Pop goes the Greek System?
There are only two ways a balloon will pop.

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Greek to Me

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.

Our Aquatic Staff

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, mahogany 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, sheeps, drugs, beer, and women.

Fraternities aren't the same as they were 50 years ago. Frats used to sponsor mandatory study sessions for their pledges; now covert 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 oldfashioned xenophobia, remaining largely WASP despite Denison's normally 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 religious affiliation at all; many have different sexual orientations and preferences; many have different musical tastes and preferences; and many have drastically different stances on important issues. These students are the new "Cream 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 back-grounds, 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 problems?)

The Greek system has given me a sense of control over 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 system dues or who don't meet very ambiguous house admissions standards.

What is the biggest crime of the Greek system? Last year 492 male and female students registered for Rush. They ran to the open arms of the fraternities and sororities, participating in their games and met potential friends. They were joked, probed and investigated. And once this process for really smart women: I knew nothing about the Greek system.
Hood Advocates Off-Campus Living
by Dr. Richard Hood, English Department

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?).

As a relative newcomer to Denison, I've been pondering the ramifications of a discussion I overheard a few days ago. The talk centered on the issue of Greek organizations, and particularly on the social atmosphere on campus. For those of you who are not familiar with the situation, let me say that I know very little about how Greek life operates here at Denison. I am not a member of any fraternity or sorority, nor have I developed intimate friendships through dorm life. So I may have a rather limited perspective, but I do believe that the importance of the issue warrants further discussion.

The Greek system is a significant social issue at Denison. Fraternities and sororities play an important role in the social life of the university. They provide a sense of belonging and a place to form lasting friendships. However, they also have some negative aspects.

One problem associated with Greek life is the pressure it places on students to conform to certain standards. For example, students are often expected to dress and act in a certain way in order to be accepted into a fraternity or sorority. This can lead to feelings of inadequacy and depression among students who do not meet these standards.

Another issue is the financial burden associated with Greek life. Students who join fraternities or sororities often have to pay large initiation fees and ongoing expenses. These costs can add up to a significant amount of money, and may be prohibitive for some students.

Despite these problems, the Greek system remains an integral part of the social fabric at Denison. It is up to the university and its students to find ways to address these issues and create a more inclusive and welcoming environment for all students.

To complain that fraternity members have created a social system in which the principle behavior involves getting stupendously drunk... is a bit like criticizing a prison inmate's choice of wardrobe. If all you've got are stripes, those will have to do... even if they don't look very well.

The principle problem on campus, therefore, is a lack of residential alternatives. A variety of residential communities produces a variety of social contexts. People in different neighborhoods spend their time in different ways. Denison's University is frightfully poor in neighborhood life. If students lived off campus in any significant numbers, dominance of the Greek system would fade. Students would necessarily live in Newark or in the countryside.
The lack of off-campus living opportunities . . . is the single most important student life issue we need to confront on this campus.

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RUGBY'S SUPPORTS RESPONSIBLE DRINKING AND RESPONSIBLE DRIVING.
MoYO: Many students have accused you of having a "hidden agenda" for the Greek system. Will there be a Greek system at Denison ten years from now?

MTM: I hope so. I have no hidden agenda about the Greek system. I have an agenda about the Greek system, which has been very well received by many students and with the Greek system itself. I meet fairly regularly with the president of Delta Upsilon, I know my views, and he knows what I hope to accomplish, and so there is nothing hidden about what I'm trying to do. One of the things that I would like to see happen with the Greek system is the Greeks and the non-Greeks, the men in the Greek houses and the women who live in the residence halls. I think we should have a common standard for all, that 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 rules that apply only to them. I have made that known in my White Paper. 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 to a lot of other universities because the excesses that go on in an unstructured arena become 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 strong at Denison. It provides some very good things for young men and women: traditions, rituals, friendships, and the like, but the excesses that have got very close to one another because they live in a small setting, and they have got through certain kinds of things together. I think that the bonds that this forms is helpful and good, but it has its negative side, too. It has historically been fairly exclusive—not everybody can join. In the past, people who are on the basis of criteria that were not always known and certainly now wouldn't be legal. And there is absolutely no supervision in the fraternity houses, at least in the last twenty years. Young men—no supervision in the fraternity houses, at least in the last twenty years. Young men, who have a lot of energy and want to do what they want to do—end up doing it, and they don't always act responsibly. There have been a lot of alcohol problems and a lot of violence in the fraternity system, and there are some attitudes towards women which are not healthy. That is what has to change. But the fact of their existence, and the fact that they provide an environment which could be good, the traditions and the friendships, I think that's certainly worth salvaging.

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

MTM: I think it's very likely. It is very likely that the next year will be the first year that we will have some adult supervision, incidentally, and also having external security personnel at parties. So we are looking at social and residential life in the Greek system in general, I would like some of these elements to be used not just for Beta, but for all of the Greeks. And if that were the case, that would be what Beta had to do to become reinstated. That includes adult supervision. That would be part of the proposal which are very good, which I would like very much to see implemented. So as we are looking at social and residential life in the Greek system in general, I would like some of these elements to be used not just for Beta, but for all of the Greeks. And if that were the case, that would be what Beta had to do to become reinstated. That includes adult supervision. That would be part of the proposal which are very good, which I would like very much to see implemented.

MoYO: Will we see a second semester Rush in Denison's near future?

MTM: We're going to talk about that. I can't tell you whether it will happen or not because I don't know if that's going to happen just by waiving my hand. But it certainly will be on the agenda for discussion with the committee that is currently looking at social and residential life, and it is currently on the table with the Alumni-Interfraternity Council.

MoYO: Why specifically was Beta suspended?

MTM: Because they violated an agreement that was made last year. I was the result of their violating the pledge program regulations. Last summer we suspended recognition because they had violated the pledge program regulations. Then we decided to reinstate them last year if they would make some changes in their system, and they agreed they would. We had an agreement, and we 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 said what we were seeing that we were going to do, if they didn't keep their word, which was that they wouldn't get another chance, and we would close the house down. MoYO: Could you clear up some of the rumors about what it was that Betas did?

MTM: Honestly, it has been extraordinarily positive. I have received maybe forty letters; they were almost all positive. The only one I read that was negative was from one alum and two parents of current Betas. Those were the only negative letters I got. No one was on the system or was overwhelmingly positive. And the positive letters were very long letters, many from alumni of all classes—some younger, some older—and the common statement that was made in those letters was “It's about time.”

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

MTM: Yes. But they have to stay out of trouble this year. There is a whole set of rules, if you will, which tells them what they can do. They have a change last year as an unrecognized chapter, and they have vast lists of things, and the dean of students is in the board that is making the decision, will certainly permit them to be reinstated. At this point this is a little vague because Beta, this summer, in an attempt persuaded us to keep them open, gave us a proposal of what they would agree to do if we would leave them open. There are a lot of elements of the Greek system is thriving and is doing better.
that complaint resonates with me very much because I think that is a legitimate complaint. This is a very small campus, it’s a very small town, there is not a whole lot to do. I think the institution has some responsibility in finding something, but I think the students have a responsibility to take hold of their own entertainment—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 Bandersnatch, and clearly we need to work on the third floor of Pickel Hall. We also need to make a push 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: To take his or her time, to talk 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—so they do take actives in the sophomore year. But simply to talk to a lot of people on both sides of the issue and make up our 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 make it stronger and better.

PIZZA LOVERS

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Beta Pres Biggio on Plan B
by Dawn Rinehart '94

rumors began to fly within days of returning to school about 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 alleged violations of the probation agreement of recently received information concerning fraternity were told that recognition of the remaining conspicuously silent.

"It's all right, just get your heads out of your asses and get this fraternity back on track."

The following is based on my personal experiences as 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.

The Social Auction
by Kirstin Rogers '94

10

planning the future—contemplating the past—taking it in stride

"When better pizza are made, we'll make them."

ELM'S PIZZA

GRANVILLE'S FAMILY PIZZERIA

led blindly into the social auction of Rush, as a freshmen woman you will seek 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 from making friends. As you enter, you will find yourself in the midst of life. A young woman experiencing the anxieties of Rush is in the same situation as an unlabeled horse: each promenades back and forth before calculating the risk to obtain the smallest fragment. All contender figurines as judges' thumbs flip registry pages in a furious attempt to predict future success and compatibility based on background, appearance and momentary behaviors.

The Social Auction (Continued on page 21: "Social Auction")

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MYO • OCTOBER 1991
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 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.

15 Years of GPAs: Unaffiliated vs. Affiliated Males

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David Borsari on Brotherhood by David Borsari '93

I think of fraternities as groups of college men who share their friendship, knowledge and aspirations. These common experiences, centered around the pursuit of an education, build ties that last a lifetime. There are several important concepts in the realm of any fraternity system within which fraternal success is dependent.

The concept of brotherhood is a unique aspect of fraternity life. For me, brotherhood transcends conventional friendship as it is marked by deep-seated loyalty and camaraderie. The structure of a fraternity brotherhood has helped to develop some of the nation's greatest leaders at both the corporate and government levels.

Since 1825 all but two U.S. presidents and vice presidents have been fraternity men. Of the prominent men and women listed in the Who's Who in America, 70 percent are Greek, and approximately 75 percent of all congressmen and senators are fraternity men. Today, fraternities remain unchallenged in their dedication to leadership on campus and beyond.

I think it's important to understand that brotherhood itself is not synonymous with conformity, and no fraternity is made up of members who are exactly alike. The diversity in a house is what makes the fraternity experience so valuable. By interacting with people from a variety of backgrounds and cultures, fraternity members prepare themselves for the diverse world they'll face after graduation. In addition, brotherhood is an integral part of college life. Entering college can be a traumatic experience for new students and joining a fraternity is often the easiest way to make new friends and adapt to the Denison environment.

Leadership is a term which coincides with the Greek system. Fraternity members at Denison are consistently among the leaders in campus activities. Who is in charge? They hold positions in student government, academic clubs and honoraries, various Denison community service organizations, as well as maintain our own governing body, the Interfraternity Council. Also, each fraternity elects its own officers and charipersons to deal with internal affairs. Fraternity involvement provides many opportunities to develop and practice leadership skills that will probably prove invaluable all through life.

The Denison University Greek system rewards academics as one of the most important aspects of Greek life. Programs used by some fraternities to aid scholarship include time management workshops, study groups, minimum GPA requirements and scholarship awards. Upperclassmen often serve as valuable and unique resources of campus and academic information for younger students.

A Pledge in a Sea of Screaming Girls by Amy Mason '94

Standing in a sea of screaming girls all wearing white and carrying balloons, I instinctively put my head down so no one would be able to read my face. We were outside of a dorm and I had just walked out the door. Pledge day was supposed to be one of the most exhilarating days that would alter and enhance my college experience. I imagined that with it all would allow me to have more fun, giving me a group of girls I could identify with. Instead I felt out of place, suffocated, and completely at ease. I knew that at that moment I had made the wrong decision.

Thinking back on pledge day and the whole sorority experience, I have come to the following conclusions about why Greek life was not for me.

For the first two months of my freshman year I carved out a life for myself with new people, places, and activities which I found fulfilling. Suddenly in November a wave of excitement and anticipation washed through the campus. Rush was upon us.

This wave was extremely contagious. Once I was involved in the rush process, it was extremely difficult to distance myself to make an objective decision. Rush also boosted my ego, which I think kept me going. The actives made it seem like really wanted me in their sorority which made me feel good about myself. Luckily, I was not rejected by all of them if being accepted made me feel good about myself, then I can imagine how terrible I would have felt if I had been.

Once I got past the ego issue I knew that I did not want to commit myself to something I felt uncomfortable being involved in. I had already found a network of friends, and I did not need a sorority to give myself an identity. The importance of pressure placed on drinking and going to "The Row" made me feel even more uncomfortable. I also did not like the label and the stigma that came with being associated with a sorority. With all of this in mind, I decided to not pledging.

I am not opposed to the Greek system as a whole because I think it is a good thing for some people, but personally, I prefer being independent. I don't think I have had less fun or that my social life has been hindered in any way. I have never regretted my decision; I know that it was the best one I could have experienced. I have experienced a social life at Denison on both sides, and I couldn't be happier with the side I've chosen.
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 idea 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 your lives. Of course, any human endeavor is bound to have its share of flaws, but this one is no exception. But after spending two years at Denison, I have observed the flaws of the Greek system to be much more prevalent than any more superficial 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.

Kristina Kruse: 'Thinking Hard' by Kristina Kruse '93

 incoming 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 good 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,

Never Uncertain
by Kimberly O'Hare '94

Greek life at Denison has been nothing less than a positive experience for me. As a member of a Greek organization, I have formed friendships that I probably will 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 add depth and meaning to my life and in and out of the classroom. Through the altruism and community service associated with the Greek system, I have found that my social settings can be unlimited and the atmosphere to be always changing. There are always new faces, and my commitment to sisterhood and long-lasting friendships is the foundation of my involvement with Greek life.

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 at all times... especially during the traumatic adjustments I faced throughout my freshmen year.

As a member of a sorority your sisters provide a wealth of support like no other group or organization. I think you get the picture. If you are independent enough not to have these stereotypes bother you, then more power to you! There are always exceptions to any rule, and I have known people who were in a house—who were proud to be in the house—who did exactly what they pleased, regardless of their house's exceptions. And this bothers me.

It is possible to be part of the Greek system and to have a very positive experience. In many people's eyes, Rush is comparable to Denison, I have observed the flaws of the Greek system to be much more prevalent than its positive attributes.

Sorority members are not limited to sorority friends. Personally, I hold many dear friendships with girls who are not Greek. I do not make any difference in the degree of friendships I share with my sisters. I do not only get along well with those girls who are non-Greek. It is only the idea of tradition that makes my experience unique. It is this tradition that makes Greek life at Denison so special.

D.U.'s New Face from Bucknell: by Tressie Howard '94

There are many proposed social changes rumored on Denison's campus. Mary Dorsey-Bunnell, the new assistant dean of student life, may be able to allay some common fears, or she may provide new ones.

Bunnell 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. Bunnell says he is most concerned with improving the academic averages of the fraternities. In addition, Bunnell wants the Greek system to become more involved with sponsoring all-campus activities and philanthropic events.

Bunnell is no stranger to campus improvement. She served as director of activities at Bucknell University during her second Greek review. Shortly after, the majority of the faculty voted to abolish the Greek system. They suggested the university's recommendations to the president who in turn established a committee to conduct a study of the Greek system at Bucknell.

That committee recommended the university eliminate all Greek organizations. Shortly after that came the "Directives for Social and Residential Life."

The directives resulted in the establishment of new oath's and the idea that you have a foundation from which to make an informed decision. Also, only juniors and seniors are allowed to live in fraternity houses. In addition, fraternity events are not open to the general public.

Mary Dorsey-Bunnell is actively working on several plans for the future of the social life on Denison's campus based on her experiences at Bucknell. Whether we are Greek or non-Greek, we are Denison students striving for the best.
AΦΑ: A Fraternity of a Different Color

by Derrick Pryor ‘93.
President of AΦΑ

The Denison University chapter of Alpha Phi Alpha has been much maligned and misrepresented over the course of its six-year existence. We are an historically African-American "Greek letter" organization, 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 most prestigious fraternities 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 Alpha has come to the forefront in fraternal standings through Alpha's "quality instead of quantity" mentality. Also, many people have wondered why we choose to "rush" during the second semester, why we have only five active members in our "house" and what that "stepping" stuff is all about.

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 viewrush as a rigorous process of selection, resulting in a group of men who are doubtlessly "Alpha Material." We refuse to buy into the approach of sending out three times as many bids as we have room for new members, hoping to attract enough men. In our minds, such a method leads to the men choosing the organization, not the other way around.

As the contract stated, we men of Alpha under- stand 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 asserted that it was "implied in good faith" that we would have six men living in the house at all times, and that we would be financially responsible for them only. This specification of the contract was the major point of disagreement between the administration and the house, which prides itself on its selectivity, Alpha Phi Alpha the unique and prestigious organization that it is today.

Alpha Phi Alpha's chapter at Denison is predominantly African-American, with a large number of white brothers, as well as brothers of African-American descent. We continue to prove that we could exist as a fraternity at Denison and yet maintain our traditionally rigorous standards. Therefore, in keeping with the ideas of the founders of Alpha, we refuse to forfeit the quality of our pledge class or our members. We select only those men with the substance of character, the dedication to the cause of uplifting our community who have made Alpha their unique and prestigious organization that it is today.

The dedicated men of Alpha Phi Alpha under- stand 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 asserted that it was "implied in good faith" that we would have six men living in the house at all times, and that we would be financially responsible for them only. This specification of the contract was the major point of disagreement between the administration and the house, which prides itself on its selectivity, Alpha Phi Alpha the unique and prestigious organization that it is today.

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Looking Back on Fraternity Life

by Bradley F. Norpell '50 of Phi Gamma Delta

The students enrolling late 1940s were raised during the Great Depression. This experience, frequent coupled with military service, produced a pool of potential fraternity pledges with sharply different backgrounds than today's candidates. Among them were those who would later shape the campus. Among the freshmen of my class in 1946 was a signed contract mandating that I move into my fraternity house in Granville. The declared penalty for violating the alcohol ban was severe punishment. The reality was that there was very little enforcement. Newark, the "City of Sin," was only five miles away and was prepared to accommodate those who wanted to quaff a few.

Fraternity life flourished during the fifty years before. A typical chapter was added to the existing eight, and many added new living spaces to accommodate the demands of an increasing membership. Then came Vietnam. Widespread student protest against the war spilled over into campus life, challenging the traditional role of the fraternities. Rituals, rules, and regulations were no longer accepted by rebellious students. Emphasis on the group was supplanted by emphasis on the individual. The University sponsored few campus-wide activities, that function falling almost entirely within the domain of the Greek system. Parties were held in the fraternity houses, usually with a seasonal theme: spring, Christmas, fall—a local combo customarily provided the music while the houses were decorated in accordance with the prevailing theme. The serendities followed a similar schedule, so there weren't extended periods without social activity of one kind or another. Alcohol consumption was a part of the activity, and a good time was had by all. The faculty (many of whom were fraternity members themselves) were generally okay with the fraternities. Nine of the members of my chapter in 1947 were also on the Denison faculty, who, with their wives, regularly joined us for dinner.

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

Newark, the "City of Sin," was only five miles away and was prepared to accommodate those who wanted to quaff a few.

The age of television and permissiveness toward acceptance of the standards of campus life was supplanted by emphasis on the fraternal system during the rebellious sixties, and whose support for the "peace movement" was not enthusiasm for infractions of the rules, and maintenance of living quarters, imposed punishment.

Fraternity life is about to be addressed by one or two reports. A report by Kirstin Rogers '94 of Phi Gamma Delta.

Freshman Lambert Co-Author Book

by Kirstin Rogers '94

Freshman Erin Lambert had a busy summer. She and her father, Dr. Larry Lee, co-authored a book about the country of Kuwait and its culture. Lee, an entomologist and an American consultant to Kuwaiti businesses, began an American culture, team. He and the Lambert family moved to Kuwait in March of 1984. Since then, the Lambert family has 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.

Their book, Have You Heard the One About..., is still in the manuscript stage, though Erin says there is a publisher who is working with her father. "Now that I'm so far along, I would love to get back to Kuwait, "she says. "But we hope to have it printed by sometime in November." They hope to publish the book in Kuwait in March of 1994.

The book, Lambert's voyage to Kuwait, was written and edited by Lemon and his father, each specialized in certain chapters of the book, which centers around his daughter's experiences. "We each wrote an introduction, and then we both wrote chapters," says Lee. The book contains 300 pages, and the Lambert family plan to distribute them to American universities as well as Kuwait University. The book is intended to show that Kuwait is a friendly country, and that American tourists, we hope to clear up some of the ill-feeling and the misunderstanding and the American people towards Kuwait.

"Using anecdotes of our own experiences... we hope to clear up some of the confusion..." Erin says that the book should be available in regular bookstores as well, once it has been published. The Lambert family plans to return to Kuwait as soon as possible, perhaps even this spring. "We missed seeing our families. They taught us so much..." Erin knows we'll get back there soon. ■
MENDING D.U.'S BROKEN REPUTATION
by Vernell Bristow '94

ask any admissions candidate waiting for an interview in Beth Eden to state the name of his or her favorite fraternity. There is one party that probably does not come to mind. Whether it is true or not, the image of Denison University and its students is...
Don’t throw MoYO away.

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

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

It’s important; don’t be lazy.