

SPECTRUM

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Shifting into the Future Metanoia by John Valk

What will tomorrow be like? Will it be an extension of the present? Or will it be much more; will it be radically different? And, what do we do to adequately prepare ourselves for tomorrow?

What are the challenges of tomorrow? Do they have to do with meaning and value in life? Do we understand meaning and value largely in economic terms, in achieving power and status?

How are students to prepare themselves for the challenges of tomorrow? The premier of New Brunswick hints that increasing our knowledge and honing our entrepreneurial and technological skills will help us become more educated and better trained to deal with future challenges.

What we will gain in the process is prosperity.

No one is opposed to prosperity. But, what kind of prosperity do we mean? What kind of prosperity will give true meaning and value to our lives? The provincial (and federal) government leans in the direction of economic prosperity. With economic growth and prosperity our lives will become immeasurably better and richer, the reasoning goes.

There is now, however, a consensus among many economists that we cannot "grow on" like this much longer. The native peoples of Canada have been saying that for quite some time. In the not too distant future that reality may begin to set in. The lingering recession may be symptomatic. And, no amount of Sunday shopping will solve these woes, in spite of optimistic government leaders. In fact, the Sunday shopping solution reveals more a bankruptcy of ideas than anything else.

Tom Sine, author, lecturer and director of the Creative Futures Centre of Seattle, states that we must be much more creative and imaginative in responding to tomorrow's challenges. Rather than relying solely on growth, by swallowing the economic dream our society is peddling, we must take charge of our lives and create life-styles with a difference. We ought to reduce rather than increase the cost of our living. Rather than concentrating on "Number One", we need to generate more time and money to invest in our families, communities, environment and spirituality; in effect, in each other.

And how do we do that? That depends on how creative, imaginative and daring we are. Sine lists some examples of things people have done.

In Washington D.C., seven professional single women and one couple rented a house

together in the inner city. Their objective was to decrease living costs and increase opportunities for service.

Both were accomplished, and with surprising success. By sharing expenses, meals, maintenance, etc. costs were cut, and so was time. With increased free time, they decided to open their home one evening per week for storytelling to neighbourhood children. This opportunity led to others, including free child-care. The end result was the formation of community; of spirit and responsibility.

In another case six couples built a multiplex housing unit. With volunteer labour much was

"Women, Then and Now"

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"Queen Victoria, a woman, was the ruler of the greatest empire under the sun, and yet we would be shocked if women were given the right to vote in a provincial election." Mr. Emerson, N.B. Legislature, 13 April 1899

The idea is fast gaining ground in some circles that our new Senate should be half female—by the seductively simple method of electing two members, one of each sex, in every riding.

On totally unrelated matter, let's turn to the April 13, 1899 debate in the N.B. legislature on a resolution to extend the provincial franchise to women.

After an afternoon recess, Mr. Emerson rose to start debate, pointing out that "there had been a great change in public sentiment on this question within the last few years", and contending that "the idea was not un-British".

Warming to his subject, "he did not feel called upon to discuss this matter from the standpoint of principle, because there could be no successful objection or argument made against the principle". However, he did recognize "the light manner in which a great many young men view this right", that it was true "a large majority of women did not want the right to

saved. And, with an interest-reduced mortgage quickly paid off, it was no longer necessary for both husband and wife to work outside the home. One person was thus freed for full-time nurturing of the family, as well as more time for service to others.

A final example. One church on the West Coast sensed that economic pressures were forcing a growing number of neighbourhood mothers into the labour force. Day-care needed by these mothers became an added expense. The seniors of the church decided to establish a day-care program, staffed by volunteers. Not only were costs

kept to a minimum for mothers already at a disadvantage, but more importantly, opportunities for cross-generational linkages became a distinct reality, and a valuable experience for all involved.

Investment in these cases was in people, and not for their money. When economics become the measure of all things, we become poorer rather than richer human beings. Our social, moral and spiritual aspects suffer greatly. According to Tom Sine, our approach to the challenges of tomorrow must be creative and daring, with more emphasis on people and less on spending.

Tom Sine will be in Fredericton November 22-24. He will give a public lecture at UNB on Friday Nov. 22 at 2:30 pm in the Alumni Memorial Lounge, and at Le Centre Communautaire Sainte-Anne on Saturday evening at 8:00 pm. All are welcome to attend these events.

The Brunswickan would like to apologize to John Valk and his readership for all the spelling mistakes in Metanoia last week. The column was neither run through the computer's spelling program nor proofread before printing - two unfortunate and regrettable oversights for which we accept full responsibility.

Perspectives

by William Stewart

enlightened counties in the province, no sentiment had been expressed there by the women in its favor", and cautioned that "if the right to vote was given to women, the right to represent the people in the legislature would inevitably follow". In short, "it was because I desire that the homes of this country should remain as they are today that I hesitate to throw the women of the country into the storm and strife of political life".

Mr. Robertson followed Pugsley, having none of his puerile clap-trap: "As to the question of whether women were prepared to take the full responsibility I ask: Why not? The world is standing today armed to the teeth, yet hoping that war should be no more... The governor of Wyoming has declared that women's franchise had conferred inestimable benefits upon the people, and pauperism and crime had been banished from the state... The invariable experience in this province in school, church and other public matters was that long after men became weary in well doing, noble women will continue the work, and their influence is thrown against everything savoring of bribery and corruption. No man would dare approach a woman with a bribe".

Mr. Hazen, following

Robertson, "found an almost universal expression that women are not anxious to have this obligation placed upon them. The reason was that they felt if they properly attended to their domestic and social duties they had sufficient responsibility imposed upon their shoulders". Furthermore, "If the franchise were extended suddenly to 75,000 women the result might be to add a very undesirable class to the electorate... Behind all legislation is physical force, and in the end the man must rule".

Mr. Emerson closed the debate with a brief rebuttal: "It is absurd to suppose that bad women would vote while good women would not... The house should treat this matter in a bold, courageous manner... The present provincial franchise, though very liberal in its scope, is based upon property. If unmarried women owning property had a right to vote, why should it be withheld from the married women?" The vote was taken, and the resolution defeated, thirty-four to seven.

Choose as many lessons as are applicable: (1) Our new Senate should be half female. (2) Mr. Emerson, Mr. Robertson, and Mr. Porter all had remarkable wives. (3) Even men had to own property to vote in 1899. (4) Only women dare offer other women bribes. (5) We've come a long way, baby.

Good stiff things that lesbians do need

Here we go again. A man (who didn't tell me his name, or - trust me - I'd tell it to you) recently suggested to me that all I need is a good stiff dick. Aside from being thoroughly amused by his pitiful, testosterone-guided ego, I

was struck by the thought that he might really believe this. The idea that lesbians are hard-up women who can't get a man is old, and well-disproved. I find it hard to fathom how anyone, even a redneck man, could have such

a naive idea in their head.

Strangely enough, many do. I think it comes down to what you believe lesbianism is. If you think that it's just a sexual act that is easily replaced with other acts, then you might think that a

woman would have sex with whatever was around. Of course, this is also pretty much what you would do yourself, so kindly stay away from my pets, mister.

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The Black Triangle

by Tristis Bhaird