

Rules and 'Re-education'

Rumors have been flying thick and fast over campus during the past few weeks about an upcoming "crack-down" on women's social conduct by Dean of Women Golda P. Wickham. Campus males have been disturbed when sorority women refuse to kiss them goodnight on house front-porches. The girls explain that their new, or newly-enforced "standards" will not permit them such actions.

A sorority, Kappa Kappa Gamma, has been placed on social probation by the dean of women for alleged misconduct—in part involving uninvited guests—at a house dance. Other sorority and dormitory groups have been "talked to" by the dean of women for similar, though evidently not so serious conduct.

What is actually the situation? Is there, in fact, a "crack-down" on women's social conduct, and are women's morals in need of uplift?

Here are some of the actions we've observed at this year's sorority house dances: limp coeds in formal attire hanging onto car doors while losing their overindulged liquor; loudspeakers booming music over a whole neighborhood; cars abandoned on front lawns and others blocking streets; and students in advanced stages of intoxication. These incidents—and others more racy—have not been uncommon.

Students having a good time? Perhaps. Part of the process of growing up and "letting off steam"? Maybe. Actions of responsible people? We doubt it. And roughly similar—perhaps worse—situations exist during many fraternity and other campus organization dances.

Unfortunately, such actions are usually performed by a small minority of students who have not yet learned the meaning of discretion and propriety.

These students are responsible for corrupting what can be a delightful social amenity into a forbidden sin—social drinking.

These students are the ones who have

caused the "no-kissing-on-sorority-front-porches" rules by abusing another pleasurable social custom—love-making.

These students are the ones who have annoyed their neighbors by broadcasting out of windows what would be good music, if played less loudly.

One of the functions of living organizations—and indeed, according to some, of college—is to "socialize" their members, to prepare them for participation in "polite society." House dances constitute a part of collegiate "polite society." Yet few adult organizations composed of college graduates would tolerate irresponsible and immature behavior.

The dean of women, noting some of the above instances—and receiving pressure from the mothers' clubs and national sorority officers—has decided that campus women, individually and in groups, should take another look at their "standards," with an eye to raising them.

She has already started a quiet campaign to persuade opinion leaders among campus women that all women should be "educated" by their living groups to conduct themselves properly in matters such as drinking, house dance-hopping, love-making and cheating on examinations.

We'll agree that such an intent is honorable.

We cannot, however, support Mrs. Wickham on her proposed next step: if the "education" process is not successful, and soon, she feels her office must take definite action. This kind of threat hanging over any "education" program can only have the opposite effect from that desired.

We certainly do not believe that many students—particularly among the women—constitute a basic problem of "morality." The problem, as we have said before, is the simpler one of discretion and propriety. The only way to achieve greater sophistication—and that is actually our goal—is for individuals and groups to act from their own standards on immature and irresponsible students.

How're You Fixed for Morals?



Jack Wilson

Script of Television Show Points Up 'Rules' Problems

Somebody turned the sound and we could now tell that the woman wearing a mask and the man holding the last inch of a cigarette were in some sort of an interview. It looked interesting.

MAN HOLD-ING, ETC.: But isn't it true, Mrs. W., that your school already had the strictest rules for women of any institution in the West?

MRS. W.: Well, no, Mr. Wallace, I wouldn't say that. My girls tell me that a little school called Fairview in Salem is much more strict, and I always prided myself on the justice and fairness with which we ran our girls' lives.

WALLACE: When did it become apparent to you that the morals—

MRS. W.: The word is standards, Mr. Wallace.

WALLACE: Standards, then. When did it become apparent that the standards on the campus were beginning to—ah—slip?

MRS. W.: To tell you the truth, I didn't really notice anything until I started making the rounds of those house dances. It was terrible. Not a sober person at any of them. And the necking! And the loud talking! And the insults! I tell you, it was more than anyone could stand...

WALLACE: That's a very pretty rationalization, Mrs. W., but does it explain why you hired professional wrestlers to keep couples off the porches; why you forced everyone to blow up a balloon before entering a dance; why you put padlocks on doors while the dance was in progress? I don't think it does, Mrs. W.

MRS. W. (her voice breaking): But how was I to know that they'd react the way they did? They had always gone right along with my suggestions. How was I to know that they'd... that they'd...

WALLACE: Shall I finish that sentence for you, Mrs. W.? Shall I tell our viewers of the shame that came to a once-proud university? Shall I...

MRS. W. (recovering): No,

no. I can continue. (she speaks almost in a whisper) It happened just a week after the new rules were approved. It was a bright, sunshiny Monday morning. There wasn't a soul at any of the eight o'clock classes. But right at nine o'clock they poured in on the campus from the dorms, the houses, everywhere! They had cases of beer, and they were drinking it (she gulped) in the president's office! They set up a record player in my office and started dancing and carrying on—and it was like that all over the campus. They didn't stop until nearly midnight... (her voice trailed off).

WALLACE: So there was nothing for you to do but...

MRS. W.: Yes! We expelled the entire student body! Surely you can see, Mr. Wallace, that only the strongest measures...

Somebody turned it off. We opened another round. You know, it's like I've always said: school would be great if it weren't for the classes.

Our Contemporaries

(ACP)—South Dakota State has one dormitory with both men and women—and the house mother is a college junior, reports the South Dakota Collegian.

Explanation: the dormitory is an off-campus home housing 10 co-eds and two men who are also caretakers. The house mother took a "vacation" of 26 years between her sophomore and junior years to raise a family.

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LETTERS TO THE EDITOR

Emerald Editor:

Referring to the article entitled "Standard Evaluation urged for Women" published in the Emerald Tuesday:

It took me perhaps a little longer than the usual person to accept the role the University insists on taking in her students' private affairs. I had attended or been close to schools in other parts of the country where formalized education per se had been the sole function. Of course, the University of Oregon has many problems to contend with that "other" schools—city schools in particular—do not. Namely: 1) the majority of the student body, despite incoming veterans, is probably younger; 2) most of the student body came from somewhat less than urban environment and lacks sophistication and, in many ways, maturity—are, therefore, more susceptible to "misguiding influences." With these points in mind it may be possible to understand why the University would find it politically more feasible to shelter her women students in the way she does.

However there is a great danger in any institution that has a large amount of control over a group of people when a check and balance system is lacking. This is the danger at our University. Upon reading the above-mentioned article, I felt a crawling sensation on the back of my neck. Some of the

terms used had an unfortunately familiar ring.

"Re-education" and "moral re-evaluation" indicate a desire to have campus morals in general aligned to a certain standard. What that standard is or who constructed it is the question.

Until I read the article, I must admit, I was under the delusion of being a morally healthy and sensitive person, and it surely was a delusion of the standard suggested is in any way universal. For I find no trace of moral depravity in "house hopping," or "necking" and only in some instances of "drinking."

I have never met Mrs. Golda Wickham, although I understand she is a charming and well-meaning person, and I'm quite willing to admit that any difference in values may be due in part to the generation or two that separate us. Of course, on the other hand, I'm not sure that this isn't the entire problem.

The really distressing thing is not that Mrs. Wickham would desire more refinement among her girls, certainly the world as I know it could benefit by more restraint in general, it is that one person in such a position of responsibility could feel free to suggest that the moral re-education of a group of people be undertaken. This is foolish, as the reason for such a movement not only lacks the proper frame

of reference, but would result in symptom-treating, a practice as disrespected and dangerous in the medical profession as it is in this context.

James W. Ganley
Jr. in Sociology

Emerald Editor:

If the Eugene Planning Commission and City Council are determined to strangle the University of Oregon, preventing its expansion with an iron ring of zoning, then why do they not say so!

The otherwise estimable gentlemen manning these bodies are literally starved for those political and social science knowledges necessary to perpetuate the free world.

Gentlemen, you are challenged to inform your minds with the lessons taught by history and by logic:

That the free world—of which you all are the beneficiaries—can not continue to exist excepting that all shall breathe the air of freedom under higher law.

That there is a vast difference between higher law of equity and justice to all and man-made ordinances to feed the vanity, the whims, the passions, the greeds and the fears of both the few and of the many.

That a land use board—such as a zoning commission—reduces itself to an arbitrary po-

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