



# Greeks emerging as force — without A&M's recognition

By TRICIA PARKER  
Staff Writer

Once upon a time, people would have called Tony Moskal a very brave man. Or a very foolish one. He lives in the fiercest frat-fighting fortress of them all, Davis-Gary Hall, where the shirts say "No Frats" and the residents say the same.

But things have changed in D.G. Three or four years ago, Moskal might have been run out of the building. But today, undaunted by the dorm's reputation, the fearless Moskal remains on the fourth floor and has become a Fiji.

"It's not any different from any other dorm, to tell you the truth," Moskal says. "I think it's fun."

And contrary to expectations about life in the enemy headquarters, Moskal says no one really bothers him about his fraternity membership.

"They made jokes about it at first," he says. "There's only a few of the real red asses that hassle you about it."

Fraternities have been at A&M since 1973 when Sigma Phi Epsilon was colonized. Other fraternities were quick to follow and today there are 18 national fraternities at A&M.

The fraternities range in size from about 120 members for five of the largest down to 13 members for the smallest, says Mark Edwards, president of the Interfraternity Council, the governing body of the organizations. Edwards, a member of Sigma Alpha Epsilon, estimates that over 1,500 men are involved in fraternities at A&M.

George Lucas, assistant professor of marketing and alumni advisor to I.F.C. says that possibly because of the number of people involved, Greek organizations are becoming more accepted.

"I'd say there's a trend toward neutrality," he says. "I wouldn't say there was a positive attitude but it's moving more that direction."

And Edwards agrees.

"When I was a freshman or sophomore, people would look at you like it was some kind of disease or something but it's not like that now," he says.

I.F.C. can only guess at the number of men who go through fraternity rush because of the system used. Fraternities traditionally attract members by throwing parties, says David Guinto, who is vice-president of I.F.C. as well as president of his fraternity.

Rushees aren't registered in any way and since parties are

generally open to the public, the frats have a problem in determining which men are interested in joining their frat and which are interested in drinking their beer.

"If we went by the people at our parties, it would be a whole different story," he says.

Guinto says he would place the number of actual rushees for this spring at about 1,000, although only 300 or so pledged a fraternity. Many are put off because they think it costs too much to be a member. It's not unheard of at other schools for fraternities to run financial checks on rushees. But fraternities are not finan-

tion of name tags to make things more official.

Ten of the 18 fraternities either rent or have bought houses but they are widely scattered either deep in north Bryan or far south of campus. Edwards says there are plans in the works to create a fraternity row which would centralize the fraternities and hopefully provide unity. I.F.C. is considering two areas: a plot at the corner of Wellborn and Holliman and one at Southwest Parkway and Welsh.

Sororities have less of a problem with unity, says Heidi Seifert, president of the Panhellenic Conference. Panhellenic,

from 1,767 in 1971 to 10,423 in 1978. Culpepper says young women began looking around for a way to find an identity on a campus of ever-increasing size.

"We offer a real important thing to the University," she says. "Not only housing for the girls but a way to find a niche at A&M. A&M has no traditions for girls, it was an all-male school so the traditions are male oriented. A girl going to college wants participation opportunities."

Sorority rush is more formal than fraternity rush. There are prescribed rules (no alcohol), prescribed dress (sun dress, etc.) and a set schedule. Sorority rush is the week before school starts and involves a complicated system of hometown references and down home bullshit.

"It's a mutual selection process," Seifert says. "People think of it as a negative process but it really isn't."

The process itself involves going to parties sponsored by each sorority, all 10 the first day then gradually cutting them down to two on the last day. Seifert says this gives both the sororities and the rushees an opportunity to match up.

"I also want to stress that we operate on the quota system here," she says.

The quota system means that the number of girls still going through rush on the second day is taken and divided by the number of sororities. This number is quota. Sororities can take less than quota but not more.

Seifert says a lot of girls, like herself, go through rush because their mothers made them or simply because they are curious.

"I went through with the attitude that I wasn't going to pledge," she says. "I came in as pre-med and a lot of the sororities really emphasized scholarship and many stressed Christian ideals. It was so opposite what I expected. I pledged."

Seifert says that fraternities and sororities are alike in that they are the subject of widespread misconceptions about their purposes, their goals and services to their members and the community.

One function of the Greek system, she says, is to improve scholarship and provide leadership opportunities, something people not involved with Greek organizations overlook. Seifert says that the Greek GPR

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Jay Blinderman, who is running for president of the I.F.C., doesn't think A&M will see an increase in the number of fraternities, just an increase in the size of present chapters.

"Eighteen fraternities is too many for A&M," he says. "I expect in five years we'll see the number go down to about 12."

Lucas says the attitude of I.F.C. is to try to keep the number of houses constant.

"I think there's some concern that they maintain the number of chapters but make them all stronger," he says.

Stronger chapters means a stronger I.F.C., Edwards says. One goal of a strong and unified I.F.C. is to work to make fraternity rush more organized. Right now, he says, the I.F.C. holds an information session every year to tell prospective rushees about fraternities. Eventually he says he'd like to extend the sessions to include formal registration and distri-

the governing body for the 10 recognized sororities, meets twice a month to discuss problems ranging from the Greek image on campus to infractions of rush rules.

Nine of the ten sororities already have a home in the suburbs, located on Athens Drive or Olympia Way. Seifert says the sorority system's tremendous growth in both size and strength allowed the houses to be built.

In the spring of 1975, the first five sororities appeared and the following spring four more were colonized. Mary Ann Culpepper, the rush advisor for Chi Omega and long time follower of Panhellenic says none of the sororities started out with more than thirty members. The system has doubled its size several times over in the last ten years to involve over 1,300 area women, she says. Culpepper attributes growth of Panhellenic to growth of the school.

"It was only in 1970 that A&M lifted the final restrictions about admitting women," she says. "You went from no girls on campus to thousands of girls on campus."

Enrollment of women rose

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