

SPECTRUM

FOREST BREEZE

By DOUG FOLKINS

So are you going to get a job working in a fire tower? Are you a ranger? What do you do? What is a forester? These are just a few of the questions that forestry students are often asked by the public and even other students here on campus.

Just to clear a few things up, I'd like to say that yes there is a forestry faculty at UNB and it has been here since 1908. Forestry students are not training to become forest rangers; the Maritime Forest Ranger School offers a one year technician program at the Hugh John Flemming Forestry Complex which is situated across from the Regent Mall for those

interested in becoming rangers. And lastly, no I'm not going to get a job working in a fire tower!

Modern forestry involves more than just working in the woods, however the old stereotypes die hard. Forestry students are trained in science, ecology, economics, communication, computer based technology, and decision making. Anyone who knows a forester realizes the depth of study and the amount of work we actually do! Once graduated, forestry students are expected to professionals who are able to manage forest resources, serve the public, the community, and their employer. While

THE FORESTRY STUDENT

having a forestry degree can be a profession in itself, some students will choose to go on and complete their masters or another degree.

Forestry students are a unique group of people. Since we have quite a small faculty, approximately 200 students, everyone knows each other and thus we create a very close family-like atmosphere. This can have its good and bad points. The good points are that you can always get help with assignments, you have a good party because you have tonnes of friends that you trust, and you can always find someone to get you out of jam. One of the downfalls of being so

close is that everything you do is instantly known by everyone in the faculty. The rumour mill in forestry is one of the most effective forms of mass communication known to hummas. This makes any sort of inter-faculty relationship nearly impossible and at the very least difficult.

Forestry students are most likely males. In my class, the fifth year class, there are only 8 females out of 43 students. This fact may explain why foresters attempt to keep in good relations with the nursing faculty.

Most forestry students are very socially active. A lot of this can be credited to our student organization, the Forestry Association. The Forestry Association meets regularly to plan social events, fund raisers for worthy causes such as the campus day care, and Christmas Daddies; as well as organizing a lecture series and other educational propa-

ganda. We apparently have the largest percentage of students belonging to an undergraduate society on campus and we are proud of our organization and the good work it does. But back to the social events, there is at least one major party planned for each month of the school year. Such great events as CORNBOIL, HAMMERFEST, SLEIGH RIDE, HALLOWEEN PUB, CHRISTMAS PUB, BUSHMAN'S BALL, MONTE CARLO, and FORESTRY WEEK all help to bring us together and provide a stress release for the poor overburdened forestry student.

Well I hope you have gained some insight into what it is like to be a forestry student at UNB. And oh, you may have heard a rumour that forestry students like to drink vast and copious amounts of alcohol, ... it's true.

METANOIA

By John Valk

With the Christmas buying frenzy long over, perhaps some further reflection on Sunday shopping is now due. From September to Christmas we could all "shop til we dropped" seven days a week. No doubt many felt they had. But, was anything of lasting value gained?

The Canadian Federation of Independent Business stated that they had not gained from Sunday shopping. Small businesses claimed that, for the third year in a row, sales did not increase. What did increase was overhead.

Sunday shopping was initially to combat cross border shopping. But cross border shopping lost its mass appeal not because stores in Canada opened on Sundays. Price increases south of the border, import duties and taxes, frustrations with border lineups effectively killed it.

Sunday shopping was also argued

on legal principle. Many claimed a legal right to shop whenever and wherever. The courts sided with shoppers' rights. But while consumers wanted the right to shop without pause, it was not clear that workers wanted to labour without pause.

Sunday shopping serves to further perpetuate our consumer mentality. The one day traditionally preserved to bolster other activities, or develop other sides of our humanity, has become just another day to shop. It further defines us narrowly as consumptive beings: "I consume, therefore I am".

Do we really need to shop without ceasing? Do we need to work without ceasing? Does our economic survival depend on it?

Sunday shopping is indicative of a major social problem. It goes deeper than merely buying and selling on a day traditionally set aside for other things. It

has to do with a lack of trust.

That lack of trust is in ourselves. We feel we cannot leave buying and selling alone for one day. But the result is not greater freedom through increased economic engagement, but further enslavement to consumptive habits. We serve our economic system, rather than being served by it.

Increased economic activity and pursuit dulls or kills creativity and imagination in other areas. If it can't be bought, sold or consumed, we are subtly informed, it has little or no value. Young people are learning this lesson very well.

For that reason religion, philosophy, the arts are given less attention. They are not "marketable". They may well greatly enrich the human spirit. But because they do not directly enrich us economically, they are squeezed out in tough times.

ing a business. Entrepreneurs are the life blood of our economy, we should hold them in high regard rather than vilify them. Those who expect to achieve a wealthy society by the redistribution of wealth, should not hold their breath, because it will never happen.

THE PIGEON'S RIGHT WING

by Andrew B. Skaling & James R. Kierstead

Few tax policies receive less attention than the concept of progressive taxation. The argument goes, that a progressive tax system ensures each person pays an 'equitable share' according to his or her ability to pay; after all, why should the poor starve when the 'rich' enjoy luxuries? Some non-economists, who subscribe to this zero-sum garbage, will have you think the wealthy are rich at the expense of the poor.

This argument is devoid of reality. The rich are largely the hardest working group among us. Most grew up in the middle or even lower class families, and only became wealthy in their adulthood. In a recent Forbes magazine article it was stated that approximately 90% of CEO's came from working class families, and on average work 58-64 hours per week (show us a proletarian who works that much and we will say he deserves a six figure income). The wealthy do not spend their earnings on luxuries, but invest it to increase their wealth, and in the process create more employment and higher incomes for all classes. (Adam Smith's invisible hand principle).

PROGRESSIVE TAXATION SUCKS

Perhaps no person epitomized this idea in New Brunswick, more than K.C. Irving. He started his career working in his lone service station, and through years of hard work, wise investment decisions and pure guile, built up the Irving empire that now employs tens of thousands in New Brunswick. Do New Brunswickers appreciate what he has done for our province? Obviously some in Saint John do not. Some bicker about erecting a statue honouring K.C. in the Loyalists cemetery. The Irving family is even willing to pay the maintenance cost for the cemetery (something the city was unable to do, because of the lack of funds, and as a result, the cemetery is in a sorry state). This comes down to pure envy of his success.

Progressive taxation punishes people for working hard, and taking risks to establish a business and create employment. We need to counter this policy with the truth: the vast majority of the 'rich' earned their money, and they have a legitimate right to it. The poor can and do become rich, by working hard, investing their earnings, and assuming the risks involved in establish-

SUNDAY SHOPPING, REVISITED...

WIMMIN'S ROOM

By Liz Lautard

In 1910, Clara Zetkin proposed that March 8th be observed each year as International Women's Day in memory of [women's] first struggles... each year since, March 8th has been celebrated by women the world over. These first struggles Clara Zetkin referred to were women who marched and struck against poor working conditions, child labour and unfair wages (just to name a few) and who were met with opposition by police. So what do women struggle for today? What do they want?

Women are demanding equal pay for work of equal value, national daycare and, help dealing with the double day. Other women are demanding the right to walk the streets (day or night) without fear and safe and accessible birthcontrol. Still other women want Society and the justice system to stop blaming the victim. Women want the right to voice their opin-

Yet, the real costs of such narrow focus may indeed come in dollars and cents. In fact, we are already beginning to pay the price. Consider the increased costs incurred from social and family breakdown, feminization of poverty, lack of respect for authority, elimination of responsibility for one's conduct. We all pay for these things in various ways, and not least through spiraling taxes.

We can choose to doubt or ignore such developments. But we do so at our own peril, and that too has consequences. Again, consider the following, as reported in a recent Globe and Mail article. In 1940 teachers in U.S. public schools identified "talking out of turn, chewing gum, making noise, running in the halls, cutting in line, dress-code infractions and littering" as the top problems. In 1990 they identified "drug abuse, alcohol abuse, pregnancy, suicide, rape, robbery and assault" as the top problems. These are the problems of our children.

On the other hand, some of life's more simple things are not only less costly, they are also more enjoyable and morally beneficial. In fact they boost our

moral standards, rather than leaving them in disarray. Spending time with family and friends, enjoying a walk outside, helping a neighbour, reading a book, thinking about and relating to God become cost-effective, and in more ways than one.

Traditionally Sunday was set aside to relax and reflect on what we were doing. If Sunday becomes merely one more day for commercial activity, something we earlier thought was sufficient for Monday through Saturday, we leave no time for relaxation and reflection.

Interestingly enough, most religious visions of life insist that this is crucial. We are not defined, they assert, as consumers. We are much more than that. There is, however, at least one exception. That is the religious vision of consumerism. It asserts we are nothing but consumers.

The Judeo-Christian Scripture calls such a religious vision idolatrous. And idols, it stresses, eventually enslave. Then they destroy us.

We as New Brunswickers have to ask ourselves: do we want to create an atmosphere where entrepreneurship flourishes, or one where successful business people are punished at every turn? Who is hurt by this negative atmosphere? Those who are trying to find

scarce jobs because the wealthy are being plundered by the state. As a result there is less money to expand operations and create more employment. Think of this the next time you hear of taxing the rich.

WHAT IS YOUR STRUGGLE?

ions freely. They want to be able to become priests. They want to be radical. Women want more for their daughters. They want men to stop whistling at them when they walk down the street. Women want men to stop harassing them in the workplace, in bars, everywhere! Women demand that the media stop playing those ridiculous commercials for douches and tampons. They demand more than the socially acceptable role of wife and mother. They want to live to see the day where the feminization of poverty is a myth. They want Society to reject the unhealthy and unrealistic beauty image and replace it with a more healthy and natural one. Women want the right to love someone other than Mr. Right. How about Ms. Right? How about both? Women want infanticide to end and for females to stop being the medical profession's guinea pigs. Women are demanding that Society

stop blaming the mother. They want high heels abolished. They want to know why 95% of those who suffer from eating disorders are female. Women want hairy legs. Women demand that men take no and/or silence for an answer. They want the pornography problem to disappear. Women want their Goddess back. They want to take the swimsuit issue out of circulation. Women want (insert your struggle here). Clearly, a list of women's struggles could go on forever. This can be frustrating. But remember this, we once wanted the vote and we got it. Yes, we are often met with opposition and we are punished for what is only fair and just. But, in the end, it will only make us stronger. Finally, remember that you are not alone! So, International Women's Day is in memory of women's first struggles. It is also in celebration of our achievements and what those achievements mean, and say, about who we are as women. Come celebrate International Women's Day (a little early) on March 6th at Molly's Cafe. Enjoy local women as they share a variety of talents. It all begins at 7:00 pm. See you there!