



**Vancouver** (Photograph by Elvin Wyly). "As a newcomer to the city I spent a lot of time that summer walking and cycling around the city, in the double role of both tourist and geographer trying to get a feel for the city. On a tour of Granville Island and False Creek, I remember saying to David Ley that I thought Vancouver was 'unreal, too perfect, a chocolate box city.' I thought it resembled a 'city on Prozac.' It was the image of Vancouver that struck me initially, but I had much more to learn."

— Loretta Lees (2001). "Towards a Critical Geography of Architecture: The Case of an Ersatz Coliseum." *Ecumene* 8(1), 51-86, quote from p. 57.

## THE UNIVERSITY OF BRITISH COLUMBIA



**Urban Studies 200/  
Geography 250: Cities**

**Urban Studies Program**  
Department of Geography  
1984 West Mall  
Vancouver, B.C. Canada V6T 1Z2

### **Urban Studies 200 / Geography 250: Cities**

September-December 2021, 3 credits

Tuesdays and Thursdays, 11:00 am -12:30 pm Pacific time. Lecture recordings will be available for asynchronous access on Canvas, or for synchronous, in-person viewing and conversation during the scheduled lecture time slot in Room 100 of the Geography Building – subject to current B.C. public health orders and regulatory provisions of UBC's *Campus Return Plan*.

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Course on Canvas: <https://canvas.ubc.ca/courses/79094>

*Short course description, from the UBC Course Calendar: An interdisciplinary introduction to the city in the context of contemporary globalization. Analysis of urban patterns and processes from the theoretical perspectives of various disciplines and methodologies.*



*A longer description, with a bit more detail:*

## **Welcome to the City!**

It happened sometime in late 2006 or early 2007. A baby born in a city, or a migrant moving from the countryside to a city, brought us across an unprecedented threshold: it was at this point that the urban share of the world's population, which had been rising for centuries, finally crossed over the fifty percent threshold. For the first time in history, a majority of the world's people now lives in cities. While urbanization has a long history, and while some cities can be traced back thousands of years, at the global scale we've never seen anything like this. You and I are part of the first generation to have ever lived in an *urban world*. Urbanization has become the defining essence of our time: whereas in 1900 there were only a dozen "millionaire" cities — cities with populations over a million — that figure jumped to 86 by 1950. Now it's at least 548. Today, some of the world's giant city-regions have populations exceeding 20 or 30 million: Japan's Tokyo-Yokohama 'megapolis' has as many people as all of Canada. Cities are projected to account for nearly all of the world's net population growth for at least the next half-century. Nearly all of the most urgent, fascinating, and frustrating questions of our time are quickly becoming *urban* questions.

And yet what is the "urban"? The easy answer is that "urban" refers to events that take place in things we call "cities." But this answer quickly raises other questions. Does urban studies include "suburbs"? Some experts say no, because many suburbs were created from processes that involved the active rejection of urban ways of life. Other experts, however, emphasize how cities and suburbs have been woven into vast, interdependent regions — metropolitan regions and vast "megapolis" patchworks of overlapping cities — that are themselves shaped by dynamic, global influences. Indeed, a growing number of urbanists now see the world through the eyes of the late urban philosopher Henri Lefebvre (1901-1991), who predicted as early as 1967 that we were headed for an era of "planetary urbanization." Lefebvre wasn't saying that the entire planet would be a single city; but he *was* saying that almost every part of the world would eventually be shaped by the processes of concentration, diversity, and creative change that constitute urbanization. Rural agricultural regions across Africa, Asia, and Central America produce cash crops for the industrial agribusinesses that supply grocery stores in Bogotá, in London, in Hong Kong, and in Vancouver. Small-town businesses in Manitoba and Montana find themselves competing with WalMart and Amazon's planet-spanning supply networks connected to the "workshop of the world" — the assembly factories in the Pearl River Delta north of Hong Kong between Guangzhou and Shenzhen, in a giant city-region with more than 40 million people. Every year, the power elites who travel between the world's most powerful "global cities" also gather in tiny small-town and rural spots — the World Economic Forum in Davos, Switzerland, and the annual gathering of central bankers from around the world in Jackson Hole, Wyoming — that highlight the profoundly interconnected essence of a world that continues to urbanize. In his 1970 book, *The Urban Revolution*, Lefebvre suggested that planetary urbanization represented a decisive turning point for humanity, and for nature: after the turbulent changes in the shift from mostly agrarian, agricultural societies to industrial society in the nineteenth century, the twentieth century was replacing *industrialism* with *urbanism*. In industrialism, societies were obsessively focused on the technologies and practices of manufacturing — of factories, assembly lines, and all the organized institutions of industrial

production. Industrial production certainly continues, but Lefebvre could see that it was being geographically re-organized, while at the same time automation and information technology were making it possible to achieve vast increases in industrial output with fewer and fewer workers. Gradually, industrialism was shifting to *urbanism*: more and more societies around the world were devoting more attention and resources to the production, management, and experience of urban life. Lefebvre died in 1991, but there can be no doubt that we are living in the world of planetary urbanization he foresaw. And there are fascinating connections between his theories and the work of other urban scholars, such as the Chinese-American and Black Power philosophers from the City of Detroit, James and Grace Lee Boggs. In their *Manifesto for a Black Revolutionary Party* and their remarkable book *Revolution and Evolution in the Twentieth Century*,<sup>1</sup> Grace and Jimmy analyzed how humanity has reached an entirely new evolutionary threshold: in the age of modern industry and modern urban life, human development is no longer a matter of constant, dangerous struggle for survival amidst overall scarcity in the world of nature. Modernity produces extraordinary levels of wealth by harnessing and harvesting the free gifts of nature — indeed, undermining the sustainability of nature while also transforming human nature itself. So the fundamental challenges for humanity now involve questions of how wealth and opportunity are distributed unequally, and how certain aspects of human wealth and development are threatening the very survival of the natural world. For Grace and Jimmy, then, the era of

**“Welcome to the urban age, the urban century ... cities are about choices — they’re not pre-ordained — and you better make the right choices.”** — Mike Harcourt, former

Vancouver Mayor, former B.C. Premier, now Associate Director of the UBC Continuing Studies Centre for Sustainability, quoted in Moira Wyton (2017). “Canada 150: UBC is a Place of Mind for Politics.” *The Ubysey*, 25 July.

**“The words ‘urban revolution’ do not in themselves refer to actions that are violent. Nor do they exclude them.”** — Henri Lefebvre (1970). *The*

*Urban Revolution*, reissued and translated by Robert Bononno (2003). Minneapolis: University of Minnesota Press, p. 3.

planetary urbanization gives us unprecedented challenges and opportunities: humanity must find ways to evolve more socially just and sustainable ways by which people relate to one another, and to the non-human world of plants, animals, and the physical and chemical processes of the planet.

Lefebvre and Boggs are just a few of the names we’ll encounter in this course, as we explore various implications of the “urban revolution.” We’ll read and learn about a fascinating mixture of people — Jane Jacobs, V. Gordon Childe, Louis Wirth, David Harvey,

Martin Bernal, Manuel Castells, Susan Sontag, and quite a few others, coming from diverse perspectives and with different specialties. Different disciplines — the many changing fields of study you’ll find in any large university like UBC — have very different ways of defining and

<sup>1</sup> Grace Lee and James Boggs (1969). “Manifesto for a Black Revolutionary Party.” Reprinted in Stephen M. Ward, ed. (2011). *Pages from a Black Radical’s Notebook: A James Boggs Reader*. Detroit: Wayne State University Press, 195-228; Jame and Grace Lee Boggs (1974). *Revolution and Evolution in the Twentieth Century*. New York: Monthly Review Press.

understanding urbanism. For an economist, the city might best be defined as an intricate local web of interdependent incentives and opportunities for innovation, production, consumption, income and wealth, and the unique efficiencies of spatially clustered activities. For a sociologist, the urban is constituted by the distinctive ways that individuals fit into different groups and institutions in areas shaped by the dense concentrations of rich, evolving configurations of humanity's socio-cultural diversity. For a political scientist, the city is structured by the interactions between elite power and pluralist forms of participation in public affairs, and by the mix of continuity and change in allegiance, alliances, and tactical maneuvers of strategic advantage. For geographers, the city is a setting in which social and environmental relations work themselves out in space, even as space and place help to shape social, political, and economic relations as well as relationships with the natural world. And there are other valuable perspectives, too — from history, psychology, social work, anthropology, public administration, planning, art, architecture, feminism and gender studies, Indigenous studies, literature, science fiction, cinema, and many other fields. This multiplicity of perspectives has always been a source of amusement to those searching for simple definitions. Many years ago, for example, the urban economist William Alonso joked that there was an easy recipe for how to make a city planner: “Take a physical planner, a sociologist, an economist; beat the mixture until it blends; pour and spread.”<sup>2</sup>

This course is an interdisciplinary introduction to urban processes. We examine key questions about cities (and suburbs!) from the vantage point of different fields, highlighting how the questions (and answers) can be shaped by variations in method, history, philosophy, and style. We explore such topics as the history of urbanization, social relations and ideals of urban community, urban dimensions of transnational immigration and indigeneity, identity, social inequality, political power and city political machines, photography and representation, transportation and mobility, and the role of cities in transforming the experience of place, space, and time. Interdisciplinary perspectives make urban studies a delightfully complex and wide-ranging area of study. Sometimes the simplest questions — such as how to describe the location of a particular city — lead to multiple and often contradictory answers. (For a few extended illustrations of this point, see the section at the end of this syllabus that begins with a seemingly simple question: “Where is the City?”)

## Cities, Space, and Time

As we explore the exciting dynamics of cities past and present, I am deeply grateful to the Musqueam, Squamish, and Tsleil-Waututh Nations, and other diverse Indigenous communities of this region. We are uninvited guests on the traditional, ancestral, and unceded territories of these sovereign peoples — the communities that are today called “First Nations” to acknowledge their long history that pre-dates the formation of the nation of Canada. Sometimes these diverse cultures and societies are described collectively as Coast Salish peoples, but today it is recognized as more accurate and appropriate that we thank the *hən̓q̓əmin̓əm̓* speaking peoples of this land that we share with Musqueam, Squamish, and Tsleil-Waututh.<sup>3</sup> ‘Unceded’ is a reminder

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<sup>2</sup> William Alonso (1971). “Beyond the Inter-Disciplinary Approach to Planning.” *American Institute of Planners Journal* 37, 169-173, quote from p. 169.

<sup>3</sup> Howard Grant, Leona Sparrow, Larissa Grant, and Jemma Scoble (2019). “Planning Since Time Immemorial: Musqueam Perspectives.” In Penny Gurstein and Tom Hutton, eds., *Planning on the Edge: Vancouver and the*



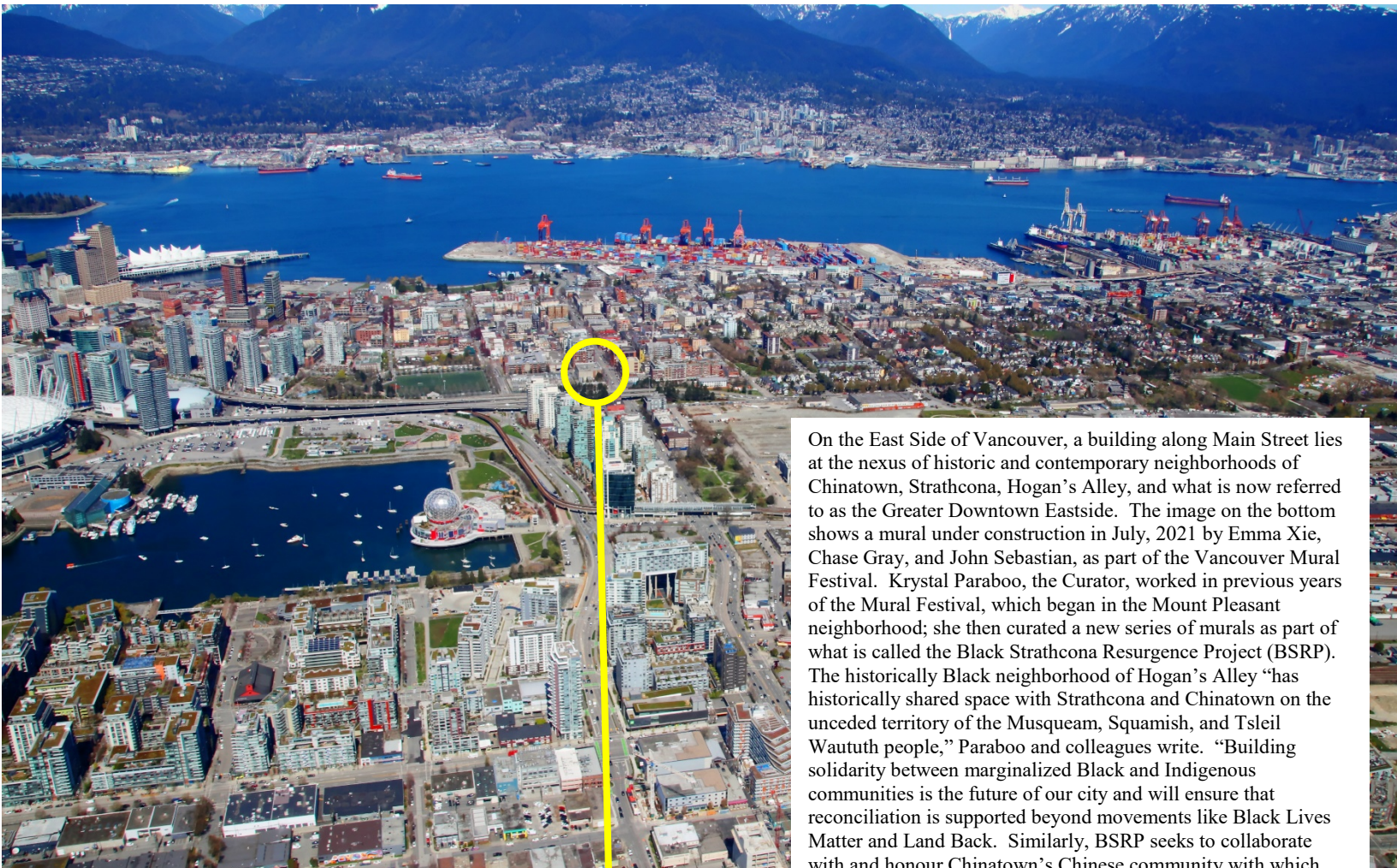
that the Euro-American colonial settlement process that began in this region in the nineteenth century was unique. Whereas most of the colonization of North America involved formal (if often deceptive and/or coercive and violent) treaties and other kinds of legal documents, there were almost no such formal procedures followed in the rapid settlement and immigrant transformation of British Columbia. Technically, all of the colonization and immigrant settlement of this region violate the terms of the Royal Proclamation of 1763, issued in London by King George III. In turn, this means that all of the immigration, settlement, and land ownership here violates the foundational principles, documents, and laws that created the entity we call ‘Canada,’ the province known as ‘British Columbia,’ and the localities across a metropolitan region called ‘Vancouver.’ This legal and constitutional reality has been the subject of social movements and legal strategy for many years, and it was finally, definitively recognized by the Supreme Court of Canada in the *Tsilhqot’in Nation v. British Columbia* decision of 2014, which acknowledged an Indigenous, non-European understanding of legal rights to land and territory. This recognition was further consolidated in November, 2019, when British Columbia became the first jurisdiction in Canada to pass legislation to begin the process of implementing the *United Nations Declaration on the Rights of Indigenous Peoples*. And yet, here we are, in a cosmopolitan metropolitan region that has been repeatedly transformed by multiple generations of non-Indigenous new arrivals, from other parts of Canada, from Europe, from Asia, Latin America, Africa, and so many other parts of an increasingly interconnected urban world. Indigenous and Métis peoples comprise 2.5 percent of the 2.43 million people who live in the Vancouver Census Metropolitan Area.<sup>4</sup> Successive generations of workers, families, and students have come to Vancouver from elsewhere to seek economic opportunity, to nurture families, and to achieve academic excellence. We must always remember that all of our living, working, and learning in this region are only possible because of the kindness, generosity, and sacrifices of many generations of Indigenous peoples who have made this region a home and a place of learning for thousands of years. Along with the exciting challenges and opportunities of being part of the first generation to experience planetary urbanization, then, we are also part of a

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*Challenges of Reconciliation, Social Justice, and Sustainable Redevelopment.* Vancouver, BC: University of British Columbia Press, 25-46, especially page 25. Cities are at the leading edge of societal and technological evolution, and language is central to this process. Until a few years ago, most territorial acknowledgments at UBC included Coast Salish references, but as Musqueam Elder Howard Grant notes, “The Coast Salish is a white man’s term for linguistics, ok? Because the Coast Salish is a linguistic term for language only. We’re not Coast Salish. We fall within the language groupings of Coast Salish languages, that’s all.” Don’t worry if you cannot read or pronounce words like *hən̓qəmin̓əm̓*; this is not a requirement or prerequisite of this course. The language of instruction for this course is, for better or for worse, late-twentieth-century East-Coast Megalopolis honky English. But even small symbolic gestures like installing new fonts – along with reading scholarship like Grant’s chapter in *Planning on the Edge* – are first steps in honoring and acknowledging the history, present, and future of the distinctive linguistic evolution of this region. See also First Nations and Endangered Languages Program (2015). “First Nations Unicode Font.” Vancouver, BC: First Nations and Endangered Languages Program, University of British Columbia. Cities are also advancing frontiers of technological development, and the dynamics of language and technology come together in fascinating ways in this part of the world. In May, 2021, the UBC Centre for Artificial Intelligence Decision Making and Action partnered with UBC Language Sciences to host *Hua Ki’i: A Prototype for Developing Ethical Indigenous AI*. The event showcased an application that transforms a smartphone into a visual dictionary, so you can point towards objects and obtain the corresponding Indigenous terms. The app is currently designed for native Hawai’ian, but is being modified for a wider range of Indigenous languages. See Tianne Jensen-Desjardins (2021). “Hua Ki’i: An Ethical Indigenous AI Prototype.” *The Ubyyssey*, May 28.

<sup>4</sup> Statistics Canada (2017). *Focus on Geography Series, 2016 Census, Vancouver Census Metropolitan Area*. Statistics Canada Catalogue no. 98-404-X2016001. Ottawa, Ontario. Data products, 2016 Census.





On the East Side of Vancouver, a building along Main Street lies at the nexus of historic and contemporary neighborhoods of Chinatown, Strathcona, Hogan's Alley, and what is now referred to as the Greater Downtown Eastside. The image on the bottom shows a mural under construction in July, 2021 by Emma Xie, Chase Gray, and John Sebastian, as part of the Vancouver Mural Festival. Krystal Paraboo, the Curator, worked in previous years of the Mural Festival, which began in the Mount Pleasant neighborhood; she then curated a new series of murals as part of what is called the Black Strathcona Resurgence Project (BSRP). The historically Black neighborhood of Hogan's Alley "has historically shared space with Strathcona and Chinatown on the unceded territory of the Musqueam, Squamish, and Tsleil Waututh people," Paraboo and colleagues write. "Building solidarity between marginalized Black and Indigenous communities is the future of our city and will ensure that reconciliation is supported beyond movements like Black Lives Matter and Land Back. Similarly, BSRP seeks to collaborate with and honour Chinatown's Chinese community with which Hogan's Alley shares geographic space. To celebrate this, a mural collaboration between an artist representing each aforementioned community is being produced on the South wall of the BC Hydro Murrin Substation building on Main Street & Union Street – the intersection of Hogan's Alley & Chinatown." Paraboo, Crystal (2021). "Black Strathcona Resurgence Project." Vancouver, BC: Vancouver Mural Festival. See also Griffin, Kevin (2021). "Resurgence Project Puts Black Artists in Mural Fest Spotlight." *Vancouver Sun*, July 20, A6.

Photographs by Elvin Wyly.





generation called to find new ways of reconciling the past and the present, the local and the global, and the pre-colonial, colonial, and post-colonial — all in this fascinating, unique place of learning, creativity, and innovation. As a group of distinguished Indigenous knowledge-keepers write in a landmark book on this metropolitan region, urban-focused disciplines at UBC are working to introduce new generations of students and professionals “to a decolonizing practice that, according to Leona Sparrow, Musqueam’s Director of Treaty and Lands, supports Indigenous communities in ‘creating space for their people to thrive’”; in this learning process, “respecting the validity and sophistication of Musqueam knowledge across disciplines is essential.”<sup>5</sup>

One of the first things you need to understand about this university and this city-region is that it allows — and *requires* — that we think very differently about some of the concepts we take for granted as universals, such as time and space. Sometimes, the place feels like the far, western edge of the British Empire that it was for a century and a half — such as the time in October, 2002 when massive, enthusiastic crowds gathered on UBC’s Main Mall for a visit by the Queen, as part of the “Golden Jubilee” celebrations commemorating her half-century reign. Your instructor was new here, and having never before lived anywhere in the British Commonwealth, was thoroughly confused by the obsession with the symbolism and rituals of the Royal Family. The public obsession in the joyous crowds celebrating the Golden Jubilee was cosmopolitan, diverse, and multicultural. Looking up the etymology of “jubilee” didn’t really solve the mystery, although it was fascinating (the word comes from the French *jubilé*, which comes from the Late Latin which in turn came from the Greek, used often in Jewish history to describe fifty-year commemorations of deliverance from Egypt).<sup>6</sup> Other times, we see the region at the leading edge of the world’s integration into the dynamic economies, societies, and cultures of the Asia-Pacific: disagreements over Hong Kong’s relationship to the People’s Republic of China, for example, have been a regular feature of social life here for several decades, and a few years ago Canada’s most expensive home sale was a property very close to the UBC campus that was purchased by a billionaire who represents the City of Nanjing in China’s People’s Political Consultative Committee.<sup>7</sup> And then other times, we see a flourishing resurgence of the intergenerational achievements from the centuries and millennia prior to European colonization, as in the life and career path of Steven Lewis Point, appointed in June, 2020 as UBC’s Chancellor. “I am incredibly honoured to become UBC’s next Chancellor,” Point said in a press release; “My father is from the Musqueam Nation and I’ve always felt a personal connection to this land. I look forward to returning to my alma mater and working alongside students, faculty, academic leaders and the broader community to advance the university’s vision.”<sup>8</sup> Point previously served as Lieutenant Governor of the Province of British Columbia, and is a recipient

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<sup>5</sup> Howard Grant et al., “Planning Since Time Immemorial,” p. 26.

<sup>6</sup> “Etymology” is the branch of language study that focuses on the origin and development of words, often across multiple languages. Take it as a compliment from a writer when you’re reading something and you need to consult a dictionary to savor the etymology. When I came across all the news stories about the Queen’s ‘jubilee’ I turned to page 529 of a thick volume that sits within easy reach on my shelf, Bernard S. Cayne, ed. (1990). *The New Lexicon Webster’s Encyclopedic Dictionary of the English Language*. New York: Lexicon Publications.

<sup>7</sup> Ian Young (2015). “Former Duck Farmer From China Revealed as Buyer of US\$40 Million Vancouver Mansion.” *South China Morning Post*, March 18; see also Ian Young (2019). “Chinese Former Duck Farmer Buys Big in Vancouver.” *South China Morning Post*, December 17.

<sup>8</sup> Charlotte Alden and Andrew Ha (2020). “UBC Appoints First Indigenous Chancellor.” *The Ubyyssey*, June 18; see also Scott Brown (2020). “UBC Appoints First Indigenous Chancellor.” *Vancouver Sun*, June 19, A2.

of the Queen Elizabeth II Golden and Diamond Jubilee Medals — there’s that word again! — the Order of British Columbia, and many other awards and honours. He received his degree in Law from UBC in 1985, and served as the Director of the First Nations Legal Studies Program at UBC’s Allard School of Law from 1991 to 1994.<sup>9</sup> UBC is among the first universities in the world to officially endorse the *United Nations Declaration on the Rights of Indigenous*

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<sup>9</sup> Michael J. Korenberg (2020). “Announcing the New UBC Chancellor for UBC.” Press release, June 18. Vancouver, BC: Board of Governors, University of British Columbia. Notably, one of the other transformations of time and space that have suddenly changed with the arrival of planetary urbanization in the last few years is the instantaneous information climate created by mobile computing and social media; the world crossed the majority-urban threshold at precisely the same time that smartphones made it possible for people to maintain constant connectivity to information flows, fueling the rise of Facebook, Twitter, Sina Weibo, Instagram, TikTok, and many other social media platforms. Such transformations allowed an activist student group at UBC, Students Against Bigotry, to sift through the items “liked” on Twitter by Korenberg, who as Chair of the Board of Governors had issued that press release announcing Point’s selection as Chancellor. Korenberg had “liked” a lot of controversial tweets by various supporters of Donald Trump, including one by the far-right commentator Dinesh D’Souza comparing Black Lives Matter protesters to the paramilitary forces of Mussolini and Hitler. See Charlotte Alden and Andrew Ha (2020). “UBC Board Chair Responds to Backlash for Liking Tweets Criticizing Anti-Fascist, BLM Protests.” *The Ubyssy*, June 19. Black Lives Matter is an urban social movement that began in the United States several years ago, protesting the systemic racism and violence that African Americans (and other people of colour) often face in encounters with police officers. The movement accelerated and burst into protests across hundreds of U.S. cities and towns (including solidarity demonstrations in Vancouver) after widely-circulated videos of the death of George Floyd in late May, 2020, who lost consciousness and died on the street after a police officer in Minneapolis, Minnesota pressed his knee into Floyd’s neck for eight minutes and forty-six seconds. Over several weeks in June, the movement grew into what the *Washington Post* called the largest U.S. protest movement in history, by some measures exceeding the varied uprisings and demonstrations of the Civil Rights Movement of the 1960s. Steven Point’s appointment as UBC’s first Indigenous Chancellor, and the revelations of Korenberg’s tweets, took place in the short interval between two dates with profound symbolism: June 19, ‘Juneteenth,’ a longstanding African American holiday, also known as ‘Freedom Day,’ celebrating the date in 1865 when the last remaining slaves in the United States received news of emancipation, and June 21, National Indigenous Peoples Day in Canada; this latter holiday grew out of calls from the National Indian Brotherhood of Canada (now known as the Assembly of First Nations) in 1982, and formally created by Parliamentary Proclamation in 1996. Twenty-four hours after news broke of Korenberg’s “likes” it was announced that he was stepping down as Board of Governors Chair “after information that was publicized ... about his social media interactions that appeared to support regressive voices online and undermine legitimate protest.” Cawley, Sandra (2020). “Message from the Vice Chair of the UBC Board of Governors.” Press release, June 20. Vancouver, BC: Board of Governors, University of British Columbia. The news of Korenberg’s resignation in turn circulated rapidly in local and national media as well as social media, generating intense debates over the contradictions between UBC’s commitment to diversity and inclusion versus Korenberg’s political opinions. (See also President Santa Ono’s response calling for “the entire university to demonstrate its absolute commitment to BIPOC [Black, Indigenous, and People of Colour] faculty, students, and staff and to anti-racism and anti-discrimination.” Santa Ono [2020]. “Statement on the Resignation of Michael Korenberg.” Press release, June 22. Vancouver, BC: Office of the President, University of British Columbia.) Debates also flared over the ‘de-platforming’ of controversial or unpopular opinions. Within a few hours, students were debating a post on UBC’s Reddit thread by a self-identified African Canadian who proudly supported Trump, who asked, “First Year Coming to UBC, so I’m Guessing I Shouldn’t Ever in Public Say I Support Republicans Over Democrats?” Further complexity is apparent with the realization that Dinesh D’Souza — the right-wing figure whose anti-BLM tweets began the entire episode — is, in fact, BIPOC. One lesson to take away from this long footnote (sorry!) and this episode is that in an interconnected urban world, cities concentrate everything — including debate and disagreement. Change seems slow, but institutions do evolve: after nearly a year and another resignation, in June, 2021 UBC announced the appointment of two new members of the Board of Governors: Natalie Chang, family physician and President and Research Director of Be the Change Group, a public health consulting and creative firm, and Anthonia Ogundele — Founder and Executive Director of Ethos Lab Educational Society. Ethos Lab is an ‘Innovation Academy’ for youth ages 13 to 18; Ogundele’s work was recently recognized by the City of Vancouver’s Black History Month Community Leader Award. See Santa Ono (2021). “President’s Newsletter, June.” Vancouver, BC: Office of the President, University of British Columbia.



*Peoples*.<sup>10</sup> Additional reminders of the unique blends of local/global and past/present relations that shape Vancouver and all other Canadian cities burst into worldwide consciousness in the summer of 2021, involving nationwide protests and international press coverage of Canada's treatment of Indigenous peoples. Then, on a Tuesday in early July, Prime Minister Justin Trudeau announced the appointment of Canada's next Governor General: Mary Simon. The Governor-General position is largely symbolic and ceremonial, but it is nevertheless very important: the GG serves as the official representative of the British Queen in Canada, and Simon's appointment required prior approval by Queen Elizabeth II. Simon is the first Indigenous person in history to serve in this role: she was born in Kangiqsualujjaq, in the Nunavik region of northern Quebec. Her mother's side of the family is Inuit, while her father was a non-Indigenous fur trader from Manitoba who worked for the Hudson's Bay Company.

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<sup>10</sup> The workload and pressures on UBC Chancellor Steven Point increased dramatically in the summer of 2021, as a series of events focused national and global attention on Canada's past and present treatment of Indigenous peoples. Point was called upon to lead a comprehensive review of UBC's procedures for granting honorary degrees, after it became clear that in 1986 UBC had bestowed an honorary Ph.D. on a former Catholic bishop, John Fergus O'Grady, who had been principal of the Kamloops Indian Residential School from 1939 to 1952. For a century, Canada's government had partnered with Christian churches to pursue a policy of forced assimilation, where children of Indigenous peoples were taken from their families and confined in residential schools – where they were forced to learn a “modern” European education that was presumed superior to Indigenous traditions, cultures, and languages. The residential schools were sites of high rates of neglect, physical and sexual abuse, infectious disease, and even death. Memorials and protest marches in Vancouver and many other cities across Canada focused renewed attention on the history and present of Indigenous/colonial relations after ground-penetrating radar was used to locate the unmarked graves of 215 children on the grounds of the Kamloops residential school, which was one of the largest in Canada before its closure in 1978. (For more on this history and several UBC connections, see Charlie Smith (2021). “UBC Will Review Honorary Degree Granted to Former Catholic Bishop John Fergus O'Grady.” *Georgia Straight*, May 31.) Not long after the news of O'Grady's honorary Ph.D. put the spotlight on UBC, another ground-penetrating radar study found three times as many unmarked graves of children on the site of a residential school in Saskatchewan. As more wave of in-person vigils and online outrage and mobilization circulated across Canada and beyond, cities, politics, and colonial/Indigenous relations were once again recombined through the speedy networks of social media. Jody Wilson-Raybould, an Indigenous attorney who represents the Vancouver-Granville riding in Canada's federal Parliament, tweeted criticism of Prime Minister Justin Trudeau for “selfish jockeying for an election” rather than keeping promises on Indigenous reconciliation. Wilson-Raybould had served as Trudeau's Justice Minister until she had been forced out over a bitter disagreement on the prosecution of a multinational company based in Quebec. Carolyn Bennett, Trudeau's Minister of Crown-Indigenous Relations, sent a private text message questioning the motives of Wilson-Raybould, who was first elected in 2015 and would not be eligible for a government pension if she failed to hold her seat as an independent without Liberal Party backing if Trudeau decided to call an election in the fall of 2021. Wilson-Raybould promptly released the text message, and along with the Union of B.C. Indian Chiefs called for Bennett's resignation due to the message that was called “racist,” “demeaning,” and “misogynist.” Wilson-Raybould tweeted that Bennett's message “reflects notion that Indigenous peoples are lazy & only want \$. ... shows disregard, disdain, & disrespect for Indigenous peoples, as in our history ... Conveys a strong Indigenous woman, is a bad Indig woman.” Bennett's private text message consisted of a single word: “Pension?” See CBC News (2021). “Union of BC Indian Chiefs Calls on Federal Minister to Resign Over ‘Racist’ Text Sent to MP.” CBC News, June 25. Bennett publicly apologized. Two weeks later, Wilson-Raybould surprised political analysts by announcing that she would not run for re-election, citing a “regression” in Parliament: “It has become more and more toxic and ineffective while simultaneously marginalizing individuals from certain backgrounds.” In a letter to her constituents, Wilson-Raybould emphasized the profound challenges of economic recovery after Covid-19, Indigenous reconciliation, and climate change; fundamental change is required, she emphasized, and “that change is not going to happen from within the system that itself needs to change.” “Canadians need to lead our leaders,” Wilson-Raybould wrote, explaining her decision to work for change outside the traditional forum of an established political party or elected government. Jody Wilson-Raybould (2021). “Constituent Letter from JWR.” July 8. Ottawa: House of Commons, Government of Canada. Subsequently, there is widespread speculation that JWR is planning to run for Mayor of City of Vancouver in the fall of 2021.

Simon has forty years of experience in leadership, negotiation, and diplomacy, having previously served as Canada's Ambassador to Denmark as well as Canada's first Ambassador on Circumpolar Affairs; Simon led the delicate negotiations involved in creating an eight-country organization known as the Arctic Council. Simon's first remarks as GG at the press conference announcing her appointment were in the Indigenous Inuktitut language, before she switched to English. "I can confidently say that my appointment is an historic and inspirational moment for Canada and an important step forward on the long path towards reconciliation," she said. "This is a moment that I hope all Canadians feel part of because my appointment reflects our collective progress toward building a more inclusive, just, and equitable society." Trudeau's government made several other major policy moves on Indigenous matters in July, 2021 – including an historic new "modern-day treaty" with the Manitoba Métis Federation – prompting widespread predictions that Trudeau was preparing to call a federal election for the autumn. In Canada's governmental system, the first formal steps of this process involve the Governor General, who undertakes the procedure of 'dissolving' an existing elected government to prepare for a new election. "Soon," wrote Niigan Sinclair in the *Winnipeg Free Press*, a "remarkable moment is going to happen: an Indigenous person is going to be asked to dissolve Parliament. Again: an Indigenous woman is soon going to end Canada's government. Let that sink in, and you can see how remarkable Tuesday was."<sup>11</sup> (On August 15 Trudeau called the election, set for September 20.)

Let's come back to Vancouver. This metropolis is a unique portal that allows us to see important connections across time and space, in ways that reconfigure our taken-for-granted assumptions about nations, regions, and boundaries. In the Spring of 2021, the Chinese Canadian Museum and the Museum of Vancouver hosted an event, "Two Villages in an Ocean Apart," featuring a conversation and clips from the film *All Our Father's Relations*. The film documents Larry Grant and Howard E. Grant, two brothers who are Elders from the Musqueam Nation with Chinese ancestry. Their father, Hong Tim Hing, came from the village of Sei Moon in Guangdong Province in China, and arrived in Vancouver in 1920; there he worked on a farm, and met and married Agnes Grant, a Musqueam woman. Larry and Howard went to China with other family members in 2013, spurred in part by the knowledge that a redevelopment plan was about to destroy their father's ancestral village. At the Spring 2021 screening and discussion, Elder Grant's nephew, Wade Grant, summarized the damaging legacy of nineteenth-century ideologies about racial hierarchies and divisions embedded in Canadian law, and emphasized the importance of mixture: "I am Chinese. I am Musqueam. I am Caucasian. And I'm proud to be." Such multiple strands of identity resonated well with a student journalist who attended the event. "As a first generation Afghan-Canadian," Zohrah Khalili wrote, "I often wonder ... which part should I identify with more? I can only hope that one day kids do not feel like they should be anything but what they are."<sup>12</sup> Now, stop and think about these biographies and life-paths, from Sei Moon and Afghanistan to Musqueam territory and Vancouver – and then try to imagine the local and global biographies and life-paths of every one of the 2.43 million people who live in this metropolitan region. Now try to imagine what the paths would look like elsewhere, in any

<sup>11</sup> Niigan Sinclair (2021). "Remarkable Moment, Remarkable Days to Come." *Winnipeg Free Press*, July 7, A2; see also Lee Berthiaume (2021). "Step Forward ... to Reconciliation: Mary Simon to Become Canada's First Indigenous Governor-General." *Winnipeg Free Press*, July 7, A1, A2.

<sup>12</sup> Zohrah Khalili (2021). "Roots in Two Villages an Ocean Apart: Being Musqueam and Chinese." *The Ubyyssey*, June 11.



other city you know and love. The paths and the mixtures would be very different, and yet there would be a shared experience of a city bringing people together, weaving the threads of lives, families, friends, and ancestors into an intricate tapestry of daily experience as well as different memories, histories, and hopes for the future. When we realize how small this city-region is compared with so many “megacities” around the world – the Vancouver region ranks behind 175 more populous metropoli – we gain a new perspective on how the urbanization of humanity is creating multiple portals into entirely new transformations of time and space. Isn’t it an exciting time to be alive in an urban world?

## Required Texts

E. Barbara Phillips (2010). *City Lights: Urban-Suburban Life in the Global Society, Third Edition*. Don Mills, ON: Oxford University Press Canada.

Richard T. LeGates and Frederic Stout, eds. (2016). *The City Reader, Sixth Edition*. New York: Routledge.

UBC Libraries offers you full access to a free digital copy of the sixth edition *The City Reader*. Sometimes the links to the publishers are a bit unreliable, though, and so you may get a few error messages. As soon as you succeed in getting access, therefore, take the opportunity to download the full-text pdf file to your computer. The UBC Bookstore does not have copies of the sixth edition of *The City Reader*, because the publisher no longer sells copies; they’re trying to force everyone to buy the new, seventh edition. The seventh edition is great, but UBC Libraries informs me that it’s prohibitively expensive for them to acquire a copy, and so they have asked that I use the sixth edition instead. UBC Libraries does not have the Phillips textbook in digital form, but there are many inexpensive used copies widely available through multiple booksellers. Plan ahead to obtain a print copy of this valuable and important book.

## Detailed Schedule and Required Readings

- Tuesday, September 7. **UBC Imagine Day.** All undergraduate classes are cancelled for a series of orientation, socializing, and team-building activities. These were created about a dozen years ago, as a fun, friendly way of introducing new students to a very large campus where it’s all too easy to feel lost and alienated in the vast crowd. The Covid-19 pandemic required an online shift for all Imagine Day activities in the Fall of 2020. For the Fall of 2021, UBC’s phased Return to Campus plan envisions a return to the joyous crowds of a sunny September day in Vancouver. But all events remain contingent on BC public health orders and other regulations.

If you have any questions about this course, please read this syllabus carefully. There are also course materials available on the Canvas LMS (learning management system). Use your CWL (“campus-wide login”) password credentials to gain access. You may also be interested in various items from previous years in which this course was offered; there’s an archive of materials [here](#).

- Wednesday, Thursday, and Friday, September 8, 9, 10. **First Week of Discussion Section Meetings.** Yes, we will be holding discussion sections in the first week of class. For many years my email inbox would be flooded in August with anxious questions — “Are we meeting in discussion sections the first week of class?” — because, apparently, some of the other professors around here don’t start things until the second week; most professors also don’t ever attend the discussion sections, leaving these solely to the Graduate Teaching Assistants (GTAs). Hmm. Why miss the opportunity for a conversation right away in the first week? I *love* conversation.<sup>13</sup> So at one point I decided not only to hold discussion section meetings in the first week, but to actually go myself to every first meeting in the first week of class. This seemed to really shock everyone, so I knew it was the right thing to do. I also learned a lot by showing up as early as possible and listening to brilliant, creative students like you.<sup>14</sup>

For the rest of the semester, you’ll be meeting with our brilliant GTAs, and I won’t be there — you need a safe space to talk with and learn from other students, to talk about what you find useful (or not) about Professor Wyly’s lectures, what points you disagree with, and to make jokes about Professor Wyly.<sup>15</sup> But our first meeting is a chance for you to see me, to get a sense of my approach to Urban Studies, and to ask questions. The conversation may be a bit different this year with a hybrid of in-person and online conversations, but we’ll do the best we can.

To prepare for our conversation, please read the items listed below. ***These readings are essential for understanding core principles of the entire course, and how we will work with and learn from one another.*** Read just enough of Michael Kahn’s essay so that you can name and describe the four different types of seminars. Read all of Jessica Bennett’s essay, which updates some of Kahn’s ideas for the twenty-first century, where social media has dramatically transformed the way people relate to one another; sometimes it can become competitive and divisive, where people who agree on most things devote all their energies to competitive struggles over their differences. In this class, let’s draw inspiration from Professor Loretta J. Ross, who works to build genuinely inclusive

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<sup>13</sup> A crucial clarification: oral, in-person conversation is very different from email, text messages, Facebook, Twitter, TikTok, Weibo, and all the other evolving cybernetic technologies of social media that are transforming human communication. If you want to learn more about this topic, see Sherry Turkle (2015). *Reclaiming Conversation: The Power of Talk in a Digital Age*. New York: Random House.

<sup>14</sup> Someday, if you’re ever nervous when talking with me and you run out of things to say or questions to ask, here’s something you can hold in reserve: ask me about a small town north of Manila and a washing machine, and I’ll tell you a story that really hit me hard.

<sup>15</sup> You are encouraged to make fun of your professor. But you are never, ever allowed to criticize or make fun of other students in this class; the only exception to this rule would be if and when you have truly, genuinely gotten to know one another to build enough trust to distinguish between humor that hurts versus humor that enlightens. Building such trust requires a lot of time and patience; sometimes it takes an entire semester. Comedy is fascinating and irresistible, but also dangerous. If you want to see an explicit connection between comedy and Urban Studies, see Charles Demers (2009). *Vancouver Special*. Vancouver, BC: Arsenal Pulp Press. Here’s a fun fact about UBC, Urban Studies, and comedy: one semester, when I walked into the large lecture room where we met for class in the pre-Covid days, I saw a few papers left over from a course that had been taught in that same room a few hours earlier. I found a syllabus ... for a class on stand-up comedy! Taught by Charles Demers! Demers has performed on CBC shows, and was part of an act that the legendary Robin Williams once praised as “the future of comedy”! Just read pages 14 and 15 of *Vancouver Special* and you’ll see why there are some hilarious things about Vancouver, and yet most audiences in this town are afraid to laugh at the jokes.



settings in which it is possible to have conversations that may sometimes be uncomfortable. One of the hardest parts of teaching, Ross emphasizes, is convincing students from divergent experiences and perspectives that they aren't each other's enemies; this turns out to be a central theme in understanding nearly everything about cities and urban life today. Cities are based on trust. So is this class. Next, take a look at the essay by the collectively-named author "Student." This was written through conversations with students who took this class several years ago; our central concern was that in the age of academic competition, student anxiety, and the flood of textual materials on the internet that makes it so easy to cheat with 'cut and paste,' the technological responses of universities — advanced technology software applications to detect cheating and plagiarism — are transforming the relationship between teachers and students. Suspicion and distrust are being monetized by companies like iParadigms, LLC. We began reading about the history and operations of iParadigms, and we reflected on the implications of UBC's contract with the company. Then, for an update, see Nora Caplan-Bricker's fascinating analysis of Proctorio and similar companies specializing in student surveillance; the article includes several examples from UBC.

For this class and for any other class you're taking, you should consult the "Resources on Academic Integrity" provided by the dedicated professionals of UBC Libraries. There's a lot of details here, but for now the most important thing for you to understand and remember is the fundamental principle: when you are composing a term paper, any time you rely on the words or distinctive ideas of another author, you must then give clear credit. Do not lie, cheat, or steal. Write out your own thoughts and words, integrating insights from other authors by citing their general conceptual points on the way knowledge is produced through conversation (Kahn, 1971, 1981), and in some cases citing their specific words with quotes — such as the frightening assertion that "[t]he very conditions of possibility for writing, reading, and thinking are being automated and dehumanized at an accelerating pace" (Student, 2013, p. 2).<sup>16</sup> Never, ever, cut and paste text from online documents when you are writing something; doing so dramatically increases the risks of plagiarism. Accidental plagiarism is still plagiarism, and remains a serious, dishonourable act that violates the policies and expectations of UBC as well as all of the institutions, employers, and professional colleagues you should be preparing to engage with in your university career and beyond.<sup>17</sup>

Required:

Kahn, Michael (1971). *The Seminar*. Santa Cruz, CA: Kresge College, University of California.

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<sup>16</sup> The square brackets around the lowercase "t" indicate that the original quote has been modified slightly. In the original article, there's a capitalized "T," because this is the beginning of a full sentence; to weave these words into my sentence here, I made a slight revision, writing an un-capitalized "the." Adding the square brackets is a signal to the reader that the writer has paid close attention to detail in handling citations and quotations.

<sup>17</sup> UBC provides extensive guidance on academic integrity and the rules and regulations governing cases of academic misconduct (see the section on "Academic Honesty and Standards," below in this syllabus). Some of these guides and regulations can be rather legalistic, technical, and boring; for an entertaining yet frightening account of how plagiarism can destroy a career, see the case of Jonah Lehrer in Jon Ronson (2015). *So You've Been Publicly Shamed*. New York: Picador, pp. 11-62.

Bennett, Jessica (2020). “What if Instead of Calling People Out, We Called Them In?” *New York Times*, November 19.

Student (2013). “The Automated Epistemology of an iParadigm Shift.” *Human Geography*, Comments & Debates Section.

Caplan-Bricker, Cora (2021). “Is Online Test-Monitoring Here to Stay?” *The New Yorker*, May 27.

Recommended:

[UBC Chapman Learning Commons \(2020\). \*Academic Integrity\*. Vancouver, BC: The University of British Columbia.](#)

Kahn, Michael (1981). “The Seminar: An Experiment in Humanistic Education.” *Journal of Humanistic Psychology* 21(2), 119-127.

- Thursday, September 9. **Course Introduction.**

Required:

Phillips, E. Barbara (2010). “Introduction.” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. xxiii-xxix.

LeGates, Richard T., and Frederic Stout (2016). “Introduction.” *The City Reader, Sixth Edition*. New York: Routledge, pp. 1-4.

- Saturday, September 11. **Optional: Vancouver Walking Tour.** This is entirely optional, but if you’d like to walk around parts of the city as we share a few stories, meet me at the intersection of [West Georgia Street and Granville Street](#), right outside the City Centre station of the Canada Line. It’s just half a block uphill from the Granville Station on the Expo Line of the regional SkyTrain system. You’re free to join us anytime and/or leave the tour early. My cell is 01 778 899 7906. Bring a small umbrella or raincoat as well as some sunscreen, because, well, this is Vancouver!

Last year, due to the Covid-19 pandemic, we weren’t able to do the walking tour. So I sat down and scribbled a few notes and reflections on things we’ve seen over the years. Read the next several pages if you’re interested.

For almost twenty years, on the first Saturday at the end of the first week of classes in September, I’d offer an optional walking tour around the urban core of Vancouver. ‘Bring both sunscreen and umbrella,’ I’d write in the invitation, because you never know what you’re going to get. Most years, September is a month of stunning beauty and bright, clear sunshine, and thus it’s easy to understand why so many books about

this place carry titles like *Dream City* or *City Making in Paradise*.<sup>18</sup> And yet we cannot forget that this is a northern rainforest. The mild coastal climate has few temperature extremes, and so Vancouver is regarded by many as a very attractive place to live. But it “is not universally admired,” as noted by a distinguished group of climatologists and physical geographers; “Many who have lived in the Prairie provinces” of Canada, for example, “find the Vancouver winter damp, dismal, and soggy and long for blue skies, crisp air, and the squeaky crunch of snow underfoot.”<sup>19</sup> Many who come from various parts of the world arrive in July, August, and September, and are seduced by the summer sunshine as well as various festivals and



“Keep Vancouver Wet,” a mural by the comics artist Johnnie Christmas for the Vancouver Mural Festival, in the Mount Pleasant neighbourhood, 11th and Main (photograph by Elvin Wyly).

events (like UBC’s Imagine Day!) that can give one the impression that life here is just one long, lazy party. Then everyone struggles as the days gradually descend in October into more and more rain, while work deadlines add expectations and stress — particularly for those who have not planned their schedules carefully. November brings a constant gray drizzle in the ever-shorter daylight hours of the Northern latitudes. But don’t forget the lyrics by the Vancouver rock band Trooper, who sang in 1977: “...We’re here for a good time / Not a long time ... So have a good time / The sun can’t shine every day / And the sun is shinin’ in this rainy city...”<sup>20</sup> There’s a wonderful mural in Vancouver’s Mount Pleasant neighborhood, just west of Main Street a bit south of Broadway: large block letters on the side of a humble concrete-block retail building. KEEP VANCOUVER WET.

On the walking tour, we never quite made it far enough south on Main Street to see that mural in person. There were just too many stories to tell in those tightly-packed blocks of the downtown financial district and commercial core, the harbourfront and cruise ship terminal on Coal Harbour, the Gastown historic preservation and tourist district, Chinatown, the Downtown Eastside, and the Olympic Village. When I first

<sup>18</sup> Lance Berelowitz (2005). *Dream City: Vancouver and the Global Imagination*. Vancouver: Douglas & McIntyre; Mike Harcourt, Ken Cameron, and Sean Rossiter (2007). *City Making in Paradise: Nine Decisions That Saved Vancouver*. Vancouver: Douglas & McIntyre.

<sup>19</sup> Olav Slaymaker, Michael Bovis, Margaret North, Tim Oke, and J. Ryder (1992). “The Primordial Environment.” In Graeme Wynn and Timothy Oke, eds., *Vancouver and Its Region*. Vancouver: University of British Columbia Press, 23-37, quote from p. 24.

<sup>20</sup> [Trooper \(1977\). “We’re Here for a Good Time / Not a Long Time.” \*Knock ‘Em Dead, Kid\*. New York: MCA Records.](#) The year 1977 might seem like ancient history. But in July, 2021, UBC’s eminent Gispwada and Gitxaala Anthropology Professor Charles Menzies (hagwil hayetsk) re-tweeted a 2012 live performance at Vancouver’s Pacific National Exhibition (PNE) and a 2017 Spanish-speaking YouTube user’s re-mastering of the song; Menzies re-tweeted the videos with a comment, “Because one can never get enough Trooper.”



began offering walking tours, they were pretty short, because I was nervous, and I'm starstruck, totally in awe of the brilliant other people who really, truly know this city.<sup>21</sup> But year after year, I learned more of the secrets and stories of this fascinating place, and the tour got longer. There was never a formal route or an organized, written list of things to see. We'd just walk around, chat, and I'd tell stories. Here are a few more of them.

We'd begin at the intersection of Granville Street and Georgia Street downtown, and I'd describe the history of 'urban renewal,' a common but misguided urban policy of the 1950s and 1960s across Western Europe, the U.S., and Canada that had creatively destroyed older buildings over the decades at this spot. I'd point to the top of the latest new condo towers and recite the penthouse sales price recently disclosed in our effusive real estate press (Cdn \$25 million isn't unusual these days). Entirely new stories came into view with the realization that William Gibson — who has been writing frighteningly realistic novels about virtual reality for almost forty years now in what he made famous as the 'cyberpunk' genre — lives in Vancouver.<sup>22</sup> This town

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<sup>21</sup> When I interviewed for a job at UBC, I was shown around town by David Ley. David Ley! The most widely-cited scholar in the field of Geography in all of Canada! Ley's scholarship has made this city's neighborhoods famous amongst urban scholars around the world. See, for example, David Ley (2010). *Millionaire Migrants: Trans-Pacific Life Lines*. Chichester, UK: Wiley-Blackwell. I've also been inspired by the writing and activism of Jean Swanson, a committed and principled fighter for social justice for poor and marginalized people in the Downtown Eastside; a recent recipient of the Order of Canada, Swanson won a seat on Vancouver's City Council in the municipal elections of 2018. Other great influences include the brilliant data scientist Andy Yan, Director of SFU's City Program; the author and community organizer Harsha Walia; the distinguished planning theorist Tom Hutton of UBC's School of Community and Regional Planning; the list goes on. See why I was a bit nervous and intimidated? Update, summer 2021: Admiration for the author and activist Harsha Walia endures, but must be nuanced in light of her "Burn it all down" tweet in response to news reports of multiple arson cases against churches amidst nationwide protests over unmarked graves of Indigenous children from the era of Canada's residential schools. "With four words," the veteran Vancouver journalist Daphne Bramham reported, "Walia provoked a firestorm on social media. She may have lit a spark that sets more Catholic churches aflame and irreparably damaged an organization dedicated to defending the rule of law." That refers to the BC Civil Liberties Association, for which Walia served as Executive Director – until the backlash to her tweet led to her forced resignation. Amidst the uproar, the Union of B.C. Indian Chiefs tweeted that the organization "stands in solidarity" with Walia "in condemning the brutally gruesome genocide of residential 'school' system by Canada and Church while crown stole (First Nations') land." "But when I spoke to Grand Chief Stewart Philip on Monday," Bramham reported, "he was very clear. 'I do not support the burning of Catholic churches,' he said." Meanwhile, Gurpreet Singh warned that the implied message of support for the burning of churches "could be exploited by Hindu activists in India to justify further attacks on Christians in India." Right-wing twitterverse attacks on Walia subsequently led the group Independent Jewish Voices to tweet a message of support for Walia, noting, "We totally reject the flagrant mischaracterizations of her statements that portray her as an antisemite." Before long, the night-time arsons had hit an African Evangelical Church serving recent refugees, and a parish building housing Vietnamese and Filipino congregations – none of whom had any role in residential schools. Then a Coptic Orthodox Church in the Vancouver suburb of Surrey was burned; one congregation member, whose family had immigrated to Canada thirty years ago and helped build the sanctuary, sobbed when she learned the news. Then she was frustrated that there had been no comment from public officials on this particular case. "It hurts to see no words from the government," she told a reporter. "We are the Copts, which is the Indigenous group of Egypt." Welcome to Vancouver, a beautiful city where there's a dizzying tornado of local ideas blended with ideas and debates from around the world! See Charlie Smith (2021). "B.C. Civil Liberties Association Executive Director Harsha Walia at Centre of Social Media Firestorm." *Georgia Straight*, July 5; Daphne Bramham (2021). "Free Speech or Hate Speech? B.C. Civil Libertarian Lights a Fire." *Vancouver Sun*, July 7.

<sup>22</sup> "The profile of William Gibson that appeared in *The New Yorker*" in early 2020 "included a rather odd photo of him looking like some grunge grandpa who was sleeping under Burrard Bridge," *BC Bookworld* noted in a review of

is a petri dish of technology obsessions: did you know that Vancouver got the world's first Bitcoin ATM? It's still unclear precisely what that means, even if you're an expert on one of the nearly four thousand other cryptocurrencies that have evolved along with Bitcoin. Then there were new stories to tell when construction began on the new Trump Tower a few blocks to the west on Georgia Street. Donald J. Trump hasn't actually built anything since the 1980s — as anyone knows if they paid attention to his career in his New Jersey casino bankruptcy phase in that decade — but he licenses his name in cities around the world as a marketing brand to symbolize wealth and power and the fame that comes with being famous. The *real* developer for Vancouver's local Trump Tower is Joo Kim Tiah, who proudly shook hands with The Donald for the cameras at the groundbreaking in June, 2013. Tiah also tweeted a photograph of his attendance at Trump's Presidential Inauguration in Washington, D.C., in January, 2017. On Twitter, Tiah presents himself as "Real Estate Entrepreneur, Metal Drummer, Fitness Enthusiast, Basketball Fan, Believer of Christ. CEO of taglobal.com.my and Principal@HolbornGrp." Out in front of the Tower, I'd show a copy of an effusive *Vancouver Sun* profile from 2013<sup>23</sup> — Tiah



Many retail and commercial establishments, especially along Denman and Davie Streets, have partnered with the Vancouver Police Department's "Safe Place" program, an initiative launched in July, 2016 to provide areas of refuge for LGBTQ+ victims of crime, harassment, and bullying. The history of the LGBTQ+ community in Vancouver's West End neighbourhood is known across Canada and around the world. While the Vancouver metropolitan region is generally considered inclusive and supportive of many facets of diversity, there are still serious problems of homophobia, transphobia, and incidents of bullying and even violence. The VPD's Safe Place program was modeled on a similar initiative in Seattle. (Photograph by Elvin Wyly).

forged a strong bond with Trump, Tiah explains, because they both faced oppressive expectations from wealthy fathers to succeed and become billionaires, no matter what it took — and then I'd cue up the tablet to show a video sampling of Trumpian greatest hits: 'They're bringing drugs, they're bringing crime, they're rapists' in reference to immigrants from Mexico, 'Good people on both sides' when describing racist white-nationalist rallies in Charlottesville, Virginia, 'American carnage' to describe urban problems ... you've probably seen the playlist. Soon the security guards would come outside to shoo us away from the plaza out in front of the building. They wore shiny new suits bulging with big, thick muscles underneath, but they were always very friendly, and those

Gibson's latest time-travel saga, *Agency*; "in fact, this is a shy guy who lives in a Shaughnessy mansion." *BC Bookworld* (2020). "Machine & Human Hybrids." *BC Bookworld*, Spring, p. 7. "Grunge" refers to a style of music that originated in yet another rainy city (Seattle) in the 1990s, involving an energetic yet dark view of life; Vancouver, Seattle, and Portland are the largest cities in a broad region of lush forests nurtured by heavy rain that many ecologists and urbanists call Cascadia. Shaughnessy is the wealthiest neighbourhood in Vancouver.

<sup>23</sup> Denise Ryan (2013). "Lonely at the Top, But Loving It: Joo Kim Tiah Finds Solitude Drives Him to Business Success." *Vancouver Sun*, September 28, C1, C2.



The view of the new Vancouver Convention Centre, Olympic Cauldron, and floatplane terminal from a downtown condominium tower (Photograph by Elvin Wylly).

powerful physiques behind the cute smiles implied that their off-duty hours should really be spent dancing on one of the beautiful floats of Vancouver's Pride Parade. On the very first Saturday morning I woke up after moving to Vancouver and finding a small apartment in the West End in 2002, the early dawn light was accompanied by the unmistakeable disco rhythm and melody of Gloria Gaynor's "I Will Survive," blasting at high volume outside.<sup>24</sup> The tiny apartment had a perfect, priceless view directly over the intersection of Robson and Denman, where all

the performers set up and practice as they prepare for the beginning of each year's Pride Parade.<sup>25</sup> In August, 2019, Justin Trudeau made history by marching in the Pride Parade alongside Vancouver Mayor Kennedy Stewart; this was the first time a currently-serving Prime Minister had ever joined the city's LGBTQ2+ celebration.<sup>26</sup> Other prominent political leaders who joined the 2019 march included Jagmeet Singh,

<sup>24</sup> For a fascinating history of the origins of the song, as well as its central role in urban social and cultural movements in the late 1970s and early 1980s, see Nicole Froio (2020). "The Triumphant Queer Legacy of Gloria Gaynor's 'I Will Survive.'" *Zora*, January 24.

<sup>25</sup> The Pride Parade has been a fixture of community celebrations for more than forty years, although there is some uncertainty on precisely which events should count as the very first. There was a picnic in 1972, a protest at the courthouse shortly after that, then a short march in 1978 — then the first officially named Pride Parade in 1981. The Vancouver Pride Society was founded in 1980. For a fascinating history of LGBTQ+ organizing in the city, see Sandra Thomas (2014). "West End: Archivist Ensures City's Queer History Kept for Posterity." *Vancouver Courier*, January 20.

<sup>26</sup> For more information on gender-diverse student experiences and UBC policies on these matters, see [University of British Columbia \(2020\). "Trans and Gender Diversity." Vancouver, BC: Student Services, University of British Columbia.](#)

leader of the New Democratic Party (NDP), and Elizabeth May, of the Green Party. Then, more stories as we walked down to the harbourfront. There's a massive new \$800 million convention centre with a giant 'green roof.' The original plans envisioned ordinary people like you and I walking around through the prairie grasses



The "Jimi Hendrix Shrine" near the remnants of Hogan's Alley, on the southern edge of Chinatown (Photograph by Elvin Wyly). Hogan's Alley was Vancouver's historically Black neighbourhood. In the nineteenth century, most of British Columbia's Black population came from a series of organized migrations by members of Black church congregations in San Francisco in the Spring and Summer of 1858 — who were attracted by the opportunities of the Fraser Gold Rush and eager to escape the worsening racism as California moved from territory status to statehood. In 1923, a congregation of Black Christians bought a Norwegian Lutheran Church, and established an AME (African Methodist Episcopal) church, the Fountain Chapel. One of the organizers of this congregation was Nora Hendrix, the paternal grandmother of a child who would become famous around the world in the 1960s: the legendary guitar player [Jimi Hendrix](#).

on the roof. At the last minute, however, the architectural firm from the U.S. hired to finalize the designs scared the City Council. (This was only a few years after the terrorist attacks on New York City and Washington, DC, on September 11, 2001, when many architects and urbanists became obsessed with designing for enhanced security.) The architects suggested that someone might go up on the roof with a bomb in a backpack while a world-famous and important figure was speaking in one of the large convention centre lecture halls below. They specifically mentioned Bill Gates, who was then CEO of Microsoft; "Boom, no more Bill Gates." So that public amenity suddenly disappeared. If we look up from the convention centre to some of the penthouse units in the tall towers nearby, there are stories about an unsavory Hollywood celebrity who recently sold a 7,200 square foot unit for many, many millions.<sup>27</sup> The penthouse has a stunning view that looks down on yet another tower's penthouse — that one owned by the Sultan of Brunei. We'd walk by the

<sup>27</sup> Vancouver is widely described as "Hollywood North." It's now the third most prominent film-shoot location in North America (after Los Angeles and New York City). On some of our walking tours we'd encounter the camera crews and trailers of a film shoot in progress. Penthouse condos in high-rise towers are not the only kinds of real estate that is very expensive here. When home prices are expressed as a percentage of local incomes, the Vancouver metropolitan region is one of the most expensive places in the world. Hong Kong always takes the top spot. Sydney, Australia, and Vancouver jostle between second and third place. If you want to learn more about these processes, see David Ley (2020). "A Regional Growth Ecology, a Great Wall of Capital, and a Metropolitan Housing Market." *Urban Studies*, January 27, 1-19.



cauldron for the Olympic flames that had been broadcast worldwide during the Winter Olympics in February, 2010. Then we'd walk over to the cruise ship terminal; have I ever told you about the Urban Studies seminar we once did on the relations between tourist travel networks and small-town ports-of-call? ("Cities on Cruise Control.")<sup>28</sup> Then we'd stroll over to Gastown. Gastown is one of the oldest parts of the city — but, here again, we cannot forget, it appears "oldest" to settler-colonial minds that need to be reminded of the previous generations of Indigenous communities — and is named for "Gassy Jack" Deighton, a very talkative saloon-keeper who in 1867 set up a pub at the intersection of Carrall and Water Streets to serve liquor to the workers streaming out of the nearby sawmills and logging camps at the end of their shifts. The nearest alternative supply of liquor was in New Westminster, a long walk of 25 kilometers to the southeast. The small community that grew up around Deighton's saloon came to be called Gastown, and his success in various ventures ensured that the name endured long after his death in 1875. Today, tourists from around the world arrive by jet or cruise ship, then walk down Water Street to take photographs at the Gastown Steam Clock; there's also a statue of Jack Deighton several blocks further down Water Street in Maple Tree Square. That statue was erected in 1970 by a group of business owners in the neighbourhood. Today the statue is a the site of contestation, along with many other monuments of historical figures across Canada, the U.S., and many other parts of the world. Deighton had taken an Indigenous wife, and several years later, after she died, Jack, then forty years old, married her twelve-year-old neice. Her English name was Madeline, but her Squamish name was Qua-hail-ya. In June, 2020, protesters defaced the Deighton statue with red paint. "He's celebrated," explains T'uy't'tanat Wyss, an artist and cultural leader and member of the Squamish First Nation; "There's still millions of people that stop and take photos of this pedophile."<sup>29</sup>

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<sup>28</sup> Cities can be understood as separate points on the map, each providing a home for its population; by this traditional, familiar measure, the City of Vancouver is home to a population of about 631 thousand people, and the metropolitan area — the city along with its surrounding suburbs — is home to approximately 2.4 million. And yet cities are also nodes in a world of motion. Cities are bound together by flows of people, commodities, money, and ideas. Vancouver's cruise ship industry offers just one example. In the 2019 season, there were 288 sailings, accommodating more than a million total passengers. Each cruise ship arrival is associated with about \$3.3 million in direct economic impacts through visitor expenditures and other activities. A more striking example includes air travel. By 2018, Vancouver International Airport (YVR) hosted almost 26 million passengers, including arriving, departing, and connecting travelers.

<sup>29</sup> For a valuable summary of current debates over the Deighton statue, along with a link to a compelling short film on the subject by Audrey Siegl of Red Women Rising, see Liam Britten (2020). "Vancouver's Gassy Jack Statue Defaced, Petition Calls for its Removal." *CBC News*, June 16. A useful earlier source is Raymond Hull (1976). "Gassy Jack at Gastown." In Chuck Davis, ed., *The Vancouver Book*. Vancouver, BC: J.J. Douglas, 24-25.



One reason those business owners commissioned the statue of Jack Deighton at the end of the 1960s is that Gastown had narrowly escaped destruction. Today, Gastown's old brick warehouses — and all the tourist shops serving cruise ship passengers and all the charming, exposed-brick offices for high-technology social media startup companies — only exist because of an historic preservation movement. The neighbourhood would have been destroyed, along with Chinatown, in a massive urban renewal and high-speed freeway plan called Project 200 begun in the late

Vancouver Walking Tour, September 2019



The route of our walking tour in September, 2019 (photograph by Elvin Wyly). Anytime you get on an airplane, always ask for a window seat, and have your camera ready. Or you can go to the Harbour Air terminal in Coal Harbour and take the 'Vancouver Panorama' on one of the float planes you'll hear taking off from Burrard Inlet every twenty minutes.

1950s. Community opposition and savvy organizing helped save Chinatown, Gastown, and an adjacent neighbourhood called Strathcona. The social movement that saved these neighbourhoods transformed city politics in the late 1960s and early 1970s in ways that still make this place unique; it was a multi-racial, cross-class alliance that also helped build some significant political careers. Remember that quote, 'Welcome to the urban age,' a few pages back, from Mike Harcourt? He was a young attorney just out of law school when Shirley Chan, whose family home was threatened with seizure for the highway, joined with a young social planner working for the City named Darlene Marzari, and came into Harcourt's tiny office to ask for legal advice. They took him to a neighbourhood meeting. "There was about 70

percent spoken in Chinese and 30 percent in English,” Harcourt recalls. “I sort of didn’t get the flow of it. It was a long, long meeting. At the end of it, Shirley and Darlene Marzari said to me, ‘Well, you’ve been hired.’ ‘Okay. To do what?’ ‘To stop the freeway.’ ‘Who are we taking on?’ They said, ‘Don’t worry about it. We’re just taking on the city, the province, the federal government, the development industry, the transportation and car industries, the oil and gas industries. Other than that, don’t worry about it.’”<sup>30</sup> It took a lot of work by Chan, Marzari, Harcourt, and many others, but the coalitions they built helped make Vancouver famous as the only large city in North America without a major highway cutting through its core. Sadly, the mobilization came too late to save Hogan’s Alley, an historically Black neighbourhood destroyed by the first phase of the highway plan with the construction of the Georgia and Dunsmuir Street viaducts.<sup>31</sup> But for the other neighbourhoods that were saved, Chan, Marzari, and Harcourt helped citizens fight and win. There’s a famous saying in urban politics: “You can’t take on City Hall.” It’s famous because it’s almost always true: it’s hard to go up against what is often called the ‘city political machine.’ But it’s not *always* true. Sometimes you can achieve dramatic change by organizing in city streets and building dynamic, inclusive coalitions.

We’d see other examples as we walked over through the Downtown Eastside, Canada’s poorest urban neighbourhood, where other struggles continue today. Along with Gastown, this is one of the city’s oldest sections, with a concentration of low-quality housing in residential hotels built a little more than a century ago with tiny units called single-room occupancy (SROs): a tiny, 10’ x 10’ room and then a shared bathroom down the hall. The oldest SRO hotels here were built for loggers and sawmill workers, fish processors, and shipyard workers. The area has always had a disproportionate share of workers hit hard by job layoffs and workplace injuries. The neighbourhood was derisively called “Skid Road,” and over time it took on an ever more challenging demographic profile of high poverty and unemployment along with alcohol and drug dependency — and then the devastating spread of tuberculosis, HIV/AIDS, and deaths from drug overdoses. The community also became home to a disproportionate share of Indigenous peoples in poverty and homelessness — not just from this region, but also from urban and rural areas elsewhere across Canada. Other problems developed after “deinstitutionalization,” a policy shift that closed specialized psychiatric hospitals in favor of community-based mental health treatments. All of these factors created a complex interplay of diverse groups of aging residents struggling with multiple challenges of poverty, declining physical health, drug dependency, and mental health vulnerabilities. Therefore, the place has been the subject of widespread stereotypes and fear — of spatial as well as social marginalization, exclusion, discrimination, and avoidance. One of the most horrific consequences was a dismissive attitude by police and other authorities when they began to receive a growing number of missing-persons reports about women and girls, many of them Indigenous, some of them involved in sex work. The

<sup>30</sup> Harcourt, in Harcourt, Cameron, and Rossiter, *City Making in Paradise*, pp. 45-46.

<sup>31</sup> To learn more on this subject, search for ‘Black Strathcona’ on YouTube, and read Wayde Compton (2010). “Seven Routes to Hogan’s Alley and Vancouver’s Black Community.” In Compton, *After Canaan: Essays on Race, Writing, and Region*. Vancouver, BC: Arsenal Pulp Press, 83-144.

disappearances continued for many years. Eventually, after a belated and long investigation, Robert “Willie” Pickton, a pig farmer with a property in the eastern suburb of Coquitlam, was tied through DNA evidence to the murder of thirty women who had been abducted from the Downtown Eastside. After the largest investigation of serial killings in Canadian history, Pickton was convicted in 2007 and given a life sentence for the murders of six of the women whose partial remains were found on his farm.

This neighbourhood, then, is a place that is dangerous in many ways — but don’t worry, on the walking tour we would be very careful, turning south off Hastings on Carrall Street towards the beautiful Dr. Sun Yat-Sen Classical Chinese Garden on the edge of Chinatown. This avoids the most serious risks of the two blocks of Hastings between Carrall and Main; there are some rather territorial drug dealers here you just don’t want to encounter. Standing at that intersection of Carrall and Hastings, though, is a metaphysical experience when we think of all the intergenerational trauma of previous decades and centuries — and a jolt back to the present from the sudden, in-the-moment blare of an ambulance siren passing by hit me hard on one of our September tours. My voice cracked a little bit, and for a moment — just for a moment — I had to hold back the tears, and our crowd was confused.<sup>32</sup> I had just learned the details the previous week: authorities had raised the vital-signs threshold for running emergency vehicles’ lights and sirens. If you sound the alarm too often, a cynical “alert fatigue” leads drivers in a busy city to act more slowly getting out of the way. The raised threshold gave an entirely new, frightening meaning to that ambulance passing by: that person was almost certainly not going to survive. The



A protest and march for the Right to Housing, which began at the corner of Hastings and Main in the Downtown Eastside and ended at the Vancouver Art Gallery. “Gentrification” is an urban process that involves middle-class and wealthy residents moving into poor and working-class neighbourhoods, with the result that the original residents are either displaced or face escalating housing costs. The term was coined by the sociologist Ruth Glass to describe changes in London in the early 1960s, but the process and the word are now used worldwide to describe neighbourhood polarization between wealth and poverty. (Photograph by Elvin Wyly).

<sup>32</sup> This is as good as any time to inform you that your instructor is a human being who will occasionally fail to conceal emotions. If you wish to take a course with a robot equipped with efficient algorithmic detachment, consider other options. This has been problematic for a few students who have taken this course over the years. For the most detailed example, see the written comments on the course evaluations for 2014W1, the Fall of 2014, page 49.



urban experience is the intersection between the busy, fast-paced crowds of today's everyday life and the legacies and memories of those no longer with us, those previous generations who helped create today's cities — with all of their wealth and poverty, creativity and danger, opportunity and injustice.

Despite all of these challenges — and in some ways because of them — this neighbourhood is the epicenter of social movements fighting for justice and equity. There's a strong sense of community. The very name is the product of community



Construction on the new luxury towers of Woodward's on Hastings Street, (photograph by Elvin Wyly).

organizing: as noted earlier, this part of the city was called "Skid Road" until antipoverty activists created a new organization. "The first order of business was to name the area," recalled one of the organization's leaders; "It had never been recognized as a community of human beings."<sup>33</sup> They decided to call their community the Downtown Eastside. Similarly, the fight against gender violence and inequality has involved leadership from multiple grassroots organizations, especially the Downtown

Eastside Women's Centre (DEWC), established in 1978. As early as the 1980s, the DEWC was providing police forces with the names of women who had gone missing, and today organizes a large annual Women's Memorial March every February 14; the DEWC has also contributed to several United Nations reports evaluating Canada's responsibilities in addressing the systemic violence against Indigenous women.<sup>34</sup> The neighbourhood has also been at the leading edge of policy efforts to find new ways to address drug addiction. InSite, a "safe injection" facility staffed by nurses on Hastings Street, is part of a new approach to drug addiction that addresses the issue as a complex public health problem rather than the oversimplified, prohibition-style 'War on Drugs' that is now regarded as a costly, dangerous, and counterproductive failure. Local public health authorities, community activists, law enforcement officials, and the city's elected representatives all worked together to create the facility as part of a comprehensive "harm reduction" strategy that began as an experiment — in part because it required temporary waivers from strict federal drug laws. The first safe injection site in North America based on a policy model that is common in several European countries, InSite was subsequently threatened when a new political coalition gained power at the federal level and tried to shut down the

<sup>33</sup> Jim Green (1997). "DERA." In Chuck Davis, ed., *The Greater Vancouver Book: An Urban Encyclopedia*, 791-792, quote from p. 791. This community organization is the Downtown Eastside Residents Association (DERA).

<sup>34</sup> See Carol Muree Martin and Harsha Walia (2019). *Red Women Rising: Indigenous Women Survivors in Vancouver's Downtown Eastside*. Vancouver, BC: Downtown Eastside Women's Centre.

experiment. Eventually, however, rigorous medical research showed that the facility saved lives by reducing overdoses and preventing the spread of viral infections through re-used needles — and it did this *without increasing the number of people who take drugs*.<sup>35</sup> After several court cases, the facility was finally recognized as a life-saving policy intervention deserving of protection under the Canadian Charter of Rights and Freedoms.<sup>36</sup> Nevertheless, many dangers continue to threaten the community of the Downtown Eastside — most notably, a new kind of overdose crisis driven by the spread of an extraordinarily powerful opioid (fentanyl), and the steady loss of affordable housing that has exacerbated a crisis of homelessness. The matter of homelessness highlights some of the ways history and memory are non-linear. Many people regard poverty and homelessness as problems that have always been with us. Perhaps. But as we'd walk along Hastings Street, I'd reflect on the academic research of the 1970s and 1980s, as well as many stories told to me by the community activists who worked on the front lines in those years. There were many problems back then — unemployment, poverty, alcoholism, and then the spread of



Our September, 2019 group at the harbourfront near Canada Place and the cruise ship terminal, in front of “The Drop,” an art installation commissioned for the new Vancouver Convention Centre (photograph by Elvin Wyly).

HIV/AIDS. But homelessness was not a serious problem in those years. Today's homelessness crisis is the result of explicit policy decisions — many of them at the level of the national, federal government and the province, “above” the powers of the City — that reduced the supply of new housing that was affordable for poor people. Struggles over homelessness and affordable housing have thus become more serious, along with

protests over the displacement that comes with luxury development and gentrification.

We'd see one of the sites of community contestation when we walked into the giant atrium at Woodward's, a large, mixed-use development that combines mid-market retail, an upscale grocery store (of the kind the comedian John Oliver

<sup>35</sup> For a summary of the evidence, see Ehsan Jozaghi (2012). “A Little Heaven in Hell: The Role of a Supervised Injection Facility in Transforming Place.” *Urban Geography* 33(8), 1144-1162.

<sup>36</sup> For valuable historical background, see “Harm Reduction: A Grassroots Struggle.” In Larry Campbell, Neil Boyd, and Lori Culbert (2009). *A Thousand Dreams: Vancouver's Downtown Eastside and the Fight for its Future*. Vancouver, BC: Greystone Books, 113-132.



calls “gentrification in edible form”), high-rise towers of luxury condominiums, a branch campus of Simon Fraser University, and a small number of social housing units for people with special needs. This was the site of a long occupation by antipoverty activists in 2002, known as Woodsquat; activists took over a building that had stood empty for several years — a large department store that was once the heart of the downtown shopping district, but declined and eventually went bankrupt as people and purchasing power gravitated elsewhere in the city and to the suburbs. Activists demanded that the entire structure be redeveloped for affordable, social housing to address the community’s worsening crisis of



The September, 2018 group at the Olympic Village, on Walter Hardwick Avenue. Walter Hardwick established UBC’s Urban Studies Program in 1971, and each year a few students are awarded Walter Hardwick Scholarships for outstanding achievement (photograph by Elvin Wyly).

poverty and homelessness. This effort mostly failed. Most of the new homes here are only affordable to those with very high incomes or access to family wealth. But the architects and developers have tried to address the tensions between the neighbourhood’s enduring poverty and the wealth of new residents, based on their belief that the theory of ‘social mixing’ can be successfully implemented in what has been called “one of the most ambitious urban redevelopment projects in Canadian history.”<sup>37</sup> Standing in the Woodward’s atrium, we’d share stories about the neighbourhood’s history, including the 1971 police riot when a crowd of youth gathered to protest Mayor Tom Campbell’s harsh crackdown on marijuana.<sup>38</sup> And I’d show the crowd the big, thick documentation of the development where we stood;

<sup>37</sup> Robert Enright (2010). “Stories and More Storeys: How Woodward’s Got Rebuilt.” In Enright, ed., *Body Heat: The Story of the Woodward’s Redevelopment*. Vancouver, BC: Blueimprint, 11-13, quote from p. 11.

<sup>38</sup> The event was called the “Grasstown Smoke-In,” but after the riot squad and officers on horseback charged the crowd and unleashed chaos, it became known as the Gastown Riot. There were 79 arrests and 12 injuries. A later judicial inquiry criticized the actions of authorities, and specifically called it a “police riot.” See Chuck Davis (2011). *The Chuck Davis History of Metropolitan Vancouver*. Vancouver, BC: Harbour Publishing, p. 353. In the years since that episode, Vancouver and BC came to be known for unconventional approaches to illegal drugs, and indeed the definition of legality has itself changed. Canada de-criminalized marijuana possession — of small amounts, for personal use only — in the fall of 2017.

today, luxury condo towers are so common in this town that to really stand out you need something truly distinctive. In this case, it's a richly-illustrated, 367-page book on the Woodward's project. A copy was given to each buyer of the building's condo units. The book is called *Body Heat*, the title borrowed from an obscure early-1980s movie about an affair and murder plot. "Don't talk about it," one of the characters in the film says about the plan to kill her wealthy husband; "Talk is dangerous. It makes things happen." These lines are specifically cited by the art critic who documents the project's role in transforming the community, attempting to portray the conflicts of an influx of wealthy residents into a poor community as a series of conversations.<sup>39</sup>

Now where were we? Oh, yes, I was explaining how short the tour used to be, and how it got longer over the years. Recently, it's been running about six hours. "*Six hours!*" you exclaim. Remember: *the tour was always optional*. Nobody was ever required to

attend. And I told people they could join us late and leave early, whenever they needed to go. Usually we'd have a sizeable crowd who stuck with us to the harbourfront, and then gradually many people would depart as we worked our way through Gastown, Chinatown, the Downtown Eastside, and along Main Street. By the time we got over to the Olympic Village — the athletes' accommodations for the 2010 Winter Olympic and Paralympic Games that were subsequently sold as luxury condominiums at around \$1,100 per square foot — the crowd was small enough that I could afford to buy everyone unlimited food and refreshments at the Craft Brewery.



Construction on Vancouver's Olympic Village (Photograph by Elvin Wyly).

The old red building is the site of the Vancouver Salt Company. The structure was built around 1930, part of a network of salt processing facilities headquartered in the San Francisco Bay area. By the late 1980s the building was being used as a recycling and paper shredding facility, then stood vacant for several years. The structure was completely dismantled, reconditioned, and rebuilt with energy-efficient features that have been awarded Gold certification in the LEED system (Leadership in Energy and Environmental Design). This building is now the Craft Brewery where we usually end our walking tours.

<sup>39</sup> Enright, "Stories and More Storeys," p. 13.



In the Fall of 2020, the Covid-19 global pandemic meant that it was not safe for us to gather in person for the September walking tour. I know what you're thinking: "Why not do a virtual walking tour and put it on YouTube?" Oh, how I'd love to do that! I began preparing some video materials, and found some fabulous airline-window videos and drone footage of the city that various world travelers have posted on YouTube. I started creating a few mixtures and mashups, but then I ran into a few



Reconciliation Mosaic, by Musqueam artists Shane Point, Sarita Baker, Rob Martin, and Bruce Walter, on the sidewalk outside Vancity Credit Union at Terminal and Quebec Streets. Vancity is one of the Vancouver region's best-known 'socially conscious' financial institutions, devoted to supporting a wide range of local nonprofit community initiatives. The Reconciliation Mosaic was unveiled in June, 2018, and Vancity's press release noted that the words 'We Are One' are taken from a Coast Salish phrase, and the design incorporating the North Star provides "a guide for positive action among Indigenous and non-Indigenous people as they move through the process of Reconciliation"; "To me, it's a moral compass," explained Shane Pointe; "What should we be doing as human beings?"

Quoted in Mary Frances Hill (2018). "At a Crossroads, As One: Reconciliation Mosaic Comes to Vancity." Press release, June 6. Vancouver, BC: Vancity Credit Union.

problems. First, I'm damned ugly. I hate the way I look and sound on camera. Barf! Second, it turns out that online teaching and learning are very different from face-to-face educational experiences. Some of these differences involve matters of laws and regulations over information, and the details of how lawyers and other administrators at a large institution like UBC interpret these rules. Some of what is described in the previous paragraphs turns out to be a violation of copyright law if it's recorded — that *Vancouver Sun* story about Joo Kim Tiah, the video clips, the *Body Heat* book, the drone footage available on YouTube — and the use of such materials is not allowed without going through the tedious and often impossible task of obtaining copyright permission for every constituent element of a creative work.<sup>40</sup> A very helpful, friendly,

and yet rather infuriating email from an Intellectual Property and Copyright Services Librarian at UBC informs me of all the details of Section 29.21, Part 1, Subsections a, b, c, and d of the *Canada Copyright Act*, 'Non-Commercial User-Generated Content.' The bottom line is that since UBC is my employer, there are much tighter restrictions on me than on you: you are free, for example, to build creative new mixtures of

<sup>40</sup> Plus, my speculations on the appropriate careers for Tiah-Trumpian security guards would be downright dangerous if uttered out loud and on camera; you never know, those cute muscles might well be powered by violent homophobia and transphobia — in stark contrast to the kaleidoscopic diverse acceptance that *generally* defines metropolitan Vancouver, and that co-evolves with the vivid non-binary creativity of new intersectional identities; see, for example, the profile of Maiden China in Sabrina Furringer (2019). "Welcome to Vancouver's Yellow Revolution." *Vancouver Courier*, August 13. Intersectionality is especially complex in Vancouver, and goes in directions that can be quite unpredictable and surprising. For an example with fascinating legal discussions of the B.C. Human Rights Tribunal as well as terms like "pro bono" versus "low-bono" legal services and the definitions of "Brazilian," see Aidan Macnab (2019). "BC Brazilian Waxing Case a Step Backward for Trans Human Rights Cases, Says Lawyer." *Canadian Lawyer*, November 5.



existing copyrighted materials, and the innovation of the way you combine different elements qualifies for the “mashup” exception of the *Canada Copyright Act*. The “fair dealing” exception for educational purposes is a lot more complicated, and certain questions remain unanswered as these words are written. Besides, if you’re looking for an immersive visual experience of the city, there’s nothing I could do that would be as good as the free interactive walking tour app created by my brilliant colleague, Dr. Siobhán McPhee!<sup>41</sup>



Our September, 2019 group at the Craft Brewery in the Olympic Village, on Walter Hardwick Avenue (photograph by Elvin Wyly).

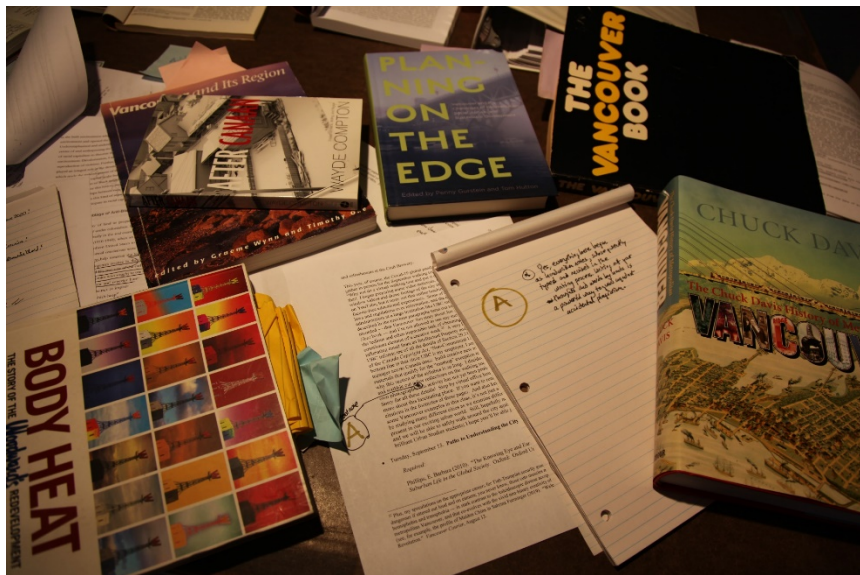
Moreover, visual communication is only one way of telling a story, and there are many important concepts that cannot be conveyed in visual or virtual-reality form. Sometimes the absence of an image is the story itself. One day when I was wandering down West Cordova Street in the tightly-nestled blocks between Gastown and the Downtown Eastside, I raised my camera to take a photograph of the recently-completed

towers of the Woodward’s urbanized *Body Heat*. As I began focusing on the building, out of the corner of my eye I vaguely glimpsed the lights, trailers, and crew of a film shoot that was just packing up. An aggressive man ran fast towards me across the street, shouting, “NO PHOTOGRAPHS! OUR PRODUCT! OUR PRODUCT! OUR PRODUCT!” I dutifully lowered my camera. He stood there and glared angrily at me. We were standing in the middle of an empty street — an open, public space — but somehow I had violated some kind of rule about private property. The film crew was shooting for some kind of commercial advertisement. The city, or an image of its streets and buildings, as a product that can be bought and sold? I had

<sup>41</sup> See Inside Vancouver (2017). “Immerse Yourself in Vancouver’s History with a Free Interactive Walking Tour.” *Inside Vancouver*, October 17. McPhee’s app is available on the App Store and Google Play. Every great city inspires many kinds of tours. Most years when I’d lead our tour through the city, we’d encounter at least one other group working their way through their own itinerary. It was always fun to cross paths with the new students at BCIT, the British Columbia Institute of Technology; they were often given the task of locating various landmarks in an urban treasure hunt modeled on the television show *The Amazing Race*. For years, in Vancouver as well as other Canadian and U.S. cities, local architects, historians, and planners have been offering “Jane’s Walks,” inspired by the memory and ideas of the famous urban writer Jane Jacobs (1916-2006). We’ll learn a bit more about Jane Jacobs in this class. And then there’s a wonderful selection of secrets to explore in a local group’s menu of “Forbidden Vancouver Walking Tours.”

flashbacks to news stories from another city a quarter-century ago: Leona Helmsley, a particularly harsh landlord who owned the Empire State Building in New York, began threatening the small merchants in the nearby Manhattan neighbourhood who sell all sorts of tourist memorabilia that include images or simplified silhouettes of the building. It raises fascinating questions: who controls images of a city? Who has the right to profit from these images? We'll explore a few of these themes when we study urban photography, drawing inspiration from the art and cultural critic Susan Sontag as well as other theorists. Especially when a photograph in a city captures images of people, we need to carefully consider one of Sontag's fundamental insights: the act of photographing someone involves possessing a certain kind of knowledge about them that can be very intimate and sometimes invasive. Such ethical considerations meant that when we began walking near the Downtown Eastside, I would ask everyone to put away their cameras and/or smartphones. Many of the people living in poverty in this neighbourhood are homeless, and thus are forced to live every aspect of their daily existence out in the open, with no privacy. To photograph them without their consent is to violate their dignity. This is one reason that most of the photographs I've taken in cities over the years focus on landscapes, buildings, traffic, graffiti, and signs or advertisements. This is a striking paradox, because cities are defined by the concentration and diversity of people. City images that avoid or exclude human faces are deceptive. And yet images that include

human faces can be ethically problematic. There are no simple solutions to such problems: sometimes the questions you ask, and the dilemmas you struggle with, are more important than any clear, definitive answers.



Reading, and writing revisions to the course syllabus. See footnote 42 (photograph by Elvin Wyly).

So this is why this section of the syllabus is so long. Sorry! I decided to sit down with pen and paper, and scribble out a few reflections on the walking tour and illustrate with a few of my own photographs that only show

human faces when everyone agreed;<sup>42</sup> this activity has not yet been prohibited by nasty landlords like Leona Helmsley, aggressive commercial directors like the guy

<sup>42</sup> Yes, everything here began as handwritten notes, subsequently typed and revised in the writing process. Writing out your own thoughts and words by hand is a powerful way to guard against accidental plagiarism. The approach also has other advantages for strengthening the rigor and discipline of scholarly thinking and communication. If you want to learn more about these issues, I recommend Howard S. Becker (1986). *Writing for Social Scientists: How to Start and Finish your Thesis, Book, or Article*. Chicago: University of Chicago Press.

who chased me across Cordova, or UBC lawyers. Stop by office hours – virtual or face-to-face! – if you’d like to chat more about this fascinating place. If you want to read more, track down some of the citations in the footnotes of these pages. And also keep in mind that while we do use some Vancouver examples in this class, it’s not just a class about Vancouver. We’ll be studying many different cities as we examine various dimensions of the past and present in our exciting urban world. Still, hopefully by September, 2021 vaccination rates will be sufficiently advanced so that we will be able to safely walk around the city again with a large crowd of brilliant Urban Studies students, including you! I hope you’ll join us!

- Tuesday, September 14. **Paths to Understanding the City.**

Required:

Phillips, E. Barbara (2010). “The Knowing Eye and Ear.” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. 3-18.

- Wednesday, Thursday, Friday, September 15, 16, 17. **Discussion: What is a City?**

Everyone Reads:

LeGates, Richard T. (2015). “How to Study Cities.” In Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 5-9.

Discussant Reports on:

Mumford, Lewis (1937). “What is a City?” *Architectural Record*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 110-114.

Mattern, Shannon (2017). “A City is Not a Computer.” *Places Journal*, February.

Jacobs, Jane (1961). “The Uses of Sidewalk: Safety.” From *The Death and Life of Great American Cities*. Reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 149-153.

Anft, Michael (2017). “The New Urban Science.” *The Chronicle of Higher Education, Chronicle Review: Cities, a Special Issue*, August 4, B8-B10.

- Thursday, September 16. **Disciplines and the City.** Phillips, pp. 37-44, selections from pp. 45-65.

Required:



Phillips, E. Barbara (2010). “What You See Depends on How You Look at It,” and “Expanding Our Vision of the City.” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. 37-42.

Then read the beginning of the following section, along with your choice of any one of the disciplinary sub-sections (economics, geography, sociology, political science, anthropology, history, psychology, public administration, city planning, communications, environmental studies, and literature/arts):

Phillips, E. Barbara (2010). “Disciplinary Perspectives: The Example of Slums and Megaslums.” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. 44-65.

- Tuesday, September 21. **Social Science, Public Debate, and Urban Studies.**

Required:

Phillips, E. Barbara (2010). “Posing the Questions.” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. 74-101.

- Wednesday, Thursday, Friday, September 22, 23, 24. **Discussion: When and Where Were the First Cities?**

Everyone Reads:

Vitello, Paul (2013). “Martin Bernal, ‘Black Athena’ Scholar, Dies at 76.” *New York Times*, June 22.

Discussant Reports on:

Childe, V. Gordon (1950). “The Urban Revolution.” *Town Planning Review*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 30-39.

Lanchester, John (2017). “How Civilization Started.” *The New Yorker*, September 18, 22-26.

Bernal, Martin (1991). “Preface and Acknowledgments.” In *Black Athena: The Afroasiatic Roots of Classical Civilization, Volume II: The Archaeological and Documentary Evidence*. New Brunswick, NJ: Rutgers University Press, xvi-xxiii.

Davis, Kingsley (1965). “The Urbanization of the Human Population.” *Scientific American*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 19-29.

- Thursday, September 23. **Ancient and Preindustrial Cities.**

Required:

Phillips, E. Barbara (2010). "The First Cities." *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. 106-115.

- Tuesday, September 28. **Contemporary Urbanization and Global City-Systems.**

Required:

Phillips, E. Barbara (2010). "Urbanization and the Urban System." *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. 148-165.

Recommended:

Sassen, Saskia (2001). "The Impact of the New Technologies and Globalization on Cities." In Arie Graafland and Deborah Hauptmann, eds., *Cities in Transition*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 650-658.

- Wednesday and Friday, September 29 and October 1. **Discussion: Globalization, World-City Networks, and the Planetary Urbanization of Wealth and Poverty.**

Everyone Watches

[Roy, Ananya \(2013\). "Unknowing Poverty." Public lecture at TEDx Berkeley. Berkeley, CA: University of California, Berkeley.](#)

Discussant Reports on:

Elshestawy, Yasser (2016). "The New Arab City." In Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 328-337.

United Nations Human Settlements Programme (UN-HABITAT) (2003). "Key Findings and Messages" reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 659-665.

Engels, Friedrich (1845). "The Great Towns." From *The Condition of the Working Class in England in 1844*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 53-62.

Taylor, Peter J. (2015). "Global City Network," in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 92-101.

- Thursday, September 30. **Classes Canceled for the National Day for Truth and Reconciliation.**

A national holiday was one of the ninety-four recommendations of Canada's Truth and Reconciliation Commission, a major, long-term investigation of the history and present of Canada's treatment of and relations with Indigenous peoples. In the Summer of 2021, in the aftermath of national and global attention to this legacy after ground-penetrating radar was used to locate the remains of 215 children in un-marked graves at a former residential school in Kamloops, B.C. – and then at a number of sites across other provinces – Canada's Parliament created the new national holiday to honor Indigenous survivors and their communities. Educational campaigns are planned, to devote national attention in the same spirit as the Remembrance Day that honors soldiers who have died for Canada during war and peace-keeping missions around the world. UBC, the City of Vancouver, and/or the provincial and federal governments, and Indigenous First Nations will be organizing public events, and you should consider attending any events on campus or at other locations that are convenient for you. In this class we'll be studying some of these topics in early November. You may wish to read a *New York Times* profile of the Métis archaeologist, Kisha Supernant, whose deployment of ground-penetrating radar led to the revelations and nationwide vigils, demonstrations, and protests in the Summer of 2021.

Austen, Ian (2021). "The Indigenous Archaeologist Tracking Down the Missing Children." *New York Times*, July 30.

Professor Supernant, now on the faculty at the University of Alberta in Edmonton, earned her Ph.D. in Anthropology at UBC. At first her passion for anthropology and archaeology involved the places we'll consider in our examination of V. Gordon Childe and Martin Bernal. "At the time," Supernant (2011, p. 4) writes in the introduction to her Doctoral thesis, "I wanted to study the monumental architecture of early city-states in the Near East." But on a walk with an Indigenous cultural historian along the Fraser River, Supernant saw something that took her remarkable research in a very different direction. This is entirely optional – again, there will probably be public events on campus as well as multiple UBC announcements with recommended readings on these topics – but if you wish, you can easily track down Professor Supernant's Doctoral dissertation on UBC's online thesis repository, called CiRCLE.

Supernant, Kisha Marie (2011). *Inscribing Identities on the Landscape: A Spatial Exploration of Archaeological Rock Features in the Lower Fraser River Canyon*. Ph.D. Thesis. Vancouver, BC: Department of Anthropology, University of British Columbia.

UBC's official announcement of the September 30 holiday was issued on August 18, 2021:

"In June of this year, the federal government passed legislation to mark September 30, 2021 as a National Day for Truth and Reconciliation. Earlier this month, the Province of BC followed suit recognizing this as a day of commemoration in the public sector. UBC will be observing this day



as a holiday on both campuses and our distributed learning sites. Classes will be cancelled and university employees who are normally entitled to provincial and federal holidays will receive this day off. The National Day for Truth and Reconciliation is designated as an opportunity to ‘recognize and commemorate the legacy of residential schools.’ It was originally proposed in 2015 by the Truth and Reconciliation Commission of Canada, which under Action 80 called upon the federal government, in collaboration with Aboriginal peoples, to establish a statutory holiday ‘to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.’

You may already be aware that September 30 has been observed since 2013 as Orange Shirt Day, a movement to recognize the colonial legacy of residential schools and commit to the ongoing process of reconciliation. Orange Shirt Day recalls the experience of residential school Survivor Phyllis Webstad, who at six was stripped of her shiny new orange shirt on her first day attending the St. Joseph Mission Residential School near Williams Lake, BC. The date of September 30 was chosen because it was the time of year when Indigenous children were removed from their families and forced to attend residential schools.

UBC is committed to advancing Indigenous human rights through truth and reconciliation. The 2020 Indigenous Strategic Plan represents a university-wide response to the United Nations Declaration on the Rights of Indigenous Peoples and the National Inquiry into Missing and Murdered Indigenous Women and Girls’ Calls for Justice. It also represents the UBC Vancouver campus’ response to the Truth and Reconciliation Commission’s Calls to Action. In 2019, UBC Okanagan published a public declaration of five commitments in response to the Truth and Reconciliation Commission’s Calls to Action.

I want to encourage all members of the UBC community to honour the National Day for Truth and Reconciliation, whether through personal reflection, education and awareness activities, or by participating in Orange Shirt Day or other events within your communities.”

Ono, Santa J. (2021). “National Day for Truth and Reconciliation on September 30, 2021.” Press release, August 18. Vancouver, BC: Office of the President, University of British Columbia.

- **Tuesday, October 5. Defining Urban Community.**

Required:

Phillips, E. Barbara (2010). “The Ties That Bind.” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, pp. 166-189.

Recommended:

Putnam, Robert D. (1995). “Bowling Alone: America’s Declining Social Capital.” *Journal of Democracy*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 154-162.

- **Thursday, October 7. Writing the City With Light: Urbanism and Photography.**

Required:

Wyly, Elvin (2010). “Things Pictures Don’t Tell Us: In Search of Baltimore.” *City* 14(5), 497-528.

Recommended:

Sontag, Susan (1977). “In Plato’s Cave.” In *On Photography*. New York: Dell Publishing, 3-24.

Moser, Benjamin (2019). “The Very Nature of Thinking.” [excerpt] In *Sontag: Her Life and Work*. New York: HarperCollins, 349-352, notes, 744-745.

Sontag, Susan (2003). *Regarding the Pain of Others*. [excerpt] New York: Picador, 104-113.

- Wednesday, Thursday, Friday, October 6, 7, 8. **Discussion: Urbanism as a Way of Life: The “Segmented Self,” Profit, and Power.**

Everyone Reads:

Wirth, Louis (1938). “Urbanism as a Way of Life.” *American Journal of Sociology*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 115-123.

*Discussant Reports on:*

Peretti, Jonah (1996). “Capitalism and Schizophrenia: Contemporary Visual Culture and the Acceleration of Identity Formation/Dissolution.” *Negations* 1(1), 1-13. Just read the first page; then read this, too: Lee, Edmund (2020). “The Future of BuzzFeed: Win or LOL?” *New York Times*, January 31.

Lorenz, Taylor (2021). “Young Creators are Burning Out and Breaking Down.” *New York Times*, June 8.

Wylie, Christopher (2019). “Trojan Horses.” In *Mindf\*ck: Cambridge Analytica and the Plot to Break America*. New York: Random House, 95-11.

Datta, Ayona (2019). “Cityzens Become Netizens: Hashtag Citizenships in the Making of India’s 100 Smart Cities.” In Claudio Coletta, Leighton Evans, Liam Heaphy, and Rob Kitchin, eds., *Creating Smart Cities*. New York: Routledge, 131-143.

- Tuesday, October 12. **Suburbia.**

Required:

Phillips, E. Barbara (2010). "Searching for Community, or New Houses?" *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 218-227.

Recommended:

Jackson, Kenneth T. (1985). "The Drive-in Culture of Contemporary America." In *Crabgrass Frontier: The Suburbanization of the United States*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 73-82.

Fishman, Robert (1987). "Beyond Suburbia: The Rise of the Technoburb." In *Bourgeois Utopias: The Rise and Fall of Suburbia*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 83-91.

Filion, Pierre (2017). "The Great (Sub)Urban Transformation." In Markus Moos and Robert Walter-Joseph, eds., *Still Detached and Subdivided? Suburban Ways of Living in 21st-Century North America*. Berlin: Jovis, 44-54.

- Thursday, October 14. **Midterm Examination.**
- Wednesday, Thursday, Friday, October 13, 14, 15. **No Discussion Section Meetings This Week.**
- Tuesday, October 19. **Community in the Exploding Megalopolis.**

Required:

Phillips, E. Barbara (2010). "Social Cement in the Metropolis," and "Metropolitan Community: Alive or Extinct?" *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 196-211.

Recommended:

Dear, Michael (2015). "The Los Angeles School of Urbanism: An Intellectual History," in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 187-192.

Spain, Daphne (2002). "What Happened to Gender Relations on the Way from Chicago to Los Angeles?" *City & Community*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 193-202.

- Thursday, October 21. **Case Study: Smart Cities? Cities, Smartphones, and Social Networking.**



Required:

Zip, Larissa, Rebekah Parker, and Elvin Wyly (2013). "Facebook as a Way of Life: Louis Wirth in the Social Network." *The Geographical Bulletin* 54, 77-98.

Recommended:

[Johns, Samuel \(2012\). "Urban Life in the Age of the Screen." \*Cities\* lecture, 18 October. Vancouver: Urban Studies Program, University of British Columbia.](#)

- Wednesday, Thursday, Friday, October 20, 21, 22. **Discussion: Cities in the Space of Flows.**

Everyone Reads:

Castells, Manuel (2001, 2002). "Space of Flows, Space of Places: Materials for a Theory of Urbanism in the Information Age," reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 229-240.

Discussant Reports on:

Hubbard, Phil (2017). "Manuel Castells." In Regan Koch and Alan Latham, eds., *Key Thinkers on Cities*. Los Angeles: Sage Publishing, 63-68.

Castells, Manuel, Mireia Fernández-Ardèvol, Jack Linchuan Qiu, and Araba Sey (2007). "The Space of Flows, Timeless Time, and Mobile Networks." In *Mobile Communication and Society: A Global Perspective*. Cambridge, MA: MIT Press, 171-178.

Castells Manuel (2009). "Opening." In *Communication Power*. Oxford: Oxford University Press, 1-9.

Castells, Manuel (2015). "Preface, 2015," and "Opening: Networking Minds, Creating Meaning, Contesting Power." In *Networks of Outrage and Hope: Social Movements in the Internet Age, Second Edition*. Cambridge, UK: Polity Press, ix-xiii, 1-19.

- Thursday, October 21. **Paper Submission Deadline 1.**
- Tuesday, October 26. **Case Study: "American Revolutionary: Grace Lee Boggs." [Documentary film.]**

Required:

Ransby, Barbara (2015). “The (R)evolutionary Vision and Contagious Optimism of Grace Lee Boggs.” *In These Times*, 6 October.

Doucet, Brian (2015). “What Grace Lee Boggs Taught My Students.” *Detroit Free Press*, October 8.

Tom, Alex (2020). “We Are The Majority: Remembering Grace in These Times.” *Diary of a Baba*, April 19.

- Thursday, October 28. **Race, Ethnicity, and Urban Identities.**

Required:

Phillips, E. Barbara (2010). “Worldwide Ethnoscapes” and “What Happened to the U.S. Melting Pot?” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 300-314.

Recommended:

Phillips, E. Barbara (2010). “The Stewpot,” and “Another Look” *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 316-337.

- Wednesday, Thursday, Friday, October 27, 28, 29. **Discussion: Cities and Intersectional Identities.**

Everyone Reads:

Appiah, Kwame Anthony (2018). “Go Ahead, Speak for Yourself.” *New York Times*, August 10; also read Harris, Rachel L., and Lisa Tarchak, eds. (2018). “Does Your Identity Help Make Your Point?” Letters in response to Appiah’s commentary. *New York Times*, August 15; pay special attention to the response by Jacqueline.

Discussant Reports on:

Boggs, Grace Lee (1998). “Introduction.” In *Living for Change: An Autobiography*. Minneapolis: University of Minnesota Press, xi-xvi.

Camarillo, Albert M. (2016). “Cities of Color: The New Racial Frontier in California’s Majority-Minority Cities,” in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 139-148.

Allam, Hannah, and Razzan Nakhlawi (2021). “Black, Brown, and Extremist: Across the Far-Right Spectrum, People of Color Play a More Visible Role.” *Washington Post*, May 16.

Powell, Michael (2020). "A Black Marxist Scholar Wanted to Talk About Race. It Ignited a Fury." *New York Times*, August 14.

Appiah, Kwame Anthony (2020). "What We Can Learn From the Rise and Fall of Political Blackness." *New York Times*, October 7.

Louis, Errol (2021). "He's a Former Officer. She's 'Had Enough' of the Police. Who Will Come Out Ahead?" *New York Times*, June 21.

Recommended:

Madanipour, Ali (2016). "Social Exclusion and Space." In Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 203-211.

Reed, Adolph, Jr. (2018). "Antiracism: A Neoliberal Alternative to a Left." *Dialectical Anthropology* 42, 105-115.

Hall, Stuart (1994). "Some 'Politically Incorrect' Pathways Through PC." In Sarah Dunant, ed., *The War of the Words: The Political Correctness Debate*. London: Virago, 164-183.

- Optional: **Immigration and the Metropolis.**

Sorry, the addition of a Fall Reading Break and the creation of a new national holiday for the Fall of 2021 has complicated our class schedule. There's a full lecture topic at this point in the schedule that, unfortunately, we won't have time for. I encourage you to watch the lecture video on immigration and the metropolis, but it's not required. Additional readings to explore:

Phillips, E. Barbara (2010). "Migrant Experiences in the United States," "From Ellis Island to LAX," and "International Migration and Internal Migration Globally." *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 263-285.

Saunders, Doug (2010). "The Place Where Everything Changes." From *Arrival City: How the Largest Migration in History is Reshaping Our World*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 139-148.

- Tuesday, November 2. **Class and the City.**

Required:

Phillips, E. Barbara (2010). "Two Ways of Looking at Social Stratification: Marx and Weber" and "Conceptual Updates." *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 341-364.



- Wednesday, Thursday, Friday, November 3, 4, 5. **Discussion: Social Exclusion, Space, and Indigeneity.**

Everyone Reads:

Ashraf, Umbreen, Kate Kittredge, and Magdalena Ugarte (2016). “Cultivating Intercultural Understanding: Dialogues and Storytelling Among First Nations, Urban Aboriginals, and Immigrants in Vancouver.” In Ren Thomas, ed., *Planning Canada: A Case Study Approach*. Don Mills, ON: Oxford University Press, 75-83.

Discussant Reports on:

Saul, John Raulston (2008). “A Métis Civilization.” [partial]. In *A Fair Country: Telling Truths About Canada*. Toronto: Viking Canada, 1-9.

Wilson-Raybould, Jody (2016). “UNDRIP is the Start, Not the Finishing Line.” In Jody Wilson-Raybould (2019). From *Where I Stand: Rebuilding Indigenous Nations for a Stronger Canada*. Vancouver, BC: Purich Books / University of British Columbia Press, 69-75.

Palmer, Vaughn (2021). “Substance Not Symbolism Needed to Create Reconciliation.” *Vancouver Sun*, June 4; then read pages 1 to 7 of Wilson-Raybould, Jody (2018). *The Attorney General of Canada’s Directive on Civil Litigation Involving Indigenous People*. Ottawa: Department of Justice, Government of Canada.

Joseph, Bob (2018). “Introduction,” “The Indian Act,” “The Beginning,” and “Looking Forward to a Better Canada.” In *21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation With Indigenous Peoples a Reality*. Port Coquitlam, BC: Indigenous Relations Press, 3-19, 103-105.

- Thursday, November 4. **First. Nation. City. Indigenous Urban Pasts and Futures.**

Required:

Peters, Evelyn J. (2015). “Aboriginal People in Canadian Cities.” In Pierre Filion, Markus Moos, Tara Vinodrai, and Ryan Walker, eds., *Canadian Cities in Transition: Perspectives for an Urban Age*. Don Mills, ON: Oxford University Press, 364-378.

Recommended:

Harris, Cole (1992). “The Lower Mainland, 1820-81.” In Graeme Wynn and Timothy Oke, eds., *Vancouver and its Region*. Vancouver, BC: University of British Columbia Press, 38-68.

- Tuesday, November 9. **Paper Submission Deadline 2.**
- Tuesday, November 9. **Nature's Metropolis.**

Required:

Swyngedouw, Erik (2006). "Circulations and Metabolisms: (Hybrid) Natures and (Cyborg) Cities." *Science as Culture* 15(2), 105-121. Just read the first three pages.

Recommended:

Rees, William E. (2015). "Getting Serious About Urban Sustainability: Eco-Footprints and the Vulnerability of Twenty-First-Century Cities." In Markus Moos, Tara Vinodrai, and Ryan Walker, eds., *Canadian Cities in Transition, Sixth Edition*. Don Mills, ON: Oxford University Press, 381-396.

Harvey, David (2020). "Anti-Capitalist Politics in the Time of COVID-19." *Jacobin*, March 20.

Davis, Mike (2020). "The Monster Enters." *New Left Review* 122(March/April), 7-14.

- Wednesday, Thursday, Friday, November 10, 11, 12. **UBC Classes Cancelled.** Remembrance Day this year falls on Wednesday, November 10. In addition, a Fall Reading Break was approved by UBC Vancouver Senate in early 2020. The approval came after what student journalists describe as "decades of debate and work by student senators," and the largest student consultation survey ever held by the Alma Mater Society. Four-fifths of all student respondents were in favor of a Fall Reading Break.<sup>43</sup> For the Fall of 2021, the Reading Break is November 10, 11, and 12. The creation of the Break necessitates a shortened period of final examinations in December, which in turn requires the administration of final exams on Sundays. Optional: if you wish to see what we would have explored in discussion meetings if these days had not been cancelled, see this:

Vale, Lawrence (2015). "Resilient Cities: Clarifying Concept or Catch-all Cliché?" in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 618-628.

- Tuesday, November 16. **Frameworks of Urban Governance.**

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<sup>43</sup> See Lalaine Alindogan (2020). "UBC Will Have Fall Reading Break After Decades of Advocacy." *The Ubyyssey*, May 30. By this point in the semester, we will have studied the Heisenberg Principle and the implications for positivist quantification. The results would have been even more interesting if the survey had asked whether students were in favor of receiving university degrees without any attendance or examination. See, for example, Christopher L. Peterson (2017). "Trump University and Presidential Impeachment." *Oregon Law Review* 96, 57-122.

Required:

Phillips, E. Barbara (2010). "The Skeleton of Power" [partial], *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 423-444.

Recommended:

Orfield, Myron (2015). "Metropolitics and Fiscal Equity," in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 338-356.

- Thursday, November 18. **City Political Machines, Part I: History and Theory.**

Required:

Phillips, E. Barbara (2010). "Bosses, Boodlers, and Reformers." *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 464-482.

- Wednesday, Thursday, Friday, November 17, 18, 19. **Discussion: Growth Machines, Urban Planning, and the Right to the City.**

Everyone Reads:

Harvey, David (2008). "The Right to the City." *New Left Review*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 270-278.

Discussant Reports on:

Molotch, Harvey (1976). "The City as a Growth Machine: Towards a Political Economy of Place," *American Journal of Sociology*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 293-304.

Davidoff, Paul (1965). "Advocacy and Pluralism in Planning." *Journal of the American Institute of Planners*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 481-491.

Davis, Mike (1990). "Fortress L.A." *From City of Quartz: Excavating the Future in Los Angeles*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 212-217.

Donald, Betsy, and Mia Gray (2017). "Urban Policy and Governance: Austerity Urbanism." In Alison L. Baine and Linda Peake, eds., *Urbanization in a Global Context*. Don Mills, ON: Oxford University Press, 89-102.

Recommended:



[Harvey, David \(2020\). "Anti-Capitalist Chronicles: Race and Class." \*David Harvey's Anti-Capitalist Chronicles\*, January 25. New York: City University of New York.](#)

- Tuesday, November 23. **City Political Machines, Part II: Case Study, Harold Washington versus the Chicago Machine.**

Required:

Moore, Natalie (2019). "Black Chicago Has to Stop Chasing the Ghost of Harold Washington." Chicago, IL: *WBEZ Chicago*, at <http://wbez.org>, February 27.

Recommended:

Karbal, Ian (2019). "As History is Made in Chicago's Mayoral Election, Newsrooms Struggle for Diverse Leadership." *Gateway Journalism Review* 47(352), 16pp.

- Thursday, November 25. **Community Power.**

Required:

Phillips, E. Barbara (2010). "Community Power," "Comparing the Models," "Citizen Politics," and "Another Look," in *City Lights: Urban-Suburban Life in the Global Society*. Oxford: Oxford University Press, 493-512.

Harcourt, Mike, Ken Cameron, and Sean Rossiter (2007). "Saving Strathcona." In *City-Making in Paradise: Nine Decisions That Saved Vancouver*. Vancouver, BC: Douglas & McIntyre, 31-55.

- Wednesday, Thursday, Friday, November 24, 25, 26. **Discussion: Community Power and Citizen Participation.**

Everyone Reads:

Arnstein, Sherry (1969). "A Ladder of Citizen Participation," *Journal of the American Institute of Planners*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 279-292.

Discussant Reports on:

Slotterback, Carissa Schively, and Mickey Lauria (2019). "Building a Foundation for Public Engagement in Planning: 50 Years of Impact, Interpretation, and Inspiration from Arnstein's Ladder." *Journal of the American Planning Association* 85(3), 183-187.

Gaber, John (2019). “Building ‘A Ladder of Citizen Participation’: Sherry Arnstein, Citizen Participation, and Model Cities.” *Journal of the American Planning Association* 85(3), 188-201.

Contreras, Santana (2019). “Using Arnstein’s Ladder as an Evaluative Framework in Postdisaster Haiti.” *Journal of the American Planning Association* 85(3), 219-235.

Lee, C. Aujean (2019). “Engaging Non-Citizens in an Age of Uncertainty: Lessons from Immigrant-Serving Nonprofits in Los Angeles County.” *Journal of the American Planning Association* 85(3), 271-286.

- Tuesday, November 30. **Case Study: Vancouver’s CityPlan.**

Required:

McAfee, Ann (2016). “People and Plans: Vancouver’s CityPlan Process.” In Ren Thomas, ed., *Planning Canada: A Case Study Approach*. Don Mills, ON: Oxford University Press Canada, 220-231.

Recommended:

Forester, John (1987). “Planning in the Face of Conflict.” *Journal of the American Planning Association*, reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 467-480.

- Optional: **Transit World City: Transportation Planning and Globalizing Cities.** Several years ago, a contingent of students requested that part of the course address the subject of urban transportation planning. A wonderful idea! Unfortunately, the new holiday and Reading Break class cancellations for the Fall of 2021 complicated the schedule, making it impossible to fit this in. If you’re interested, watch the lecture video and explore the fascinating readings on these important topics!

Congress for the New Urbanism (1993). “Charter of the New Urbanism,” reprinted in Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 410-413.

Stout, Frederic (2015). “The Automobile, the City, and the New Urban Mobilities.” In Richard T. LeGates and Frederic Stout, eds., *The City Reader, Sixth Edition*. New York: Routledge, 696-706.

- Wednesday, Thursday, Friday, December 1, 2, 3. **Discussions: Future Cities.**

Everyone Watches:

[Boyson, Oscar \(2016\). “The Future of Cities.” Nantucket, MA: The Nantucket Project.](#)

- Thursday, December 2. **Imaginative Cities: The Case of Vancouver.**

Required:

Katherine McCallum, Amy Spencer, and Elvin Wyly (2005). "The City as an Image-Creation Machine: A Critical Analysis of Vancouver's Olympic Bid." *Yearbook of the Association of Pacific Coast Geographers* 67, 24-46.



**City Rules.** Downtown Los Angeles (Photograph by Elvin Wyly).

The rest of this syllabus specifies various policies and procedures. I am very sorry for all the detailed regulations: if rules are rabbits, UBC is a bunny farm. The University has numerous policies and procedures, and one requires instructors to provide as much information as possible on the policies and procedures used in a course.<sup>44</sup> So, on the following pages you'll find the City Rules that govern this urban course.

## Evaluation and Marks

University of British Columbia policy specifies the following scale for assigning course grades:

“Excellent”	90-100	A+
	85-89	A
	80-84	A-
“Good”	76-79	B+
	72-75	B
	68-71	B-
“Fair”	64-67	C+
	60-63	C
	55-59	C-
“Poor”	50-54	D
	0-49	F (Fail)

In this course, grades are based on three components. One of these components gives you a choice of how your learning is evaluated.

<sup>44</sup> For the latest revised policies on syllabus disclosures, reporting, and regulation, see [UBC Senate \(2019\). Senate Policy V-130: Content and Distribution of Course Syllabi. Vancouver, BC: Senate Academic Policy Committee, The University of British Columbia.](#)



**1. Required of everyone:** Attendance and participation in small-group discussion sections. This will be a hybrid of in-person and online conversation via Zoom within UBC's LMS (Learning Management System), which is called Canvas. Additional sections have been created to enable remote participation across multiple time zones. Participation also entails writing and presenting short, one-page Discussant Reports on assigned readings, for *any three* of the weekly meetings.<sup>45</sup> Most students who make a sincere, significant effort through some combination of consistent attendance, rigorous Discussant Reports, and constructive contributions to seminar conversations will receive participation marks between 80 and 90 percent. This is in the "excellent" range on UBC's marking scale. Students cannot, however, expect "full credit" of 100 percent, unless the work is truly exceptional and outstanding in terms of oral and written engagement and perfect attendance throughout the entire semester; in a class of this size, University regulations allow only a small percentage of students to receive participation marks above 90 percent.

While UBC policy requires and regulates the assignment of grades, the discussion sections are not intended to be sites of competition or anxiety; they are intended to provide friendly, supportive settings where students can learn from one another, and explore different experiences and perspectives on cities and urban life. Do the readings, make a reasonable effort, join the conversation to listen to your colleagues and offer your own contributions to draw connections, and you'll be fine.

**25 percent**

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<sup>45</sup>A Discussant Report is a short summary, synthesis, and analysis of an assigned reading. You'll find sign-up sheets for Discussant Reports on the Canvas page for the course. Write approximately 500 words. First, *summarize* the key points of fact, analysis, and/or interpretation offered by the author of the selected reading. Second, *analyze* the way the reading relates to the exciting, changing field of Urban Studies. This simply means you should draw connections between the reading and other concepts in the "core" reading that everyone has done for that week, or theories presented in the course lectures, or the textbook or other readings – or other things you've learned from other courses at UBC or elsewhere. Cities are all about connections! It's also helpful if you identify one or two important questions that the reading has helped you engage with, and that you'd like to explore with the help of other students in the discussion. Finally, a *third* component of the Discussant Reports is optional. You are free to offer your opinions and/or to criticize the reading and/or the author. Save this for last, for several reasons. Opinions are taken more seriously after the right to criticize has been earned – by devoting time and attention to faithfully summarizing and analyzing a work and its connections to other theories. And there's an even more important reason to avoid beginning a Discussant Report with your personal opinion: *you are not graded on your personal opinions*. Read the reference to UBC's Policy on Academic Freedom, which you'll find elsewhere in this syllabus. You are evaluated on the basis of your ability to analyze and synthesize divergent perspectives on the subject matter of Urban Studies, and on your ability to assemble appropriate evidence to support any interpretations, arguments, or opinions you wish to offer. You are not, however, judged on the basis of the opinions themselves. Cities concentrate everything, including disagreement and debate. In this class, our challenge and our opportunity is to explore some of these debates in productive, constructive ways. Prepare your written Discussant Reports in advance, so that you can read out your summary and analysis in the discussion meeting, to help begin the conversation. Discussant Reports need not include references or the Declaration of Integrity; these components are only required if you choose to write a term paper. You should submit the written Discussant Report on Canvas soon after the chosen week you've helped begin the discussions. If you wish, you are free to add to your Discussant Report before you submit it – so that you can reflect on comments made by other students in that week's conversations. But don't delay too long. Discussant Reports will not be accepted after the last day of classes as specified on the Canvas submission deadline.

**2. Required of everyone:** mid-term examination. The midterm examination will consist of approximately 50 multiple-choice questions. The examination is not open-book; students are not permitted to consult any materials while answering the questions. Questions will be drawn primarily from materials presented in the lectures (75 percent), with a smaller portion of material from the required readings for lectures and discussion meetings (25 percent).

**25 percent**

**3. Choice of final assessment:** independent written paper, or final examination. Students may take a final examination that will be similar to the mid-term, or write an independent final paper (approximately 2,000 words of main text, with allowance for an unlimited number of scholarly references); the written paper allows for multiple, revised submissions on several alternate deadlines. Additional details are provided below.

**50 percent**

***Exam option:*** Students may take a final, multiple-choice examination that will be held on the date of the final examination as determined by UBC's Exam Scheduling Office. The exam period for the Fall of 2021 begins on December 11 and ends on December 22; the specific exam date for this course will not be announced by UBC's Exam Scheduling Office until sometime in October. The examination is not open-book; students are not permitted to consult any materials while answering the questions. The final exam will consist of approximately 75 multiple-choice questions. Questions will be drawn primarily from materials presented in the lectures (75 percent), but will also cover material from the required readings for lectures and discussion sections (25 percent). The final examination will be cumulative, covering all of the course material.

***Final paper option:*** Students may complete an independent written project, drawing on books, articles, and students' analyses and interpretations accompanied with formal scholarly citations, submitted no later than the date of the final examination as determined by UBC's Exam Scheduling Office.<sup>46</sup> The exam period for the Fall of 2021 begins on December 11 and ends on December 22; the specific exam date for this course will not be announced by UBC's Exam Scheduling Office until sometime in October. Students choosing the final paper option are encouraged to begin work early in the semester on a paper. Many ideas and recommendations for papers are available [here](#).

You are also free to read various things that your instructor has written, in order to get ideas on topics to explore; an evolving list of publications is [here](#). Your instructor encourages and welcomes debate, disagreement, and alternative perspectives on the many fascinating dimensions of our unprecedented urban age! You may also wish to read through one or more examples of past student papers for Urban Studies courses that were subsequently revised and published, as cited below. Note also the bibliographic citation style in which these articles are

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<sup>46</sup> Term papers must include an individually composed Declaration of Integrity and conform to all other General Guidelines as specified [here](#).

referenced, with human-readable information on names, article titles, journal names and/or book publisher information — but *excluding* robotically-created URLs, DOIs, and all other types of cybernetic garbage. Use these as examples in preparing reference lists for your own paper.

Ching, Anson (2016). “Virtualia as Urbanity’s Wild West: The Unbounded-but-Gated Landscape of a New Frontier.” *Trail Six* 10, 62-70.

Abdjalieva, Emma, and Elvin Wyly (2014). “Homeless City: Body Politics and the Urbanization of Capital.” *Trail Six* 8, 1-9.

Brown, Keith, and Elvin Wyly (2000). “A New Gentrification? A Case Study of the Russification of Brighton Beach, New York.” *The Geographical Bulletin* 42(2), 94-105.

Silva, Julie A., and Elvin Wyly (2001). “Between Africa and the Abyss: Globalization, Media, and the Invisibility of a Continent.” *The Geographical Bulletin* 43(1), 36-46.

Bunio, Nathan, and Elvin Wyly (2014). “Championing the City Motto: An Analysis of Edmonton’s (Un)Official Slogan.” *The Geographical Bulletin* 55(2), 81-97.

Zip, Larissa, Rebekah Parker, and Elvin Wyly (2013). “Facebook as a Way of Life: Louis Wirth in the Social Network.” *The Geographical Bulletin* 54(2), 77-98.

McCallum, Katherine, Amy Spencer, and Elvin Wyly (2005). “The City as an Image-Creation Machine: A Critical Analysis of Vancouver’s Olympic Bid.” *Yearbook of the Association of Pacific Coast Geographers* 67, 24-46.

Gray, Mitchell, and Elvin Wyly (2007). “The Terror City Hypothesis.” In Derek Gregory and Allan Pred, eds., *Violent Geographies: Fear, Terror, and Political Violence*. London and New York: Routledge, pp. 329-348.

## Deadlines

1. Mid-term examination: Thursday, October 14.
2. Paper Submission Date 1: Thursday, October 21.
3. Paper Submission Date 2: Tuesday, November 9.
4. Paper Submission Date 3: December examination period, specific date as determined by UBC’s Exam Scheduling Office.

5. Final examination: December examination period, specific date as determined by UBC's Exam Scheduling Office. The exam period for the Fall of 2021 begins on December 11 and ends on December 22; the specific exam date for this course will not be announced by UBC's Exam Scheduling Office until sometime in October. The final examination is also the absolute final submission deadline for students who have chosen the final paper option.

**You will note that there are multiple submission dates for the term paper option. This policy is intended to give you maximum flexibility in planning your coursework and various deadlines. These provisions automatically give you extensions if you need them. Please note, however, that “maximum” means that no further flexibility can be provided: all communications regarding excuses or requests for further extensions will be ignored. See further information on deadlines below.**

### Mid-term.

Alternate times for the mid-term are only permitted in documented cases of emergency or other provisions specified in University policy. If you miss marked coursework and are an Arts student, review the Faculty of Arts' [academic concession page](#) and then complete Arts Academic Advising's [online academic concession form](#), so that an advisor can evaluate your concession case. If you are a student in a different Faculty, please consult [your Faculty's webpage on academic concession](#).

Final. The final course examination date announced by the University is firm and non-negotiable. Instructors are required to submit final course marks promptly after the examination, and instructors do not have authority to grant standing deferred. If you find yourself in impossible circumstances when the final arrives, talk to one of the dedicated professionals in your Faculty Advising Office. They have the authority grant standing deferred; instructors have no authority to grant standing deferred status. University policy allows for make-up final examinations in the case of documented schedule conflicts — but since University policy also mandates speedy grade submissions, this usually means that makeup final examinations can only be scheduled earlier than the regularly announced exam.

### Term Paper.

The deadlines for paper submissions are *opportunities*. Writing is a form of conversation. Read about a city, or about ideas about cities, and then start writing, thinking, and deciding what to read next. If I can do it, so can you. Trust me. You *can*. Tell me about a city that you know and love, and tell me about the scholarly sources you've read that have helped you understand this place. It could be Vancouver — in which case you could rewrite the entire section of this syllabus that narrates the walking tour! — but it could be any other city. And it could also be about an urban process that connects two or three cities, or many cities around the world!



Here's another paper idea: use the Zip et al. (2013) article as a model for how to analyze the biography and intellectual contributions of a prominent urban scholar from a previous generation to understand today's fast-proliferating technological worlds of urban transformation. If you choose this option, you should identify a prominent urban scholar who is no longer alive in this world; then, read enough of their written scholarship to use their theories to analyze a major, fast-changing technological trend that is currently reshaping cities and urban life. Another paper idea: use the media analysis methods described in Julie Silva's article to address a contemporary urban process, political struggle, or policy debate. There's been a dramatic methodological revolution in media analysis techniques in recent years — which make the newspaper-database used in that 2001 article look a bit dated. Still, data analytics are only as good as the theoretical framework you use to interpret the empirics. For one updated, web-based approach to mining and measuring certain kinds of media discourses, see the "Data and Methods" section, on pages 13 to 16, of

[Elvin Wyly \(2017\). \*Conspiracy Capital: Cognitive Capitalism, InfoWars America, and the Evolution of Sustainable Finance\*. Unpublished working paper. Vancouver, BC: Department of Geography, University of British Columbia.](#)

If you choose this option you'll have to plan ahead to ensure that you have enough time to learn how to use several different software applications.

**Please note:** Many of the exciting readings we'll explore in this course were written by scholars or journalists who interviewed people in various cities, and who used these interviews, conversations, and other direct interactions with urbanites in order to tell fascinating stories about the rich, complex details of life in the metropolis. Unfortunately, you are not allowed to interview anyone or use any kind of similar social research methods for your term paper. This is because of strict UBC regulations that require any kind of research involving "human subjects" to first be approved by a formal "Behavioural Research Ethics Board" application and review process. The labor and time required for this review, which includes extensive legal and regulatory provisions on every step of the work, makes approval impossible for this course.

Additional guidance and recommendations are available [here](#), describing several other term paper ideas (send me a note and I'll give you the login credentials). One is a book review essay; another involves an essay on urban photography; there's a project that gives you an opportunity to analyze how an urban issue is presented in newspapers and other media; another involves the creation of what are called urban 'mental maps'; and, finally, one encourages you to analyze networks among urban officials with political power.

Please read the general guidelines on written projects, [here](#).

**Note especially that papers without the required signed Declaration of Integrity specified in Guideline #1 will not be read or graded; the mark will remain "0" until such time as the written certification is provided and signed.**

The written project submission dates are optional but firm. If you'd like comments on the strengths and weaknesses of your thinking and writing, we're happy to provide detailed feedback

and suggestions — but only for those who meet the specified deadlines. The Teaching Assistants will provide detailed comments on projects submitted on time, and the marked papers will be returned in approximately one week. There is no penalty for submitting projects late. Submissions will be accepted any time until the course final examination. But late submissions will be graded late, with only a numerical score, no detailed comments, and no opportunity for revision.

For essays submitted on time in one of the in-class deadlines during the term, if you are not satisfied with your mark, you may **revise and resubmit**<sup>47</sup> your essay at the course final examination for a second review. Scholarship is a process, and it's also a conversation. The detailed comments provided by the TA on your first submission offer you the opportunity to revise your work — to re-read scholarly sources to gain a better understanding of key issues, to re-think your analyses and interpretations, or to improve your writing skills. The Teaching Assistants read and mark all first submissions; the instructor reads and mark all re-submissions. If you re-submit a project, your mark will be the highest score of your first and revised submissions. If you choose to revise and resubmit, **you must include the marked copy of your first submission when you turn in your revision, no later than the beginning of the final examination. If you write your final exam through the Centre for Accessibility, then you may submit your term paper to the advisors at the Centre when you write the exam.**

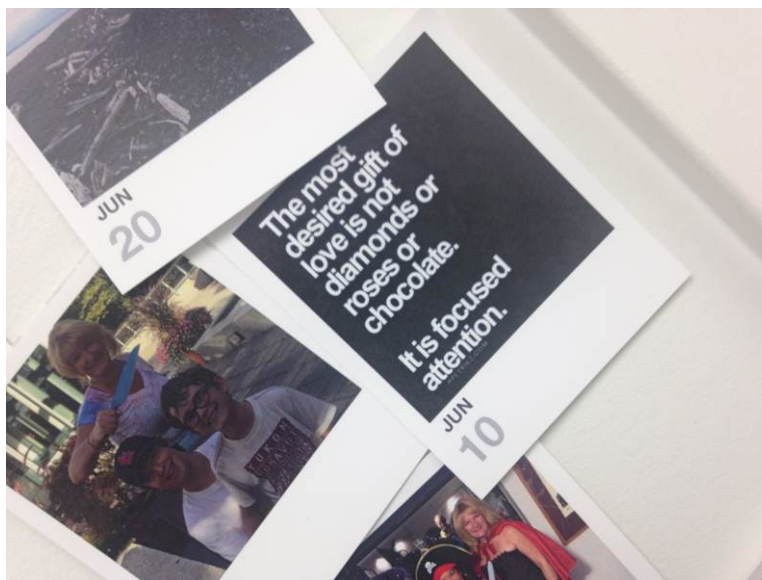
If you take advantage of Paper Submission Date 1 or Submission Date 2 — mark these dates in your calendar right now — then we can have greater confidence in the matters of mutual trust as discussed in Student (2013), the assigned reading for the first week of discussions. But for those who wait until Paper Submission Date 3 before submitting a paper, we reluctantly, regretfully must reserve the right to deploy any and all surveillance technologies authorized by UBC to detect all types of plagiarism, cheating, and other kinds of violations of academic integrity.

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<sup>47</sup> Please do not overlook the first part of the phrase. In previous years, some students just re-submitted papers, without making any changes whatsoever, in the hopes that I would be an easier mark than the T.A. This is not a good idea. *Revise* your paper, considering the T.A.'s comments, questions, and recommendations. Teaching, learning, and scholarship can all be understood as forms of *conversation*.

## Other Policies and Procedures

Here are some of the other specific policies the University mandates on course outlines. Regular attendance is expected. Do not make travel arrangements or other schedule commitments for December until the final examination schedule is announced by the University. The University accommodates students with disabilities who have registered with the Centre for Accessibility. The University accommodates students whose religious obligations conflict with attendance, submitting assignments, or completing scheduled tests and examinations.



Inspiration at the doctor's office! (photograph by Elvin Wyly).

Please let the instructor know in advance, preferably in the first week of class, if you will require any accommodation on these grounds. Students who plan to be absent for varsity athletics, family obligations, or other similar commitments, cannot assume they will be accommodated. Please review the UBC Calendar “Academic regulations” for the university policies on academic dishonesty, and visit [this link](#) for useful information on source documentation and avoiding plagiarism. Violations of academic integrity will result in severe sanctions.

Pursuant to UBC Senate requirements on *Content and Distribution of Course Syllabi*, please note that this course is governed by the following additional principles, policies, and procedures. UBC provides resources to support student learning and to maintain healthy lifestyles but recognizes that sometimes crises arise and so there are additional resources to access including those for survivors of sexual violence. UBC values respect for the person and ideas of all members of the academic community. Harassment and discrimination are not tolerated nor is suppression of academic freedom. UBC provides appropriate accommodation for students with disabilities and for religious and cultural observances. UBC values academic honesty and students are expected to acknowledge the ideas generated by others and to uphold the highest academic standards in all of their actions. Details of the policies and how to access support are available [here](#).

## COVID-19 Safety

You are required to wear a non-medical mask during our class meetings, for your own protection and the safety and comfort of everyone else in the class. For our in-person meetings in this class, it is important that all of us feel as comfortable as possible engaging in class activities while sharing an indoor space. Non-medical masks that cover our noses and mouths are a primary tool for combating the spread of COVID-19. Further, according to the provincial mandate, masks are

required in all indoor public spaces including lobbies, hallways, stairwells, elevators, classrooms and labs. There may be students who have medical accommodations for not wearing a mask. Please maintain a respectful environment, and keep in mind that all activities on campus are governed by the [UBC Respectful Environment Statement](#).

If you are sick, it is important that you stay home. Complete a self-assessment for COVID-19 symptoms [here](#). In this class, the marking scheme is intended to provide flexibility so that you can prioritize your health and still succeed.

If you miss class because of illness, consult the various class resources available on Canvas, and talk to me during Office Hours on Zoom, or give me a telephone call.

If you are feeling ill and cannot complete a midterm or in-class assessment, please contact the instructor as soon as possible. Alternative arrangements can be made in cases of illness or emergency.

If you are feeling ill and are unable to complete the final examination, you will need to apply for Deferred Standing through Arts Academic Advising.

### **COVID-19 Mask Mandate**

Provincial Health Orders and UBC policy now mandate masks in all indoor public spaces on campus. These spaces include classrooms, residence halls, libraries, and common areas. Students who wish to request an exemption to the indoor mask mandate must do so based on one of the grounds for exemption detailed in the [PHO Order on Face Coverings \(COVID-19\)](#). Such requests must be made through the [Center for Accessibility](#) (Vancouver campus).

Students are responsible for understanding and complying with the University's policies on **Academic Honesty and Standards**, described [here](#), which specifies that

“Academic honesty is essential to the continued functioning of the University of British Columbia as an institution of higher learning and research. All UBC students are expected to behave as honest and responsible members of an academic community. Breach of those expectations or failure to follow the appropriate policies, principles, rules, and guidelines of the University with respect to academic honesty may result in disciplinary action.

It is the student's obligation to inform [themselves] of the applicable standards for academic honesty. Students must be aware that standards at the University of British Columbia may be different from those in secondary schools or at other institutions. If a student is in any doubt as to the standard of academic honesty in a particular course or assignment, then the student must consult with the instructor as soon as possible, and in no case should a student submit an assignment if the student is not clear on the relevant standard of academic honesty.



If an allegation is made against a student, the Registrar may place the student on academic hold until the President has made his or her final decision. When a student is placed on academic hold, the student is blocked from all activity in the Student Service Centre.”

All teaching and learning activities at the University are governed by the **Policy on Academic Freedom**, available [here](#), which specifies that

“The members of the University enjoy certain rights and privileges essential to the fulfilment of its primary functions: instruction and the pursuit of knowledge. Central among these rights is the freedom, within the law, to pursue what seems to them as fruitful avenues of inquiry, to teach and to learn unhindered by external or non-academic constraints, and to engage in full and unrestricted consideration of any opinion. This freedom extends not only to the regular members of the University, but to all who are invited to participate in its forum. Suppression of this freedom, whether by institutions of the state, the officers of the University, or the actions of private individuals, would prevent the University from carrying out its primary functions. All members of the University must recognize this fundamental principle and must share responsibility for supporting, safeguarding and preserving this central freedom. Behaviour that obstructs free and full discussion, not only of ideas that are safe and accepted, but of those which may be unpopular or even abhorrent, vitally threatens the integrity of the University's forum. Such behaviour cannot be tolerated.”

An essential element of this academic freedom involves UBC’s **Policy on Freedom from Harassment and Discrimination**, available [here](#), which notes that

“The University of British Columbia is committed to ensuring that all members of the University community – students, faculty, staff, and visitors – are able to study and work in an environment of tolerance and mutual respect that is free from harassment and discrimination.”

Academic freedom and freedom from harassment and discrimination, in turn, are incorporated into a more comprehensive set of principles known as the **UBC Statement on Respectful Environment**:

“UBC envisions a climate in which students, faculty, and staff are provided with the best possible conditions for learning, researching, and working, including an environment that is dedicated to excellence, equity and mutual respect. Excellence in learning, research and work in the university community is fostered by promoting the freest possible exchange of information, ideas, beliefs and opinions in diverse forms, and it necessarily includes dissemination and discussion of controversial topics and unpopular points of view. Respect for the value of freedom of expression and promotion of free inquiry are central to the University’s mission.

However, these freedoms cannot exist without an equally vigorous commitment to recognition of and respect for the freedoms of others, and concern for the well-being of every member of the university community. Excellence in scholarship, teaching and employment activities flows from active concern and respect for others, including their ability to participate meaningfully in the exchange of information, ideas, beliefs and opinions.

Therefore, freedom of expression and freedom of inquiry must be exercised responsibly, in ways that recognize and respect the dignity of others, having careful regard to the dynamics of different relationships within the university environment, such as between professor and student, or supervisor and employee. A respectful environment is a climate in which the human dignity of each individual is valued, and the diverse perspectives, ideas and experiences of all members of the community are able to flourish.”

A more detailed description of UBC’s Statement on Respectful Environment for Students, Faculty, and Staff may be found at [this link](#).

UBC’s **Policy on Academic Accommodation for all Students’ Religious Observances and for the Cultural Observances of First Nations, Métis, and Inuit Students**, along with procedures for notification, is outlined [here](#).

UBC’s **Policy on Accommodation for Students with Disabilities** is available [here](#), which provides that

“The University of British Columbia recognizes its moral and legal duty to provide academic accommodation. The University must remove barriers and provide opportunities to students with a disability, enabling them to access university services, programs, and facilities and to be welcomed as participating members of the University community. The University’s goal is to ensure fair and consistent treatment of all students, including students with a disability, in accordance with their distinct needs and in a manner consistent with academic principles.”

Students with a disability who wish to have an academic accommodation should contact the **Centre for Accessibility** as soon as possible, [here](#).

UBC Policy No. 131 specifies that “UBC has a responsibility to maintain a respectful environment where its members can study, work, and live free from sexual misconduct.” Further details on UBC’s **Policy on Sexual Assault and Other Sexual Misconduct** are available [here](#).

Resources for the prevention of sexual violence, and for support for survivors, is provided at UBC’s **Sexual Violence Prevention and Response** office, [here](#).

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Apologies for all of the complexity; here’s a shorter translation of all this legal and regulatory

language. *My job* is to play a small role in expanding your educational horizons by showing you a bit of the scope and significance of the exciting, interdisciplinary field of Urban Studies, and by inspiring and revealing the brilliant urbanist who can be found deep within your soul. *Your job* is simply to pay attention and help me do my job to nurture your learning and creativity. Please read through the syllabus carefully, and keep up with the scheduled lectures and assigned readings. The Covid-19 pandemic, and its enduring aftermath, have required us to rely heavily on information technology. One consequence is that it has become more important than ever before to maintain careful discipline over time management and planning for deadlines and expectations. Manage your workload carefully to ensure that you are using digital tools carefully, or else the tools will use (and abuse) *you*.

## **Welcome to Urban Studies!**

If you've read this far, I am truly very sorry for all the bureaucratic and legalistic stuff. Really, honest, I am an easygoing person, and I just love urban stuff and hope to get you excited about it too! Urban Studies is fascinating and engaging, and this class is pretty easy if we all do our jobs properly. The syllabus has become so detailed and strident because every year new committees and administrators at the University create new rules, regulations, and disclosures; and every year, stressed-out students who failed to plan ahead devise ever more creative excuses and questions ("...but it was on time! I was on an international flight, and we crossed the International Date Line, so..."). The most extreme excuse yet received: "I was in jail last night."

## **Where is the City? Scenes of 'Networks of Outrage and Hope' in a Worldwide Urban System**

How about a few more urban stories? This is *optional*, but hopefully you might find it interesting. Cities concentrate everything, including debate and disagreement. The famous urban sociologist Manuel Castells has been writing for many years about the way cities have been transformed by the "space of flows," as urban places are connected by the circulation of people, physical commodities, money, and ideas. He has also analyzed the dramatic ways that urban social movements have evolved in the era of planetary urbanization: the spread of smartphones and social media have enabled a process that he calls "mass self-communication," making it much easier and faster for individuals and groups to organize, come together, protest, and make demands on governments, corporations, or other institutions of power.<sup>48</sup> For Castells, then, the era of planetary urbanization connects cities around the world in "networks of outrage and hope." In turn, many governments and other institutions now regard social media and crowds of demonstrators as signs of danger or disorder. All of these processes create fascinating interconnections between the local conversations that take place in individual cities, and the globally-circulating ideas and images spread through various kinds of media.

On these final pages are a few samples of these kinds of interconnections. This is optional reading; I'm not going to give you a test on the syllabus itself! But this is a preview of a few of the ideas we'll explore.

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<sup>48</sup> Manuel Castells (2012). *Networks of Outrage and Hope: Social Movements in the Internet Age*. Cambridge: Polity Press.



**Protest Against the U.S. Invasion of Iraq**, Cleveland, Ohio, March 2003 (Photograph by Elvin Wyly). The era of planetary urbanization has made cities the center of global social and political struggle. After a series of terrorist attacks on U.S. targets on September 11, 2001, a small but powerful faction of political strategists exploited the situation in order to implement a series of changes in U.S. military doctrine around the world — what they had been calling the “Project for a New American Century.” Part of this plan involved a unilateral U.S. invasion of Iraq, to remove President Saddam Hussein on the false pretext that his regime had developed dangerous chemical and biological weapons. As U.S. military forces prepared for action, anti-war protesters organized in cities around the world. More than thirty million protesters demonstrated against the U.S. invasion in almost three thousand cities around the world. There is a longer history of urban protest and anti-war demonstrations — most notably the long struggles against the neocolonial U.S. war in Vietnam in the 1960s. But it took many years for those protests to expand from small demonstrations to true mass movements involving large groups and coalitions across multiple cities. What has changed in the twenty-first century is the speed and frequency of large-scale protests across different cities. The anti-Iraq invasion protests of 2003 — including a protest of more than three million in Rome that has been called the largest single anti-war rally in history — were unique in a crucial way: these were protests that began *before* military action.





**Occupy, from DC to Vancouver** (Photograph by Elvin Wyly). In the Fall of 2011, in response to catastrophic inequalities in the aftermath of a worldwide financial crisis triggered by speculative practices of wealthy and powerful banks, the Vancouver-based countercultural magazine *Adbusters* proposed an insurgent idea: why not “occupy” Wall Street, the power center associated with all those financial “innovations” that had caused so much pain for so many millions of the world’s poor and unemployed? A group of committed activists in New York took the suggestion literally, and established a small camp near the Wall Street financial district. Soon “occupy” camps spread to dozens, then hundreds of cities across the U.S. and then around the world. In October, 2011, I was honored to be part of a panel discussion at Georgetown University School of Law in Washington, DC, commemorating the twentieth anniversary of Anita F. Hill’s testimony on the sexual harassment she endured from Clarence Thomas — who was eventually confirmed as a Justice of the U.S. Supreme Court. The morning after the symposium, as I prepared to head to the airport, I turned on the television and saw a live broadcast from the “Occupy” camp that had just been set up on “Freedom Plaza,” next to the Ronald Reagan International Trade Center. That was just down the street from my hotel. I packed up quickly and grabbed my camera, to catch a few images of the extraordinary diversity of the protest messages — people carrying “We are the 99%” placards to highlight the fact that nearly all of the last generation’s wealth gains have gone to the richest 1% of the population, activists with giant mock drones to protest the U.S. military’s continued use of ‘unmanned aerial vehicles’ to carry out targeted assassinations in Afghanistan and Iraq, and then a large contingent with a giant banner: “President Obama, Yes You Can: Stop the Keystone XL Pipeline.” That was a demand for Obama to stop the company that was planning to build a new pipeline connecting Canada’s “oilsands” in Alberta to the U.S. petroleum export networks on the Gulf of Mexico. I captured as many images as I could (see [this](#)), and then headed to the airport. By the time the plane landed at YVR, a small camp had been established at the plaza in front of the Vancouver Art Gallery. It continued to grow, and a few days later, on a sunny Saturday in mid-October, the crowd at Occupy Vancouver had swelled to about 4,000 people.



Occupy Vancouver, October, 2011 (photograph by Elvin Wyly).

**Where is Hong Kong?** Cities have absolute physical locations, but they are also positioned in a dynamic, constantly shifting world of interdependencies, flows, and influences. Hong Kong is at 22.4 degrees North latitude and 114.1 degrees East longitude, but it's also located at a changing position of geopolitical past and present, West and East. A British colonial possession for 156 years, Hong Kong was returned to China in 1997, under a fifty-year agreement to allow the continuation of Hong Kong's distinctive blend of Eastern and Western laws and social relations. The fifty-year agreement is known as the "One Country, Two Systems" policy, and in the P.R.C.'s administrative hierarchy Hong Kong is classified as a "Special Administrative Region." In recent years, there have been rising tensions over Beijing's rules for elections to Hong Kong's Legislative Council and restrictions on press freedoms. In the fall of 2014 this led to a broad protest and social movement, "Occupy Central With Peace and Love." Cities are sites of creativity and innovation, and they are also centers of debate, activism, and struggle — so that, in a world of relational spaces, we always have to look anew to find out "where" a city is.

The relative position of Hong Kong in the PRC's "One Country, Two Systems" arrangement became more complex in 2018 and 2019. Carrie Lam, the Hong Kong Chief Executive who had the strong backing of conservative business interests as well as Beijing, began a somewhat secretive effort to restructure Hong Kong's laws on sedition, secession, and treason. In November, 2018, Lam and her top assistants traveled to Beijing, where Xi Jinping gave a long speech essentially warning them that they could not indefinitely postpone the effort to bring Hong Kong's laws into line with the mainland; a previous effort had been thwarted in 2003, when some 500,000 people protested peacefully against a proposed national-security law. This time around, Lam decided to propose



Hong Kong Special Administrative Region (photograph by Elvin Wyly).

a short bill focused on extradition, seizing upon the case of a young woman allegedly killed in Taiwan by her boyfriend, who then returned to Hong Kong; Lam portrayed the lack of an extradition treaty between Hong Kong and Taiwan as a loophole encouraging widespread criminal behavior — but Taiwanese authorities explicitly denounced the effort when they saw how this single case was being used as a pretext. Just before the Chinese New Year holiday in early 2019, Lam's short legislation, just 10 articles, was brought to the Executive Council, a top advisory body dominated by pro-Beijing lawmakers; it was approved with almost no discussion. When Lam announced the legislation the next week, observers began to scrutinize its provisions more closely. Key features would allow mainland security agencies to request asset freezes of individuals and companies in Hong Kong as part of investigations. This terrified even the most conservative business officials in Hong Kong, since doing business on the mainland often requires bribes and kickbacks to *local* government officials; as Xi Jinping consolidated his national power through an anti-corruption drive that swept up local officials, Beijing business operators understood that they, too, could be at risk if any of their actions were seen as insufficiently supportive of Xi's priorities. The extradition law would also apply to foreign citizens. "That horrified the influential chambers of commerce that represent the West's biggest banks," one journalist reported, "which almost all have their Asia headquarters in Hong Kong, as well as some of the West's biggest manufacturers, which keep staff in Hong Kong while overseeing factories on the mainland." Everyone recalled the fear of 2015, when several booksellers specializing in gossip and political books about Beijing officials were kidnapped — from Hong Kong, and in one case from Bangkok, Thailand — and then appeared in police custody on the mainland. Citizens in Hong Kong, as well as millions among the Chinese diaspora in cities around the world, also came to understand that this provision could mean detention and rendition to a mainland prison even for short-term visitors passing through Hong Kong. Protests began in the summer of 2019, and grew larger and more politically heterogeneous than the 2014 'Umbrella' movement (so named when protesters discovered that umbrellas could be used as protective shields from streams of tear gas fired by police officers). By early June, nearly two million of the city's estimated seven million people had taken to the streets. Protesters quickly learned the importance of wearing face masks while in the crowd, as a way of evading the authorities' use of increasingly sophisticated facial recognition technologies to track protesters as part of investigations and prosecutions. After intense weeks in which Lam compared protesters to spoiled children and denied that Beijing had any influence on the legislation — "I have not received any instruction," she declared — while Chinese state media blamed the protests on "foreign forces ... seizing the opportunity to advance their own strategy to hurt China by trying to create havoc in Hong Kong," Lam finally relented and put the bill on hold. The legislation was not formally withdrawn, however, and thus protests continued over Beijing's increasing intrusions into Hong Kong's autonomy, pushing for direct elections of Legislative Council members, and calls for independent investigations of



excessive force by police (including charges that officers fired tear gas at retreating protesters). By early August protesters had mobilized to call for a general strike: “Antigovernment protesters in Hong Kong mounted their fiercest challenge to the authorities on Monday,” a *New York Times* correspondent wrote, “disrupting more than 200 airline flights, occupying malls and blocking roadways and rail lines to snarl the commute for hundreds of thousands of workers.” At a press conference, “Lam made it clear there would be no compromise, repeatedly referencing the popular protest slogan, ‘Liberate Hong Kong; revolution of our times’, along with almost daily violence and lawlessness, as evidence that the movement had gone beyond its original opposition to the now-abandoned extradition bill and escalated into an anti-national campaign.” Protests continued to escalate in August, with increasingly aggressive police actions in firing tear gas at protesters inside subway stations, while mainland authorities dropped hints that People’s Liberation Army troops might be called in to put down the uprising. The question of ‘where’ cities are located becomes even more complex and fascinating when traveling between cities while paying attention to news coverage and public discussion of urban events of the present and the past: cities are more than physical locations and concentrations of people, buildings, and other infrastructure: they are nodes in dynamic networks that the urban sociologist Manuel Castells theorizes as the “space of flows.” Thus the question of ‘where’ a city like Hong Kong is located today — how its freedoms of speech and press are entangled with the evolving histories of Western colonialism and the economic and geopolitical ascendance of the PRC — become ever more contentious far beyond the coordinates of 22.4 degrees North latitude and 114.1 degrees East longitude. By mid-August, a demonstration in Hong Kong with some 1.7 million marchers was echoed by vigils in cities in the U.K., France, the U.S., Australia, and Canada. In Vancouver, hundreds supporting the Hong



Memorial in support of students and others injured and/or arrested in the Hong Kong protests, UBC Vancouver campus (photograph by Elvin Wyly).



“Free Hong Kong” Lennon Wall at the Nest, UBC (photograph by Elvin Wyly). While most messages offered words of support for protesters in Hong Kong, a small proportion included harsh replies, with translated messages including “Would you rather be Britain’s dog than China’s?” and “Spare the rod, spoil the child,” and “Hong Kong poison.” The wall was also subjected to repeated instances of physical damage. See Gabriel Robinson-Leith (2019). “Despite Vandalism, Students Erect Lennon Walls for Hong Kong Protesters.” *The Ubyssy*, September 11.

Kong democracy movement gathered outside the P.R.C. Consulate with prominent banners (‘FREE HONG KONG,’ ‘DO NOT SHOOT US,’ ‘STOP HK POLICE BRUTALITY’); this prompted a counter-demonstration of pro-Beijing advocates with posters in Chinese and English, declaring ‘LOVE CHINA. LOVE HONG KONG. NO SECESSION. NO RIOT/VIOLENCE.’ When Hong Kong democracy advocates went to a prayer vigil at a Vancouver church, the meeting was suddenly “swarmed by pro-China supporters for the duration of the gathering,” and several Chinese-born Canadians told journalists of receiving threats of violence for expressing pro-democracy sentiments on WeChat. Observing the pro-Beijing supporters in Vancouver, the former chair of the United Chinese Community Enrichment Services Society (S.U.C.C.E.S.S.) highlighted the



paradox: “Interesting ... that they cannot do this protest in China, and we are here to show them how free we are.” More ominous, as one journalist reported, Vancouver police had to provide extra security when some counter-demonstrators posted threats on social media “claiming they would bring knives, stones, bricks, and even an axe and a pellet gun to the Broadway SkyTrain station and outside the Chinese consul general’s home and urging others to do the same”; no direct violence occurred, but many pro-Beijing protesters boldly walked up to protesters and used their smartphones to take close-up photographs of the demonstrators. Given the comprehensive databases and infrastructures of state surveillance of friends and family members on the mainland, such aggressive, personalized photography marked “the first time after 30 years that we are scared about speaking our minds,” explained Fenella Sung, an organizer with the Vancouver Society in Support of Democratic Movement, speaking to the veteran *Vancouver Sun* journalist Daphne Bramham. Father Richard Soo described the fears of those who had gathered to pray for peace and human rights in Hong Kong when the crowd of counter-demonstrators surrounded the church: “A lot of people were a bit



Jimi Hendrix at a night market, Hong Kong (photograph by Elvin Wyly).



Chinese National Day, UBC Vancouver campus, October 1, 2019 (photograph by Elvin Wyly). “Tensions about unrest in Hong Kong between pro-Hong Kong and pro-Chinese government protesters boiled over at UBC,” *Ubyssy* reporters observed, “as China celebrated its 70th anniversary of communist rule.” In Hong Kong, a high school student was shot in the chest, marking the first use of live bullets by police forces. One UBC protester from Hong Kong spoke to reporters, lamenting that “the police force who are supposed to protect the people just fired ... at his chest and almost killed him”; the UBC student’s name was changed, however, to ensure safety for him and his family. Salomon Micko Benrimoh and Henry Anderson (2019). “At Rally on Chinese National Day, Students Clash Over Democracy in Hong Kong.”

*The Ubyssy*, October 2.

traumatized.” Media reports documented physical altercations on university campuses in Australia between pro-Beijing students and those expressing support for the Hong Kong demonstrators; at Simon Fraser University as well as UBC there have been conflicts over ‘Lennon Walls’ of post-it notes expressing support for the Hong Kong protesters. Cities concentrate everything — including difference, disagreement, and debate — and this helps us to understand how events in one city can become flashpoints in seemingly unrelated occurrences throughout many other cities around the world. In the days after 1.7 million took to the streets in Hong Kong, for example, in Montreal, Quebec, a group of LGBT supporters from a group called ACTION Free Hong Kong were told by police to stay away from a Pride Parade that included Prime Minister Justin Trudeau, NDP Leader Jagmeet Singh, Green Party Leader Elizabeth May, and Quebec Premier Francois Legault; police told the parade organizers that there had been credible threats of violence and “a potential attempt to sabotage the parade by pro-Communists.”



Current and former students on the mainland reported that news coverage there portrays Hong Kong protesters as ungrateful, spoiled, immature peoples stirred up by toxic Western influences; some state news reports have carefully edited images and videos to create the impression that protesters are paid provocateurs. Fang Kecheng, an Assistant Professor of journalism at the Chinese University of Hong Kong, described how the PRC has “been able to create a parallel universe of narratives” through the



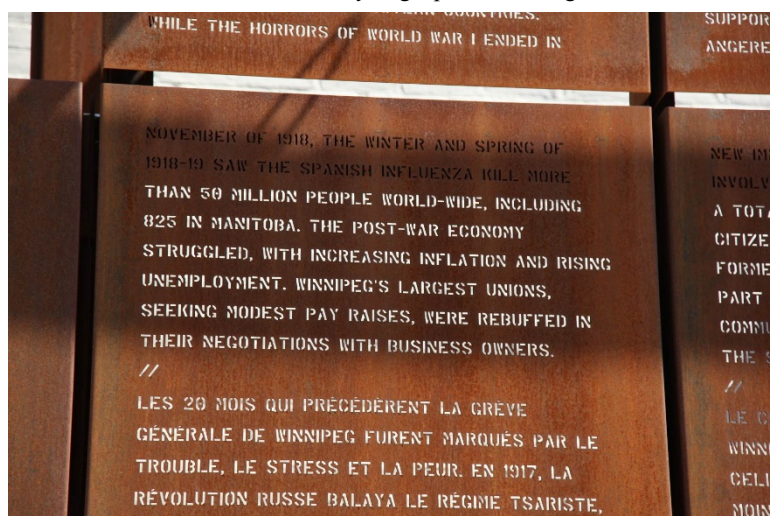
“Bloody Saturday,” memorializing the Winnipeg General Strike of 1919.

The sculpture symbolizes the moment replacement workers (‘scabs’ brought in to break the collective power of the strike) drove a streetcar through a crowd of striking workers. The crowd began rocking the streetcar from side to side, threatening to capsize it; this was the event that prompted police officers on horseback to open fire on the crowd. The centennial anniversary of the Winnipeg Strike led a local commentator and political candidate to compare the worker’s demands to the ideology of the Chinese Communist Party (photograph by Elvin Wyly).

tight information controls on mainland state media, blocking overseas internet sources, and aggressive policing of user comments on social media; this information control system is widely known as the ‘Great Firewall of China.’ When large protests began in June, 2019, mainland authorities at first suppressed all news, images, and discussion of the events. When demonstrators reached Hong Kong’s Legislative Council chambers on July 1, however, mainland state news authorities shifted, with heavy coverage portraying the demonstrations as the early stages of terrorism promoted by the West (CCTV state television promoted the social media hashtag, “What is America Up To?”). Strangely enough, U.S. President Trump echoed the standard PRC refrain, calling the demonstrations “riots” and telling reporters, “That’s between Hong Kong and that’s between China, because Hong Kong is a part of China”; at another point he said, “I hope it works out for everybody, including China, by the way.” Mainland censors encouraged and allowed raging anti-Hong Kong sentiment on Weibo: “Beating them to a pulp is not enough,” wrote one user in reference to police beatings of protesters; “They must be beaten to death. Just send a few tanks over to clean them up.” “Since China’s censors have the ability to quickly remove

offending comments,” analysts observed, the proliferation of anti-Hong Kong comments “suggests that the government is willing to tolerate the warning they deliver, however ominous it sounds.” Meanwhile, any “efforts to contextualize the situation or express sympathy for the protesters” were “swiftly purged from social media.” Hong Kong protesters expressed frustration at the “power imbalance, from an information-warfare point of view,” as they attempted to outline their calls to protect the territory’s distinctive legal system and press freedoms that have evolved over more than a century of geopolitical change; mainland

authorities are, above all, controlling the narrative to forestall any repeat of the youth social movement that led to the Tiananmen Square protests and subsequent massacre on June 4, 1989. (It was that event that led Fenella Sung to organize the Vancouver Society in Support of Democratic Movement.) Yet, at least for now, Hong Kong remains outside the controls of the Great Firewall of China, and thus journalists describe its location as “sitting along one of the world’s most profound information divides.” Such informational divides are not just a feature of the present: as the reference to Tiananmen reminds us, they also operate through the power of individual and collective memory as filtered through Manuel Castells’ media-driven “space of flows.” I read about the Hong Kong protesters’ calls for a general strike only a few days after returning from Manitoba, where we had taken a tour of historic sites in the centennial of the Winnipeg General Strike of 1919. That strike had been a demand by workers for higher wages — there had been a massive increase in inequality during the



Interpretive wall explaining the economic context of workers’ demands in the Winnipeg General Strike of 1919 (photograph by Elvin Wyly).



First World War even as growth had produced the highest per-capita rate of millionaires in all of Canada — but business owners worked to discredit strike organizers as ‘foreign agitators’ and Communists seeking a violent revolution. Business owners even managed to get the government in Ottawa to change immigration laws in an attempt to deport strike organizers (most of whom had come from the lesser-developed countries of Eastern and Southern Europe). Eventually, police on horseback fired into a crowd, killing and injuring several strikers and bringing the strike to an end. More recently, a conservative analyst and political hopeful wrote an editorial on the centennial of the end of the strike, trying once again to equate the call for higher wages with the evils of state Communism: “the kind of dictatorship sought by the strikers, when attempted elsewhere, resulted in horrors like Tiananmen Square.”<sup>49</sup>

These connections and contestations continued through 2019 and into the summer of 2020, although Covid-19 led to dramatic reductions in physical gatherings in Hong Kong for several months. In May, a controversy developed over the Hong Kong Police Department’s recruitment advertising on online job boards at UBC and the University of Toronto. A group of 30 Hong Kong pro-democracy organizations in Canada issued a joint statement declaring the Hong Kong police force as discredited for its brutal suppression of protests, arguing, “Canadian universities should be protecting students from dangerous employers and ensuring that their job board are not co-opted to enable human rights violations abroad.”<sup>50</sup> Finally, Beijing took the bold step of openly violating the spirit of the “One Country, Two Systems” precedent, bypassing Hong Kong’s legislature in order to unilaterally impose a national security law outlawing offenses of “secession, subversion, organization and perpetration of terrorist activities and collusion with a foreign country or with external elements to endanger national security.” The legislation was passed quickly in a closed session, and specified severe penalties all the way up to life in prison. Any expression of support for Hong Kong autonomy — even statements in support of the existing freedoms of press and assembly that have been allowed in Hong Kong but not on the mainland — can be defined by authorities as subversion or terrorism.<sup>51</sup> It quickly became apparent that the most potent part of the new law was Article 38, which applies to offenses committed “outside the HKSAR by a person who is not a permanent resident of the Region.” A prominent law professor at George Washington University summed up the implications: “I know of no reason not to think it means what it appears to say: Beijing is asserting extraterritorial jurisdiction over every person on the planet. If you’ve ever said anything that might offend the PRC or Hong Kong authorities, stay out of Hong Kong.”<sup>52</sup> The effects were immediate. Many activists in Hong Kong quickly resigned from pro-democracy organizations. Many began scrubbing their social media histories out of fear of retroactive punishments for any statements that could be perceived as violating the new law. The stakes were highlighted by Jenny Kwan, a Member of Parliament who represents the Vancouver East riding — a “riding” is the electoral district by which officials in cities and rural areas across Canada are elected to public office. This is the precise riding that includes the neighbourhood of Strathcona, much of which would have been destroyed by that 1950s-1960s giant freeway and urban renewal plan that inspired Shirley Chan, Darlene Marzari, and Mike Harcourt to go up against City Hall. This is where we see the fascinating intergenerational achievements of cities across time and space. Jenny Kwan was born in Hong Kong, and immigrated to Canada at age nine. She studied at Simon Fraser University, and then worked as a legal advocate in the Downtown Eastside. She became the youngest member ever elected to Vancouver’s City Council when she won a seat in 1993. Three years later she was elected a Member of Legislative Assembly for British Columbia, representing the Vancouver-Mount Pleasant provincial riding; she was one of the first Chinese-Canadians elected to the provincial Legislative Assembly, and was the very first Chinese Canadian to serve in B.C. cabinet, as Minister of Municipal Affairs, Minister of Women’s Equality, and Minister of Community Development, Cooperatives, and Volunteers. She was re-elected at the

<sup>49</sup> Sources: Journalist quotes in this paragraph are from, respectively, Keith Bradsher (2019). “How Hong Kong’s Leader Made the Biggest Political Retreat by China Under Xi.” *New York Times*, June 15, and Austin Ramzy, Mike Ives, and Tiffany May (2019). “Hong Kong Strike Sinks City Into Chaos, and Government Has Little Reply.” *New York Times*, August 4; South China Morning Post reporters (2019). “Anti-Government Protesters Unleash Chaos Across Hong Kong in Unprecedented Citywide Rampage.” *South China Morning Post*, August 6; Cherise Seucharan (2019). “Hong Kong Drama Brings Passion.” *Star Metro Vancouver*, August 19, 8-9; Jenny Peng (2019). “Canadians Face Backlash for Hong Kong Sympathy.” *Star Metro Vancouver*, August 19, 1; Daphne Bramham (2019). “Growing Fear of Retaliation Grips Hong Kong Supporters.” *Vancouver Sun*, August 23, A1, A2; Steven Lee Myers and Paul Mozur (2019). “China is Waging a Disinformation War Against Hong Kong Protesters.” *New York Times*, August 13; Jenny Motkaluk (2019). “Let’s Not Romanticize the 1919 Winnipeg General Strike.” *National Post*, June 26.

<sup>50</sup> Quoted in Steven Chase (2020). “Canadian Universities Under Fire for Publishing Hong Kong Police Recruitment Ads.” *Globe & Mail*, May 19.

<sup>51</sup> For many years, police forces in the Hong Kong Special Administrative Region (HKSAR) have used color-coded flags to issue warnings to protesters: black banners meant that tear gas would soon be fired, and red meant that any continued attempt to move forward would be met with decisive force. At an encounter between police officers and protesters on July 1, 2020, a new color of banner was used, with clear white text: “This is a police warning. You are displaying flags or banners/chanting slogans/or conducting yourselves with an intent such as secession or subversion, which may constitute offense under the HKSAR National Security Law. You may be arrested and prosecuted.” By the end of the day, police had arrested more than 300 people on various charges — from unlawful assembly and disorderly conduct to “furious driving” — and nine were charged of violating the new national security law. The Hong Kong Police Department proudly announced the very first arrest under the new law, of a man carrying a “Hong Kong Independence” flag. See Vivian Wang and Alexandra Stevenson (2020). “In Hong Kong, Arrests and Fear Mark First Day of New Security Law.” *New York Times*, July 1.

<sup>52</sup> Cited in Tom Blackwell (2020). “Chinese Security Law Could Apply to the World.” *Vancouver Sun*, July 3, NP1, NP2.

provincial level in 2001, 2005, 2009, and 2013 — and then won election in 2015 to the federal Parliament, now representing that Strathcona neighbourhood that would have been destroyed in a previous generation.<sup>53</sup> The day after the new HKSAR national security legislation took force, Kwan attended a rally in Vancouver protesting the law. When she spoke to journalists, she emphasized that some “community leaders, who normally would have,” avoided the rally this time, because “they are worried about the invocation of the law in Hong Kong and what it might mean for them and their families there.” One widely-circulated



“Free Hong Kong” and “Black Lives Matter,” Granville Street, Vancouver, June 2020 (photograph by Elvin Wyly). Public health responses to the global circulation of Covid-19 required unprecedented border and business closures and quarantines —

creating a dramatic interruption in the ‘space of flows’ of contemporary globalization. Some of the closed businesses in downtown Vancouver covered their windows with plywood, as in this image. At the same time, the spread of a new pathogen co-evolved with the circulation of racism, and Vancouver has not been immune to what one group of researchers have called a “shadow pandemic” of discrimination. A survey of more than 500 Canadians of Chinese ethnicity found that since the pandemic began, 27 percent of those in B.C. have frequently been insulted and made to feel as if they pose a threat to the health and safety of others.

Meanwhile, activism in Vancouver continued over the PRC’s imposition of new national security legislation in Hong Kong, as well as solidarity protests with the Movement for Black Lives after the police killing of George Floyd in Minneapolis. See Randy Shore (2020). “Shadow Pandemic of Racism Feared.” *Vancouver Sun*, June 22, A1.

estimate places the number of Hongkongers with Canadian passports at 300,000, but other estimates range up to 500,000, and there are many other aspects of household and family ties that connect Vancouver into a large, worldwide urban system of a diverse Chinese diaspora with many different political views.<sup>54</sup> Speaking to a reporter, Kwan explained what it all meant: “As a Canadian, if I traveled back to Hong Kong, I could be arbitrarily detained and jailed under this law” for what she was doing right at that moment — “participating in a rally and speaking in support of people in Hong Kong from Vancouver.”<sup>55</sup>

These stories are not intended to inflame geopolitical tensions, or to offend any individuals from any city, nation, identity, or political sensibility. Rather, the goal is to help us to see how individual cities are embedded in globe-spanning networks of international tension, societal change, and — in the context of a competitive, internationally-focused university like UBC — education. I am here to present theories of cities and urban change, but I am also being educated by generations of brilliant students like you, who come from nearby and from cities, suburbs, and rural areas around the world.<sup>56</sup> Think back to those first few pages of this syllabus,

to those remarks on “Cities, Space, and Time,” of how planetary urbanization reconfigures some of our most basic concepts for

<sup>53</sup> Kwan, Jenny (2020). “About Jenny Kwan.” Ottawa: New Democratic Party.

<sup>54</sup> One other node of these interconnections reflects the older colonial ties of Hong Kong. There are approximately three million Hongkongers born before the 1997 turnover who hold British national overseas passports.

<sup>55</sup> Joanne Lee-Young (2020). “New National Security Law Passed for Hong Kong Raises Concern in Vancouver.” *The Province*, July 2.

<sup>56</sup> I have learned a great deal from many office-hours conversations with students over the years. I’ve learned the finer points of the best places to hide from the authorities on the sidestreets of Vancouver when one of my students revealed they were homeless, spending nights sleeping in the back of their pickup truck to save enough money to afford tuition (this was in the same year that I spoke at a protest against UBC’s decision to increase international tuition by 47 percent over a three-year period: my placard read “Students not \$tudent\$”). From another student I once learned the details of the effects of a potential stock split on shares of Berkshire Hathaway; the student owned a few shares, each of which was then trading for more than US\$100,000 (now it’s up over US\$267,000). And from other students who came from mainland China to study in Canada, I’ve had lengthy conversations on the philosophy of John Dewey and the principles of academic freedom, the role of city politics and imagery in the rise of Bo Xilai to the position of Minister of Commerce of the PRC, and the subtle cultural implications of the famous Frankfurt School of Marxist theories of art and commodity fetishism. Online conversations are not always the same as in-person office hours chats, but I do hope we can find the time to learn from one another in whatever ways are possible.

understanding the world. Vancouver and Hong Kong are just two of many large cities around the world; but they are particularly fascinating portals into the future and past. They are, quite literally, on the edge: coastal cities shaped by the complex history of colonialism, and also by the present uncertainty of competing fields of money, power, ideology, and politics. Welcome to UBC, welcome to Vancouver, welcome to the Cities class, and welcome to the exciting study of cities in a time of dramatic change!