PRIVILEGE IN FRATERNITIES AND SORORITIES: RACIAL PREJUDICES THROUGH
THE USE OF FORMALIZED RECRUITMENT, TRADITION, AND MARKETING

by

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Abstract

Privilege and its' impact on the racial and social constructs of fraternity and sorority life is an issue that has plagued the past and continues to determine the future. The examination of literature and the application of both Critical Race Theory and Critical Race Feminist Theory provides the theoretical framework for defining this issue. While White privilege does not answer all questions regarding race and how it determines sorority and fraternity membership, it does seek to address issues surrounding the traditions and customs in fraternity and sorority life. Additionally, in using a Critical Race Feminist perspective it seeks to address issues regarding the formalized sorority recruitment process used by traditionally White sororities and its impact on multicultural students. As a result of the findings within the literature, the traditional practices fraternities and sororities cling to only further draw discriminatory barriers between traditionally White Greek organizations and potential multicultural members. Furthermore, if this issue is not addressed within both higher education and Greek life it could signal further racially dividing issues. With the impact of biracial and multiracial students becoming more prevalent on campuses, student affairs practitioners must work to redefine what race and ethnicity mean in terms of student affiliation and involvement. Future research must study the impact of segregated governing organizations and their impact on creating cohesion between multicultural and traditionally White fraternal organizations.

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Chapter 1 - Introduction

The topic of White privilege is one that is a touchy subject depending on a person's attitude about what it means to be White. Caucasian students often struggle with the acceptance of privilege and are even more resistant to the idea of White privilege. It is my intent to look at how this privilege impacts sororities and fraternities in today's society. I took an in-depth look at how privilege has impacted fraternities and sororities throughout history and continued to impact them through the use of formalized recruitment processes and chapter traditions. I examined how privilege and identity development differs between fraternity men and sorority women. I touched on the impact of Critical Race Feminism in sorority recruitment and retention and how recruitment processes impact women of different races/ethnicities. I show documented cases of White dominance and privilege through the use of social media and websites. "It is crucial, then, that we understand fraternities and sororities not only as institutions but also as they affect and are affected by their members" (DeSantis, 2007, p. 23). Every fraternity and sorority has its own set of principles and values; however, individual members influence the way a chapter is shaped and formed. Strong, aggressive recruiters attract in other strong, aggressive recruiters, and if chapters are not careful in ensuring balanced membership a chapter can easily lose its way. Organizations active members are responsible for teaching new members the policies and procedures responsible for governing fraternity and sorority life (Appendix A).

While there is a wealth of knowledge about the harms of Greek life membership, this report did not add to that knowledge. Rather, this report sought to justify how the acknowledgement of rights and privileges has allowed for the open transformation of these

organizations. The benefits of privilege can be seen in the advantages that are given to one set of people over another. In terms of a student organization, benefits should be received by all participants within the organization but those benefits should not be used to exclude others from gaining membership. It is important to help organizations find best practices to adapt new cultures into their chapters and provide a racially inclusive environment that still provides a wealth of opportunities and advantages for those that wish to pay that price tag. As Sallee, Logan, Sims, & Harrington (2009) discussed, there is a negative impact for students who join a predominately White fraternity or sorority within their first year of school. Since this eliminates opportunities to experience diversity within their own organization, members continue to associate with students of their own likeness. This elimination of diversity only further serves to draw a barrier between White students and multiracial students.

I have examined the advantages of privilege and how a society with whom I identify (as a Caucasian sorority woman), further perpetuated discrimination by ignoring the privilege we have. As a sorority woman I have not only lived for five years within the traditionally White system but I served as a national volunteer for that organization and worked for an office that helped guide and governed these organizations. I am interested in how I can challenge myself, my national organization, and others like it to face their White privilege and help our chapters become truly more inclusive of racial/ethnic minority students.

Chapter 2 - The Development of Fraternities and Sororities

History of Social Fraternities and Sororities

The history of fraternities and sororities can be seen throughout the pages of a history textbook. Many changes that took place in the fraternity and sorority world were deeply impacted by the social changes going on in the world. Fraternities and sororities impact on the world have in return shaped history. Headlines are made off of the problems that arise in Greek life, national organizations issuing public apologies for a chapter's misconduct, and obituaries of young men and women who are experiencing the tragic side of fraternity life. Yet in the midst of the negative the positive is often ignored. The fact that in the United States 48% of Presidents, 42% of Senators, 30% of Congress, and 40% of Supreme Court Justices have been involved in Greek life does not often make the news (NIC, 2013).

Greek-letter organizations made their first official appearance in higher education in 1776 with the founding of Phi Beta Kappa (Whipple, Crichlow, and Click, 2008). From Phi Beta Kappa through World War II, U.S. Greek-letter societies were made up of White, male, Christian students of "proper breeding" (Syrett, 2009). Phi Beta Kappa provided all of the charm and mystery of secrecy, a ritual, oaths of fidelity, a grip, a motto, a badge for external display, a background of idealism, a strong tie of friendship and comradeship, an urge for sharing its values through nation-wide expansion (Whipple, Crichlow, & Click, 2008). While Phi Beta Kappa is still in existence, it has shifted into a modern honor society, with thousands of members who are initiated every year (DeSantis, 2007). Even though honor society fraternities were not considered part of the social fraternity world Phi Beta Kappa

established traditions and rituals. In the context of fraternities, social fraternities were typically seen as fun organizations that you can join and gain friendship from, where honor society fraternities focused on the accomplishments in a particular area of study. Regardless of its current affiliation as an honor society, Phi Beta Kappa provided the historical context that has become the foundation for many modern social fraternities and sororities. From the outside these organizations looked the same, but individual rituals, secret mottos, and continued protection of these traditions added to their exclusive nature. The establishment of Phi Beta Kappa, and its precedence for secrecy, set in motion many of the problems and the triumphs that have continued to follow Greek-letter organizations throughout the last two and a half centuries.

The first example of American fraternities surfaced in 1824 with the founding of Chi Phi (chiphi.org, 2012). From there, other fraternities were founded throughout the next two decades (NIC, 2013). Taking a risk, founding members of Alpha Phi Alpha created the first African American fraternity at a predominately White Ivy League institution (Bradley, 2008). The installation of an African American fraternity brought a rapidly changing perception of what fraternity membership could look like (Bradley, 2008). With its establishment in the early 1900's, the founding of Alpha Phi Alpha created a new standard for social privilege for African Americans. The original purpose of Alpha Phi Alpha was to eliminate isolation of African American students not create a fraternity (Bradley, 2008).

Sororities began before the beginning of the 19th century (NPC, 2013). With the creation of the Aldelphean society, later named Alpha Delta Pi in 1851, sororities began to make their mark in the United States. By 1891, the National Panhellenic Conference was formed through early collaborative efforts. After Kappa Kappa Gamma and seven more

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sororities were founded in the late eighteen hundreds (NPC, 2013). These eight

organizations banded together to help create the foundation of what is known as the

National Panhellenic Conference (NPC, 2013), which held its first meeting in Boston in

1891. Following several name changes the group was named the National Panhellenic

Conference, or NPC (NPC, 2013). The NPC did not govern its organizational members,

rather, it held them accountable for the unanimous agreements within their Manual of

Information (NPC, 2013). These unanimous agreements were statements upon which

sorority delegates voted who were members of their respective sorority group. Each was

elected by the sorority to vote on issues within the NPC. These agreements served as the

only time that the NPC acted on behalf of their member organizations as a governing body

rather than a guiding council (NPC, 2013). Each group had an elected member who served

as the NPC delegate and voting member. While there are only 26 sororities that were

recognized by the NPC, there were many more sororities in existence (NPC, 2013). The NPC

made no statements regarding race as the basis of membership. However, it had no Latina,

African American, Asian American or multicultural sororities among its membership ranks.

The lack of a multicultural organization within the National Panhellenic Council highlighted

an area of concern for sororities that continues today. The council held the prestige of

being the first organization to unite social Greek-letter organizations under a common

umbrella. While NPC had no African American Greek-letter organizations at its inception, a

century later it still had no multicultural Greek organization members (NPC, 2013). This

separation has had a significant impact on Greek sororities because it drew a clear and

distinct line between NPC's member organizations and those that belonged to the National

Association of Latino Greek Organizations Incorporated, (NALFO), National Multicultural

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Greek Council (MGC), and National Pan-Hellenic Council (NPHC). A list of these

multicultural Greek organizations is presented in Appendix A.

One of the distinguishing differences between traditionally Caucasian sororities and

multicultural sororities are the mechanisms of formal recruitment. The formalized

recruitment process practiced by NPC sororities is vastly different from intake, used by

NPHC sororities. Formal recruitment is a formalized process where members are asked to

view all available options and decisions are based on mutual selection. Intake is a process

where members contacted chapters of interest, attended educational events and interest

meetings, then could be selected to complete the education requirements for the chapter

(Association of Fraternity Advisors, 2013). Unlike NPC sororities where a member pledges

and then completes education, NPHC groups are educated and then presented to campus as

members (Association of Fraternity Advisors, 2013). Fraternities and sororities that are

not affiliated with one of the national umbrella organizations were called local chapters or

associate chapters (NPC, NPHC, NIC 2013). These associate chapters were referred to as

aspirer organizations, which were most likely to have a single multiracial organizational

member than those sororities who were considered elite DeSantis (2007).

If a local organization wished to affiliate with a national organization, that group had

to have a select number of members to become a colony for a national organization. A

colony is a newly formed affiliate of a national organization that has not yet received its

charter. The members of a colony were referred to as founders (University of Maryland,

2011). Since these colonies were new, they tried to establish a large membership base so

that they could install with a national sorority. This installation meant that the chapter was

recognized as a member of the larger, national sorority, and had access to all of the rights

and privileges as any other chapter of sorority. Organizations who are colonizing are usually local organizations or social groups that have chosen a national sorority to affiliate with. The process of colonizing simply means that small local organizations worked to reach standards that had been set by the national sorority.   Colony organizations typically get less selective when recruiting members so that they can reach the minimum number of members that is needed to install and become a chapter. In order to colonize officially, organizations had to meet specific standards and requirements for installation. Those standards are noted in Appendix A. This installation meant that the chapter was recognized as a member of the larger, national organization, and had access to all of the rights and privileges as any other chapter of the organization. A chapter is a "membership unit of an inter/national women's or men's fraternity" (NPC, 2013). New organizations typically have less racist and privileged undertones because their memberships are generally diverse and more inclusive.

Historical Climate of Race and Ethnicity

Race and ethnicity issues have plagued the United States throughout its history. This statement has held true for fraternities and sororities. Phi Beta Kappa fraternity set in motion the problems and the triumphs that followed Greek-letter organizations through the next two and a half centuries. Historically, race has been a key factor in distinguishing White Greek-letter organizations from Black Greek-letter organizations. However, many of the events and activities that fraternities and sororities participated in were shared by Caucasian and African American Greeks alike. The largest difference came from Black Greek-letter organizations and their use of stepping, hand-signals, strolling and calls or chants (Whipple, Crichlow, & Click, 2008, p. 424). Whipple, Crichlow and Click (2008)

noted that while there were no traditions that made WGLO's significantly different from BGLO's, the customs and traditions in BGLO's stem from African roots and highlighted the cultural differences of NPHC organizations.

Overall, White Greeks saw their system of Greek life as a way to step into elite roles within their local chapter, or the larger national sorority or fraternity. If race remained the determining factor for elitism, then those organizations that allowed members of other ethnicities they will diminish their status as an elite fraternity or sorority. This outdated way of thinking, coupled with elitist customs and traditions, would show a clear presence of White privilege. Nuwer (1999) contended that many current Greek members exude superiority attitudes towards African and Hispanic Americans that bore a strong resemblance to nineteenth-century Southerners. However, with the growing U.S population of biracial and multiracial students, the question of race and its role within Greek life is a significant issue.

Legally fraternities and sororities were racially inclusive (Nuwer, 1999). If White students were interested in promoting inclusiveness among their fraternities, they must recognize several key points. First, White fraternity and sorority members have as much to contribute to multiculturalism as do their racial/ethnic minority student peers. Second, they must acknowledge is that they live in a society that has been dominated by Whites who have excluded multicultural students on campus historically (Sallee, Logan, Sims, & Harrington, 2009). Tatum (2003) identified racism as having advantage based on a person's racial or ethnic identity.

White students have had a difficult time confronting racism as it meant they had to acknowledge their own privilege and own the benefits they have enjoyed as a result of

racism (Sallee et al, 2009). When students failed to face such racism and White privilege, they opened themselves to continuing the cycle by their failure to not acknowledging that the rights and privileges afforded to them by membership in WGLO's came from decades of discrimination and racism. Goodman (2001) defined privileged groups as those who have adopted society's dominant ideology and mainstream culture. More specifically, White privilege is a system of advantage that benefits the dominant group and, as a result, penalizes minority groups

(Sallee et al, 2009).

Hughey (2010) contested the fact that the historical background of racial schemas and inequality of resources provided for vastly different experiences for multicultural and White students. These experiences led to different interpretations of how a student felt towards the university. Organizations that have recruited legacy members into their organization saw witnessed racial separation and segregation due to the deeply rooted [racialized] traditions with the chapter. These differences in customs have led to racial segregation among these organizations. African American students who joined were seen as the token by those within the WGLO. Often their African American peers viewed them as a traitor to their own race. Multicultural students of fraternities and sororities by their participation in White organizations were challenging the university to redesign how their identities are defined. With their loss of identity in WGLO's, multicultural members found themselves in situations that compromised further their identity, integrity and altered their views on Greek life.

Traditions, Hazing, and Privilege

Practices such as hazing and rites of passage rituals were passed off as traditions of the organization, but these events served to sustain racialized, biased practices within the organization. Hazing was about dominance over another and was used to establish the rights of membership. Hazed members sought to prove their worth by the reinforcement of these and other abusive practices. Over time, it led many to become hazing perpetrators (Nuwer, 1999). Most universities and national fraternities in America have denounced hazing publicly (Nuwer, 1999). DeSantis (2007) pointed out public denouncement allows for organizations to release themselves of legal liability. Privately, most professionals have admitted that hazing has occurred more than it is reported, and today it remains an issue on campuses. Hazing, is defined as actions taken or situations created that produce discomfort, humiliation, harassment, or ridicule (Fraternal Information &Programming Group, 2013, Appendix A). Hazing is detrimental to the mental and physical health of members that are hazed (Hazingprevention.org, 2011). Practices such as hazing and rites of passage rituals were passed off as traditions of the organization, but these events served to sustain racialized, biased practices within the organization. Hazing was about dominance over another and was used to establish the rights of membership. Hazed members sought to prove their worth by the reinforcement of these and other abusive practices. Over time, it led many to become hazing perpetrators In fact, national organizations became so concerned that by the 1980s, most banned hazing from recruitment practices and in their chapter procedures. This decision led to an increase of underground hazing (Kimbrough, 2005). Underground hazing referred to a greater emphasis on secrecy by organizations and would be hard to prove until someone is killed (Nuwer, 1999). This blissful ignorance

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towards underground hazing is how most chapters continued to get away with hazing. It is

only after unfortunate incidences that involve serious critical injury, death, or emotional

trauma that chapters who hazed were caught. In fact, since the 1999, hazing incidences that

were reported in the news media have increased to an average of seven per year

(Kimbrough, 2005). Pledge hazing practices have had dire consequences for some of these

chapters including the death of a member; incidents can be seen in table 2.1. Often, it is too

late for chapters to correct their actions and they are closed by their national headquarters.

The numerous injuries and even deaths have now fed into a litigious society, and actions

viewed as tradition by undergraduates threaten the very existence of organizations

burdened by the costs of settlements or defense (Kimbrough, 2005).

Table 2.1 Hazing Related Deaths in Fraternities

Year	Organization/Institution	Incident
1998	Alpha Phi Beta University of the Philippines	Pledge member Alexander Icasiano, 19, following allegations he was subjected to brutal physical hazing.
1997	Phi Gamma Delta Massachusetts Institute of Technology	Scott Krueger, 18, went into a coma and died after he ingested enough alcohol to raise his blood-alcohol level to 0.410.
1997	Sigma Alpha Epsilon Louisiana State University	Benjamin Wynne, 20, died celebrating pledge period; his blood alcohol level was nearly six times the legal limit.
1994	Kappa Alpha Psi Southeast Missouri State	Michael Davis died after a pledge activity where he was pummeled with canes and beat mercilessly. He never regained consciousness.
1991	Aquila Legis Legal Fraternity Ateneo University (Philippines)	Leonard Villa, 22, was kicked, mauled and beaten to death in a hazing incident.
1989	Alpha Phi Alpha Morehouse College (Georgia)	Joel Harris, 18, had an enlarged heart and died from rough physical hazing.
1988	Tau Kappa Epsilon SUNY Albany	Bryan Higgins, 20, died after an underwater cable malfunctioned turning a lake used by TKE for a "pre-cleansing" ceremony, into a high-voltage death trap. Members agreed to step into the lake but had no knowledge of the electrical current running through it.
1986	Phi Kappa Psi University of Texas- Austin	Mark Seeberger, 18, died after members handcuffed him and fed him large amounts of beer and rum. Left alone in his dorm, he died of 0.43 blood-alcohol level.
1981	FEX (local fraternity) University of Wisconsin-Superior	Rick Cerra, 21, died during calisthenics. He had been forced to wear winter clothing on a warm day.
1980	Delta Kappa Phi University of Lowell (Mass.)	Joseph Parella, 18, died after performing calisthenics in a steam room with the heat turned on high.
1978	Klan Alpine Fraternity Alfred University	Chuck Stenzel, 20, died after intense drinking that was required as part of the first night of pledging.
1974	Zeta Beta Tau Monmouth College (New Jersey)	William Flowers, 19, died after digging his own grave on a sandy beach. The grave caved in and he suffocated.

Source: Nuwer, H. (1999). Wrongs of passage: Fraternities, sororities, hazing, and binge drinking. Bloomington, IN: Indiana University Press.

Movement towards a system that is not based on elevation of status over another is a needed step. Universities played a part in perpetuation of privilege and continued hazing. Universities and Greek life have deep roots in privilege and until both parties have actively worked together to eliminate hazing it is unlikely to disappear (DeSantis, 2007). The differences in how privilege benefits White students over multicultural students are even more prevalent on predominately White campuses. As Hawkins and Larabee (2009) explained, many PWI's feature residence hall move-in days, Week of Welcome, and an excessive amount of activities showcasing the financial resources and the student population of the university. Feagin et. al (1996) claimed that the activities above are dominated by the key pieces of traditionally White culture, including rituals, wealth and prestige.

White Privilege in Greek Life: From Recruitment to Alumni Membership

The recruitment process is one of the most important traditions to White sororities. Without recruitment, there was no way to bring in new members to the organization. During the time before sorority recruitment, members went through a work week to prepare for the formal recruitment process. This work week consisted of activities that (1) prepared members to engage with new members, (2) focused on communication, (3) explained voting procedures, (4) conducted intensive house cleans, and (5) outlined the events for each day.

There was outdated recruitment terminology which existed within Greek communities today. The elimination of terms such as rush, pledge, rushee, and frat was a deliberate effort to eliminate a class or hierarchy system. However, traditional viewpoints outweighed the suggestions from a faceless national body like NPC. DeSantis (2007)

acknowledged the overwhelming homogenous group that sororities and fraternities can present. He stated that many new organization members moved into these Greek communities and become encapsulated in the group think atmosphere provided by their brothers and sisters. Group think is a term that referred to the self-deceptive belief that an individual has consented and conformed to the larger group's values and ethics (Merriam-Webster, 2013). Since a majority of fraternity and sorority members are White, Christian, and upper middle-class; new and impressionable members might begin to allow their Greek affiliation to play a larger role in influencing their self-identity. (DeSantis, 2007).Since many students do self-identify first by their gender and then by their affiliation it becomes even more troublesome when that group-think exceeds the confines of just those two identity markers. DeSantis (2007) described fraternities and sororities as protective communities that alter a student's identity and allow for "aspects of their identity to become invisible to them".

Individuals who never have to confront an issue that others face, such as homosexuality or poverty, but that is not applicable to them, begin to see their way of life as the natural and "universal" way of thinking (DeSantis, 2007). This over-generalization of normalcy is no more prevalent than when it is exhibited through the recruitment process. In fact, this normalcy can be best summarized by the term hegemony. Hegemony is defined as events created by the dominant culture that allow for norms, values and beliefs of that culture to become the normalized view (Hebdige, 1979. While each organization has differing criteria for what makes a good member, the hegemony of each chapter does heavily weigh the consequences of accepting every potential new member into their organization.

This vision of "normalcy" redefined a Caucasian student explain their stance on acceptable members and why they do not accept certain people. "If you are cool, you know, normal, then I don't think many of us would - well, some would - really have a problem pledging a cool Black guy" (DeSantis, 2007). DeSantis explained that "cool and normal" in the traditional White Greek system means that, "students must be Black in skin color only. That is, to have any chance of acceptance, they must talk White, dress White, act White, have no Black friends, reject Black culture and tradition, and be light skinned" (p. 26). The disregard for a student's identity based on the way a student walked, talked, dressed and acted established the prejudice that was experienced by many students who were not members of the fraternity/sorority world. When organizations establish the norm that a multicultural member is an acceptable member as long as that student rejects their racial identity, it further proves that White privilege holds dominance in fraternity and sorority culture. In breaking down a student's African American identity and replacing it with near-White identity sheds light on the power that fraternities and sororities have over their members and perpetuates the standards that have been historically engrained within these organizations. The reigning standard becomes that in order to belong one must look, dress, walk and talk like a Caucasian, even if that means rejecting a part of a student's identity. The need to belong and hold the power that comes with membership becomes more valuable than the acceptance of a true identity. With the need to understand why fraternities and sororities become so engrained in student's identity it becomes important to understand what identity truly is. According to Josselson (1987), identity is defined as what an individual is willing to stand for and be recognized as by the world that surrounds them. Understanding identity then takes on a more powerful meaning when you look

beyond recruitment and how these organizations use identity and the development of it to retain members and foster new recruiters. If recruitment can be changed to become more inclusive and accepting then racial/ethnic minority students can more openly express themselves and positively impact the chapter. If, however, the chapter continues to use their traditions to dictate what a model member must look like it can stunt the identity growth of multicultural students. "First-year racial/ethnic minority students typically feel pressured to blend their cultures with the majority culture of the institution, which leads to either conforming to White mainstream campus norms or being socially isolated" (Ancis et. al, 2000, p. 181). But this is far from just a fraternity and sorority issue; for most students it starts on the campus. Hawkins and Larabee (2009) and Feagin et. al (1996) explained that chapter houses are particularly common on predominantly White campuses. The fact that most Black Greek-letter organizations (BGLO's) rarely have houses makes it difficult for members to find places to call theirs. Additionally, they contend that students of BGLO's encounter additional barriers for on-campus meeting space reservations (p.182).

For chapters to truly understand their role in racism and how their White privilege is impacting their organization, it is important for them to understand how hazing plays a key role in the continued cycle. "To be hazed in a club, a fraternity, or a high school, one must typically qualify for membership in some group or achieve a certain class standing in school. Thus, hazing thrives in a society that has empowered its education system to create a bureaucratic mandarin system" (Nuwer, 1999, p. 52). The desire to prove that they are of a higher status drives their racism and further perpetuates the disregard of privilege. For the young men of Phi Kappa Psi their disregard of wrong-doing and privilege is shown through the media coverage.

McIntosh (1988) described White Privilege as cultural assertions of a person's worth based on unearned assets, such as white skin, that give them benefits over multicultural individuals. This concept of unearned assets can be found in many aspects of Greek-letter organizations. These assets included such items as networking with fellow alumni and all-inclusive housing packages. The rights and privileges afforded to members by their organizations and the ability to live within a single-sex organization when others are banned from such practices. To further capitalize on these rights and privileges, students are awarded scholarships, trophies, plaques and honors just by being members; they are viewed as pillars of the college community, a beacon of good stewardship, and are networked within the college campus. The privileges of membership included more opportunities for community service, scholastic help in the forms of scholarships, study-buddies and study folders, as well as dedicated groups of advisors, faculty and staff provided to help students succeed within campus and Greek life. Hughey (2010) contends that White Greek-letter organizations continue to maintain their social dominance with exclusionary practices and the fact that many members remain prejudiced. Some of these exclusionary practices further perpetuate discrimination with secret brother or sisters, secret phases, secret ritual, and the exclusive right to wear the letters of the organization. These organizations also have explicit rules that eliminate anyone who does not uphold their ideals and standards; on top of university protocol they have their own set of rules, bylaws and policies and procedures.

Members who have completed the recruitment process and signed the Membership Recruitment Acceptance Binding Agreement (Appendix A) are set to begin their chapter's version of a membership education program. An active member of the organization serves

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as the membership chairman and is responsible for ensuring that the new members make it to initiation. The time between recruitment and initiation became an important aspect of sorority identity development. The rules and policies set forth by the National Council served as a guiding tool for undergraduate chapters. Additionally, members participated in events that exposed them to policies and procedures that are applicable only to fraternities and sororities. One of these policies is Fraternal Information and Programming Group (FIPG) policies regarding alcohol and hazing as well as an introduction to mandatory alcohol-free housing for sororities and some fraternities. After this first year of membership there is typically an obligatory period where members whose organizations have chapter houses are required to live-in those chapter houses.

Sororities Role in Privilege, Identity, and Body Issues

The search for identity is one of the most challenging issues that a college student will face. Finding that identity within an organization that is so defined and established can sometimes be scary and lonely. When membership adds the pressures of sorority life to living within the organizations chapter house, it can further perpetuate issues that many college-aged females face. While not every sorority has a chapter house or common residence hall, the organizations that do exist outside of the university and create an entirely separate environment to educate students on their traditions and values. "Sports, sororities, social clubs, and academic organizations are a few groups that influence college student identity. When conflicts arise and these identities are threatened, female students are found to exhibit psychological stress and physical symptoms" (Harris & Lester, 2009; Rozin, Bauer, & Cantanese, 2003). If this identity mold was broken and young women's

identity formation was subject to a more diverse experience, it could drastically change the issues that face young women.

According to the Manual of Information (NPC, 2013), fraternities existed because they provide, "a good democratic social experience, give value beyond college years, create an ever-widening circle of service beyond the membership, develop the individual's potential through leadership opportunities and group effort, and fill the need of belonging" (p.5). The explanation of existence lends to the idea that fraternity women remain members of their organizations because of a long standing need to make something more of themselves. However, in the next statement by the National Panhellenic Council they explain that these organizations continue for much different reasons. Some of these reasons include the need to belong and continue to uphold the values and traditions that are instilled in young women by their families (NPC, 2013)

As stated earlier, the biggest issue regarding privilege in sororities revolved around the recruitment process. Recruitment is one of the most important parts of sorority life and the national organizations and NPC have spent ample time and effort refining recruitment. During recruitment there is more than just one type of sorority and these class systems ultimately deem who is worthy and unworthy to join their chapter. While sororities have played a large part in perpetuating privilege, potential new members play a large part through their participation in recruitment. Since sororities recruit and extend bids through a preferential bidding system that is based on mutual choice and selection processes, it is important for students of different ethnicities to not just settle for "lesser" deemed sorority because they are only further perpetuating their second class status. A mutual choice and selection process implies that ideally, a chapter who ranks a woman higher on their list will

be matched with that woman if she also ranks the chapter higher than the other sororities. If there is not a one to one match, a woman is typically placed with her first choice even if the sorority does not have her highly ranked on their list. NPC (2013) stated that because of a mutual selection process, many potential members would find a sorority with whom they could belong. DeSantis (2007) explained that there are distinguishing characteristics between different castes and that most of them focused on physical appearance. He continued that the top tier caste or "elites" typically are thin, pretty and popular while the supposed bottom tier organizations are more diverse in terms of ethnicity, weight, and popularity because of their status.

This caste system became important in the world of the socially elite because it turns groups into the haves and the have-nots. White privilege has remained because of this caste system and sororities use of skin color, weight, and attractiveness as discriminatory factors in determining membership. Media scrutiny used this system to cast shadows over sorority members by showing the elitism and down-playing the philanthropy, service, and academic honors.

This caste system led to prevalent and recurring problems with racial discrimination. If in fact there was a member of a different culture in the elite or aspirer organizations, one saw an over glorification of the token member. This member became the chapter's validation that they were, not racist. The repercussions, however, can be detrimental to the development and identity of the token student. Two significant challenges faced by multicultural students include (1) feeling as though they have to represent an entire race's opinion in classroom discussions and (2) that their personal feelings or actions will be misrepresented as their entire race/ethnicities way of doing

things (Tatum, 1992). Finding the unique balance between celebrating diversity in the organization and creating an impossible pedestal for diversity is tricky. Members must walk a fine line in examining the role of diversity in the organization and how it affects its' members. Having open conversations about the how being a multicultural member impacts a student's involvement in a predominately White organization may be beneficial in helping the student achieve on overall balance between the organizations ideals and their own.

Part of the continuing problem is the need for organizations to continue to grow their membership. Chapters are not only asked to replace empty spots left by graduating and terminated members but to expand beyond that initial number. The process of exceeding the initial number is partially fulfilled having made members aware of campus total and how their chapter's measured up. Additionally, there is an increased presence to recruit more members to the formal recruitment process and retain them to membership. If chapters improved their recruitment skills, then there is an increased likelihood of meeting quota and total (Appendix A). There is an increased push for growth on the Panhellenic side with the use of recruitment guides and their abilities to help retain members throughout the formal recruitment process. Recruitment guides are Panhellenic representative ceases contact with her chapter during the recruiting period and serves as an unbiased representative to a potential new member and answers their questions (NPC, 2013,
Appendix A).

The most challenging question in a NPC sorority recruitment process is how it lends to the discrimination of multicultural students. With a system of mutual-selection in place,

bias plays a part on both sides of the process. In the Manual of Information NPC regards this process as an easier way for a woman who wants to be in a sorority to join a sorority, it disregards the social and racial climate of the institution that serves individual undergraduate chapters (NPC, 2013). Finding similarities may present a larger challenge for multicultural students who only see Caucasian students in a particular sorority. Additionally, this may lead to feelings of discrimination against multicultural students, whether real or perceived.

Critical Race and Critical Race Feminism Theory

Critical race theory is important in understanding fraternities and sororities. Critical Race Theory (CRT) illuminated the inequitable distribution of power and privilege and illustrated racism and racial disadvantages within organizations (Bell, 2000,). Changing the racial tones of a predominately White Greek chapter must go further than just understanding power, privilege and race. The CRT approach challenged concepts that promote misconceptions surrounding color-blindness and racial equality and in tries to promote the advancement for multicultural individuals (Crenshaw, Gotanda, Peller & Thomas, 1995). When trying to understand how race impacts the fraternity and sorority world, it is important to understand how members of these organizations view racial inequality. Chen (1998) found that most Caucasian women in the sorority world played the most significant part in understanding racial inequality. While many of these Caucasian females were resolute about race being irrelevant in the recruitment process it remained clear that race was still a large part of determining who would be given a bid for membership. "Asian American women in these groups actively recognized and refuted their minority status in various ways, such as befriending other Asian American women or

constructing non-Asian identities" (Chen, 1998, Parks, 2008, p. 108). Chen further

explained that by disregarding their own Asian identities and embracing a color-blind

ideology these young Asian American women foster Anglo conformity and limit discussion

of power difference (Chen, 1988). Parks (2008) explains that this color-blind ideology by

multicultural women and the adamant denial of racism by Caucasian women allows for

racism to play out through ways that are much harder to detect. Parks referred to these as

microagressions rather than blatant racism. Soloranzo (2000) defined microagressions as

verbal or nonverbal, intentional or non-intentional slights that are used towards

multicultural students. Women used colorblind rhetoric in describing the sorority system,

even when they noted instances in which race mattered, such as demography of sororities

and feelings of racial otherness (Parks, 2008). By understanding these microagressions as a

form of racism or racial biases it becomes easier to understand how to change the Greek

system. When looking at race through a CRT lens, perceptions and comments that

downplay the importance of race in a situation may actually prove that race holds more

importance than a person would like to admit (Parks, 2008). If we understand that

downplaying race has a high impact on the way that we view race it might be possible to

actually use this information to change the racial demographics of sorority and fraternity

chapters. Rather than continuing to recruit members who share visible commonalities it

would be possible to recruit members based on intellectual, social, and spiritual

commonalities. Members could overcome racial biases if they focused on other

commonalities and criteria to judge potential members by. By eliminating race as a

determining factor members would benefit from the cross-cultural interactions that

multicultural students could provide.

Critical Race Feminism examined the inequalities faced by multicultural women in White sororities' recruitment process. While this report sought answers to the impact of traditionally White sorority recruitment on African American women it is from a legal and policy-driven focus rather than one that is examining how this discrimination impacts women emotionally. Few (2007), argued that using Critical Race Feminist Theory allowed for the creation of culturally sensitive interventions and strategies that assisted targeted communities, like sorority life. Few (2007) warned that if programs that are seeking change from interpersonal relationships are not fully inclusive of all cultures and remain aware of "unique cultural messages that influence" then the process of inclusion will most likely fail. In other words, if traditionally White sororities failed to promote open dialogue about multiculturalism and stunted the identity growth of those members, then true inclusion would have failed.

If umbrella organizations like NPC and NPHC wanted to pinpoint ways to develop multicultural inclusiveness, they would use a critical race feminist lens to establish policies that impact decisions made on race or ethnicity (Few, 2007). Umbrella organizations refer to the overseeing bodies that national sororities and fraternities belong to. This method of policy making becomes applicable if sororities truly embody the familial atmosphere that is promised. By applying Critical Race Feminism to sorority recruitment policy it becomes easier for student affairs practitioners to understand how institutional interaction with the organization impacts their choices. For example, the examination of recruitment through the lens that multicultural women are oppressed in the organization and its impact on the overall growth of the organization makes it easier for members to see how racial privilege is impacting their choices for membership. This also allows for members to begin

examining how this discrimination is likely to impact the diversity of the organization and the overall growth in membership. "Critical race feminist theory challenges researchers to be aware of and reflexive about why we participate in the process" (Few, 2007). If members of these organizations knew that it was a racially discriminating practice and detrimental to the overall goals of the sorority, then it would imperative for them to examine why they continue the formalized recruitment process.

These cross-cultural interactions may help for future collaborations between traditionally White Greek Organizations and Black Greek-letter organizations. Helping student cross these color boundaries is important to helping bridge the gaps between these organizations. Additionally, attempts at bridging the differences between White and African American students can serve to help biracial and multiracial students in their search for identity development and in choosing their affiliation with organizations. If biracial and multiracial students can find an organization that accepts both aspects of their identity there may be the opportunity for greater awareness of self and growth as a person.

Benefits of Collaboration between White and Multicultural Students

The need for positive collaboration between White Greeks and multicultural students is imperative. Greek life offers many benefits through its membership that can have positive impacts on student life. Engagement is a crucial piece of student success both academically and socially. Sororities and fraternities ideals promote student academic success through the social development and networking in Greek organizations. Pike and Askew (1990) showed that fraternity and sorority members exert more academic effort, are more involved, and have more interactions with other students. Involvement within a women's fraternity can be an empowering experience that allows women to gain leadership skills, learn

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fiscal responsibility, set and achieve goals. Additionally, sororities offer the opportunity to make mistakes, reward success, and lead other members (DeSantis, 2007). This opportunity for young women to gain these positive and empowering leadership skills is crucial. In a world that will uphold the masculine dominance that is seen in college fraternities, the opportunity to develop these leadership skills will allow for young women involved in sororities to be more successful in their future endeavors than those who seek no leadership opportunities in college. "Hundreds of reserved, disfranchised freshman women metamorphosed by their Greek experiences, possessed in the end of greater self-esteem, greater confidence, and the ability to think and act more independently" (DeSantis, 2007, p.175).

Tinto's work on persistence positively links it to student engagement, both academically and socially (Tinto, 2000). Sororities and fraternities help solidify the creation of lasting friendships through lifetime membership. "Many students discontinue their undergraduate education because they feel disconnected from peers, professors, and administrators at the institution" (Tinto, 2000). Students who gain engagement through fraternities and sororities experience a unique governing system that has four levels of governance and expansive opportunities to get involved at the local chapter, college Panhellenic, national sorority, or national organization level. Often times, connections made with faculty and staff on campus benefit fraternities and sororities even more when they serve as advisors for the organization. These advisory roles allow students to make even greater connections with faculty and can help establish that institutional connection. Fraternities and sororities offer extensive opportunities to network and develop close bonds with fellow members. The opportunities that a fraternity and sorority can provide

range from exclusive internship positions, scholarships and awards, and leadership positions as undergraduate students. All of these things are positive benefits that these organizations can offer because of their alumni base, their governance system, and their collection of dues. Kimbrough (1995) contends that development of meaningful relationships for African American students is important and that work with fraternities and sororities show that Greek organizations increase their member's development of strong interpersonal bonds. Kimbrough (1995) elaborates that it is then "likely that these organizations would play a crucial role in facilitating and improving Black student's perceptions of the college environment, especially at PWI's" (p. 64). These opportunities have been shown to help with retention and persistence and could only serve to benefit students of any color. Students in Greek organizations   often have the increased opportunity to hold leadership positions within their organizations. These leadership roles often inspire greater responsibility and a loyalty to the organizations that they serve because they know that other members are reliant on them. Because of these obligations, Harper and Quaye (2009) contest that students feel a stronger level of commitment to their organizations and the institution they serve and are thus less likely to leave or disengage than uninvolved students (p.4).

In order to find true collaboration between African Americans and White Greeks it is imperative that the focus shifts to upholding values and rituals that promote healthy membership. Kimbrough (1995) expresses that assessment of Black student involvement in Greek life at PWI's is essential to identifying if their membership "increases students' motivation and performance as well as enhancing their cognitive and leadership development" (p. 64). "When collaboration occurs, the environment for community

building is enhanced. Strong, unified Greek systems promote the health and effectiveness of each group, provide rich experiences for individual members, and contribute to positive educational outcomes" (Whipple, Crichlow, Click, 2008, p. 421). If educators, national organizations, and alumni can promote these positive social interactions and collaborative environments, students will experience a richer and more diverse educational experience. Truly creating a cohesive environment will require White students to recognize their privilege and move to eliminate further polarization of class. Students can do this by eliminating racial terminology, doing values-based recruiting, and eliminating traditions that perpetuate common stereotypes, racism and classism. For there to be true change it has to come at every level of the institution and organizations that work with these chapters. Since White privilege is difficult for Caucasian students to fully grasp and come to terms with, making progress can be difficult. As Harper (2009) points out, creating a set of benefits for students will help them in facilitating this change. "The outcomes that will accrue for White student leaders via their interactions with Black men, such as developing cross-cultural communication skills that will be employable in future settings, will make the institution look like it graduates progressive people who are not ignorant racists" (p.147). Harper's (2009) work establishes that if the institution helps everyone see the benefits of working with multicultural students and being inclusive in student organizations, we can start to change the climate that surrounds these organizations. While this still sounds like we are prizing a token multicultural member, it is important to understand that this is a process and that value has to first be seen in changing issues. Since White privilege is especially difficult for White students to deal with, starting off with a less threatening approach will ease the transition into true racial equality and acceptance.

It is important to understand the social implications for students who are experiencing the introduction to new cultures for the first time. In some areas of the country Caucasian students might have limited interactions with multicultural students. "Some students come to college with little knowledge of other races/ethnicities and may be hesitant to form cross-racial or cross-cultural friendships, often waiting for racial/ethnic minority students to initiate such interactions" (Tatum, 2003). This hesitation can be from a lack of knowledge about another culture but can turn into ignorance if students ignore multicultural students and develop biases about those students.

Racism Documented in Fraternities and Sororities

It is important to recognize that today's fraternities and sororities no longer carry exclusionary clauses in their constitutions. Exclusionary policies were eliminated in the 1950s but as Lee (1955) noted there was still an air of racial tension as many organizations were still racially exclusive and "guilty of Aryanism" (p. 106). However, many of the traditions that are upheld in fraternities and sororities stem from the previous versions of their chapter's constitutional racism.   Some fraternal racism is clearly a holdover from the pre-1960's exclusionary clauses in the constitutions of national and local fraternities that kept out blacks, Asians, and Jews. While these clauses are clear examples of fraternities' bias against nonwhites, they appear to have been kept in fraternal constitutions for so long because members perceived that letting in outsiders would threaten the quasi-superior they felt over non-Greek 'barbarians' (Nuwer, 1999, p. 219).

These feelings are carried through many of the activities that hold a high place within the Greek traditions. While derogatory language is not exclusive to racial practices it does have an alarming precedence within the context of "Greek life". The need for

superiority follows members throughout their time within the organization and is most

often reflected in the pledging process for members. While national organizations have

made efforts to eliminate degrading language like "rush", "pledge", and "frat", several issues

within chapters still exist. In 1990, members of "Phi Kappa Psi ordered pledges to don

costumes demeaning to Blacks for a racist 'Dress Like a N**** Night'" (Nuwer, 1999, p.

219). Pledges are members of the fraternity who have not yet been initiated into the

organization and are seen as lesser than active members, national organizations prefer that

they are now called new members (NPC, 2013). A new member is a member who has been

accepted into the organization but has not completed initiation (NPC, 2013). Issues like

these are not confined to the past, in 2012, Chi Omega Fraternity had their Penn State

chapter find themselves in the national spotlight. Women of the chapter posted photos

from their "Mexican-themed" party with signs that read "I don't cut grass I smoke it" and

"will mow lawn for weed + beer" (Huffington Post, Racist Party, 2012).

   With the use of social media, documentation of racism and privilege have become

easier to document. One must only search the pages of Total Frat Move, twitter, and Google

to find the evidence of these atrocities. Using these examples to help students confront

their own White identities and racial stereotypes may not be entirely beneficial. With the

pressures to remain exclusive organizations and the internal battle over their own

privilege students might not be equipped to handle this confrontation without assistance

from mentors, advisors, and university staff. Approaching less confrontational situations

first can serve as a beneficial step in changing the overall discrimination of the

organization. Rather than starting confrontational conversations about social media and its

uses, lay the groundwork for new policies that ensure the elimination of discriminatory

practices. If member repeatedly violate policies ensuring that there is a set of measures for reflection, adjustment, and discipline is necessary.

Personal Reflection

A key piece to understanding how all of this information impacts work within Greek life is assessing my own personal biases about the information that I have presented. As a member of an NPC organization for more than seven years I am increasingly challenged to understand diversity within my organization and my work. In serving as a volunteer for my sorority and interning in a Greek affairs office, I find myself needing to answer questions surrounding race, privilege, inclusion, holistic student development, and what the benefits of Greek life really are. While I was an undergraduate at a smaller mid-west institution I never faced the racial biases that my own organization might have. The implications of looking at my chapter as the picture of racial harmony and never addressing issues might lead to situations that are intentionally discriminatory towards multicultural students and have much larger repercussions. As I reflect on my time as a member I realize that as an organization there were times where we had diversity, even if there were only one or two members out of sixty that would be considered multicultural. It was not until my final year in my undergraduate chapter that I was confronted with my chapter's disillusioned version of a diverse organization. Chosen as one of four members to defend our awards packet, I was asked a question that challenged me more than any other decision or question I had been asked about my sorority. One of the awards committee members asked me why I considered my chapter diverse when we had only White women in the organization. In that answer I gave a lot of examples of diversity but the point that became clear was not about any of those examples. In that moment I finally understood that my chapter's problem was

not that we were discriminating against multicultural students but rather we were not providing at atmosphere where they felt welcome. The elevation to token member of the organization was not enough for the few multicultural members to pursue recruiting other multicultural members. Instead there was an enormous amount of group think that led to those members adopting the values of our organization without imposing any of their own on everyone else. These solitary members focused on their similarities to the dominant White culture instead of pursuing opportunities to diversify the organization's membership and way of thinking.

As a future educator and a true believer in the nurturing environment provided by student involvement, I fully believe that these experiences will help me in my future work within Greek life. Finding ways to foster diverse learning and help students accept their responsibility in furthering discriminatory practices is the first step. As a volunteer for the organization my role is to promote the high ideals of the organization; my role as a Panhellenic woman is to further fraternity life. I believe that answering the tough questions about race, my own White privilege, and how to achieve true inclusion have to start with faculty, staff, administrators, and national organization leaders. From there we must help students reevaluate how they approach diversity within their organizations.

Overall, as a member of a Greek organization I believe in the good that can come from these organizations. However, I know that my own positive experiences have given me a rose-colored perspective on the issues that face the system as a whole. In response I will admit that at times in this document I have a harsher outlook on members of my organization and at the same time attempted to cut them slack because of my own struggles with the privilege I have. While I have attempted to address many of the issues

that I feel are most important, the reader must know that even in the addressing of issues the goal is to help make organizations better not criticize for their wrong-doings. The inside perspective does allow for me to reflect on first-hand, personal experiences but also clouds my view at the atrocities that occur in chapters every year. I also believe that educators allow for this mentality to drive their advising of these organizations. Instead of asking if our chapters are doing this we choose to focus on the positive. I believe this partially comes from the fact that most people who advise Greek life had positive experiences and because the media gives Greek life enough bad press as it is.

Future Research

For future research it is imperative that colleges look at the current functionality of multicultural Greek Councils (MGC), NPHC and NPC/NIC separate Councils, a campus that has all three councils and what it looks like for campuses who have no multicultural Greek student organizations at all. The impacts of these different councils and their functions must fully be explored. Councils at the college level are the disciplinary board as well as policy makers.

When looking and a traditionally White campus and its Panhellenic and Interfraternal Councils it is important to understand how these councils interact with each other. Title IX regulations allow for our organizations to remain single-sex. However, because of differing rules at different campuses not every fraternity and sorority member is experiencing a similar level of diversity. I think that on campuses that are traditionally White, researching the level of diversity that a student experiences will be dependent on one major factor. Future research will have to determine if a student is more open to

diversity if they are required to live in a residence life system like a dorm versus campuses that allows students to move into their fraternity or sorority houses in their first semester of college. I feel that once a student moves into that exclusionary bubble of fraternity and sorority life, the chances for a diverse experience and inclusion of multiculturalism is significantly lower than that of a student who lives in university housing their first year.

The second major area of future research that will need to be conducted will have to focus on NPHC councils and PHC/IFC Councils. Like the previous example stated, different universities have different ways of handling these councils. Some universities have a single office and set of advisors that is in charge of both NPHC sororities and fraternities and NPC/NIC sororities and fraternities. However, some institutions have these councils separated out and advised by different people. I think it will be important to research which is more beneficial to the students. Do students gain more diversity by working jointly with these councils or is it a detriment to them? The history and need behind the councils differ quite a lot. NPHC fraternities and sororities have deep cultural roots that impact all areas of their membership. Symbols of strength and resilience through stepping and strolls date back to African American student's ancestors who were slaves. My challenge with a mutual advisor is that I am not sure it benefits multicultural student organizations to have a Caucasian advisor helping them understand the heritage and cultural roots of their organization. On the other end of the spectrum an advisor from an NPHC sorority or fraternity might not understand the process of recruitment and governance that the traditionally White fraternity and sorority side of Greek life are familiar with.

Lastly multicultural Greek Councils are of tremendous importance. It is important to note that the issue of race is no longer a Black and White issue. Students who are Latina/Latino and Asian American are working to establish their place within the Greek affairs world. While many of the current research have focused on African American students, student populations of Latina/Latino and Asian American are on the rise in Greek life research. Future research must affirm the validity of multicultural Greek councils. These councils are often only used to combine chapters when the campus does not have enough members to serve as their own councils. Additionally, Multicultural Councils are sometimes used to house only Latino/Latina and Asian American organizations and serve as separate councils from NPHC and NPC/NIC. As I stated before the issue with who should advise these organizations depends on what resources and guidance is necessary to help these organizations be fully functional. Unlike Latino/Latina, African American and traditionally Caucasian organizations, the national organization of NAPA (National Asian-Pacific Islander American Panhellenic Association) that unites Asian American Greek organizations does not have the same recognition of support as its fellow umbrella organizations.

Chapter 3 - Conclusion

Student affairs practitioners should be weary of the impending issues that challenge students in Greek life. Answering questions about race and privilege within fraternities and sororities will not be easy. For those students struggling with racial prejudices within their organizations it is imperative that student affairs practitioners seek to help these students without regards to their own judgments of privilege and its role in fraternity life. Student affairs administrators must ask their student life staff to question how their own racial biases impact their advising of the organizations and their members. In instances where student affairs practitioners are racially blind it may be necessary to challenge staff members to acknowledge the privileges that being White gives them and how it impacts their advising of multicultural students. In addition, understanding race in regards to the Greek system will need to become an issue that administrators and staff are willing to tackle head-on. This will be important because of the increase of students whose racial identity might not be as easily defined by terms such as African American, Caucasian or Asian American. Finding a place for multiracial and biracial identities within traditional racially segregated organizations will be an increasing challenge across all of student life. Turning a blind-eye to race issues will potentially force members to become even more steeped in racially segregating traditions that negatively impact the diversification of these fraternal organizations.

While many of these issues are not exclusive to fraternity and sorority life, creating pathways for these organizations to address these issues is a good first step. As multiracial and biracial identities will continue to be at the forefront of issues facing higher education faculty and staff, it will become necessary to make positive changes in how race is viewed within every

level of the institution. While there are many issues surrounding inclusiveness within each fraternity and sorority sub-group (NALFO, NPC, NIC, NMGC), finding ways in which these organizations can serve as cohesive governing boards may eliminate some of the problems created by the "separate but equal" mentality.

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Appendix A - Greek Glossary

Active: A member who has been initiated into a social club.

Alcohol-Free Housing: A joint NIC and NPC initiative to remove alcohol from chapter properties to turn houses into learning centers providing members and guest with a safer living environment. Alcohol-Free Housing Members: Appendix C (Nuwer, 1999).

Alumna (feminine): A women's fraternity or sorority member who is no longer a member of a collegiate chapter (NPC, 2013).

Alumnae (feminine): The plural of alumna (NPC, 2013).

Alumnus (masculine): A fraternity member who is no longer a member of a collegiate chapter (NPC, 2013).

Alumni (masculine): The plural of alumnus, the customary plural term when men and women are addressed (NPC, 2013).

Bid: An invitation to join a women's or men's fraternity (NPC, 2013).

Chapter: A membership unit of an inter/national women's or men's fraternity (NPC, 2013).

Badge: Also known as a pin and is worn by the initiated member (University of Maryland, 2011).

Chapter: A membership unit of an inter/national women's or men's fraternity (NPC, 2013).

*Chapter House (Fraternity Housing):*A chapter room or suite: social center and meeting place for members; lodge: small house used as a meeting place that may or may not have limited living accommodations; residence: living accommodations for members and house director (NPC, 2013).

College Panhellenic Association: The cooperative campus organization of collegiate members of NPC fraternities (NPC, 2013).

Colony: A newly formed affiliate of a national organization that has not yet received its charter. The members of a colony are referred to as "founders" (University of Maryland, 2011).

Dues: These are the membership, philanthropic, and other fees paid to the local chapter of a sorority or fraternity in order to be a member in good standing and for the local chapter to stay in good standing with its national organization (University of Maryland, 2011).

F.I.P.G.: Fraternal Information and Programming Group (formerly Fraternity Insurance Purchasing Group) is a group of national/international fraternities that have grouped together to form a uniform risk management policy in order to obtain adequate liability insurance (University of Maryland, 2011).

Fraternity: A Greek-letter sisterhood or brotherhood (NPC, 2013).

Formal Recruitment: The "official" recruitment period of the year with specific scheduled events hosted by PHA groups. The term Recruitment has replaced the term Rush in most instances (University of Maryland, 2011).

Initiation: A ritualistic ceremony during which new members receive lifelong membership privileges (NPC, 2013).

*Legacy***:** A member of a fraternity or sorority whose relative or relatives belong to the organization, or belonged to it in the past (Nuwer, 1999).

Local: A men's or women's fraternity without guidance from or affiliation with any national organization (NPC, 2013).

Multicultural Greek Council: The National Multicultural Greek Council (MGC) is an umbrella council for a coalition of Multicultural Greek-letter organizations (MGLOs) established in 1998. The purpose of NMGC is to provide a forum that allows for the free exchange of ideas, programs, and services between its constituent fraternities and sororities; to promote the awareness of multicultural diversity within collegiate institutions, their surrounding communities, and the greater community-at-large, and to support and promote the works of its member organizations (MGC, 2013). Members: Appendix F.

Mutual choice: The young woman who wants a fraternity experience will find it possible to belong on most campuses today. Fraternity membership is a social experience arrived at by mutual choice and selection. Fraternity membership is by invitation (NPC, 2013).

National Association of Latino Fraternal Organizations (NALFO): Is the umbrella organization that oversees and unites Latino and Latina fraternities and sororities (NALFO, 2013). Members: Appendix E.

National/Executive Headquarters: The central organization of a particular fraternity or sorority. Often referred to as National Headquarters, International Headquarters, or just Nationals (UNLV, 2012).

National Panhellenic Conference: The umbrella organization and governing body of 26 sororities. NPC supports its chapter by promoting values, education, leadership, friendship, cooperation, and citizenship. Serves and a unifying body that is only self-governing with rules applied as unanimous agreements (every member organization sends a delegate that had to vote unanimously to pass a particular rule) and offers only suggestions and guidelines for all other sorority matters (NPC, 2013). Members: Appendix B.

National Pan-Hellenic Council (NPHC): An umbrella organization of nine integrated fraternities and sororities that have common historically black culture (Nuwer, 1999). Members: Appendix D.

North American Interfraternity Conference (NIC): an Indianapolis-based umbrella group historically made up of national white fraternities. All fraternities are now integrated, although some have had few minority members. Some sixty-plus fraternities belong to the NIC (Nuwer, 1999). Members: Appendix C.

NPC Delegate: A national officer of a specific women's fraternity who is the liaison between NPC and her organization (NPC, 2013).

Membership Chair/Pledge Master: A fully initiated member who is put in charge of pledge or new member "training" (Nuwer, 1999).

Membership Recruitment Acceptance Binding Agreement: At the completion of the formal recruitment period, all women are given the option to sign a membership recruitment acceptance binding agreement (MRABA). In order to receive a bid from a sorority on campus, the MRABA must be signed. The MRABA form is used on every campus that has a College Panhellenic (NPC, 2013).

New Member*: A woman or man who has accepted a fraternity bid but is not yet an initiated member (NPC, 2013).

Philanthropy: The chapter's specific charitable organization(s) that they donate money and volunteer hours (University of Maryland, 2011).

Pledge: A promise made by a new member. No longer used to mean "new member" (NPC, 2013).

Potential New Member: Any woman interested in becoming a fraternity member who is matriculated and eligible according to College Panhellenic Association requirements (NPC, 2013).

Preferential Bidding: A system used at the conclusion of recruitment to match fraternity and potential new member preferences (NPC, 2013).

Quota: The number of potential new members going through membership recruitment divided by the number of women's fraternities on the campus (NPC, 2013).

Recruitment Guide or Panhellenic Counselor: Also known as a recruitment counselor. A Panhellenic representative who has no contact with her own chapter during membership recruitment and is available to guide women through the recruitment process and answer questions (NPC, 2013).

Sorority: A Greek-letter sisterhood (NPC, 2013).

Stepping/Step dancing: has been popularized by the National Pan-Hellenic Council. This step dance has African roots and is an African American tradition as well as part of Black History. The members of the fraternities and sororities join in steps — elaborate synchronized group routines that are performed in competitions between the fraternities and sororities called "step shows." Step shows incorporates cheerleading, military, and drill-team moves, especially the call-and-response element inherent in those forms. These aspects are not only important to the energy of stepping for entertainment use but also for bonding and pride within their organizations (University of Maryland, 2011).

Stroll: A line dance done by members of cultural Greek organizations (usually at a party or step show) (University of Maryland, 2011).

Total: The most desirable chapter size for a campus, as determined by the College Panhellenic (NPC, 2013).

Unanimous Agreements: Agreements to which the member groups of the National Panhellenic Conference have unanimously agreed and that lead to orderly and equitable conduct of their mutual functions. These Unanimous Agreements are binding on all NPC member fraternities. Each College Panhellenic (or the equivalent organization) and Alumnae Panhellenic must incorporate the NPC Unanimous Agreements into its governing documents (NPC, 2013).

Appendix B - Member Organizations of the National Panhellenic Council

Member Organizations (NPC, 2013):
- Alpha Chi Omega
- Alpha Delta Pi
- Alpha Epsilon Phi
- Alpha Gamma Delta
- Alpha Omicron Pi
- Alpha Phi
- Alpha Sigma Alpha
- Alpha Sigma Tau
- Alpha Xi Delta
- Chi Omega
- Delta Delta Delta
- Delta Gamma
- Delta Phi Epsilon
- Delta Zeta
- Gamma Phi Beta
- Kappa Alpha Theta
- Kappa Delta
- Kappa Kappa Gamma
- Phi Mu
- Phi Sigma Sigma,
- Pi Beta Phi
- Sigma Kappa
- Sigma Sigma Sigma
- Theta Phi Alpha
- Zeta Tau Alpha

Appendix C - Member Organizations of the North American Interfraternity Conference

Member Organizations (NIC, 2013):

- Acacia
- Alpha Chi Rho
- Alpha Delta Gamma
- Alpha Delta Phi
- Alpha Epsilon Pi
- Alpha Gamma Rho
- Alpha Gamma Sigma
- Alpha Kappa Lambda*
- Alpha Phi Alpha
- Alpha Phi Delta
- Alpha Sigma Phi
- Alpha Tau Omega
- Beta Chi Theta
- Beta Sigma Psi
- Beta Theta Pi
- Chi Phi
- Chi Psi
- Delta Chi
- Delta Epsilon Psi
- Delta Kappa Epsilon
- Delta Phi
- Delta Psi
- Delta Sigma Phi*
- Delta Tau Delta
- Delta Upsilon
- FarmHouse*
- Iota Nu Delta
- Iota Phi Theta
- Kappa Alpha Order
- Kappa Alpha Psi
- Kappa Alpha Society
- Kappa Delta Phi
- Kappa Delta Rho
- Lambda Chi Alpha
- Lambda Phi Epsilon
- Lambda Sigma Upsilon
- Lambda Theta Phi
- Nu Alpha Kappa
- Omega Delta Phi
- Phi Beta Sigma
- Phi Gamma Delta*
- Phi Kappa Tau
- Phi Lambda Chi
- Phi Mu Delta
- Phi Sigma Kappa
- Phi Sigma Phi
- Pi Kappa Alpha
- Pi Kappa Phi
- Pi Lambda Phi
- Psi Upsilon
- Sigma Alpha Epsilon
- Sigma Alpha Mu
- Sigma Beta Rho
- Sigma Chi
- Sigma Lambda Beta
- Sigma Nu*
- Sigma Phi Delta
- Sigma Phi Epsilon
- Sigma Phi Society
- Sigma Pi
- Sigma Tau Gamma
- Tau Delta Phi
- Tau Epsilon Phi,
- Tau Kappa Epsilon
- Tau Phi Sigma
- Theta Chi*
- Theta Delta Chi
- Theta Xi
- Triangle
- Zeta Beta Tau
- Zeta Psi

* Denotes Alcohol-Free Fraternities

Appendix D - Member Organizations of the National Pan-Hellenic Conference

Member Organizations (NPHC, 2013):

- Alpha Phi Alpha
- Alpha Kappa Alpha
- Kappa Alpha Psi
- Omega Psi Phi
- Delta Sigma Theta
- Phi Beta Sigma
- Zeta Phi Beta
- Sigma Gamma Rho
- Iota Phi Theta.

Appendix E - Members of the National Association of Latino Fraternal Organizations, Inc.

Member Organizations (NALFO, 2013):

- Alpha Pi Sigma
- Chi Upsilon Sigma
- Gamma Alpha Omega
- Gamma Phi Omega
- Kappa Delta Chi
- Lambda Theta Alpha
- Sigma Iota Alpha
- Omega Phi Beta
- Sigma Lambda Alpha
- Sigma Lambda Upsilon
- Alpha Psi Lambda,
- Gamma Zeta Alpha
- Lambda Alpha Upsilon
- Lambda Sigma Upsilon
- Lambda Theta Phi
- Lambda Upsilon Lambda
- Phi Iota Alpha

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Appendix F - **Members of the National Multicultural Greek Council**

Member Organizations (Multicultural Greek Council, 2013):

- Delphic of Gamma Sigma Tau
- Delta Xi Phi
- Delta Sigma Chi,
- Gamma Eta,
- Theta Nu Xi,
- Lambda Psi Delta,
- Lambda Tau Omega,
- Mu Sigma Upsilon,
- Phi Sigma Chi,
- Psi Sigma Phi
- Omega Phi Chi.