

# Spectrum

## FOREST BREEZE BY JONATHAN KIERSTEAD

I have never perceived myself as a naive person. I read, study, and try to keep an open mind when confronted with new situations and issues. After all, I've spent 6 years in a post-secondary educational institution and I am enrolled in a professional degree on course to graduate in April - I do know something about forest management ... don't I?

As incredulous as it may sound, it has only taken 3 months in my senior year for me to realize that what I once regarded as concrete beliefs in my profession, have become elderly methods of thought. The fundamentals (biology) remain steadfast, but wow, the changes! The ideas and topics of debate that we as forest resource managers must soon face in our working environment are so diverse and difficult to resolve that it becomes a humbling experience even now to participate in lectures about "real and current" challenges.

Education has taught me to read, interpret ideas, and decide for myself what is right or wrong. Clearcuts are not all "bad", but on certain sites, they can be an appropriate "ecological design." Ecology is neither moral nor immoral, but rather amoral and the term "ecologically sound" makes little sense. Biodiversity: An exhausting buzzword with many definitions that I defy anyone to tell me they honestly condone. Forestry is a social profession - Hey, wait a minute; I can manage forest resources, but now we must manage people too?

Clayoquot Sound has quickly evolved past an easy timber management problem. We as professional foresters realize it will take little time after immersion in the work force to lose touch with new terminology, new ways of thinking, new ideas, and ultimately better ways to manage forest resources.

We have chosen this profession in hopes that we may influence the management of our forests in a positive manner. The burden of pleasing numerous factions, while in the same breath providing an extracted resource for our utilization is more than simply perturbing. But wait... Whoa! That is the "old-school" of attitude. Are we honestly "burdened" with having to supply wood products, or can it be accomplished in harmony with those of us who enjoy recreation, wildlife, clean air and water? Certainly, I am an advocate for outdoor activities, wildlife provision, crisp mornings that catch your breath, and clear water. These forest related "factors" are each pressing and important in current management practices. The solutions are not simplistic, but it is evident that we must change, and we are changing. A professional forester has become much more than a timber manager (no easy task in itself). We are managers of many other resources which exist in the forested environment.

This change has been spearheaded by social pressures and policy makers. I regret that foresters have not spoken

## PROFESSIONAL: BEAST OF BURDEN?

and have not been the proponents of this new doctrine. All of these inclusions in a management process cost money and we all know the bottom line is profit... or is it? Or can it now be? Values are changing. I am a forest resource manager. I place value on more than a cubic metre of fibre and as a result, spiritual and aesthetic value have a place in

my daily vocabulary. Forestry is not what it was; it is now much more. Change is fast and it is furious. Can we keep up? How much change is good?

Professional forestry is entering a new and exciting era. We must be open minded and full of ideas. We must greet these changes with optimism, as they are ultimately for all of us to enjoy and benefit from. Learn from the old; welcome the new; yet decipher and conclude that which is deliberated as correct. Each of us entering this profession have a responsibility, a code of ethics. Even this will change as we become greater stewards of the forest. It is im-

portant that we use our education and ideas and become a voice for change ourselves. We must incorporate the public in our decisions and listen to people. We must strive to manage the resources which have previously been shirked as simple "outputs" from our interactions in the landscape.

Students who now graduate with a Bachelor of Science in Forest Resources are more equipped than ever to live up to managing forest resources. We admit we have few answers, but hopefully we now have the tools, the know how, and the expertise to incorporate change and derive the solutions. A new approach. A better way of thinking. We are up to the challenge!

## WIMMINS ROOM BY ANGIE

Three months ago, October 25, 1993, this country had a federal election. Although there were many parties to choose from, the real competition was thought to be between Kim Campbell of the Progressive Conservatives and Jean Chrétien of the Liberal party. This election was a milestone as the race for federal power involved Canada's first female prime minister. The results: as we all know, the Liberal party claimed a majority of seats; therefore making Jean Chrétien our new P.M. Looking back at Kim Campbell's defeat, many elements come into play when attempting to explain why the sure winner took such a loss; not even winning a seat in her own riding.

Was it her relative newness in

the realm of politics? Ms. Campbell's experience on the political scene was viewed by many to be nothing compared to the many years served by Mr. Chrétien. Was this the most influential factor in the election?

Was it her political campaign? (or as some media claimed: her lack of one?) Ms. Campbell's campaign moved from relative obscurity to infamy as pictures of her opponent were telecast through various media forms. These pictures focused on the facial disfigurement of the Liberal party's representative, and served to alienate many voters.

Was it the Progressive Conservative legacy that had been left behind by former P.M. Brian Mulroney? What effect had the public sentiment toward the party and its previous leader had on the confidence of Canadian voters?

Was it gender? Lingering in our consciousness is a trace of the notion that females do not make effective politicians. That woman are too irrational or are not thick skinned enough to duke it out in the male dominated world of politics. Take Sheila Copps as an example: in debate, she was termed as shrill and shrieky because of the way she reacted to comments (sexist ones at that) made by the opposition. The message we get; political debate is done in the "male way" with no deviations in style. Its not acceptable to get emotional

## KIM OR HIM?

about the issues, implying that this is a wimmins' way of dealing with the issues.

We, as Canadians, like think of ourselves as open-minded people who vote according to the best qualified candidate, regardless of any preconceived notion about capability based on gender. Now, while we mouth the words that suggest equality we often do not put our money (or votes) where our mouths are. Women are still the minority in Canadian, as well as global, political representation. Even though wimmins comprise 52% of the Canadian population we keep female representatives at a small minority of our governmental structure. This represents a discrepancy between what we think about wimmins' political capabilities and how we act on our opinions; where we choose to place our trust. Of all the statistics that were completed about the demographics of Canadian voters I would be most interested in how much these ideas based on gender affected/and continues to affect who we choose to represent us.

What influence did these outdated notions have on the outcome of the election?

So Folks- here's a multiple choice question for you. Which was the most influential factor on Kim Campbell's defeat?

A. Lack of political experience. B. Poor campaign management. C. Poor timing. D. Gender. or E. A combination of all of the above. Which would you choose?

## METANOIA BY JOHN VALK

Next week is the "Week of Prayer for Christian Unity." Christians of all stripes are encouraged to reflect on what unites rather than what divides them. We are to think of our unity in the midst of our diversity.

Perhaps few students are aware of this ecclesiastical week long event, much less its liturgical or historical significance. That may be attributed to declining ecclesiastical involvement. But more likely church divisions, or related squabbles, do not cause great ripples of excitement. That's undesirable.

That does not mean, however, that students are not interested in matters of faith. No doubt religion has been privatized, but it has not been eliminated from our conscience. Even in our secular age 78% of Canadians still identify themselves as Christian, and students are included in this number.

The secular forces in our society - of which the media and the public educational systems (including the university) are among the most powerful - have virtually removed the discussion of religion from the public forum (except of course when it comes to sex scandals). It is my guess, however, that many students do have religious concerns. These may remain private, or be quietly maintained, but they are there nonetheless.

Religious concerns are matters of the heart. We bump up against them when we make choices in our lives. They may not be theologically developed or doctrinally defined. But they are there. They originate from our upbringing, religious affiliation, spiritual identity, moral principles or value positions.

When might "matters of the heart" impact our decision making? When we select our area of study? When we make career decisions? What motivates our choice.

No doubt there is a major concern for jobs. That's the reality of our present situation. But it may also go beyond that. Our motivation may involve an inner desire to help others, to improve our social and environmental conditions, to develop technology, to increase human comfort. On the other hand, it may be no more than a chase after status, power and material wealth. Whatever our choice or motivation, it emerges from the heart. It reveals an inner faith, whatever that might be, and reflects certain priorities.

All of this is far from simple. It is even further from ideal. Few people write their own ticket in this life. So we pick and choose, we compromise - a little here, a little there. Sometimes we compromise away our moral or religious principles.

Peer pressure is a subtle but strong force in our lives. It renders us all vulnerable, regardless of age. Our inner sense of right or wrong may be compromised by it, for expediency or peer recognition.

Economic pressures can be equally subtle and strong. Jobs are essential we realize, not only for economic survival but also for our psychological well-being. So we search for a "good" job. But our secular society defines a "good" job rather narrowly, largely in terms of its power, status and monetary rewards. Our own inner sense of value and meaning may conflict with these secular pri-

orities. Yet, we may feel helpless, even trapped, as we drift along with the current, at a loss to change our course.

We may feel pressured in the most simple of situations such as a summer job. We may recognize that summer employment is crucial to continued studies. Yet, just any job, even a "McJob", may conflict with inner values. It's not that its lower paying status is the concern. It may simply be the sense that the work itself has no inner value or meaning; it may go against one's spiritual grain. Left unchecked, spiritually meaningless work leads to mid-life crises.

These concerns are matters of the faith. How many students wrestle with them? My guess is that there are quite a few. But how do we wrestle with them from our own outlook or faith perspective?

UNB and STU Campus Ministry would like to support students in their wrestling with "issues of the heart". In the "Week of Prayer for Christian Unity" we would like to invite students to speak not about unity in the face of ecclesiastical division or diversities, but about faith in the face of economic realities, academic diversities and personal struggles.

We will host an informal gathering on Monday January 24 from 7:00 - 9:00 PM in the Alumni Memorial Lounge. Students from both UNB and STU are encouraged to join us as we lend support to one another to find meaning and value in our lives, our studies and our work.

## FAITH IMPACTING OUR CHOICES

## UNB INTERSESSION 1994 STUDY IN GREECE MYTHOLOGY · JUNE 3-22 · ART HISTORY

### CLASSICS 3323

#### The ART and ARCHITECTURE OF GREECE

(3 credit hours)

Instructor: Prof. John Geysen

The concentration of this course will be on sculpture, both pedimental and free standing, and on vase painting. The course will combine visits to the main archaeological sites and museums with more general discussion of the development of Greek art.

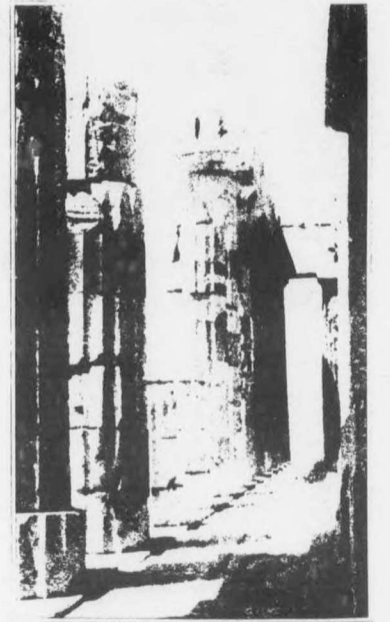
### CLASSICS 3523

#### MYTHOLOGY and ARCHAEOLOGY

(3 credit hours)

Instructor: Prof. Michael J. Mills

The mythology and cults of the Greek gods, seen in the context of the archaeological remains of some of their major cult centres, and the Mycenaean origins of the sagas of the Greek heroes form the focus of this course.



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