

Spectrum

FOREST BREEZE BY GEOFF PETERS

Private woodlots in New Brunswick comprise about one third of the total forest land in the province. They are an extremely vital part of the economy here, and are the primary income for many families in this region.

What exactly is woodlot management? Woodlot management, on any scale, is the utilization of the particular values on one's private forested land to satisfy personal goals or objectives. This may range from a timber value or timber produced value, to a wild-life of recreational value, or any combination of desired values. Many different types of values can be incorporated into a woodlot as small as 25 acres.

The broad definition of actions or treatments that may be set forth on a particular part of your woodlot is called silviculture. Silvicultural treatments may range from various types of thinning or spacing, site preparation and planting, any number of types of harvesting, herbicidal applications, to Christmas tree growth. These treatments are applied to different acres within the woodlot, a different cycle in the development of a particular stand, to meet desired personal objectives. For example, if the landowner desires an overly dense young balsam fir stand to be ready for pulpwood harvest in thirty years instead of sixty, he or she may pre-commercially thin part of that stand in order to achieve that goal.

You may say that this is all well and good, but I don't have the money, the time or the experience to do this. Well, up until April of this year, the federal and provincial government had an excellent subsidy program in place, in which private landowners could have up to 90% of the cost of many woodlot management activities paid for with government subsidy money. This was an excellent way to educate landowners and promote the basic concept of integrated resource management, as funds were available for a wide range of silvicultural treatments. This program was an income supplement for those people who could not afford the money or time to do these various treatments, and in some cases added up to a maximum of be-

tween \$10,000 and \$11,000 to a woodworker's income. This program also provided great incentive for contractors and woodworkers who only worked in the woods for the winter, to be able to work in the spring and summer months on woodlot improvement, instead of drawing unemployment, as is sometimes the case.

Alas, the wise and witty members of our federal and provincial governments did not see this as a beneficial way to aid in promotion of good woodlot management in this province, and failed to renew the contract. However, the new Liberal federal government agreed (or did agree before the election) to renegotiate the agreement, which is a bright light in the otherwise dark future of private woodlots in this province. I urge anyone concerned or anyone you know that is concerned or affected to call your MLA or MP in your area, and tell them that this was an excellent agreement, and a win-win situation for all people of the province, and that it should be renewed.

If you have a piece of wooded land over 10 acres, and like myself, have spare time on your hands when you go home, managing your woodlot can be an enjoyable and satisfying experience. The costs of equipment are not terribly large, and can easily be paid for in terms of harvesting and selling wood products from your land. A good, reliable farm tractor (I personally prefer International - McCormick tractors), can be purchased for around \$1500, and a good chainsaw or spacing saw for slightly more than half that. A farm tractor provides an excellent means of transportation around your woodlot, and anything larger than a riding lawnmower can be used to skid or haul wood. A slightly less powerful piece of equipment would be a three or four wheeler, which can be fitted with a mechanism for skidding logs, and is an excellent tool for very small scale operations.

Woodlot harvesting can be done on your own time, and at your own speed, and since length of time that the wood sits in one spot never really is a factor (except pulpwood sold to J.D. Irving), you can work at any

speed you like. Of course, before you begin to harvest, you should make sure there is enough of the product present on your land that you wish to sell, and that there is a market for that product. For example, good quality firewood, such as beech, yellow birch, sugar maple, and white ash, has traditionally been and is increasingly becoming more of a high demand product. Take heed, however, as firewood production on anything more than a small scale is a tough,

back breaking job, as except with very expensive processors, much handling of the wood is required. The market is there, though. On the other hand, pulpwood production, being no easier physically, is much more profitable. Currently, besides equipment downtime, mills such as IPP (Irving Pulp and Paper) in Saint John are buying pulpwood in a steady flow, and at a fairly decent price. The last load I sold at the end of the summer of 11 cords netted \$89.95 a cord, in 8 foot lengths. I find 8 foot lengths of pulpwood easy to handle, but yet you do not have to handle it as much as you do with 4 foot pulpwood, which nets slightly more in price because of that fact. The current jackpot is in sawlog production, but for most hobby or small scale wood producers such as myself, tree length and/or 16 foot logs are

too large to effectively handle without a small grapple loader. Some companies in Maine are still paying the equivalent of an excess of \$120 per cord for sawlogs, which after trucking costs still mean a large profit for the woodworker. The markets are there; so investigate a little into what is available to you in terms of wood production.

In summary, I'd like to say that woodlots can be used for a variety of things, the choice of which is up to the landowner. These pieces of ground have dozens of uses, from hunting, fishing, x-country skiing, harvesting, thinning, and the list goes on. The main thing to remember with a small woodlot is that there is always room to do more than one thing on the same piece of ground, and those activities or treatments and where they occur are totally up to the landowner.

METANOIA BY JOHN VALK

It has often been said that only when one steps outside of one's own country is one really able to appreciate it. That struck me once again as I journeyed abroad yet another time. Last term I spent three weeks in Ukraine.

The moment I stepped into the airport in Kiev I realized I was in a different world. Time had a different meaning, as did comfort and convenience. Needless to say, what we take for granted, or expect on a daily basis, frequently becomes a daily struggle in Ukraine.

How precarious fortunes and freedoms are. In several decades of inept and brutal rule, they vanished for people Eastern Europe. Today, with a new climate, many are picking up the pieces. They are not sure of what they have.

In comparison to the West it is at first glance obvious what they have, or do not have. Cars and trucks are old, mechanically inferior, environmentally taxing and aesthetically unappealing. Travel is slow, time consuming and tiring, buses and trains are generally crowded. Fuel is very expensive, hence no quick trips to the malls. In fact, there are no malls.

Building construction and plumbing is sub-standard. One university residence in which I stayed was ten years old; it looked like it was 100. Running water is not guaranteed 24 hours a day, hot water even less. The heating of the building is a constant struggle. Universities may close for the winter term because of a lack of heating.

Single family dwellings are extremely rare in urban areas. Row upon row of grey unattractive apartments dot the urban landscape. Apartment living, standard fare even for professionals (doctors, engineers and teachers), is generally crowded, with little private or personal space. Imposing the principle of equality for all has resulted not in aesthetically pleasing architecture, not spacious, comfortable dwellings, but rather a pragmatic lowest common denominator.

Ukraine is not impoverished because of a lack of natural resources. It has coal and metal deposits, electricity, machinery and dairy products which it can export. Further, its vast agricultural capabilities earned it the designation "breadbasket of the Soviet Union". It has suffered, however, from improper development, centralized inefficiency, and exploitation by Russia.

The ineptness and engineered brutality of Soviet totalitarian rule has created economic chaos in Ukraine, as well as in other Eastern European countries. It has also broken the spirit of the people. Not a few have succumbed to fatalism, pessimism or alcoholism. Many are passive, distrustful of others, frustrated by bureaucracy and preoccupied with individual survival.

Perhaps knowledge of conditions in the East will reduce our own complaining and discontent. Perhaps it will also awaken us to realize that contentment lies not in material things. Perhaps we will realize the blessing we have in the West. Perhaps.

The West relished the collapse of Communism. That vindicated its own capitalism. Now the West is falling all over itself promoting free enterprise, MacDonald's, Coca-Cola and BMW's in Eastern Europe.

A free market system may serve to give benefit to Ukraine. After all, it has increased our comforts and conveniences. But its salvation hardly lies in free enterprise, no more

UKRAINIAN PERSPECTIVE

than it does for us. Some in Ukraine realize that, even if we do not.

We are already hearing of a backlash to American economic activity. Capitalism may benefit the top twenty percent, they have come to realize, but what about the displaced, impoverished and destitute 80%, whose conditions are worsening, not improving. Ukrainians, even Russians, are very concerned about the brutal side of capitalism.

More valued in Ukraine is the new found freedom of individual expression. People are beginning to speak their mind, though still cautiously. Interestingly enough, not a little of that expression has to do with religion. The Western media does not pick this up, but that is due to its secular bias.

Could it be that the demise of Communism, with its brutal proponents, had also to do with the decades long suppression of religion? There has been an entire generation or two which has had atheism shoved down its throats. But, many are coming to realize that life without deeper spiritual meaning is empty. The last decade has revealed this. Today Ukrainians are spiritually hungry.

It is difficult to predict what will take place in the next number of years in Ukraine. Many feel things will get worse before they get better, at least economically. But there is also a cautious optimism and hope emerging.

Much of that is surfacing in the youth, particularly university students. There is a sense that the future has better things in store; that the passivity, frustration, distrust and individualism must be turned around. Interestingly enough, where optimism and hope is most visible among students is not with those who booze all weekend or are absorbed with Western rock music. It is, rather, with those who have joined Christian groups on campus. Could it be that a study of the bible and a journeying with God, together with communal gatherings, prayer and singing, serves to render realistic hope, in lives surrounded by so much hopelessness?

WIMMINS ROOM BY LIZ LAUTARD

Do any of these names sound familiar? No doubt if you are a woman, you have been called one of these (names) or maybe used them to describe another woman. If you are a man, you may have used them to describe a woman.

These words are inventions of patriarchy designed to keep women in their place. Names like 'slut' and 'bitch' are insults and their negative connotations are as bold as a slap in the face. Think back to when you were called one of these names. A friend of mine was called a 'bitch' when she threw her drink in a guy's face after he pinched her ass. And I cannot count the number of times I have heard guys or gals call other women sluts for what they feel is an unacceptable way of dressing or behaving. What business is it of yours what she does or the way she dresses? Names like 'chick' and 'dyke' are an insult and a form of punishment for those women who do not conform to the patriarchal society's standards and who exercise their independence (especially from men).

Some feminists, through an empowering process called reclaiming, are fighting back. How does this process work? Feminists identify a name patriarchy uses to insult, degrade or punish women, like bitch. The title of this column is merely the beginning of an endless list of names for women and an example of reclaiming. Feminists then redefine the word as a positive and/or significant statement about women. For example, the word 'bitch', according to patriarchal society is negative, meaning a woman who is aggressive, opinionated and outspoken (and not 'the sweet young thing' she is supposed to be). A feminist like myself could reclaim the word 'bitch' and redefine it so that it is now a positive statement about women. The word is no longer a punishment or an insult to women, but a complement. Thus, it is no longer a slap in the face but an empowering statement about a woman. Basically, reclaiming means you take what was

DYKES, SLUTS, CHICKS AND BITCHES

once an insulting term to (in this case) women and use it in everyday language as a positive statement about women, thus taking away the negative stigma attached to it.

However, one must be careful when practicing the process of reclaiming. As a feminist I may call my friend 'Babe'. However, it may not be necessarily okay for a guy to call my friend 'Babe' unless she has stated that this is acceptable for him to do. Why? While his intentions may be innocent, my friend (or another woman) may not know him or what his intentions are. So, play it safe and take your cue from her, or just ask. The same holds true when speaking with members of other groups. Until they tell you otherwise, do not assume it is acceptable for you to call a lesbian a 'dyke' or an African-American "black". While your intentions may be harmless you risk offending someone who may have their own feelings on the subject of reclaiming or certain terms. As well, just because a lesbian you know does not mind

the term 'dyke', do not assume all lesbians embrace this term.

Finally some of you may feel that all this discussion on labels and reclaiming is unimportant or a waste of time. That's fine. You are entitled to your own opinion. But please, respect women and hold back on what you may think are harmless and/or cute names like sister, dear, honey and sweetie. Try using their name (what a concept, I know), or avoid talking with them that requires you attaching a name to them until you do know their name. Trust me, some women do not enjoy and, in fact find it insulting, to be called 'babe' by a total stranger (even if you think you look cute in your levis). Finally, to the guys and gals who believe you can call women 'bitches' or 'sluts' because they do something you feel is inappropriate or wrong (like not letting them buy you a drink), grow up! Since when were you so perfect or the guardian of morale human behaviour?

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