not have been privy to, but for the lively group discussions that we were engaged in after each professor's interactive lecture.

Believe you me, were it not for beating the submission deadline, I feel I could have gone on for hours on end in praise of University 102, but alas my procrastination has its price; thus, I must bid you adieu. My only promise, though, is that this is not the last you will hear from me, for PROCRASTINATION will not be my middle name next time!

University 102

by Nidaa Al-Dujaili

University 102 at UVic might just be for you!

What is the goal of

- Identified on the traditions of Canadian society.
- Log in public university in Canada and to identify the rules of procedure of the University of Victoria

English language development and try to speak a Canadian accent

My love of learning in this area and certainly will add something new to my knowledge of the previous

Spending time with people and the atmosphere of an interest rates

Why do a course like University 102?

Because critical thinking and a passion for learning are elements of community participation that can and should be shared amongst everyone. Learning in the Social Sciences gives us ways to understand our own society.

How did U Come To 102

by Bus

hahahahahaha


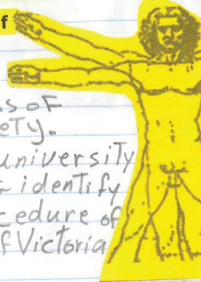




What is University 102?

Journey of a thousand Miles begins with one Step

- Sociology
- Psychology
- Political Science
- Geography
- Economics
- Anthropology
- Ethnoecology
- Archeology
- And more!!

the possibility to reach the Furthest

the correct entry in the intellectual community

Critical Thinking

by Nidaa Al-Dujaili



"this is the ability to separate the fact from opinion"

Now we start doing our own analysis of the text by trying to name the assumption

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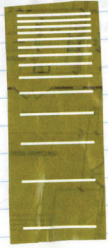
Anita Hafner Valerie Kemp
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CranioSacral
Barbara Brennan Healing
Energy Drainage Therapy
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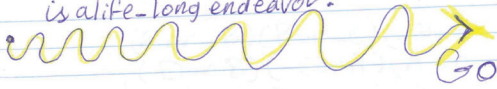
this process is similar to the process of cooking for several components. And then out the final product with a special taste. many people can do it 😊 😊



No
time
age
gender
place
religion
target



Critical Thinking of any kind is never universal in any individual. everyone is subject to episodes of undisciplined or irrational. It's quality is therefore of experience in a given domain of thinking or with respect to a particular class of question. No one is a critical thinker through - and - through. But only to such - and - such a degree, with such - and - such insights and blind spots, subject to such - and - such tendencies towards selfdelusion. For this reason, the development of critical thinking skill and dispositions is a life-long endeavor.



Reflections of My Experience

by Amrune Khan

A definite spark was lit once again for further education with University 101 and continued to burn brighter during University 102. We covered many stimulating topics including Critical Thinking, Economics and the Labor Law in China's Economic Reform, to name only a few. The lectures gave us a better understanding of the text that was covered. Critical Thinking was a central part of the learning. The part that stands out the most is how we were encouraged to think beyond the box, to articulate our thoughts and to realize that just because it is in a book or newspaper doesn't mean it is right. We had to think it through. To understand that what we read is often the assumptions of the author. The educators of our classes urged us to explore the implications brought forth by those assumptions and to double check our own assumptions. We were reminded to "think about thinking" and not be hesitant to ask for clarification.

The subject matter of our classes was presented to us with such passion. Even Economics sprang to life with the case study, and the wonderful humor of the Prof made it fun! These subjects were not only extremely thought provoking but also sometimes disturbing and would sit with me for days as I processed all of it. There were times my eyes were brimming with tears learning about the heartbreaking experiences of people right now as well as those who came before us. The injustices are not only contained to one specific country but also sadly continue to happen in many countries around the world.

Each lecture was followed by group discussions. These discussions also proved to be very beneficial. Our classes, in both 101 and 102, were so rich with what each student brought to the table through their own background and experiences. Here, in the group discussions, individual experiences came through and I realized how very fortunate and eye-opening it is to see. Through conversation and dialogue I saw repeatedly how we have a tendency to place our society and culture above all others. Within the group discussions we learned to get into the practice of realizing that mass media shapes the news from the point of view of that particular culture. Hearing first-hand experiences from those of us from diverse backgrounds really hit the message home. We explored what it means to say that race is “socially constructed” and that there is no biological or genetic basis to race.

This door that has been opened will never be closed now

The articles we read in both semesters gave some indication on how and why the world is in a state of turmoil today. This shows how humanity is very disconnected, and the powers-that-be thrive on keeping the concept of separation alive. They foster the idea that one group is superior and the other is inferior. The truth is that we humans have the ability to be logical and fair. I was so pleased to see that the material taught has changed greatly from the narrow minded view back in my days of school. What we learned in both Uni 101 and 102 is exactly the kind of thinking that needs to be taught. Hopefully it can spread widely to change the tempo happening around the world. It is my hope that children from a young age are now taught at home and in schools that the rights and needs of others are equal to their own. With this mindset maybe, just maybe, we can start to change the world, one small step at a time.

I cannot stress enough the positive difference Uni 101 and 102 has made in my way of thinking and has inspired me to take further credit courses. I hope this program will run for many years to come so others may also learn what I learned. This door that has been opened will never be closed now and for that I thank you.

Critical Thinking & Social Change

by *Tina Arsenault*

How critical thinking gave voice to why it's been so difficult for me to stick to school for so long:

Learning has always been a passion for me. However, whenever I entered educational institutes and signed up for courses I never seemed to actually finish. Then, over the years (I'm almost 40 years old) the pattern of never completing school had become a reason itself to avoid reflecting on why I didn't finish.

The encouragement to explore our own perspectives in University 102 has allowed for some real insight. Being given the respectful atmosphere of Uni 102, real questioning of why things are the way they are, with a liberal dose of critical thinking thrown in, enabled us to have more honest dialogue with room to disagree. I really appreciate having a section about critical thought at the very beginning of the semester; it was a brilliant way to bring depth and a bit of diversity in perspectives. I also thought it was an interesting idea having a new topic each week to briefly ponder. One effect of that was a quickened intensity to the conversation when we knew we had limited time.

There should be no surprise that the parameters of academia are quite narrow, as any specialization is constrained to following the latest research in their particular subject of study. The focus, at university education level, is largely on intellect being a reflection of dominant society's focus. This focus misses out on the value of wisdom and the education/

experience required to gain wisdom. Hearing how difficult it is to do anything really outside the realm of acceptability by the university was a good reminder of just how essential it is for me to hold on to a big picture perspective.

One common thread throughout school seems to be that institutionalized education is good, in the socio-economic-political view of education, as a way to “raise the poor up.” The other consistent thread is one of never hearing about “bringing the rich down;” or if it does exist, I felt it was couched in reformist terminology of minor change working within the existing structure. I feel kind of silly for not seeing what seems so transparent now. Within that discourse, I should not expect any serious discussion of radical change.

real questioning of why things are
the way they are, with a liberal dose
of critical thinking thrown in

My belief that institutionalized education defeats the spirit of antagonism necessary for foundational change is not a new idea; however, I find it possible to persistently contradict my own inner hypocrite by living with the consciousness that change also happens on the smallest person-to-person scale. Moving toward a more social academic education will, I believe, only help because social theory says that the best education is the type most relevant to the person. This gives the most freedom to an individual to explore possibilities beyond the limitations we are born into.

I think that anything that allows us to determine our own destiny is essential. We need more emphasis on personal responsibility, responsibility to a wider community, and learning our true desires without pre-ordained societal guides for acceptance.

the provocative acknowledgement of our own complicity in the forming of our world and the conditions within it

So now it totally seems obvious why I would lose interest in continuing in formal education.

University 102 is a happy medium between traditional university and informal free schools. One of the ways I appreciate University 102 pushing boundaries is in the provocative acknowledgement of our own complicity in the forming of our world and the conditions within it. University 102 did a great job of rousing us students into passionate discussions through the collection of topics and opinions presented. The topics and opinions were always intriguing for one reason or another, which led to the personal discourse that occurred during the past few months and has led to more growth.

University 102 has been an awesome experience: the people, the topics and the discussions – all have helped me decide to continue on with University 201 next semester.

**Talk is cheap they
say, but not
the talks we've
had. They have
been rich.**

- Don Macbeth

DIVERGENT/ CONVERGENT
ДИВЕРГЕНЦІА/ КОНВЕРГЕНЦІА

Journal of the University 102 Students