There are only two ways a balloon will pop.

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Greek to Me

Animal House. Needless to say, I had conflicting messages.

I quickly learned that the commitment to academics, intellectualism, maturity and leadership about which my father beamed in his stories of his fraternity wasn’t the focus of the frats anymore. The chandeliers, man-hogy banisters and national songs still exist (albeit neglected, abused and forgotten), but the importance of these traditions has diminished—pushed aside in many houses for beer, violence, beer, sheep, drugs, beer, and vomit.

Fraternities aren’t the same as they were 50 years ago. Frats used to sponsor mandatory study sessions for their pledges; now covert road trips cause missed classes, and pledges average a 2.36 GPA. They used to work hard to beautify the houses and the grounds; now Greek alumni visitors are disheartened by the beer-soaked houses and the grass which is littered with cans and broken glass.

The Greek system perpetuates an old-fashioned xenophobia, remaining largely WASP despite Denison’s valiant recruiting efforts. The admissions office works hard to attract diverse students from around the country and around the world. Many have different skin colors; many are from foreign countries; many vary in their social and economic backgrounds; many have different religious or no religion at all; many have different sexual preferences; many have different religious or no religions at all; many have unique and extraordinary talents; and many have drastically different stances on important issues.

These students are the new “Creme of the Crop.” Yet the Greeks remain largely white, upper-class and homogeneous in their applicants and members. Greek students, many of whom dream of being leaders in government, finance or law, deny themselves exposure to influences that could give them the edge—personally and economically. It worries me that those who may lead our country years from now are living in houses with other students who have by comparison virtually identical backgrounds, views and experiences; they will leave Denison without having had significant exposure to the kinds of individuals that are quickly becoming the majority—those whom affiliated students will attempt to lead. (Ronald Reagan, George bush and Dan Quayle all spent their college days living in fraternity houses; could this explain why our country can’t solve any of its political problems?)

The Greek system has given rise to almost all of the social space on campus, leaving women virtually dependent on fraternity members for weekend social entertainment. It has provided a set for date rapes, gang rapes and hazing; it has made sexist, violent and illegal behavior a social norm; and most shamefully, it discriminates against students who cannot afford Greek affiliation dues or who don’t meet very ambiguous house admissions standards.

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D

Our Founder

When I first got to Denison I thought Phi Beta Kappa was a sorority for really smart women: I knew nothing about the Greek system.
To a new freshman ... the Greek system must seem like a dream come true — like a Quaker Oats product: instant friends! — just add beer and stir (but how good is that instant stuff anyway?). And in a town the size of Granville, if you lack creativity, your only escape (getting drunk three times a night) may only be possible if you affiliate. Ethics aside, personally I don't understand why a healthy, happy, responsible student would want to live in a fraternity house and forgo eating meals and living side-by-side with women in the residence halls. The late-night conversations and the friendships I've developed with women through dorm life continue to be invaluable. Living in the residence halls has one primary advantage: while Joe Frat is down in his room on The Row with the guys, I'm sharing a pizza with my potential girlfriend in our dorm TV room.

You can have a social life without affiliating. You can have great friends. You can have valuable leadership experiences. You can be a success in life. And you can have all of these things without adding your financial and moral support to a generally poorly-managed system which embraces so many immature, unhealthy, illegal and unintellectual values.

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The lack of off-campus living opportunities . . .

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Special thanks to Lorraine Wales director, college union, cultural affairs & campus activities and John Berry, assistant to the director who provide moral support and most of the money for this project.

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* MUST BE 21 AND HAVE ID
Michele T., President with impossible to tolerate anymore, and a lot of other universities because the excesses that we have known in speeches: there is nothing hidden per, I have made that known in my White Papers. I have made that known in discussions that apply only to the Greek system. We should have a special set of regulations that apply only to them. I have made that known in my White Papers. I have made that known in speeches: there is nothing hidden about it. I am afraid that if the Greek system doesn’t have a common standard for everyone. Everybody is a Denison student, and everybody should sort of live in the same manner and be subject to the same rules and regulations, and we shouldn’t have students who have a special set of regulations that apply only to them. I have made that known in my White Papers. I have made that known in speeches: there is nothing hidden about it. I am afraid that if the Greek system doesn’t change to some extent it is going to destroy itself over time. It has already done so at a lot of other universities because the excesses that go on in an unstructured environment are impossible to tolerate anymore, and a lot of houses get kicked out. I don’t want that to happen at Denison. I think the Greek system traditionally has been a strength for Denison. It provides some very good things for young men and women: traditions, rituals, friendships, and the like. There are a lot of very healthy things that the Greek system has been very well received on. The common statement that was made last year was “it’s about time.” We had an agreement, and they were supposed to do certain things and not do some other things. Then they violated the agreement, and we had some evidence about that. We simply did what we said we were going to do to them, and we violated the rules they thought it would happen in the fraternity houses next year? A: “Very likely.”

Q: “What is the likelihood of adult supervision in the fraternity houses next year?”

MTM: I think it’s very likely. It is very likely because I don’t think the Greek system is going to close the house down. We had an agreement, and they were supposed to do certain things and not do some other things. Then they violated the agreement, and we had some evidence about that. We simply did what we said we were going to do to them, and we violated the rules they thought it would happen in the fraternity houses next year?

MoYO: The sorority houses have live-in house mothers. What is the likelihood of adult supervision in fraternity houses next year?

MTM: We’re going to talk about that. I can’t tell you whether it will happen or not because I don’t think the Greek system is going to close the house down. We had an agreement, and they were supposed to do certain things and not do some other things. Then they violated the agreement, and we had some evidence about that. We simply did what we said we were going to do to them, and we violated the rules they thought it would happen in the fraternity houses next year?

MoYO: Will we be seeing a second semester Rush in Denison’s near future?

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MoYO: Does Beta have a good chance of being reinstated next year?

MTM: Yes. They have to stay out of trouble this year. There is a whole set of rules, if you will, which tells them they are currently wanting to form this chapter are not healthy, which is not healthy. In the past, people have gone through certain kinds of traditions, rituals, friendships, and the like. There are a lot of very healthy things that the Greek system has been very well received on. The common statement that was made last year was “it’s about time.” We had an agreement, and they were supposed to do certain things and not do some other things. Then they violated the agreement, and we had some evidence about that. We simply did what we said we were going to do to them, and we violated the rules they thought it would happen in the fraternity houses next year?

MoYO: Why didn’t you reinstate D.U. this year when Bucknell decided to close the house down?

MTM: They violated the pledge regulations again when they held sessions when they were not supposed to, they did some more physical things during the pledge program that are against the law—a lot of physical exercises for many hours, they had people eat things that were supposed to induce them to vomit—and things like that are against the law, against our regulations and against their regulations. The Beta Nationals has regulations about how to conduct pledge, and they violated those regulations. They had a trip off campus where there was alcohol in the van, and that is terribly dangerous. And the trip caused a full-blown riot the next day. That is also very much against the alumni rules. There was no question of drugs and no question of violence to women.

MoYO: I understand that a letter went out to all of Denison’s Beta alumni this summer about what it was the Betas did?

Denison’s 18th President

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first of all, the Committee on Greek Life was not unanimous about the recommen-dation, and there was a very strong minor-ity report that was very much against rein-stating them now, and I have to take that into account. The other reason is that we are trying to make some changes in the Greek system, and it seems to me that we need to get clearer about what those changes are going to be before we open up the door for another fraternity. Now that’s a judg-ment call. Some argue that, well, why not bring in a new fraternity that can help bring the changes about?

What made me less confident that that could happen was in the early stages of the negotiations with D.U., they had said that what they wanted to do was second semes-ter rush. The moment they applied to IFC they came back to us and said that they would rush at the same time everywhere else was rushing. So here was a case where they said "we don't need to be like the rest of the Greeks: we will set the ex-ample," and the mom-ent they walk in, they immediately start fitting in with the norms. I was not 100 percent confi-dent that all of their good intentions would be strong enough to carry the whole Greek system in the right direction. I think they have good intentions—in fact I think they represent the kind of house I think we should have on this campus, and if we make them wait a little bit until the others come part way, then when they come in they will really stay strong. But I'm not at all op-posed to recognizing them at this another time. They have a very open membership and a very diverse group of men which I liked. I think they had very good inten-tions, I'm just afraid that their good inten-tions will get lost. Maybe if we wait a year it will be better.

MoYo: Do you think Skater Program-ming and SAC will be able cooperate with fraternities for providing social events?

MTM: I think so. We need to work on that awfully hard because it's not where we want it to be yet. Among the things people complained about on Friday [September 13 in the open forum in Swasey Chapel] that complaint resonates with me very much because I think that is a legitimate complaint. This is a very small campus, if it's a very small town, there is not a whole lot to do. I think the student institution has some responsibility in finding something, but I think the students have a responsibility to take hold of their own enter-tainment—this is not a summer camp, and we're not here to just provide entertainment. But I think that should not mean that we don't care about what happens. I think SAC has done a remarkable job in the two years that I've been here in providing a lot of things for students to do. Maybe it's not enough. Maybe we need to find appropriate spaces for holding events beyond the Bandernach, and clearly we need to work on the third floor of Elaier. We also need to make a pub on this campus—a lot of campuses have pubs.

MoYo: Does it bother that men have control over such a large percentage of social space?

MTM: The alums are very pro-fraternity. This institution had 90 percent of its stu-dents in fraternities twenty years ago—the majority of Denison alumni were Greek. They want to maintain the Greek system, and I want to maintain it. I didn't come here to take away the Greek system, if I hadn't liked it I wouldn't have come. The thing that the alumni want, that the board of trustees want, that the faculty want and that I want is to clean up the act of the Greek system, and those changes are very much favored and supported by the alumni. And that has to do with alcohol, and that has to do with the maintenance of the houses. The alumni come and visit the houses, and they write me letters, and they call me on the phone, and they are appalled by the conditions of the houses. That, in fact, is doing better than it was five years ago, but it is not good enough yet. The alums may not like change—they want to preserve the sta-tus quo—but I don't think they will be able to do that.

MoYo: If a new freshman came to you unsure if he or she should join a Greek organization, what would your advice be?

MTM: To take his or her time, to talk a lot to a lot of different people—both Greek and independent—and to try and see if it looks to be something they might want to do, but not to feel they had to go through with it if all of a sudden it didn't seem to meet what they wanted. Or even possibly wait even until the sophomore year—they do take active in the sophomore year. But simply to talk to a lot of people on both sides of the issue and make up their own mind. I wouldn't encourage one way or the other.

MoYo: Any last comments?

MTM: I don't like being seen as the enemy. And I don't quite know what to do to change that. I am not out to dismantle the Greek system; I want to strengthen it—I want to make it stronger and better.
Beta Pres Biggio on Plan B
by Dawn Rinehart '94

rumors began to fly within days of returning to school about just what exactly had happened to the Betas. Windows had banners up with "Save Beta" boldly scrawled across them. Residents of Crawford, Shorney, and West Halls suddenly found themselves with unexpected new neighbors, as rooms were needed to accommodate the fraternity members who couldn't live at the house, and people on the quad repeated the stories they'd overheard about the "real reason" the Betas were kicked off campus. No one seemed to know the truth behind the whole matter, or, if anyone did, he or she was remaining conspicuously silent.

The whole story really began last summer when the Betas were placed on probation and agreed to follow carefully outlined rules through the '90-'91 school year. We were put on probation for violations of Rush procedure, suspected hazing, as well as for providing alcohol to minors. Basically just general "bad" things. Essentially we were given a second chance last year, and then we took it from there.

In May of this year, the members of the fraternity were told that recognition of the chapter at Denison was under review in light of recently received information concerning alleged violations of the probation agreement. Early in August, the final decision was made to officially withdraw recognition of the Denison chapter of Beta Theta Pi for a period of at least one year. What this means for the current members of the fraternity is basically that there can be no formal chapter organization of any sort, there will be no freshmen allowed to rush or pledge Beta this year and that the Beta house can not be used for Beta activities throughout the year. Technically, Betas aren't to ever congregate in groups in which the majority are members of the fraternity, but this is a slightly gray area. It's difficult to enforce primarily due to the current living arrangement of the Beta brothers. It is restricted to Beta activities specifically, but this is making us work for what we want to have back next year. The sophomores who pledged just last year are disappointed, too, but it makes them all the more willing to really work for the two years they'll have left. And the seniors are working so they know they'll have their house to come back to at Homecoming after they graduate," Gus says. "I'm pretty confident that we'll be back. We still have to come up with some guidelines to follow, but I think after this year we'll be able to really show the school that there are no reasons why we shouldn't be allowed back."

On top of their seemingly inordinate spirit, they have the support of the national organization and the alumni. "We're suspended status with the nationals because that's normal procedure to recognize the school's decision. But they are really supporting us. We are one of the oldest chapters of Beta Theta Pi and the oldest fraternity here at Denison: they don't want to lose us. I've gotten letters from them already with new ideas for Rush, different ways to organize the chapter and other helpful ideas. We have a great alumni association, too, and I've received letters from both younger and older alumni. They are a little disappointed in the turn things have taken, but they are supporting us, basically saying 'It's all right, just get your heads out of your asses and get this fraternity back on track.'"

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In closing Gus said, "Greek institutions have a powerful role at Denison, and as college organizations, they have a role in both the social and the intellectual. The social side has just about all been forgotten and I think maybe this is going to give us a chance to reconsider the direction the system is heading. Maybe we'll have the chance even to turn it around. All of the fraternity men are being hounded from the hair of their chimney-chimy brushes and hopefully they'll learn from this as we have."

Gus said that the specific allegations against the Betas dealt with a couple of things, primarily hazing and underage drinking. He doesn't seem to put much faith in the theory that the timing of the decision was a deliberate ploy to make the changes in the summer when no one was around to protest. "Supposedly, the information wasn't available to them previously and that was the sole reason why it all took place over the summer. I heard a rumor that they received the information around Christmas and then sat on it for a semester. I don't know if there's any truth to that, but I would be pretty upset if this were true. Rumors abound; it's hard to know what to believe."

In closing Gus added, "Greek institutions have a powerful role at Denison, and as college organizations, they have a role in both the social and the intellectual. The social side has just about all been forgotten and I think maybe this is going to give us a chance to reconsider the direction the system is heading. Maybe we'll have the chance even to turn it around. All of the fraternity men are being hounded from the hair of their chimney-chimy brushes and hopefully they'll learn from this as we have."

The following is based on my personal experiences at a participant in the sorority rush of 1990, following which I pledged and subsequently depledged a house. While it represents only one specific perception of a common experience, it is nonetheless valid, and it raises significant questions.

broadened rheechores, primed for sale, pedigree before their prospective purchasers, nervous of stage lighting and circus commotion. As they roll their eyes and snort at the chaos, so do rushing freshmen women pick at their clothes and itch from unpleasantness. Fewestest of all will agree who have had any part in Rush that it rests among the least pleasurable social experiences of life. A young woman experiencing the anxieties of Rush in the same situation as an untried racehorse each promises back and forth before calculating how she obtained the smallest defect. Each contender fidgets as judges' thumbs flip registry pages in a furious attempt to predict future success and compatibility based on background, appearance and momentary behaviors.

Led blindly into the social auction of Rush, as a freshmen woman you will seek with desperation to catch the eyes of the houses you believe to be the most prestigious. Bidders. Presuming for days, you will question and consult, drag out dresses from your closets, play out interviews. But like the ignorant horses, you know nothing of your potential bidders. Saving your tears and stereotypes you have managed to collect through the "no contact period" prior to Rush. Though designed to protect the individual interests of the competing houses, this policy serves only to keep you uninformed, uneasy and wondering— all so each house will appear equally anonymous in the eyes of visiting freshmen.

Just as you are nearing a point in your lives when you are trying to decide for yourself who you are and what image you want to project, you will also be trying to decide, through the obstructions of ignorance

(Continued on page 21: "Social Auction")
Does Affiliating Make You Stupid?

by Stacie Molnar '94

In 1976 the average GPAs of Greek and non-Greek men were virtually the same; in fifteen years the gap has significantly widened.

...Morris performed a statistical test which determined the average GPA for each group and found that fraternity affiliates tended to have lower aptitude scores and class rank than their unaffiliated counterparts. With this information, Morris stated a test which determined that 17.9 percent of the variance in GPA between the two groups could be attributed to aptitude differences, while only 1.8 percent of the variance could be attributed to actual affiliation.

This study suggests what many have already suspected: students who choose to become part of the Greek system have different aptitudes and personal habits than those who remain independent, and these differences probably account for GPA differences. Consequently, one may suspect that even if the Greek system were removed from campus, a difference in the average academic performance of the students who make up these two groups would still exist. Although this study does not address the social or ethical implications of fraternity life, it does clarify some misconceptions regarding its effect in the classroom.

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Kruse Urges ‘Thinking Hard’

by Kristina Kruse '93

In coming first-year students, please do me a favor and put the scenario of the idealized Greek experience into your mind. Most likely it includes one or more of these aspects: coming into contact with people you like, people you can share experiences with, people you can have a great time with; fun parties; and connections that will serve you both in your college years to come and possibly for the rest of your life. Indeed, the entire concept of Rush is completely degrading to the human spirit. In it, women and men are judged by only the externals: the clothes they wear, how good they are at making conversation, their body size, etc.

Kristina Kruse: Independent

all of these things are very real aspects of Denison's Greek life. However, there are other aspects of this lifestyle that are just as much a reality, and I would like to explain how and why the decision to affiliate with a Denison Greek organization can be a negative one.

First of all, I would like to say that I find the fraternal concept fascinating. What a wonderful thing it would be to be a part of an organization made up of brothers or sisters who make a pledge to be there for each other for the rest of their lives. Of course, any human endeavor is to be expected. But after spending two years at Denison, I have observed the flaws of the Greek system.

As soon as I pledged my sorority, I found myself belonging to a new family—I never had to feel lost or uncertain. My sisters gave me somewhere to turn to all of the time... especially during the traumatic adjustments I faced throughout my freshman year.

As a member of a sister's four years your sorority provides a wealth of support just like a best friend. The sense of belonging and responsibility to the Greek organization brings camaraderie from all. It isn't just you and those in your house, it's everyone. The opportunity to make new people is limitless, and the bonds you have with your house are as strong as the bonds you might have with your family at home.

It is possible to be part of the Greek system and to have a very positive experience. Many people who did exactly what they pleased, regardless of their house's stereotypes. But these are, most definitely, not pleasant things.

Sorority members are not limited to sorority friends. Personally, I hold many dear sorority members in my life. Of course, any human endeavor is bound to have its share of flaws, but this is only one aspect of Greek life. After spending two years at Denison, I have observed the flaws of the Greek system to be much more prevalent than its successful attributes.

The entire concept of Rush is completely degrading to the human spirit. In it, women and men are judged by only the externals: the clothes they wear, how good they are at making conversation, their body size, etc. Of course, this is the most obvious to everyone, including incoming students, to think hard about your reasons for wanting to be in a house, and whether or not trying to get into one will force you to change the fabulous person that you are. I think that most people will agree that trying to conform to arbitrary standards is not a good way of making friends, nor does it make you a happy person. It is a tough decision, and once you make it, you will have come a long way in knowing who you are.

Never Uncertain

by Kimberly O'Hare '94

O rientation life at Denison has been nothing less than an excellent experience for me. As a member of a Greek organization, I have formed friendships that I probably last a lifetime. In addition to these friendships, I have learned leadership skills that will carry well beyond my years at Denison. The closeness and loyalty that I feel with my sisters adds depth and meaning to my life in and out of the classroom. Through the alumni and community service associated with the Greek system, I have found the social settings most interesting, and I have been involved in the not always new faces, and my commitment to sisterhood and long-lasting friendships is the foundation of my involvement with Greek life.

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Kimberly O'Hare: Affiliated

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D.U.'s New Face from Bucknell:

by Tressie Howard '94

There are many proposed social changes rumored on Denison's campus. Mary Dorsey-Bucknell, the new assistant dean of student life, may be able to allay some common fears, or she may provide new ones. Bucknell says she has no hidden agenda that she is waiting to spring on Denison's students. "I have no intention of eliminating anything, but some things need to be done a little differently."

She would like to discuss some of the "things" with various members and leaders of the Greek system. Bucknell says she is concerned with improving the academic averages of the fraternities. In addition, she wants the Greeks to become more involved with sponsoring all-campus activities and philanthropic events.

Bucknell is no stranger to campus improvement. She served as director of activities at Bucknell for two and a half years. During this time, students witnessed many of the changes made in Bucknell's Greek system. Shortly after, the majority of the faculty voted to abolish the Greek system. They requested that recommendations to the president be made in various colleges and universities across the country. They studied what could be considered positive aspects of Greek life as well as Greek systems that had been abolished. One of the most current "The Directives for Social and Residential Life."

The directives resulted in the establishment of many sorority and fraternity houses, which in turn established a committee to conduct a study of the Greek system. Shortly after, the majority of the faculty voted to abolish the Greek system. They requested that recommendations be made to their president. In Bucknell's Greek system.

There are plans for the Greek system to be eliminated. Mary Dorsey-Bucknell, the new assistant dean of student life, may be able to allay some common fears, or she may provide new ones. Bucknell says she has no hidden agenda that she is waiting to spring on Denison's students. "I have no intention of eliminating anything, but some things need to be done a little differently."

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A Phi Alpha: A Fraternity of a Different Color
by Derrick Pryor '93,
President of A Phi Alpha

The Denison University chapter of A Phi Alpha has been much maligned and misrepresented in the course of its six year existence. We are, as historically African-American Greeks, [name redacted], the first of its kind to be established for the purpose of uplifting the African-American community. Founded at Cornell University in December of 1906, we have grown from humble beginnings to become one of the strongest and finest fraternities not only in the African-American community, but in the larger society as well.

Here on Denison's campus we are a relatively new organization, established in 1985. Our Rho Upsilon chapter of A Phi Alpha has come to the forefront in fraternals standings through A Alpha's "quality instead of quantity" mentality. Also, many people have wondered why we choose to "Rho" during the second semester, why we have only five active members in "our" house and what "stepping" stuff is all about.

"Militant" and "separatist" are adjectives commonly used to describe Alphas at Denison.

The problem lies in an ignorance of our history or a lack of knowledge of the general facts, or both. Alpha is an organization rich not only with African-American history, but with that of our African forebears as well. We view rush as a unique and prestigious organization that it is today.

Alpha Phi Alpha's charter from Alpha's national office, we had to prove that we could exist as a fraternity at Denison and yet maintain our traditionally selective attitude, without limiting our numbers so severely as to prevent full recognition of our chapter from the national governing body. In the first three years since our constitution six years ago, we do not expect the number to exceed ten active members.

The national office accepted and commended these figures; they present proof of numbers sufficient both to support our chapter and to maintain our standards at the national level. To some, our inability to foresee the number of our future active members as greater than ten may seem pessimistic. In our minds, however, it is a necessary reality. Phi Alpha does not recruit heavily from African-American communities. Without a large base from which to make our selections, the historically African-American fraternity which prides itself on its selectivity, Alpha simply cannot find enough members of the quality we expect to maintain its traditionally exclusive standards. Furthermore, keeping with the ideas of the founders of Alpha, we refuse to forfeit the quality of our pledge class in order to meet our number quota. We select only those men with the substance of character, dedication to the leadership, and the dedication to the cause of uplifting our community who have made Alpha their exclusive and unique and prestigious organization that it is today.

Alpha Phi Alpha's charter raises the question of whether or not it would admit non-African-American members to its organization. Some speculate that if the organization does not allow for non-African-American members, then the organization must be guilty of "reverse racism." Nationally, Alpha does have white brothers, as well as brothers of other ethnic or racial description. The fraternity is predominantly African-American, in as much as it should be, since its founders' primary concern was for the betterment of the African-American community. We do not discriminate on the basis of color. In stead, we base our requirements for members in scholarship, in leadership, in character, and in dedication to the improvement of the African-American community. If there is any man who can prove to the brotherhood that he possesses these four essential qualities, he can and will be accepted, gladly and with open arms.

Another common question concerning Alpha asks where our house is. For the past two years, we had for our use the Monomoy Annex—it was small, but it was our house nonetheless. Last semester, we ran into several difficulties regarding some specifications of our contract which concerned full occupancy of the building. As the contract stated, we men of Alpha understood that six permanent male residents constituted full occupancy, and we were fully prepared to meet this requirement. However, the administration believed that the full occupancy of our contract constituted six permanent male fraternity members as residents. Although this specific stipulation was not written into the contract, the administration stated it was "implied in good faith" that we would have six men living in the house at all times, and that the house could not be vacated at all. Only this specification of the contract was the major point of disagreement. As for a new house, we were unable to regain the Annex for our use next year, should everything go as planned. Which comes to the final most popular question about Alpha, "What is that stepping stuff?" Stepping is an activity which African-American fraternities and sororities engage solely for the purpose of displaying their pride in their individual organizations. Stepping again, is another aspect of Alpha which finds its roots in African-American community in a ceremony called the "Ring Shout." It is uniquely African, and we use it to show our pride in our organization, to phantize our heritage, and to entertain while teaching about and promoting our community. It is an energetic, it involves rhythm, and it requires a lot of concentration and discipline. It becomes obvious that we are indeed different from the other fraternities on Denison's campus. The examples above, obviously, are only a few of the differences that make A Phi Alpha so unique. We admit our differences, and we relish them! The problems with these fundamental differences is that people cannot see them simply for what they are—differences. Instead, people perceive these differences as challenges to the norm. This inability to accept the uniqueness of others leads to labels and stereotypes that affect not only ourselves, but other organizations like ours. Labels such as "militant" and "separatist" are adjectives commonly used to describe Alphas at Denison. The problem lies in an ignorance of our history or a lack of knowledge of the general facts, or both. We are what we are because we have a knowledge of our own history and culture, we have a strong sense of identity and we have a strong sense of self. We are not in this fraternity as a means of social acceptance, we are here to do something positive for our community—the community that is fighting for something. We are here to give back to those who have helped us to attain our own positions in life. And that, Denison University, is the bottom line.
Looking Back on Fraternity Life

by Bradford F. Norrell '50 of Phi Gamma Delta

The conclusion of World War II veterans began streaming home, many seeking a college education. Veterans began streaming home, many seeking a college education. These veteran students brought a new perspective to campus life. The Greek system flourished during the 1950s and 1960s, and the fraternities were founded at Denison over 100 years ago. The Greeks prepare a budget, organize their social lives, feed themselves, and maintain their living quarters, impose punishment for infractions of the rules, and generally run their houses like a business. Fraternities flourished during the fifties as never before. A new generation of fraternity members, began as a sportswriter for the Oak-land Tribune. He and his wife, who were both students at Denison in March of 1984, have made eight additional visits to Kuwait, some as long as six weeks, which culminated in a final visit in May of 1990, just before the declaration of war.

“City of Sin” was only five miles away and was prepared to accommodate those who wanted to quaff a few.

Getting Away from It All: Cat Run in the Licking Hills offered a refuge from the constraints of the campus.

The fraternity system of the 1950s and 1960s was characterized by a strong emphasis on social activity, particularly alcohol consumption. The fraternities maintained their own social structures and often imposed strict rules for members. The fraternities were closely supervised by their respective alumni associations. The active brothers were expected to have a strong commitment to the fraternity and its values. The fraternity system was heavily influenced by the times, and the fraternities were often considered to be a separate and distinct part of campus life.

“Using anecdotes of our own experiences... we hope to clear up some of the confusion and the ill-feeling of the American people towards Kuwait.”

Tourists, we hope to clear up some of the confusion and the ill-feeling of the American people towards Kuwait.”

Erin Lambert argues that the Greek system is more than just a social organization. It is a community that provides support and guidance for its members. The Greek system is a long-standing tradition at Denison University, and it continues to be an important part of the campus culture today.

Today’s Denison boasts an ethnically and culturally diverse student body. The faculty has a significant presence of members who obtained their college training during the rebellious sixties, and whose support for the fraternity system is generally less than enthusiastic. Most of the fraternities were founded at Denison over 100 years ago when the world was a different place. The reality is that there was very little severe punishment. The reality of a coed by one of the brothers, who, with their wives, regularly helped each other out.”

Their book, *Have You Heard the One About...* is still in manuscript form, though Erin says there is a publisher who is working with her father. “Now that I’m so far away, it’s hard for me to stay on top of things,” she said, “But we hope to have it printed by sometime in May of 1990, just before the declaration of war.”

Freshman Erin Lambert has a busy summer ahead of her. Lee, co-authored a book about the country of Kuwait and its people — a book that they think is highly of the American idea — it will buy a certain number of copies for its own use, plans to distribute them to American universities as goodwill promotion.

Erin says that the book should be available in regular bookstores as well, once it has been published.

The Lamberts plan to return to Kuwait as soon as possible, perhaps even this spring. “It’s been missed seeing our friends,” she said. “I know we’ll get back there soon.”
Defending the System by Ida Bergstrom, President of the Panhellenic Council

The Greek system at Denison has existed since 1867 and currently represents eight fraternities and seven sororities which are governed by the Interfraternity Council (IFC) and the Panhellenic Council (Panhel) respectively. The members are one of 14 diverse groups of men and women, many of whom are strong leaders within the Granville community. Greeks and non-Greeks work together for many of the problems which exist on our campus, it should be proud of the numerous accomplishments achieved. Much of our positive influence is a result of our strength and unity, we alone can work together to achieve. Much of our positive influence is as a result of our strength and unity, we alone can work together to achieve.

Although the Greek system is often used as a scapegoat for many of the problems which exist on our campus, it should be proud of its numerous accomplishments.

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At sk any admissions candidate waiting for an interview in Beth Eden Hall, there is always a party going on in one of Denison’s fraternities. Whether it is true or not, the idea that Denison is a party school is a reality that pervades the minds of some students, but the university and its students can do without. In order to find students will be difficult to get their interviews if they believe they did nothing but drink for four years. "We want to promote a more lively intellectual environment. One of the most significant factors we are working on this year is to increase the Academic Coordinating Team (ACT)." Designed to facilitate cooperation among campus events, the ACT goal is to increase participation in all-campus events, not only large events, but smaller ones as well. In the upcoming academic year, the broader range of interests and tastes that exist in the Greek system, and the Greek system that exists represents the eight fraternities and seven sororities which are governed by the Interfraternity Council (EFC) and the Panhellenic Council (Panhel) respectively. The members are one of 14 diverse groups of men and women, many of whom are strong leaders within the Granville community. Greeks and non-Greeks work together for many of the problems which exist on our campus, it should be proud of the numerous accomplishments achieved. Much of our positive influence is a result of our strength and unity, we alone can work together to achieve. Much of our positive influence is as a result of our strength and unity, we alone can work together to achieve.

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The Panhellenic Council

Mending D.U.'s Broken Reputation by Vernell Bristow '94

In the past year, our Greek system has implemented many positive changes in order to accommodate the needs of its members, alumni, and the administration. These changes have strengthened the Greek tradition at Denison which always has been a strong, nationally supported system. Although the Greek system is often used as a scapegoat for many of the problems which exist on our campus, it should be proud of the numerous accomplishments achieved. Much of our positive influence is as a result of our strength and unity, we alone can work together to achieve. Much of our positive influence is as a result of our strength and unity, we alone can work together to achieve.

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Don’t throw away.

Lend it to all your friends.
Give it to your teachers.
Send it to your family.

And when it is finally so shreaded and worn that it can’t be read by anybody else, recycle it.

It’s important; don’t be lazy.

“A STUDENT PUBLICATION OF DENISON UNIVERSITY

“What news do you have for me tonight my pretties?”