

THE BRUNSWICKAN

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About us

The Brunswickan, in its 136th year of publication, is Canada's Oldest Official Student Publication.

We are an autonomous student newspaper owned and operated by Brunswickan Publishing Inc., a non-profit, independant body.

We are a founding member of the Canadian University Press, and love it so. We are also members of U-Wire, a media exchange of university media throughout North America. We publish weekly during the academic year with a circulation of 10,000.

Editorial policy

While we endeavour to provide an open forum for a variety of viewpoints and ideas, we may refuse any submission considered by the editorial board to be racist, sexist, libellous, or in any way discriminatory.

The opinions and views expressed in this newspaper are those of the individual writers, and do not necessarily reflect the views of The Brunswickan, its Editorial Board, or its Board of Directors.

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Letters to the editor

We usually will not publish letters containing attacks of a strictly personal nature. The Brunswickan reserves the right to edit for length, spelling, and grammar. The Brunswickan reserves the right not to publish any letter. Letters to The Editor must be less than 300 words in length, though exceptions may be made. All submissions must contain your name, student number and a phone number. ID will be checked when submissions are dropped off at the editorial office of The Brunswickan, otherwise verification will be done by phone.

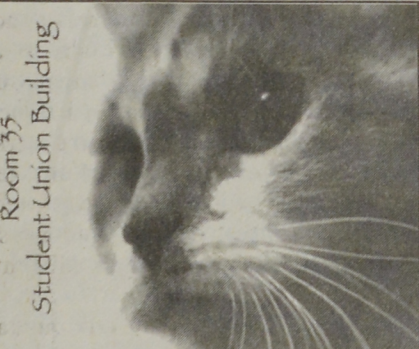
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This issue is dedicated to:
Love. Really, we're that sappy. Go love. Yay. Sure.

Special thanks to Catherine for the use of her arms. Cover photo by Brendan Doyle.



Staff Meetings - Friday 12:30

LETTERS TO THE EDITOR

Real egotism lies within

by Shane Martin

Not one to complain about editorial opinions, I feel compelled to respond to the recent articles by contributor Drew Y ('The Last Temptation Of Christ' and 'You Have To Go To The People'). The last two issues have been a public arena for him to declare his negative views of capitalists and university student protestors. With a certain supposed moral superiority, he throws out many points of contention in our society.

In the first article, he equates his views of piety and how things should be with the perfect holiness of Jesus Christ. That in itself is audacious. It is irrelevant whether Jesus would shop at the Gap or have a cell phone and if he would condone it or not. However, who can pass judgment? Doesn't Christ say that whoever is without sin should cast the first stone? These things in and of itself are not wrong. How many of us as university students do shop at the Gap or have a cell phone? I know I am one of many and I agree that being capitalistic is not so inconceivable. The desire to succeed should not be confused with greed.

When it comes to the idea of protestors I agree that there are so called "privileged protestors" who do it for the glory of being part of a movement and not the movement itself. They vie for the camera, the close-up, and the publicity that this "trendy" activity brings. However, if one were to generalize all protestors as that would be ridiculous. There are real people who in the sake of anonymity would rather protest to actually make a difference. These are the people who are

going to the food kitchens to give back to the community. These are the people (like the recent CHSR marathon for the homeless), who are raising awareness and bringing education to the forefront. All this so we can free ourselves of ignorance and provide answers. There is no supposed "ego" in all of these things though. There is the assumption that making a difference is being a spotlight grabber. Either as humans, we are part of the problem or the solution so we need to differentiate what side we will be on. In this world neutrality will leave us nowhere. Even though I wish I could make more of an impact on my community, I am not going to demoralize anyone who is.

I disagree with the janitor's statement that "Someone worried about keeping a job doesn't really care about social issues." I work at a job that offers little pay, hours, or security but am I going to resign myself to living speechless and ignorant? Never! I am going to express my thoughts and be creative to better my situation. When he says "Sure you can talk down to people and make yourself feel superior but no man or woman is superior to another," I had to remark to myself - he criticized the people within this piece by condescendingly passing off judgments as observations. If you are a capitalist, believe in new technology, like to protest, belong to a clique "of the socially conscious fad of university" (even though we who read this paper are here to gain an education), and will succeed (i.e. stockbroker) you are supposedly egotistical hypocrites. Is that a fair characterization of a socially conscious university student? I doubt it, for I feel the real egotism lies within us all.

Agenda validation: a response

by d. young

Recently, I've had two articles published in The Brunswickan: one was about Jesus as he existed in The Last Temptation of Christ and the other was on the topic of egoism as it relates to the "socially conscious student fad." I have been getting quite a bit of feedback from these articles and have been feeling kind of popular as a result (maybe I should run for mayor). The feedback hasn't all been positive and, not liking to have my ideas taken out of context, I feel some matters need addressing.

With regards to the reactions I've gotten from my dissection of The Last Temptation of Christ, some people have suggested Jesus would like cell phones if he were alive today. I think these people have probably overlooked the fact that Jesus was not very materialistic. I can say, almost certainly, that the The Last Temptation's Jesus would associate cell phones with materialism and capitalism.

On the topic of capitalism, some people have suggested that there is nothing wrong with wanting to make money like a "good capitalist." I have to wonder what The Last Temptation's Jesus would think of those people who are considered good capitalists. When the Pope came to visit Cuba, one of Fidel Castro's speeches included the assertion that "Jesus was a communist." Castro's been right about a few things and hey, if Jesus was a communist then I don't think a "true Christian" can also be a good capitalist.

In essence, people seem to have two major problems with how I handled my discussion of "socially conscious egomaniacs." First of all, some people seem to like to take things out of context. They choose to focus on my challenging of protester types and not on how it was connected to my message about going to the people. Now, without a shadow of a doubt, I said many students care because of what it gets them, but is this an unfair

assessment because it is a generalization? If it is, then those people who really care shouldn't worry about it. For the story of a truly benevolent protester, read my first article.

Someone may ask why it was necessary to paint the caring as charlatans; to be "so negative." Well, because it was necessary for Karl Marx to depict capitalism as worthless and for Che Guevara to depict the United States as the world's number one villain. Of course, I negatively depicted people who say they're trying to help but if I don't think their tactics are reasonable, I feel it is my duty to point this out.

I believe in social change and I will always use the tactics I think are best to further my agenda. For those of you who don't know the story of Abby Hoffman and Jerry Rubin, both men were student activists but Hoffman held true to the cause while Rubin became a stockbroker. During their activist years, one was probably no more "active" than the other. However, Hoffman must have been driven by something different than Rubin. This is the big question: what are the socially conscious driven by? If it's for the spotlight and the status, then its part of my agenda to expose this possibility so we don't put our trust into a 'Jerry Rubin,' or worse.

Counting past two

Author explores oft-neglected gender issues in society

by val colden

When I was born, the doctor looked between my legs and declared that I was a girl. With that came a whole set of expectations that would follow me for the rest of my life: I would be dressed in frilly dresses as a child, expected to shave my legs and armpits from adolescence on and be constantly bombarded with social messages about how I needed to fit a conventional ideal of beauty.

Despite my rejection of society's expectations of me, that doctor was right: I am a girl. Or maybe that is my social conditioning talking. So what's the big deal, right? It's pretty simple to tell if a baby is a boy or a girl, no?

Actually, sometimes it isn't. Sometimes the lines between boy and girl, man and womyn, and male and female are more difficult to define. And even within these categories, there is considerable variation: some little girls prefer to play with toy trucks, and some little boys love dolls. Many enjoy both. But gender is far more complex than that.

Gender is defined as one's personal identity as male, female or something else, while sex is defined as the physical characteristics exhibited by an individual. In most people, they correlate fairly well. However, sometimes they don't. Some people, who often call themselves genderqueer, identify themselves as having a gender somewhere on a spectrum between male and female. Others, who generally call themselves transsexuals, have female bodies yet identify as male (female to male or FTM) or have male bodies yet identify as female (male to female or MTF). Typically, they chose to transition and live as a member of their chosen gender, an extremely difficult process. Transitioning can include hormone treatments, speech training and genital reconstructive surgery, although not all transsexuals find it medically necessary to do all of these things. Primarily, it involves adapting to life as the chosen gender in the ways they feel most comfortable. Together, these groups are known as transgendered

people or transpeople.

So why should everyone else care about these issues? Aren't they so uncommon as to be virtually completely irrelevant to the average person? And besides, aren't transpeople simply socially maladjusted freaks like the killer from *Silence of the Lambs*? That's like saying that all Germans are like Adolf Hitler or that all Muslims are terrorists: completely ridiculous. Transpeople are far more common than most people expect. There are several people around UNB and STU who I personally know identify as trans, as well as many friends, family, partners and allies of transpeople. They are often completely invisible unless they publicly speak up on trans issues.

Transpeople are often excluded in society. For a person in the midst of transition, who may appear androgynous or confusing to most people, public washrooms are very difficult to use. There are also a lot of concerns for transpeople who chose to live in residence. One UNB student, a male to female transsexual, applied to live in the all-female Tibbits house this year. She lives her entire life as a womyn and says she wanted to have the experience of living in an all female space. First, she was accepted, but assigned to a "special single" room, in which she would have a private bathroom. Then, without warning, she was told when she arrived to move in that she had been moved to a co-ed residence. Effectively, the university was telling her that she was not female enough to live in an all female space, despite her identity and appearance.

As V-Day approaches, the UNB Women's Centre becomes established and the university is looking at doing a Metrac safety audit, the issue of violence against transpeople is extremely important and deserves attention. Visible transpeople experience a wide range of violence based on their non-conformity to society, ranging from taunts and hostile looks to rape, assault and murder. Approximately 20% of male to female transsexuals commit suicide.

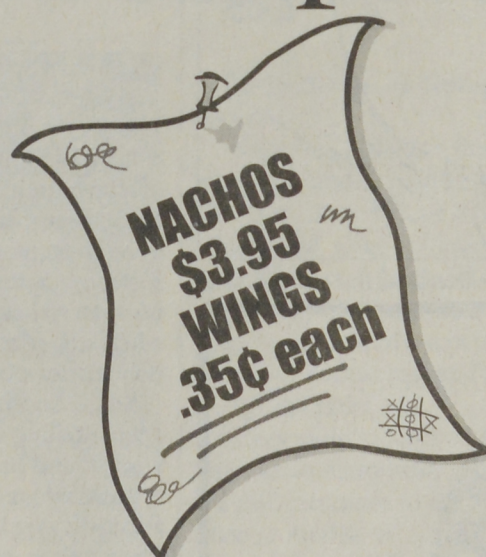
Acknowledging the existence of transpeople and treating them with respect and dignity is a necessary part of building an inclusive society.

And besides, should being part of a small minority group be a justification for discrimination?

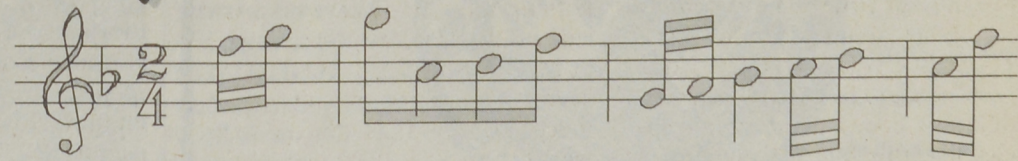
Have a good idea? Come to The Brunswickan and write a story. Staff meetings Friday at 12:30, or drop by anytime and talk to an editor.

Dolan's Pub

Monday, Tuesday
& Wednesday Nights
4pm 'til close



Happy Hour
Pricing
All Night
Long!!



This Thursday, Friday & Saturday Night

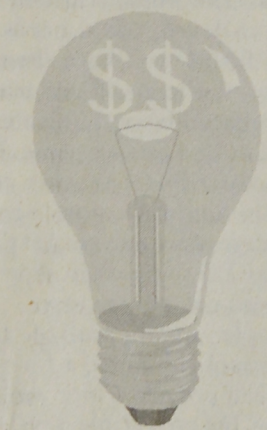
Live Band
JUG IN HAND

No Cover for Entertainment
on Thursday Nights & it's
Happy Hour All Night Long.

349 King Street, Pipers Lane

Next
Weekend:
The Relics

Success Speaks
for Itself
Think CGA



The Certified General Accountants Association of New Brunswick will be holding an information session for anyone interested in pursuing a career in financial management. The information session will be followed by an informal gathering at the Cellar Pub where CGAs will be on hand to answer any questions. Finger foods and refreshments will be provided.

Date: February 20, 2003 at 5:00 p.m.

Location: Singer Hall—Room 361

Guest Speaker: Jim McAllister, FCGA, Student Recruitment Officer

www.thinkcga.org
CGA Student Services—Maritime Region Inc.