

## Men's groups sometimes "painful"

OTTAWA (CUP) - Every Monday night Brian Carroll gets together with 'the boys'. During

intense four hour sessions he and his buddies may sip on a few beers, but instead of talking

sports, politics and business they discuss what it's like to be a man in this society.

They probe the pressures of being male, and the stereotyped roles laid out for men. Why can't men cry in public? Why must men always be the breadwinners? Why do men play a secondary role in child-raising? Why do men talk of their sexuality in boastful and vulgar terms?

These are just some of the questions Carroll and a friend, Roger Wells, wanted to look at when they formed Ottawa's first Men's Consciousness Raising group in February 1974.

As women have moved to examine sexual discrimination as it applies to them, many men have been left in the dark. Most have refused to budge on the issue while others have sensed the need to understand what feminists are saying and what it means for men.

Unfortunately Ottawa's first CR group disbanded after a few months since several of its members lost interest or left the city. But this September, Carroll and Wells started another one.

Its seven members range from married to separated to living with women. Most are in their early or mid-twenties,

some are students, others have jobs.

The main reason Eric Haar joined the group is "because the whole status quo is set up to keep men from realizing themselves."

Men's consciousness raising appears to be a growing thing in more ways than one. Carroll estimates there are about 25 groups in major centres across the country and as many as 700 in the U.S.

The ultimate irony is that men interested in joining or forming a CR group are advised to phone their local women's centre.

### MATRIX OF EVIDENCE, from page 9

Olsen, the author and how much is just the work of my feverish imagination?

The work is largely devoted to factual accounts in the form of trial testimony or statements and so admittedly the book begins rather flatly. It launches into a very dry and mechanical account of the trial and evidence much as I would suppose, a lawyer or judge

might. Olsen tries to make a dispassionate appeal to logic and reason. At times he may have succeeded too well, thus the emptiness or flatness of expression.

When this matter of innocence or guilt is raised at every juncture, it places our legal system in a harsh light. Latta would probably agree.

Bo Diddely

### PEOPLE FROM OUR SIDE, from page 9

know people were happier in the old days... For myself, I am sad the Eskimo way is gone."

The book is not easy going. The writing style is so forward and simple that it becomes difficult to read at length, especially when one reads standard university fare on a general basis. But this makes the work that much more valuable, for it forces the reader to stop and think, to examine the complementary photographs, and

to imagine life as it must have been amongst a people so alien to our own. This is a feat which many history texts written by 'professionals' can hardly boast.

It is certainly not a work one should go to with expectations of word-play, semantic philosophy, or a thrilling narrative of savage life. For the book is only a simple history by a simple man, concerning the dignity of a simple people.

Kevin Gillese

## Circle K-OK but not alright

This article is a challenge to action from the U of A Circle K Club. Too often, university students are content to simply talk about the many and varied problems in the world today without ever doing anything constructive about them. We feel that we are helpless to battle all the crises in the world today, but a start can be made by tackling all the minor

problems in our own backyards that together make up the major problems that we hear so much about. For the most part, we live very self-centred lives and we are much too willing to develop convenient excuses for not spreading some concern around.

Again in 1976, the U of A Circle K Club, a co-educational organization, is inviting students at this university to participate in a wide variety of volunteer service projects on campus and in the Edmonton area as a whole. The projects undertaken by the club include meaningful and necessary work with handicapped children, the mentally retarded and unstable, senior citizens, orphans, juvenile delinquents, drug addicts, veterans, children with learning disabilities, and so forth. The club also emphasizes various environmental, health and student concerns in its work. The projects normally take only as much time as you feel you can spare and there are no special membership fees or requirements.

A Circle K member is not necessarily a starry-eyed idealist. He is simply an enthusiastic person who would like to put some personal convictions about an imperfect world into useful action by sharing a little of his time and abilities. In short, he wants to help others by getting down to the grassroots of basic social and "people-oriented" problems. If these are things

that make sense to you, then we suggest you consider some of the activities Circle K has to offer.

Circle K International is an organization that believes in constructive action. It is a collegiate, co-educational organization that spans the globe. In fact, it is the world's largest student volunteer service group, having chapters on more than seven hundred campuses. The U of A Club also has occasional social activities that allow you to get to know some of your fellow students better.

If you want to become a member or just find out more about the club, then you are invited to attend a meeting. We emphasize again, that you need only devote as much time as you feel you can spare, no matter how small an amount of time that may be. The first meeting of the new term will be at 7:00 P.M. in Room 280 of the Students' Union Building. The meeting times for the rest of the term will be established then, projects discussed, and films shown.

If you can't make that meeting, drop by and see some of the members of the club in their booth on the main floor of SUB anytime on Friday, January 9th. The members will have a wide range of literature available at that time and they'd like to talk with you and get any ideas that you may have for meaningful projects.

For further information, or if both of these times conflict, call 436-0135 (Ken) or 435-1939 (Sibeal).



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