

KAMPUS-FORVM



A CONSTRUCTIVE HELL WEEK

Editor's note: The following letter was submitted to the Nebraskan by one of the Nebraska Fraternity Chapters. The letter which accompanied it read as follows: "There are fraternities on this campus who do not have personal hazing and personal servitude. Unfortunately much of the student body is unaware of this fact. Also, the fraternity system in general knows little of the way in which they have hell week and discipline their pledges. I believe that a general understanding of hell week in these houses might prove to be a good guide to the fraternity system for any changes that they might make in the future. For it appears that circumstances may lead to a change in fraternity hell weeks. Therefore we have decided to let as much be known about our hell week as we can. Our hell week is directed with initiation so there is much that can not be said."

There have been numerous articles printed in this paper condemning the fraternity system for its hell week. These articles have criticized, but gave no advice. It is the purpose of this article to outline another system of pledge training and hell week that is being used.

Several fraternities on this campus have banned such pledge training techniques as physical hazing and personal servitude. In such a system pledges are disciplined and instructed using other techniques. It is easy to discipline pledges with a pledge paddle or by having him do a series of push ups. It is more difficult to discipline him otherwise. He may be given extra duties, but only if these extra duties benefit the fraternity. More likely, he is disciplined verbally.

Thus, the system is based on the respect the pledge has for the active. If the active cannot command this respect, the system is not as effective. It is the challenge to every active to be the type of individual who commands respect. Those who have the opportunity to develop this ability while they are in college and in a fraternity are much better equipped for life. This system provides for much personal development. The pledge learns how to get along well with superiors and to accept their advice and criticism; the active learns to handle people and to make them do things because of their respect for him and for the organization.

Hell week is a period of strenuous learning, and close observation and strict enforcement of the rules and ideals of the fraternity. It is direct training for the assumption of the duties and ob-

ligations of an active. Therefore, only the men eligible for initiation are permitted to participate. Hell week is very serious and greatly affects the individual. There is no physical punishment and no personal servitude, although the pledge does miss some sleep while staying up studying. His school work does not suffer, for he is allowed to spend as much time on it as he needs. He must also learn a tremendous amount about the fraternity system, the local chapter and the national fraternity.

The pledge knows that he will be closely observed during this period and that his actions will determine whether he is to be initiated at the end of the week. Thus, he is under much mental strain, for he knows that he must either perform well during the week, or he loses his membership. Without degradation, the pledge is humbled and through his learning, he is led to re-evaluate himself, and his relationship to his fraternity and the men he wants to be his brothers. For a man who is to become an active, this is true learning of the most constructive nature. If the pledge fails at any time during the week, he is deplored. If he proves to the active chapter that he is a man worthy of being a brother, he is initiated at the end of the week.

The knowledge he attains during the week is necessary for him to understand the initiation ceremony. It is at this time that he learns the secrets of the fraternity. It is a ceremony which impresses upon him how much his fraternity means to him. The initiation ritual marks the end of the strenuous learning period and fits everything he has learned into its proper place. The new active can look back upon hell week and his pledge training realizing their purpose.

This type of hell week has one major advantage over the type which is mainly physical. It is constructive: it serves as a pledge to active and providing much training which will be necessary to the new active. It is not especially easier. It can be just as difficult as the fraternity makes it.

Within limitations, the more that is expected of the pledge during this week, the better active he will be. Coupled with an effective pledge training program, the system is highly efficient in producing high quality, dedicated actives. On paper this sounds very easy, but in practice it is very difficult for a fraternity to adopt a program such as this one.

If an individual fraternity adopts such a program, it should determine the details itself to reduce the possibility of standardization. There are many difficulties in perfecting the method. The system should remain flexible to allow any changes. It would take a period of at least several years with many revisions before a good program could evolve.

The Greek system has always adapted to changing times. I think that most fraternity men have known the need for change for some time, but they do not know what to do. As soon as they know, they will do it. Criticism of the nature that the Greek system has been receiving will do no good. Only suggestions of what is to be done will help. An NU Chapter

On ROTC

To the readers of the Daily Nebraskan:

In the March 19 issue, a writer speaks out on the logical conclusions which may be drawn from the Powers' case. He asks several questions trying to discover the reasons Powers did as he did. I would like to refer to one paragraph of that article. I quote:

"But the disquieting evidence, for Americans and for the whole world was that little pressure was needed to make this man appear as he did — as a mercenary, rather than a free citizen serving with affection and honor. The episode was criminally embarrassing."

I would like to agree with the author in principle, but I wonder what cause for astonishment we have when incidents occur about which such statements may be made.

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As I See It

By Joel Lundak
The past decade has witnessed a rise in interest in the humanities which is not wholly explained by the total increase in college enrollment. Dr. Robert Dewey, of the Philosophy Department at the University of Nebraska, pointed out Dartmouth as an example: about seven years ago, while the annual increase in enrollment did not exceed expectations, there was a rise in enrollment in the Philosophy and English Literature Departments.

Dr. Dewey said, "With no apparent reason, students who ten years earlier would probably have gone into the natural or social sciences are turning more often now to the humanities."

He suggested it might stem from the fact that a greater competence on the high school level of teaching is now bringing students to the realm of ideas sooner. Related to this total shift is the shift in interest within the field of philosophy from social problems to those of a more personal nature.

Dr. Dewey explained, "Fifteen years ago, socialism was the primary center of interest. Students debated the theoretical aspects of governmental planning and the welfare state. Today, on the other hand, more top students are showing an interest in the philosophy of religion. They seem to be more concerned with immediate, personal questions of philosophy." He suggested that this might be related to the comparative solution of the social problem this country has achieved by avoiding both extremes, taking a middle of the road position.

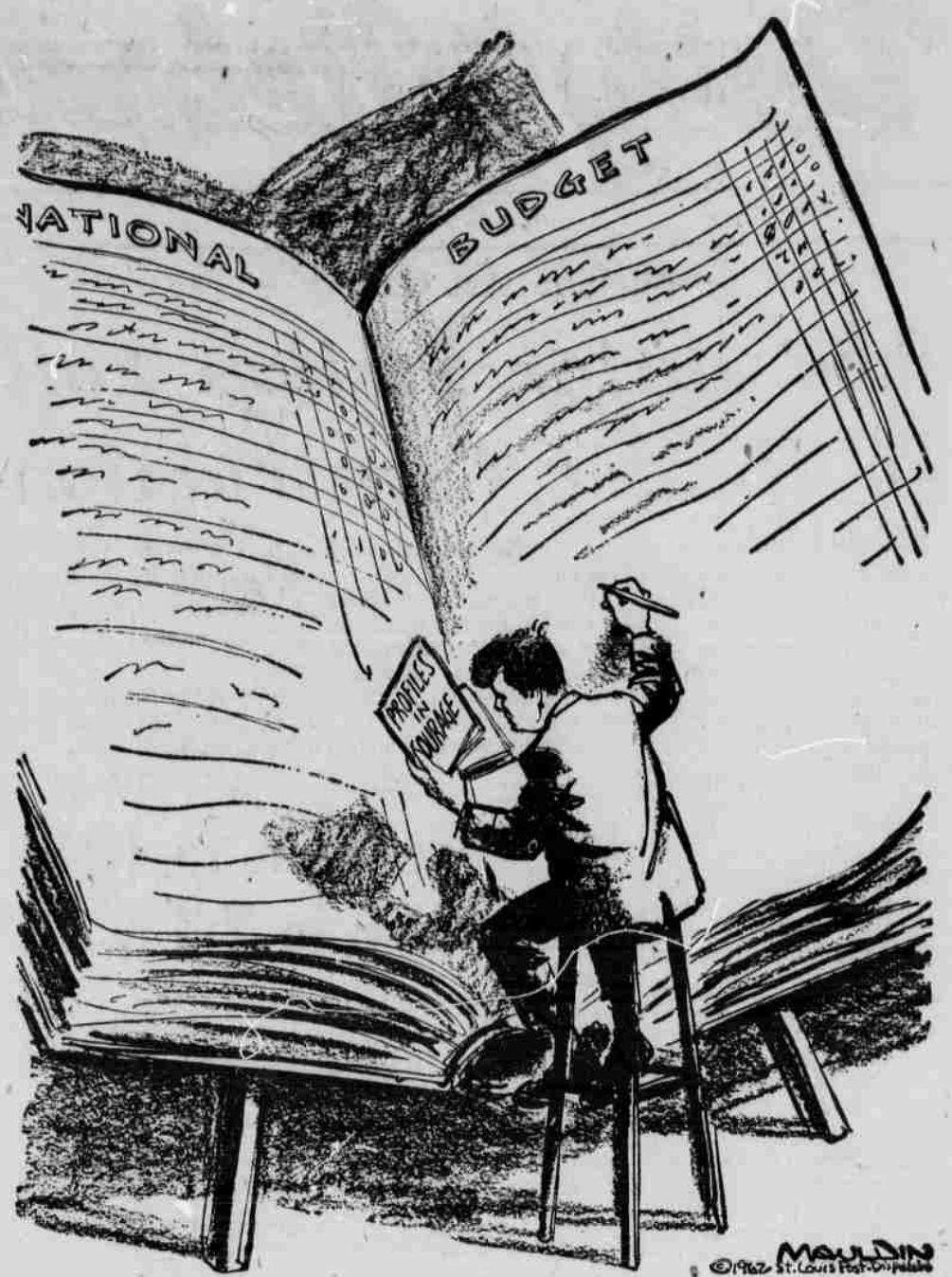
I would suggest that an increase in activity in the humanities and arts is, first of all, made possible by the wealth of our society. We are spending more money to reward scholarship and creativity in the academic subjects and the arts. Evidence of this can be seen on any of the departmental bulletin boards on campus which post scholarship announcements.

The American people seem to at last be aware of the fact that some of our wealth can be employed to produce other than greater wealth without destroying the free enterprise system. The widespread concern that our civilization was producing nothing endurable seems to have sparked new support for the things which have traditionally been the measure of civilizations. We seem to be remembering that the power of man lies in his capacity to produce, but his nobility lies in his ability to create.

I would also suggest that perhaps students are searching for something more personal and endurable, even if intangible, because of the complexity, the constant and rapid change, the massive size of everything in the twentieth-century world. We are swamped with big government, big business, big rockets, and big bombs. It is difficult to draw hope for the future from technology when the misuse of technology has not only failed to solve the problems of mankind, but has increased and intensified them. I submit that it will require at least a little altruism, generosity, and love coupled with intelligence to prevent the problems we face from destroying the human race. I should hope that the humanities might offer this.

Daily Nebraskan

Subscription rates are \$3 per semester or \$5 for the academic year. Folders as present class matter at the post office in Lincoln, Nebraska, under the act of August 4, 1912.
Member Associated Collegiate Press, International Press Advertising Service, Incorporated. Published at Room 51, Student Union, Lincoln, Nebraska.
The Daily Nebraskan is published Monday, Wednesday, Thursday and Friday during the school year, except during vacations and exam periods. It is published for the University of Nebraska under authorization of the Committee on Student Publications and is free from editorial censorship on the part of the Subcommittees or on the part of any person outside the University. The members of the Daily Nebraskan staff are personally responsible for what they say, or do, or cause to be printed. February 8, 1962.



—ON OTHER CAMPUSES—

Need More Than Idealism For USNSA Affiliation

From the CRUSADER HOLY CROSS COLLEGE

The Holy Cross Student Congress voted 24 to 11 to affiliate the College with the National Student Association. In spite of incontrovertible proof that the Congress cannot pay \$400 of student money to join the NSA, in spite of deflation of the idealistic notion that Holy Cross will push the NSA into the path of righteousness, the Student Congress voted to join.

The NSA is a radical, left-wing group of college "representatives" whose principal purpose and duty is to attend a mammoth convention during the summer and exchange ideas about problems facing American Studenthood. Not content with harmless vocal solving of world problems, the NSA insists on publishing "mandates" which are the expressed wish of the majority of delegates of the 400 member colleges and universities attending the summer convention. These mandates are in no way binding on dissenting delegates, but they require the officers of the NSA to publicize and instruct the colleges of America on these decisions and suggest the implementation of them on all campuses. The mandates cover all areas except partisan politics, from simple segregation issues, to letters of commendation to individuals. But in the case of more controversial issues, as when the NSA condemned the loyalty oath provisions of the National Defense Education Act, newspapers throughout the country print the resolution as representative of American students. No list of dissenting colleges is included, and often the newspaper will print the names of the local member colleges.

Here is the problem: Holy Cross should not, however implicitly, join its name to mandates of definitely fellow-travelling sentiments as when the NSA says that the avidness of the House Committee on Un-American Activities is an abridgement of freedom. Holy Cross should not link its name with an organization that specifically condemns U.S. postal regulations that restrict the flood of Communist propaganda from overseas, or suggests that professors who refuse to answer questions about past Com-

minist ties should not be censured, and mandates that professors should not take loyalty oath.

Holy Cross should recoil from an organization that suggests the establishment of "allegedly subversive organizations" on campus in the interests of academic freedom.

All this was explained to the Congress in detail during the last meeting before the final vote. Yet 10% of the Congress was absent from the meeting, 15% of the voting members sent proxies with instructions on how to vote — and never heard the pro-Communist charges. This lack of discretion perhaps is one reason that the Congress voted so overwhelmingly in favor of joining.

The Congress voted by a two-thirds majority to join in face of an argument that almost made the debate superfluous. The Congress has no prospects of, and a perfect incapacity to raise the \$400 that joining will require. This sum includes dues and travelling fees for the delegates lucky enough to take a trip to the convention next summer. This sum, which the Congress does not have, will represent one-sixth the total budget of the Congress. What the Congress has done, apparently on a "go-now, pay-later plan," is saddle the next Congress with a mandatory \$400 debt that there are no prospects of paying without curtailing present Congress services or raising dues.

However, it is foolish to

think that the Student Congress at Holy Cross is anxious to coddle Communists, or has such fiscal irresponsibility that they voted for the membership with no sound reasons. The reasons are these: the Catholic opinion is ineptly represented in the NSA. There is no effective voice to challenge the admitted radical tendencies of the present sentiments of the NSA. Holy Cross can provide this leadership and voice, because of the unique character of the Holy Cross student.

This argument is specious flag waving. Where 50 Catholic colleges have failed, even when two presidents of the NSA were from Catholic schools, Holy Cross, like a shining knight, will guide the NSA into the path of reflective mature reasoning, and reverse the Communist-coddling policies of the NSA. It is naive to think this way. Holy Cross' one vote and two voices will not sweep a convention from its consistent path, and into truth. This idealistic attitude is not enough to justify sanctioning of a fiscal impossibility, and certainly not enough to chance compromising Holy Cross.



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PRESIDENT KENNEDY'S HEALTH PLAN: Family Goals

By Abraham Ribicoff
Secretary of Health, Education, and Welfare



People all over the country— young and old—are writing to their Congressmen these days urging passage of the President's Health Insurance Plan for the Aged through Social Security.

My own office is swamped with letters. A registered nurse wrote: "I strongly endorse the President's plan for health care through Social Security."

A doctor wrote: "Health care under Social Security for the aged is the answer."

A young wage earner pleaded: "Please do everything you can to push the President's health plan. My mother's hospital bills take every penny I have."

A retired man wrote: "It is costing me \$260 a year for health insurance. This takes too big a slice out of my small income."

In short, the President's health plan has a strong appeal for all age groups, and a movement to get his proposal passed by Congress is sweeping the country.

What these people want (and I've personally talked with many of them from coast to coast) is passage of the King-Anderson bill which is now before Congress and which carries out the President's health insurance plan. Here's what this bill will do for you:

If you are eligible for retirement under the Social Security or Railroad Retirement Acts at age 65, you would be entitled to health benefits under this proposal. The plan covers 95 per cent of today's wage earner.

come wage earners, will automatically come under this plan and will get the same benefits when they reach 65.

The King-Anderson bill provides:

- (1) Payment of all the costs of hospital care up to 90 days for a single illness, except for a deductible of \$10 a day for the first nine days, which the patient would have to pay. Thus, your bill would be no more than \$90 for those 90 days. (Free choice of hospital guaranteed by law.)
- (2) Payment of up to 180 days of nursing home care after transfer from a hospital.
- (3) Payment for home health care for 240 visits per year for intermittent services from a registered nurse, a practical nurse or therapist.



Secretary Ribicoff

(4) Payment of all costs above the first \$20 for diagnostic services at a hospital outpatient clinic. This encourages older people to seek an early diagnosis of their illness.

What all this means is that if your doctor decides you need hospital care, outpatient diagnostic services, nursing home care or the services of nurses or therapists in your own home, he can order it for you without concern for your finances. Your

own prepaid health insurance through Social Security will pay the major cost.

Your relationship to your own doctor will not change. You will continue to pay his bill yourself. The fact is that it is not the bill of the family doctor in routine medical care that terrifies older people and their children who are confronted with these bills. It is the hospital and nursing costs for the elderly. There is no better hospital or medical care in the world than that which Americans get, and this type of care is bound to be expensive.

Since you will choose your own doctor and will continue to pay his bills, there is nothing in the President's plan which even remotely resembles "socialized medicine," the charge which has become the campaign slogan of the American Medical Association.

Now, what is this plan going to cost you? It will be very nominal—about \$1 a month for the average wage earner and an equal amount from his employer. Each employed person would pay one-fourth of one percent on the first \$5,200 of his earnings. His employer will match this. A self-employed person will pay three-eighths of one percent. At the age of 65 benefits become available. In the next article I will tell you why a welfare plan now in operation can't meet the health needs of the aged.

Your Congressman wants to know how you stand on the Kennedy Program for Health Insurance through Social Security. Write to him. Also, for further information about President Kennedy's proposal for health care for the aged, write to the National Council of Senior Citizens, 2000 "C" St., SE, Washington, D.C.