

Womyn

I'm not a feminist, but...

I can't count the number of times I've heard a womyn say "I'm not a feminist, but..." followed by what is undeniably a feminist statement. Whether it's "...but I'm sick of being treated like a child," "but I think that men and womyn are treated differently in this society," "but I'm afraid to walk alone at night," "but I hate it when men try to tell me what I can do with my own body," "but I can't stand that my boyfriend drools over supermodels," or simply an apology that a womyn makes before she speaks her mind, it's sad to hear a womyn distance herself from feminism like this.

That it happens at all should make us stop and think.

Why is it that womyn here at UNB feel they must distance themselves from feminism? One feminist author says that it's no wonder that young womyn who were infants at the height of the womyn's movement say, "I'm not a feminist but...". We sit here in this academic environment where we expect people to know better and are attacked systematically both in class and out. For example, how many classes do we go to in which all the examples in the text or the lectures are of HE doing this and of HE saying that? He isn't universal, it doesn't mean he and she. It's not just politically correct to use both, it's fair that the experiences of both men and womyn be recognized in class.

When a womyn is attacked on campus, what does Rick Peacock, Director of Campus Security say? She should have used the Safewalk program. Not a mention of the fact that there shouldn't have to be a Safewalk program at all. It's nice to know it's there, but why should I have to be accompanied to be safe? By turning a blind eye to the root of the problem and placing the responsibility on womyn, Mr. Peacock is missing the point.

What are womyn to think when Women's Studies is chaired by a prof who is officially employed by the English Department and has no

professors specific to the department at all? That the university finds it unimportant to adequately fund the only department on campus that offers students a course of study in gender issues sends a clear message to womyn that this is not "real academics." Campus feminists become "radical" when we ask for an explanation and refuse to accept ridiculous answers.

What does it mean for womyn when date rape information posters put up on campus by Sexual Assault Prevention (whose information is generally very good) state, "Remember, an open door is an invitation" and "Safe Sex also means being sure you have consent"? Whether it was inadvertent or not, these posters send out the message that a) womyn ask for it if we leave our doors open and b) to protect themselves, men need to remember to ask for consent. Does this mean that making sure she doesn't say no is enough? Be safe by not getting caught? How about a sign that says, "Kudos for figuring out condoms boys, now remember to ask for sex, right?" As a womyn, I am shocked that these posters have gone up; I think that as a man, I would be offended that someone would think I was more concerned with the act of sex than the issue of date rape.

What about the fact that there are no tampon or pad dispensers available to womyn on campus outside of the nursing building? When this issue was

raised at summer council, they decided to buy ASHTRAYS instead. Hello? President Hellmeister said that Physical Plant was "gung-ho" on ashtrays. Does this mean that womyn are gung-ho on the mess created when we are caught unawares by our periods? Or are we supposed to squat over the ashtrays?

What environment is created when the Women's Studies board in the main hall of Tilley is vandalized every time new displays are posted? Not only is it infantile to deface someone's work, it shows how intolerant someone at UNB is of womyn expressing our presence within the university community.

So is it any wonder that womyn try to distance themselves from feminism? Who wants to be called a radical, frigid, man-hater, freak, bitch, militant, slut, whore just because she dares to stand up for herself? When the F-word becomes feminism instead of fuck who can blame womyn for reluctance to be openly feminist, or to even want to be? With problems like these running rampant on campus, it's a wonder that there are any feminists here at all.

We do know better than this, and instead of pretending that we don't we have to press for change and take responsibility upon ourselves as members of the UNB community, both men and womyn, to make this a place where womyn can be feminist without fear of retribution or ridicule and men can stand with us in solidarity. Where womyn say "I am a feminist and..."

Elise Craft is a member of the UNB Womyn's Collective. The collective will meet on Monday, Nov. 11 at 5:30. All womyn who are interested or who want to be involved in the commemoration of the Dec. 6 Montreal Massacre, please attend.



Metanoia
John Valk

Pergamum and the University

For those who adhere to them, the Christian Scriptures are valued because they help make sense of life in the present, to give meaning to what we do. If we don't our lives become nonsense — meaningless events and experiences.

Not all find that the Scriptures assist in meaning-making. Some find the pursuit of material possessions — and the security they afford — gives meaning to life. Others find meaning is attained in the pursuit of power and influence through control. However, at the end of the day, I think we all want to know, and feel, what makes for real meaning.

There is a short passage in the book of Revelation — that obscure last book of the Bible written by the apostle John — that alludes to meaning-making, and the kinds of false securities we easily get stuck into. The passage is a letter written to a small group of people who attempt to make meaning of their lives in the city of Pergamum, a prosperous urban centre of classical antiquity.

In the third century BCE, the city of Pergamum, located in Asia Minor, now Turkey, allied itself with the emerging Roman imperial power. It became a city of international trade and commerce, generating wealth for its citizens through a variety of commercial endeavours. Pergamum became an ornate capital, famous for its luxurious palaces, theatres, art galleries, and its Altar to Zeus.

Pergamum was also what we might call a university town. It was well-known for its enormous library, second only to the famous one at Alexandria in Egypt. At around 50 BCE, the Pergamum library housed

some 200,000 manuscript rolls, containing the works of all the prominent philosophers, writers, dramatists and scientists of the ancient world.

In short, Pergamum was a city that allured and assuaged mind, body and soul. There was much to give meaning to life, and the epitome of meaning-making — the meaning-maker itself — was the Roman Empire. This Empire, including the Emperor himself, was the stick by which significance was measured. One acknowledged agreement by giving honour to the

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emperor, in the form of emperor worship. Required of all loyal subjects, emperor worship was giving respect to all that the emperor and imperial Rome stood for: military might, economic power (if not plunder), and the ideology (and/or gods) which sustained the power and glory of almighty Rome.

It was in this context that a small group of Christians lived, moved and had their being. It was a situation bustling with excitement, full of enticement and promise. It was also one which conflicted with what they had earlier been taught. It went against the very grain of the "Good News" of the Christian message, a message which gave different meaning to their lives.

The writer John is alarmed at how

the small group became enticed by the allure around them. Like the Hebrew prophets before him, he becomes excessively critical. His tone is harsh, his analysis penetrating, and his judgement quick, both of Pergamum as a city and the Christians as a faith community.

It is well documented that the cultural ethos of imperial Roman cities — their beliefs, endeavours and aspirations — had become, for the most part, decadent, barbarous and oppressive, in spite of the greatness they presented to the world. Meaning-making for the Pergamum Christians had become dangerously linked to the allure and enticements of the dominant and powerful culture surrounding them, with all its economic strategies, its political hegemony and imperial endeavours.

Early in October UNB President Dr. Elizabeth Parr-Johnston stated, in a meeting with the Fredericton Chamber of Commerce ("UNB Struggles up to Business" *Cleaner*, Oct. 9), that "only with partnerships with you [the business community] can we remain relevant." It is well-known that our universities' current fiscal survival is dependent on some corporate partnership. It is also well-known that the corporate ideology dominates our culture. But have we come to the point where we acknowledge publicly that the relevance (the meaning) of our university is tied to such a partnership and ideology? Is this a form of corporate worship?

We cannot ignore the need for some partnership with the business community. But it is to our peril that we ignore its formative influence and impact. A university too can become dangerously linked to the allure and enticements of a powerful culture, especially the corporate culture.

Perhaps the university should also actively seek partnership with other entities in our society. Relations with entities concerned about the spiritual health and welfare of Canadians might assist in curtailing corporate takeover. Might they point out, as Faust came to discover, how quick we can sell our souls for false meaning and relevancy, the kind associated today with corporate power, wealth and control. We could learn from the Pergamum situation.

Forest Breeze

Professional Forestry: not just a ring on your finger

The five year B.Sc. in Forestry and Environmental Management from UNB stresses problem solving and enables graduates to bring more than just the forestry knowledge they have accumulated to an employer. It is not just up to the employer to recognize and use this; the onus lies on the graduates as well. Graduates need to realize that there is a higher ethic involved in working as a professional forester. For example, it would be unethical for a professional forester to take part in work that he or she knows is wrong or inappropriate, without at the very least considering the implications. Does this mean that foresters should 'blow the whistle' on every little thing that may not be the most appropriate action? No. It means that graduates, as new foresters, should not blindly accept the methods now thrust upon them, but keep an open mind and look for areas that could possibly be improved, as they learn the current practices in place.

Every graduate has the moral responsibility to act in accordance with

an ethic which may or may not necessarily be the ethic of their employer. They now have a responsibility to the profession, to maintain and improve an acceptable level of forest practices — in terms of both timber and non-timber management. Relying on the pseudo-ethic that 'if I don't do what they tell me, they'll just get someone else to replace me' is not a valid reason to do things that are professionally or environmentally improper.

With a background in both timber management and ecological management, today's UNB forestry graduate is in a better position to understand and help develop solutions to current forestry issues. The seemingly diametrically opposed goals of economic sustainability and environmental sustainability are attainable because foresters do not focus on one or the other alone, but on both together. This places foresters in the beneficial position of being able to understand NGO's (non-government organizations) perspective and concerns

and, with a problem based forestry background, generate solutions which are acceptable to forest companies, NGO's and the public.

This is not a task for one to attempt alone, but for all foresters together as a profession. In whatever position each forester has, the point is to do the best one can with the available knowledge and resources, not for any reward, recognition or fear of retribution, but because any less simply will not do. Foresters must demonstrate professionalism by their actions. There is no such thing as the state of being professional (a degree or job title should not imply professional status), only the act of being professional counts.

The silver ring a forester wears on his or her finger does not simply represent the attainment of a degree. It is a symbol of the attitude and ethic that is associated with being a professional forester.

Ed Banfield is doing his Masters in Forestry.

Football proposal unfair to rugby

Continued from page 7

to extract more money from the already cash-strapped student in order to support a sport. This seems especially obvious when the University itself eliminated certain Varsity teams in the last academic year because of their high capital costs. The start-up and first-year costs of bringing back Canadian Football to UNB were estimated to be \$243,000. If this money is to come from a levy by the Student Union and a contribution from business partners, then the revival of the football programme should be considered a club and as such not be entitled to a potential \$71,000 per annum (\$1420 per member) to support 50 members. As an example, the UNB rugby football

club operates with \$1200 from the sports and recreations clubs department. An additional grant of \$2851 (\$57.02 per member) was awarded by the Student Union. The club has 50 active members who each paid \$100 in club dues (\$5000). Fund raising brought in an additional \$1200. Thus, for about \$10,000, the UNB RFC successfully operated two sides, covered travel expenses and is able to provide its members an awards banquet. Of note, this is only the second year, to our knowledge, that the Student Union has awarded the rugby club a grant. Our concern, as a club, would be the unfair treatment to our club and others receiving Student Union grants. The

disparity between a potential \$1420 and a real \$57.02 per member is, quite simply, unacceptable.

In closing, we would urge all students to take note of our concerns regarding the interest in reviving Canadian Football at UNB, to reflect upon them and to come out in large numbers to express their thoughts in the referendum to be held next spring. Remember, if you do not cast your vote there is no one to blame if the majority sways against your belief.

Respectfully yours,

Russell Girard
UNB RFC Treasurer '94-'96

Students send congrats to 'Judgedredd'

To the Editor:

Congratulations to Dr. Gochbauer for replying to Kelly Lamrock's inane and upsetting discussion of an issue arising from a class syllabus in which he is not even a participant. True to Dr. Gochbauer's admirable nature, he refused to sink to Kelly's style of malicious humour and childish name-calling. Any point (valid or not) that Kelly might have had was effectively destroyed by such an undignified attack on the individual, not the situation. And

while with such blatant posturing, Kelly might make the better trial lawyer, there is no doubt as to who came out the better man.

Yours truly,

Lynette Fritzeley, LLB (2)
Patricia Carpenter, LLB (2)
Neil Chase, LLB (3)
Melanie Comstock, LLB (2)
Susan Yang, LLB (2)
Lauren Chafe LLB (2)
Meg Gillies, LLB (2)

Scott Murtha, LLB (2)
Ron LeClair, LLB (2)
Steve Strickey, LLB (2)
Chris Gill, LLB (2)
Phillip Reid, LLB (2)
Zoë Odeh LLB (2)
Susan Borsic Drummond, LLB (2)
Sheilagh Murphy, LLB (2)
Joan French, LLB (2)
Jim Yexxa, LLB (2)
Stacey Nice, LLB (2)
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