

Governments and media don't mix. Never have, never will. But really, who holds the best interests of the people at heart-bureaucrats or newshounds? It's an age old question that has been plaguing the free world and free press for countless generations. In some countries, at various times, the media has become nothing more than a tool of a fascist regime, whose only purpose is to spew a diatribe of flaccid dogma and propaganda.

At this past week's Student Union council meeting, the Student Union has seen fit to bring to our attention that The Brunswickan lacks a "balance" in its news articles. Surely, this would not be indicative of lack of balance in the

Appointed (i.e. not elected by the student body), Acting VP Finance and Administration Duncan Fulton has suggested to council and to The Bruns a possible solution to the "problem" by "... bumping one of the we (SU types) find negative stories and putting in something positive for students."

I am sure that he is concerned with the image of the Student Union as it is seen in print. This is a legitimate concern. However, Mr. Fulton and the Union should be more concerned with their actions or inactions rather than what is

At The Brunswickan, we believe there is no distinction between positive and negative stories. There are only positive or negative actions that the paper must report on. It is the right of the media to question the authority, direction and purpose of any government. Government interference in that essential right is clearly the action of an insecure and insincere government.

From my experience in our Canadian society, the press should be able to robustly report on any legitimate government and their actions without fear of repercussion or reprisal. Fulton has gone on record to say that, "I in no way went down (to The Brunswickan offices) and said 'you start printing good things about us or we'll cut your budget'." This smacks of a secure and sincere government and I hope it is the intention of the Union to remain that way.

Mr. Fulton is fundamentally wrong in what he told council, "For some reason The Brunswickan just doesn't print things like our successful student services in terms our student resource centre and the help centre, the Globe and Mail did an article on it, but you never saw anything in The Brunswickan." Perhaps if Mr. Fulton would address his attention to Issue #10, Page 4, he will see a full-page feature with three photos entitled "Resource Centre: a success." Maybe this is not one of the "positively balanced" articles that the Union is looking for.

Possible solutions for providing a mutually beneficial balance to our paper; is for the Union to send press releases our way, use the Student Union Page as an informative document prepared by the union, highlighting the Union rather than a free ad page for clubs and societies, and most importantly, provide requested information in a timely manner to our reporters.

We at The Brunswickan have been committed to excellence, providing the facts and avoiding propaganda at all costs for nearly 130 years and we will continue to do so for the next 130 years.

The Mugwamp Journal

Down here in Pravda's ... sorry, I mean The Brunswickan's office this week, we've been hearing a lot about positive slants to stories. While I'd love to spend these 500 words attempting to put a positive slant on some of the Student Union's activities, I think that if they really wanted this done then they'd start sending out press releases our way - like everybody else who wants some free publicity. Sadly this has yet to happen, and, to paraphrase that nice VP Student Services, if it's not a priority of theirs, then it's not a priority of mine.

Something which interests me a little more is the comet trail of negativity that has followed the bubble of interest around the FoxTrax puck. After a few brief positive "It's coming" media pieces, the actual sighting of the "beach-ball" puck (which leaves a flaming trail on slapshots) has caused hockey connoisseurs to throw-up their arms in a collective scream of "nnnnnooooooooooooooooooo".

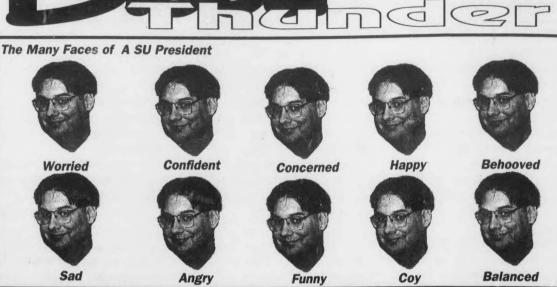
Putting my two (British) pence in, I'd like to say that I think that it was a good idea - an unCanadian idea - but who's to say that makes it less good? It's unCanadianess stems from it being an idea for a pre-dominantly American television station and hence is aimed, pre-dominantly at Americans, and American's who don't love hockey at that. I'm not surprised that Canadian (and even American) hockey lovers feel that their intelligence and their sport has been insulted by the All-Star trial of this puck, however I think it very narrow minded.

There are those who cite the CBC as a good example of how to televise hockey, and they're right, if the intended audience is those familiar with the sport and the culture is supportive of it. However, this does not exist to the same extent south of the border (unless you're talking about certain North Eastern cities). FOX's coverage of hockey is tailored towards the average American as much as CBC's is tailored towards the average Canadian. And, as the average American has expressed a difficulty following the puck (insert your own joke here), FOX thought that it might be a good idea to remedy the problem. Their implementation of the solution may not be perfect, but television is not the perfect way to watch a hockey

game, neither's radio, no matter what the retro snobs may say. If you want to support hockey and see all of a game then you're going to have to make an effort and lever your ass out of that big comfy couch. Now, you're going to be cold and the seats are unforgiving, but the puck won't have a flaming tail and you get to choose your view - not the director and cameramen. And the added plus is that you're giving to the roots of the Canadian game, instead of tv bucks to the NHL, which sold it's soul to the almighty US\$ before FOX were anywhere near the rinks.

Neil Duxbury





Open letter to **UNB President**



My name is Louis Cooper, 4th year soc. major at S.T.U., and I am writing on behalf of the St. Thomas Native Student Council with permission from their spokesperson, Brian Nicholas. On the 17th of January, I saw a Valentine's Day card in the Sub Shop that caught my eye. On it was a portrayal of a First Nations women, it was/is a stereotype. She had long black hair, feather, etc. This is what the card says.

'A Little Valentine's Day Knowledge: Indians Often Named Themselves For Things They Did. Inside it read;

'So, "Screams-Loud-During-Orgasm," have a Happy Valentine's'

Is this supposed to be funny? I for one and my friend Brian agree that this is a negative stereotype that is being portrayed of 1st Nations people. We also noticed that there was no other group being portrayed with a stereotype. What if there was a card that depicts a stereotype of Jews?, of Blacks?, I'd say that there would be outrage, in fact these would never reach Louis Cooper

the shelf, but, apparently it's alright to allow a stereotype of 1st Nations. Aside from this card being offensive, the fact that it is available on campus is also offensive. Why is this material being sold on campus? I thought this was an institution of higher learning? I feel it's not up to me and others to have to say to the store that this is offensive, perhaps racist material. Did anyone ever think that stereotypes can be offensive and harmful to people?

I am asking the president of U.N.B., whom as far as I know is responsible for what is allowed/disallowed on campus, to give some assurance that this type of offensive material will be disallowed, now and for tomorrow. Clearly, this material should not be allowed to be sold on campus

When Two or More

This week the church observes the "Week of Prayer for Christian Unity." It is acknowledged, by all denominations throughout the world. This week the church celebrates a oneness in Christ.

I suspect that this event will pass unnoticed by the university. UNB has had no affiliation with the church since 1859, and would hardly take official notice of any ecclesiastical undertaking.

There are other reasons why the university community, especially its students, remain indifferent to this event. They remain unimpressed by the church itself, and largely uninterested in its formalities.

The church is characterized, rightly or wrongly, as formal, rigid, exclusive, conservative, and at times even scandalous. Many feel it caters to one generation and/or type of people. ignoring or marginalizing others.

George Rawlyk, professor of history at Queen's, discovered, in conjunction with Angus Reid, that "42% of arts and humanities students at Queen's, York and UofT say that Christianity is important to them day by day." What of the students at UNB? Rawlyk further discovered that "52% say that the death and resurrection of lesus provides forgiveness of their own sins" (Christian Courier, Nov. 17/95).

Fifty-two percent! In political terms that is a huge number, with (potentially) significant and persuasive clout. Where are such significant and persuasive numbers of Christian students to be found in academia, let alone the church? Are they visible. vocal, in control? Or are they closeted, anonymous?

Our culture encourages the privatization of religious beliefs believe what you like but keep it to yourself. Has it succeeded in this secular teaching? Is Christianity then, as someone put it, "a sleeping giant at

Canadian universities?"

Our culture measures most things in terms of power, control and status. When the church has historically operated in that spirit, it has generally failed miserably.

sought to instill in his followers, by inundated with those messages daily. example, a recognition that God is sovereign in all things and that service to others is really what counts (Micah 6:8). Oddly enough, those who controlled the formal institutions (religious, academic, political) of his day felt threatened by his words. And what of those today?

No doubt power, control and status have wound its tentacles around the heart of the university. Yet, my guess is that there are many at UNB who do recognize the sovereignty of God, and believe that service to others makes the place more human. Such recognition Yet, they are clearly there. Many do church!

embrace the Good News of Jesus Christ, which informs us that real freedom, liberty and healing comes ultimately through that kind of recognition and service. They do affirm, in their heart of hearts, that it does not come through Jesus was not interested in power, increased buying power or trade, higher control and status, especially as we paying jobs, more social status or generally understand it. Instead, he economic security, as much as we are

To those 42% of arts and humanity students who believe in God, and those 52% who affirm the importance of the death and resurrection of Jesus, I say, keep up the faith and the good work. Recognize Christ as a source of life and a redeeming power, and then "work out your own salvation in fear and trembling" (Philippians 2: 12).

One must admit that it is difficult to be spiritually sustained in isolation, as much as we may try, and as much as our culture applauds individuality. Perhaps that is why Jesus said "when two or more are gathered, there I am and service may often go unnoticed. also" (Matt. 18: 20). That gathering is a



It's accepted that we live in a society that respects freedom of expression and freedom of choice. We can even go so far as to say that much of what we can do, say, read or write is our choice, made without censorship. However, reality gives us a kick in the crotch to remind us that in some cases, censorship is alive and well in Canada. As one example, let's talk about material that contains homosexual and/or bisexual content that is being discriminantly withheld or seized by customs.

Let's face facts. Literature that has heterosexual or nonspecific content, can be purchased just about anywhere. What about literature with a homosexual flavour to it? What about transgendered readings? For the most part, one can only get them at specialty stores. In Fredericton, places such as Beegies Bookstore or Kingfisher Books, has gay/lesbian/bisexual literature. Yet, one hears about a book being detained at customs, or banned due to its "content". There are two things about this that is infuriating. First of all, there is the fact that any literature that smacks remotely of homosexuality or bisexuality is being censored. For instance, Little Sisters Bookstore in Vancouver has taken Canada Customs to court for the years of border seizures of what customs officials deem "obscene" material. The recent judgement by an investigation committee found the activities of Canada

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