

Blood n' Thunder

(continued)

other cultures are like, what their values are and how they affect people's lives. People also received a greater appreciation of these cultures and how they are so closely linked together here at UNB. This is a campus that is very rich in diversity and that is something that we can all take pride in.

Special thanks should go out to Tareq Islam who was the Co-ordinator for this week of celebration and understanding. Tareq did an excellent job in organising and supervising the events. On behalf of the Student Union Executive, I would like to publicly thank Tareq for his leadership that this week took place and was such an overwhelming success.

—Doug Saunders, Acting VP External, UNB Student Union

LINGERIE CONTEST IS FREEDOM!!

I was floored by the absolute irony of your statement, "I'm a woman, set me free". Your opinion about Sweetwater's Lingerie Contest advocates taking away the freedom of both men and women, limiting their choices of activities to those which you (and other "feminist" types) find acceptable.

To answer your question, the purpose of this contest is entertainment. Men like to look at women in (and out of) lingerie. Men like to look at women. Most women like to look good and they like men to look at them. And the chance to win \$100 to boot! Too fabulous! Also, women like to look at men. Can you imagine anyone saying of a Chippendale's show, "The way I see it, it's for a bunch of scummy women to ogle men stupid enough to do it in the first place." Bit of a double standard here, I think.

I assume by phrases like "give women a bad name" and "false opinion of women" that you believe that beauty and substance cannot co-exist in a woman. That is as narrow a view as the one that a woman is a body and nothing else. As much as feminists try to deny it, sex is part of the human experience. The Victorian puritan attitudes of the politically correct feminist movement stifle the power of women; the different, female power, by stating that everyone is the same and that sex is bad. Just to address another point: it takes more than lingerie to make a good woman. Men tell me that the outside counts, but without a heart and a brain, you got nothin'.

I think it was Eleanor Roosevelt who said, "Nobody can be degraded unless they let themselves be degraded." These lingerie models are not degrading me; why are you letting yourself be degraded? Degradation suggests lack of power. Have you ever seen men turn to jello when they look at, say, a lingerie model? That's power, baby. Embrace it. Use it. And you don't have to look like Victoria's Secret to be sexy. You just have to like yourself and be proud of being a beautiful woman.

—Julie Broczkowski

UNB BARS SHOULD SERVE NON-ALCOHOLIC BEER

I read with interest the piece in the *Brunswickian* by Cheryl McLean describing UNB's winning an award for the National Collegiate Alcohol Awareness Week. (SMART PACC wins award, Jan 27, 1995). I found this ironic as I had just returned from the student bar where I had been unable to buy a non-alcoholic beer, such as the now widely available "Excel," "O'Doul's" or "Labatts 0.5."

The barkeep informed me that since students go to the bar to get (blasted) the fakers were not available.

Since such beer is now easily obtained in most bars perhaps UNB might consider also getting "on tap", and particularly before the "Campus of the Year" competition in June.

—Yours sincerely, Alex T. Bielak

SPECTRUM

Metanoia by John Walk

"Poverty is more than a lack of income, so the solutions to poverty will require more than increasing the income of poor families." That is what Citizens for Public Justice (CPJ), a national organization which promotes justice in Canadian public affairs, states in its 1994 submission ("Building a National Community") to the House of Commons Standing Committees on Human Resources Development and on Finance. What does this mean?

Incomes for many Canadian families are dismally low. Economic poverty, as we all know, leads to dehumanising attitudes and behaviour patterns. Many desperate situations would be alleviated greatly if family incomes would increase even marginally.

In a society overly concerned with economics, economic solutions are offered to resolve major concerns. If a problem exists, throw money at it. The dilemma we face today is that our society refuses to throw any more money at social programmes. These programmes, many argue (erroneously), are creating the debt crisis. What is to be done?

According to CPJ's submission, poverty "also means a loss of respect, personal freedom, and powerlessness. Poverty is often accompanied or caused in part by a lack of fulfilling relationships or a secure community. People in poverty are prevented from fully living in ways that allow them in turn to enhance their neighbour's good, strengthen human community and encourage mutual responsibility. Thus poverty is multi-dimensional, including social, spiritual, political, and economic dimensions of life." (p.13)

It is a society that drifts ever closer to anonymity and rampant individualism that seeks only economic solutions to human problems. A society that emphasizes community, on the other hand, will recognize that economics is only one solution to poverty, albeit an important one. Other solutions for impoverished families are also required, and they include the availability of community support services and community associations.

Community support services, which may include child care, quality education, libraries and recreation facilities, enhance family well-being. These are services of the community, many supported by government funding. Parents who find themselves in difficult financial situations can be supported in their parental tasks through these services. Is this then not a good place to direct our tax dollars?

At the same time, there are also services offered by community associations. These may include parent support groups, neighbourhood associations, housing co-operatives, and religious communities. Many of these exist not because of government funding, but because of dedicated volunteers.

The value of this lost sense of community seldom receives sufficient public recognition. Yet, where would we be without it, and what role does it play in stemming the devastation of poverty when governments increasingly refuse to take responsibility?

One of those communities that makes a substantial contribution is the religious community. Unfortunately public attention is all too frequently riveted on the scandals which arise from a few of them. That is

unfortunate, not only because it does great injustice to the church in general, but because it fails to understand why religious communities are necessary for enhancing human well-being, including the well-being of those in poverty.

It is the Scriptures that remind us that we must be a caring community. We are responsible for one another. We are all to ensure that those around us have sufficient food, housing, and clothing. In addition, we are to ensure that all have the means to enhance their own humanity. Yet, the enhancing of our humanity is not by means of individual power, status and financial wealth.

The call to compassionate action, and a clearer recognition of the meaning of human life, comes from the Christian churches. It does not come from the stock market, financial community, or business sector. They, like the church, also preach. But they preach a different message; one of financial success, not one of communal compassion.

Religious communities remind us that a nation's true prosperity comes not from an increased Gross National Product, but from an increased national compassion. A truly great nation is one whose members are focused not only on themselves, but

also on others. Our new Governor General, Romeo Le Blanc, recognizes this clearly.

The individualism rampant south of the Canadian border threatens this country's compassionate ethos. Free trade and global market systems focus on corporate gain, not communal sharing. It is the business community, not the church community, that is calling for a drastic reduction in social spending.

Citizens for Public Justice, Catholic Bishops, and others involved with the churches remind us of our communal responsibilities. That responsibility entails that further reduction in social programmes to those in need is unconscionable. What is needed is not social programme reduction, but a fair tax system.

These groups also remind us of the importance of social connectedness, and its ability to stem some of the severity of poverty. It is not surprising, therefore, that some people express astonishment that the social fallout from the devastated Atlantic fisheries has not been as severe as predicted. The fishing communities are pulling together, especially in Newfoundland. They are sharing what little they have, ensuring that the hardship is contained as much as possible.

Perhaps the message of Jesus to "love our neighbour as ourselves" is still heard in the traditional Newfoundland fishing communities on Sunday morning. Whether it is still heard by those on Parliament Hill remains to be seen on budget day.

NOT

that you asked...

by Frank Pearce

The country of Canada needs to close its borders to trade, not extend them. These days it seems that just about every politician is falling all over himself in favour of free trade. They might not like NAFTA, or even the deal with the United States, but the concept of the elimination of tariff barriers is still a belief which they hold dear.

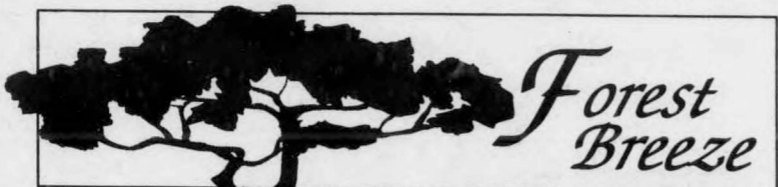
Unfortunately, the problem with free trade is that in order to compete in such an open market we will be forced to operate our businesses under the same principles as do our international competitors. The most common complaint we've heard along these lines is the loss—or potential loss—of subsidies for various agricultural industries. The American agricultural interests have argued—quite justly—that the heavily subsidised farming industry of Canada should not be allowed to sell their wares in the United States on the grounds that it would be unfair competition. They are quite right. A government subsidised farmer is going to be able to sell his crops at a cheaper price both home and abroad than will a farmer not receiving similar aid. The question to be asked from the Canadian perspective is: What of it? Given the importance of the agriculture industry in this country, do we really want to abandon our farmers to the vagaries of the open market? I think not. They are simply too important. Each and every Canadian is ultimately dependent solely upon the food which they produce.

However, the subsidies given to agriculture and other industries are not nearly so important as the subsidies given to the people of Canada. Welfare, UI, old age pension, minimum wage, and Medicare are all subsidies. Can anyone left of Newt Gingrich seriously say that he wants to risk losing these subsidies? Because that's what free trade does. It puts every single one of these items on the negotiating table, to one extent or another. The most obvious example is minimum wage. Labour remains one of the most expensive costs for most corporations, and any savings on wages paid to labour can have an enormous impact upon a corporation's profits. Because of Mexico's abhorrent economy, literally millions of Mexicans are willing to work at wages that are unthinkable to the average Canadian worker. As a result, corporations in Canada will be forced to either move to Mexico or convince the Canadian government to get rid of the minimum wage subsidy. Either way, the corporations get richer, and the Canadian worker gets poorer. In fact, it is advantageous to the corporations if the second alternative is chosen, since they will then be able to pay third world wages without the inconvenience of moving to the third world. The third world will have moved to them!

The problem with an open international market is that it forces industries to gravitate towards the most economically advantageous policy, regardless of any social or environmental costs. This is why clear cutting is an economic necessity despite its environmental unsoundness. (Don't listen to foresters who might tell you that clear cutting is not environmentally unsound. Their argument is akin to the tobacco lobby's claim that cigarettes do not cause cancer.) Clear cutting is quite simply the cheapest way to harvest a forest, and so long as Canada's lumber industry continues to compete with environmentally irresponsible nations such as Malaysia on the open timber market, logging companies will remain forced to employ this method or go out of business. The solution to the problem is simplicity itself. Get out of the international timber market! If Canada's logging companies were to restrict their market to just Canada, and if Canada were to close its borders to foreign lumber, then it would be possible to make an environmentally sound harvesting practice such as selective cutting an economically viable option. All that would be necessary, once the first step of making it a closed market is taken, is to make it illegal to harvest by any means other than selective cutting.

Canada is large enough and diverse enough that we are capable of filling our natural resource requirements internally. We have the rivers needed for hydro-electric power. Nova Scotia and New Brunswick both have the option of harnessing the Fundy tides. Despite our centuries of unsound logging techniques, we still have vast timber resources. The Canadian Shield remains a vast mineral repository. Our fisheries are hurting badly, but with patience and discipline this can be solved. Canada's only real serious shortage is petroleum. We simply do not produce enough to satisfy our current needs. This, however, may well be a blessing rather than a curse, since it will force us to find and use other energy sources, almost all of which will prove to be more environmentally friendly than is petroleum.

It is true that there are some manufactured goods that are either not produced in Canada or are only produced in inferior quality. The point is that with Canada's natural resources and educational standards this is not a necessary state of being. I can not think of a single mass produced product which can not be manufactured using resources found exclusively within the borders of Canada. In short, Canada does not need the rest of the world, and until the rest of the world starts to live by our standards, we should have as few dealings with the rest of the world as possible.



Conservation Education

by Jillian Weldon

I recently spoke to a division forester during an interview here at UNB who was representing a major forest company in British Columbia. He expressed a concern that the company was experiencing a reduction in land base (operable land to meet annual allowable cut of timber). This reduction was implemented by the government and was caused by a pressure from the public. I asked him if their company was involved in any public participation, i.e., Conservation Education Programs, since the public had created this pressure. He replied that not very much is being done by the company, and that the ideal of public participation is a "process" of forestry management and is the responsibility of the government. He noted that the company is interested in meeting deadlines, quotas and most importantly making money, and industry is interested in a known, low risk, and high return investments. Therefore, I can see how Conservation Education would be a hesitant investment for a company because education to a certain extent is an unknown investment. Most companies are interested in a long term investment and I see education as being a long term investment, so I think that companies should be interested in proactive public participation as part of their long term plan.

If Conservation Education is the answer, then what is it? Webster's dictionary defines Conservation as, "the act of conserving and the wise use of natural resources" and education as, "the act of process of education for a person, the result thus produced, and the science or art of

teaching." Therefore, conservation education could be defined as the result of producing people with the ability to use natural resources wisely, and isn't that what we want! Programs that deal with facts related to clearcutting, the dynamics of a forest, soil compaction, natural regeneration, silviculture, park and ecological reserve systems, and recreation should be incorporated into curriculum plans. I think that programs should be developed for age groups that start with pre-school and are continued until the high school level. Through this type of education children learn about their environment and our influence upon it. These programs should be created and implemented through joint efforts between government, industry and the public. With a multiple input system from these three parties, the curriculum plan can also incorporate the function of these three players in resource development.

I would also recommend that the education programs be extended to college/university, community levels, and involved in the training of the "in the field" workers from their respective employers. Although, this may seem to be only a "process" of forestry management, conservation education is becoming an important part of long term plans for forest companies. Through education programs industry may see a change in public pressure or they may not. But, dealing with the facts of the forest resource management will create a public that has had the opportunity to become more aware of forestry issues. And maybe through the interaction between the development of the curriculum plan, government, industry, and the public may all learn something new about the wise use of our natural resources.