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This week's paper plice in the wood Business Manager 362-6468.



Metanoia

John Valk

Universities have a long tradition of naming their buildings after individuals who have played a significant role in their history. UNB is no exception. Etched or engraved on the portals of many buildings are the names of those who have contributed to the university in a unique manner.

Sometimes only a generation or two of students or faculty remember the individuals whose names now identify many of UNB's buildings. They and their memories soon fade into history. But what of their contributions? What of the things they said or did? Does their legacy continue to impact or influence the present?

Kierstead Hall, which today houses the Psychology Department and Audio-Visual Services, was named after Wilfred C. Kierstead (1871-1918). Kierstead received his Ph. D. in 1905, *magna cum laude* (with highest praise), from the University of Chicago. In 1908, he became Professor of Philosophy and Economics at UNB. He taught at UNB until his retirement, and maintained active contact with the university until his death.

The UNB Library Archives house the W. C. Kierstead Papers. These include numerous of his lecture notes, newspaper and journal articles, Baccalaureate sermons, and Encaenia addresses. From these records we gain not only a good glimpse of the personality of this scholar, but also what lay at the foundation of his scholar ship. It is the latter that I found rather intriguing.

In a Baccalaureate sermon given at UNB in 1907, which was reprinted in the *Carleton Sentinel*, Kierstead stated, "The ultimate aim of education is one with religion. Education seeks to culture the feelings, develop higher thinking, and to present noble ideals. To appreciate

the beautiful, to know the truth, to love the good, and to express this in character and society, is the mission of education. The goal of education is social service."

How many of us today think about education in this manner? How many attend university in order to gain skills for social service? How many see the ultimate aim of education as one with the aim of religion?

Was Kierstead out of step with his university culture? Perhaps he was ahead of it. In a speech given at Acadia University in 1934, we get a sense that Kierstead may have recognized an emerging corporate agenda impacting Canadian culture. A local newspaper stated that the speech was "a polemic against the pecuniary motive in industry and commercial life and the false value placed upon money in our culture."

Kierstead believed that "the good of the self is bound up with the whole social good." The pursuit of unbridled economic activity militated against social responsibility. Did Kierstead fear a culture increasingly absorbed by the "bottom line," of commercial life religiously driven by competition and the profit motive? Was he fearful that this kind of religion might eventually impact the educational system?

Kierstead was indeed a religious man. He had been a Baptist clergyman before his UNB appointment. But what kind of religion was he advocating? According to the *Canadian Journal of Economics and Political Science*, Kierstead was "a philosopher by nature and training. He was a devoutly religious man, and his religion was made up of the kind of charity and tolerance that is real Christianity. In an "In Memoriam," Austin McPherson wrote the following: "Dr. Kierstead belonged to that generation when public spirited

men were motivated by a religious passion. The religious drive was dominant, and the conscious attempt was made, with outstanding success, to harmonize the religious urge with one's social responsibilities."

Kierstead Hall

One of the downsides to writing a weekly column is often you have to choose between two or three column ideas. (The upside is, of course, that you only have to write it once a week.) As such, I've noticed lately that there are all sorts of things dying for comment that are piling up on my desk. Therefore, please bear with me as I fire off a few memos to clear my "in basket."

MEMO TO: Randy White, Reform Party MP from Western Canada
RE: Your dislike of "handouts" to Atlantic Canada

Frankly, Randy, I'm hurt.

I know how you hate government spending. I thought maybe it was simply an intemperate moment that led you to say how sick the West was of funding business start up grants and social programs that some of us Maritimers use.

But you keep saying it, Randy, and after a while, a downcaster might almost think that you're trying to make us feel guilty about the fact that our economy isn't booming. And now that you've made me realize how much you hate helping us start businesses and make it through the hard times, I can only say one thing.

Tough claims, Reform Boy.
Please remind the folks in the West that we built a little thing called a railroad for you guys when you were nothing but two lumber camps and a canoe. So just because a few dinosaurs up and died on your tundra, don't pretend like you don't know who we are. It's called a country, and it's your turn to remember it.

MEMO TO: President, Bank of Montreal
RE: Those wonderful "Times They Are A Changin'" ads.

Dear Sir:

Love the Bob Dylan thing. But you know, babe, I dig that retro is hip, but those lyrics are so passe. Sure, sure, "don't criticize what you don't understand" was great in the 60's, but Dylan isn't a "now" kind of writer, am I right? So, I've taken the liberty of updating the lyrics to say what we mean.

*Come gather all people, wherever you are
The prime lending rate is well below par
Though we may repossess your house or your car
The gamble is well worth your takin'
So make regular payments on your new Mastercard
For the banks, they are a-changin'*

*Come students and learners, you've nothing to fear
We'll help you pay for tuition and beer
But don't try to leave, or you'll wait for a year
Your finances we'll soon be freazin'
Miss one lousy payment and your first born is ours
For the banks, they are a-changin'*

But I Digress... Kelly Lamrock



*Come listen all hippies and aging pinkos
Your rallies are totally, like, so long ago
We made four billion dollars, and our tax rate's zero
And our service charges are risin'
So throw down your incense for a T-Bill or two
For the banks they are a-changin'*

*Come gather all purists, lend us your ear
They're using Beethoven to sell pretzels and beer
Next we'll be buying the rights to Shakespeare
And drinking Pepsi with the Mona Lisa
So how about Hamlet with a low interest loan?
For the banks, they are a-pallin'*

MEMO TO: Those law students who didn't like the Professor "Judge Dredd" thing
RE: Your charming letter

Really enjoyed my first bit of hate mail. I especially liked how you managed to represent every trite word used in letters to the editor, including "inane" and "childish". You left out "nyah-nyah" and "I know you are but what am I", but I appreciate your point about raising the level of debate.

The point, my friends, was that a professor should not use his power to break rules granting privacy rights of students. While I plead guilty to using satire to ridicule that action, that, and none of Dr. Gochbauer's personal characteristics (which I am sure are laudatory) were the point of the column.

I find it interesting that when my column appeared five weeks ago, it was not worthy of comment. However, once people discovered it was a professor who (coincidence, surely) was teaching one of your courses, well, I can see how you couldn't stay silent any longer.

Thanks to the hundred or so students who didn't sign the letter at the law school when it was passed to them. And folks, sometimes a lawyer has to choose whether to play the system for advantage or stand up for the rights of your peers. That's not posturing, that's doing the right thing. And, I might add, that's what I would expect from those elected to stand up for law students, like the LSS vice-president. I respect your difference of opinion, but no apologies.

Womynsay

WOMAN, WOMIN, WOMEN, WOMYN...

Last week, a woman I think very highly of told me she felt offended by the spelling in *womynsay*. She said spelling woman womyn was ineffective because it was just spelling and wouldn't change anything. My answer was that while a letter alone may not change anything, the spelling did catch her eye and pique her interest, leading to our conversation. Talking about it can certainly lead to change.

So what's the reasoning behind the unconventional spelling that many of the writers of *womynsay* use? (You may have noticed that instead of woman you will see womin and instead of women, womyn.) I don't change the spelling because I believe it will change the world and make it a better place for womyn. I do believe that it raises a very important point, though. Language is very often oriented around the male and not the female.

Does it piss you off to see me spell womin and womyn as I do? Why? If it is only a word who decides that it must remain as it has been for so long, a diminutive of man and men? Man is the measure of what is human.

womin is something other than a man. Men get recognized, womyn remain the supporting cast. If all the world is a stage, where are the womyn at the curtain call? Extend the spelling changes to history and make

Our recorded histories are not the histories of all of us. Many stories are not there, including those of womyn. When feminists call womyn's stories herstory, we are using a word to express this.

it herstory and this point becomes particularly clear. While the derivation of history is not his story, essentially that is what it is. Our recorded histories are not the histories of all of us. Many stories are not there, including those of

womyn. When feminists call womyn's stories herstory, we are using a word to express this.

If you read *Blood and Thunder* last week, you may have noticed that Matin Yaqzan wrote a letter. I thought long and hard about whether I wanted to legitimize his comments with a response. Then I realized that he provides an example of why writing womyn can be powerful for feminists. He wrote that "there is no such word as womyn." His comments are a starting point for discussion.


Part of the point of the use of womin and womyn is to challenge what has been accepted as "human nature." Human nature is not necessarily natural, no more than "common sense" is common or sensible to all. We are each built by what we learn and experience. When that learning excludes womyn and that experience is defined in relation to the values of the masculine, we must ask why. What's

wrong with the spelling of womyn? The rules of grammar are no more correct or complete than male-centered versions of history are.

Chronicling herstory and changing the spelling of woman and women to womin and womyn focuses attention on the oppression of womyn within society. It is a difficult thing to talk about because inevitably someone feels blame or guilt. It is not the aim of feminism to make men feel bad or guilty. Instead, it is to liberate womyn from oppression. This can only happen when, as men and womyn, we begin to talk. Talking about spelling is one place to begin.

Yes, I am a womin. In fact, many of my friends, and yours, are womyn. Changing how you spell it doesn't change us, but maybe it will change how we experience feminism. Whether you like it or loath it, this is what thinking is all about.

Elise Craft is a member of the UNB Womyn's Collective. All womyn interested please attend the next meeting on Nov 25 in Tilley 222 at 5:30 pm.



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