

Blood n' Thunder

seen many faces at the helm of the Student Union Building and at the university as a whole.

Bud Belding was a self made businessman having operated as many as ten businesses several years ago. Mr Belding was supportive of the university, local charities and business groups. He was an honest and fair employer who helped many students with their first job working at the UNB store. While running the business was always on his mind, his family was the

most important job of all
Thank you for your kind words

The Belding Family

Tell me all about
Alden Nowlan

Dear Editor

For a biography of writer Alden Nowlan

(1933-1983), who served as writer-in-residence at UNB (1968-1983). I would greatly appreciate hearing from friends and acquaintances willing to share information about his life and work.

Gregory Cook
2-203 Vaughan Rd
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Letter from the editor

Dear you

If you would like to have your say: drop your Blood n' Thunder letters off to room 350 of the SUB or e-mail them to bruns@unb.ca

Mark Morgan

Metanoia by John Walk

Education and Business Interests

In May 1994, Campus Ministers from across Canada gathered at St Mary's University in Halifax for their bi-annual conference. Among the many things said and done (and forgiven) at that conference was the drafting of a statement entitled "University Education in Canada." Subtitled "Seven Theses for Debate", the statement sought to stimulate our thinking about the direction the university is taking today. The theses are the following:

One, we believe the purpose of the university is the cultivation of humanity; therefore we challenge any implicit reduction of persons to tools, servants or commodities of a market economy.

Two, we believe the purpose of a university is to seek the true, the just, the beautiful; therefore we challenge any call to adapt learners to fit an economy defined solely as the management of money and capital.

Three, we define "economy" as the working together of communities for the good of all; therefore we challenge the assumptions of an economy separate from the social, intellectual, cultural and spiritual needs of citizens.

Four, we believe the economy is cultivated when humans become responsible at home in creation; therefore we challenge the assumption that the economy is enhanced only by individual exploitation for material gain.

Five, we believe education should form a responsible citizenship, able to engage critically in the democratic process; therefore we challenge the avoidance of open and public debate concerning the assumptions underlying current and proposed vision statements for the university.

Six, we believe the university should be free of domination by a single ideology; therefore we challenge the assumption that management of the university as a market economy provides adequate opportunity for access to and participation in advanced education.

Seven, we believe the results of an education will be measured by a sense of well-being and community, and by the capacity to express compassion in our society; therefore we challenge any emphasis on the acquisition of a private career isolated from commitment to the good of society.

Within the Judeo-Christian tradition, the number "seven" has symbolic significance. It suggests "completeness, fullness, or wholeness." For example, Scriptures speak of the creation of the world (universe) in terms of seven days or "events". That is, the world was created with some sense of completeness or wholeness, and some sense of ultimate meaning and purpose. Education in this vein has traditionally been viewed as the search to understand that wholeness, as well as

that meaning and purpose.

There are, on the other hand, those who say the origins of the universe were purely chaotic and accidental. Meaning or purpose in life is only that which humans ultimately choose to put on it.

If humans alone give meaning and purpose to life, might education run the risk of being held captive by dominant powers, by those who control or manipulate our thoughts and loyalties? Would the education of the people then solely be for the purpose of achieving the greatest aims (returns?) of and for the most powerful? A frightening thought!

I was intrigued by a notice sent last October to all "Student Union Groups and Affiliates". The Student Union announced it was hosting an event it called the "Fredericton Chamber of Commerce Business After Hours." It went on to say that it "would welcome the opportunities to network into the business community with members of the Fredericton Chamber of Commerce."

The notice also stated that the "Student Union's primary goal is to

improve the quality of life for students." Generally the Student Union does a good job of achieving this goal, criticisms notwithstanding. Yet, from time to time, it might be appropriate for the Student Union to update what it means by "quality of life."

Hence the question. Is this latest venture filling a newly uncovered lacuna in that "quality of life" for students? Or, is the Student Union moving in a direction which runs dangerously close to that of which the above theses speak, that is, a linking of educational interests to business interests?

It has been argued for ages that spiritual awareness comes through education, which in turn also improves quality of life. If the Student Union has no qualms linking educational interests to business interests to improve the quality of life, why not, for the sake of balance, also link educational interests to religious interests? After all, not a few people have argued, past and present, that education is fundamentally religious, not commercial.

The Left Jab

Socialism from Below by Nik Carrier

It is clear to millions of people that capitalism, the system that dominates every country in the world, is not working. Poverty, unemployment, hunger and pollution are getting worse everywhere. The collapse of the "Communist" East Bloc and the end of the Cold War at the close of the 1980s were not followed by the "New World Order" of prosperity and peace that Western leaders promised. The inability of politicians from any party to tackle social problems is making people more and more angry. People have less faith in the system than in the past.

But despair and cynicism are also widespread, because more people don't think there is any alternative to the capitalist system. Many understand that the kind of society we live in caters to the rich and powerful, leaving ordinary women and men to struggle to get by. But isn't that the way things always have been and always will be? The International Socialists argue that society can be different, that there is an alternative: genuine socialism. "Socialism?" You must be joking!" is how many react to this claim. Most people think that socialism is what once existed in countries like the former Soviet Union (USSR), or what parties like the

New Democratic Party (NDP) stand for. But neither of these is in any way socialist.

Socialism is a system of real democracy and freedom in which people run society themselves and produce goods and services to meet human needs, not to line the pockets of the owners of big corporations.

In a socialist society working people would not be bossed around by employers and bureaucrats. The discrimination and persecution that many groups of people endure today would be eliminated. At a time when socialist ideas are rarely taken seriously even though they make more sense than ever, it is very important to explain what socialism is really about.

Getting involved in the fight for socialism isn't a crazy idea. Put simply, it is entirely possible to get rid of capitalism and build socialism. Of course, putting an end to capitalism won't be easy. It will take a determined struggle against those who hold power today. This meeting will attempt to explain that struggle and why everyone who wants to fight the system should be a socialist.

For more information, call Chris at 454-9233.



The Christmas Mountains by Conway Elkins

Mentioning the Christmas Mountains, these days, evokes controversy. Whether it be from the so-called "Friends of the Christmas Mountains" or from the loggers who work in this area daily, everyone seems to have an opinion. Personally, I have spent the last three summers working in this area for industry and have become familiar with the situation—from the "blockade": (which consisted basically of a van parked in front of an old cut road which wasn't even currently in use) to the situation at hand, harvesting the blowdown.

Recently, while in the SUB, I came across a poster depicting a dead and decaying forest with the title "The Christmas Mountains". This particular poster was put out by these friends of The Christmas Mountains. By showing the dead and decaying forest, aren't they proving the point of the forester? Are we not saying that it is a dead and decaying forest, that if not harvested will become or already has become susceptible to blowdown and a potentially disastrous fire. Was this not proven in the windstorm which occurred in 1994?

Before this organization can take such a firm stance, I have a few questions for them.

1. How many members of this organization have actually been to the Christmas Mountains area to see just exactly what they are trying to save, instead of listening to the propaganda put forth by individuals such as David Coon?
2. How many of these individuals who hope to stop logging enjoy the luxury of living in a wood home?
3. How many of these individuals write on paper, use wood pencils, read the newspaper everyday, actually enjoy toilet tissue?
4. Have any of these individuals who enjoy this scenic beauty have ever stopped to think, that without these logging roads, how would you ever be able to see it? Hike for 100 km? I strongly doubt it.

Opinions may vary but the fact remains, despite what these "friends" may lead you to believe, the Christmas Mountains is a forest, which always has and always will be a renewable resource. I'm not at the complete other side of the spectrum, in that I'm trying to say clearcut the world, however if these people want to continue to live the style of life that we currently do, they had better think realistically and accept the forest industry.



Diversity: Noah's Ark Revisited by J.

The diversity in society encompasses people of all sizes, races, religions, beliefs and sexual orientations. The experiences we take from an encounter with this diversity, can be pleasant or unsettling, depending on ones own beliefs and values. The diversity within the gay, lesbian and bisexual population has been the subject of much contemplation and thought, as we take steps to equalize our position in the social structure of our lives. The rich tapestry of individuals within the homosexual and bisexual population has developed an interesting range of cultural typologies; from the outrageous to the perverse. Unfortunately, many of these cultural individuals have been focused upon by society as the penultimate epitome of the typical gay man, lesbian or bisexual. The stereotypical model of homosexuality or bisexuality on the societal pedestal of judgement! Yet, this richness in a "gay" culture is an interesting phenomenon. It is, in one sense, a means of finding a niche in a society that more often than not, denigrates and discriminates against us.

For the most part, the majority of gay and bisexual men and women represent a population that live regular lives much like their straight counterparts. At the same time, however, a small portion of the homosexual/bisexual population (like the heterosexual population) represents a more diverse sample. Within this group lie the people that we love and hate; the drag queens, leather fetish people, club kids, butch lesbians and so on. These are the people that society and especially the media tend to focus their attentions upon, when talking about homosexuals and bisexuals. Granted, not everyone within this small population need be homosexual or bisexual (for example, not all drag queens are gay). Nevertheless, when people hear of gay or bisexual men or women, they inevitably think of the "extreme" members of the homosexual and bisexual population.

In one sense, this section of our "cultural" population is an entertaining and even refreshing change from the regular consistency of our lives. From one point of view, the Stonewall Riots of 1969 which sparked the Gay Rights Movement, would not have been as colourful or memorable, had it not been for the persecution of the "extreme" groups of the homosexual and bisexual community. Even today, much of what society focuses on, tend to be the unique and the outrageous sections of gay culture (e.g. RuPaul, the movie *The Adventures of Priscilla, Queen of the Desert*, etc.).

This cultural milieu affects our everyday lives, as well as our own personalities in quite interesting ways. Many men and women who are coming to terms with their sexual orientation, sometimes look toward the typologies within the homosexual/bisexual population for some possible similarities, role models and so on. Ones own personality may change when one comes out, but for the most part, people remain steadfast in their personalities. The only thing that may change, is the recognition and acceptance of their sexual orientation. Regardless of what people's personalities are, the richness of the homosexual and bisexual culture is another thing that we can take pride in, along side the other diverse issues we have as a group.