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Fundamentalist Christian says: "Ideal woman serves husband"

VICTORIA (CUP) — Feminists are "demanding and whiny" and "crave power" which they don't find in their families, according to a fundamentalist Christian.

Speaking to an overflow classroom at the University of Victoria, Adele Wickett said the feminist goal of demanding rights was the antithesis of the Christian ideal.

Wickett said the three goals of the feminist movement are power over men and children, self-worth and women's rights, and freedom from "child bearing and mundane housework."

She contrasted these goals with the "ideal woman". Quoting from Proverbs 31, Wickett said the ideal woman placed her faith in God, did not worry about feminist goals like pay equity or women's rights, and served her husband.

"She gets it (freedom) by not doing a blooming thing for herself," Wickett said, much to the annoyance of the many feminists who crowded into the classroom.

Wickett also challenged the notion of pay inequity in society. Calling attention to a graphic recently published in the University of Victoria women's newspaper *The Emily* which pictured women saying "Just give us the money," Wickett said gimme never gets.

The graphic accompanied an article on a pay equity report. Wickett asked, "Are those women (in the article) willing to go tree planting, like my daughter did?"

She said pay did not matter to Christians and to discuss pay equity you'd have to do a "subjective evaluation of jobs," which Wickett said would not work.

When Wickett said, "I don't know many places that don't pay women equally as men for the same job," a member of the audience said that it was a reality at most universities across Canada.

Quoting a poem in the same issue of *The Emily*, Wickett said, "We read there is a goddess within us, or whatever, and although I imagine these are radical feminists writing... I think it is a streak which runs through feminism."

She said feminists do not believe in any higher power, and since Christians do, this was the main difference between them.

Wickett began her talk with a story from a 1965 edition of *Woman's Day* which centred on a man

giving his wife self-worth by paying more for her in a marriage contract than she was worth. The point of the story, said Wickett, was "God is willing to pay more for us than we are worth". But she said, "We have to stoop low to receive, just as Jesus stooped low to give."

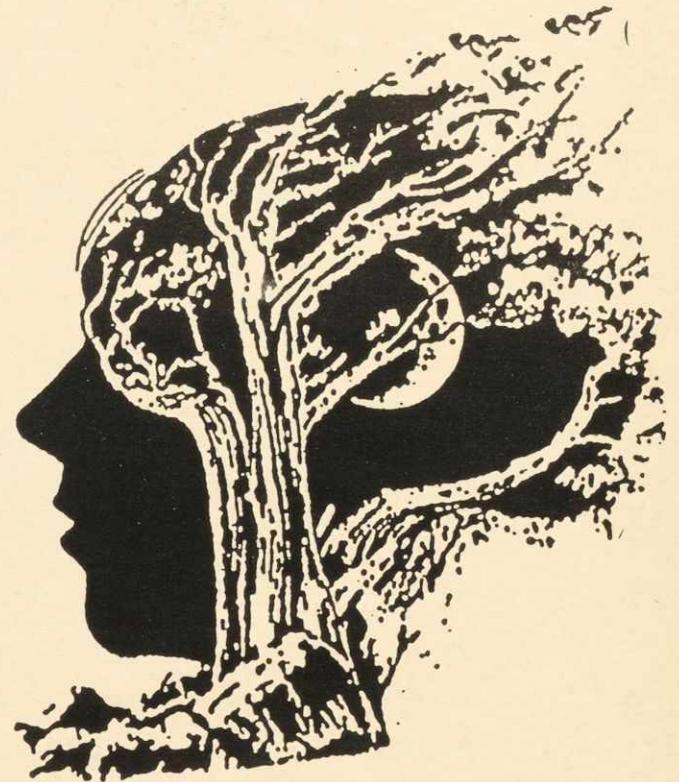
At many points in Wickett's talk, members of the audience disputed her claims. One woman said feminists do not want power over men and children, but the right to have power over themselves. Another said the goal of the feminist movement was not to give women freedom from child-

bearing, but to give the women the right to decide to have children, rather than it being a result of a husband's pressure.

Christian men in the audience supported Wickett's views but said the Bible had been used in the past to "back up male chauvinism."

When one man asked if any women in the audience supported Wickett's views, several women raised their hands. When asked why they had not spoken up, one woman said, "It's good to hear what men think."

The talk was sponsored by the Inter-Varsity Christian Fellowship.



Women's intuition

by Andrea McIntyre

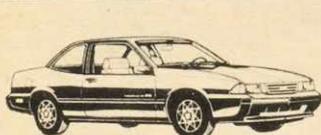
Since the middle ages people have used cards to pass the time in game, gambling, fortune telling and divination. While earlier decks do not exist, many authors on the subject suggest that card reading predates Christianity.

Regardless, card reading has a rich history which today is flourishing. While most of the literature on card reading at the turn of the century was produced by men, women have long been the artists creating the cards. More recently women have produced new decks based on symbols drawn from the new wealth of women's history, Native American teachings, African history and more. There are several feminist decks available and even more feminist books on the subject.

Women, who learn in society to excel at perceiving context and relationships, often find themselves at ease with card reading because it requires such skills. The element of choice; in decks, when to use the cards, and who to use them with, is attractive to many women. Because the reader and potentially the questioner, participate fully in the ritual, card reading is very fulfilling. While reading cards does not automatically lead to a community it can create a spiritual link.

Learning to read cards well is an expanding endeavor. Researching symbols leads to art, history, myth and legend, music interesting people and one's self.

Many cults have claimed supreme authority on card divination. Often critics say this discredits card reading as a spiritual pursuit. While any absolute, or exclusive claim on knowledge is suspect, knowledge itself does not become invalid because some knowers are limited. Symbols are powerful communicators which convey universal archetypes. While symbols can convey or confuse meaning depending on the observer's background, the more one works with symbolism the less one is confounded even by unfamiliar portrayals of a familiar archetype. Symbol divination is a universal endeavour among religions, and card reading is simply one form among many. In recent years tarot card reading has become a spiritual tool particularly for people disinterested in the organized religions available. Like any ritual, card reading without earnest intent leads, at best, to serendipity, at worst to misleading influence. Not all decks are produced with wisdom, so, as in all serious endeavors, prudence is warranted when choosing a deck.



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