

Restorative Justice for Fraternity/Sorority Life
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The signature of the individual below indicates that the individual has read and approved the project of Kyley Knudson in partial fulfillment of the requirements for the degree of M.Ed. in Higher Education, College Student Affairs Leadership.

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Abstract

Greek Life organizations were established on the values of friendship, philanthropy, and academic excellence. The way that Greek life has developed, no longer exemplifies those values. In recent years, Greek Life has come to the forefront of public attention tragedies like hazing, sexual assault, binge drinking, and student death. In addition, these are the events and qualities that people think of when they think of Greek life. This project explores greek life culture by analyzing literature on the students who join Greek life, the environment they interact with, and the outcomes that those produce. After identifying those cultural issues within greek life, this project will explain how Restorative Justice can help repair the harm that has been caused by these issues identified. In addition, it will explain how practitioners can start to support greek life leaders and stakeholders in implementing the principles of restorative justice into their practices and procedures.

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Chapter 1

Problem Statement

Greek life organizations have developed in a way that no longer reflects the organization's original mission or values. In addition, it also has contributed to student deaths, Hazing, campus sexual assault, binge drinking, racism, sexism, and academic misconduct on campuses. In more recent years these issues have come to the forefront of public attention, resulting in some campuses taking punitive action or completely abolishing Greek life altogether. If Greek Life wants to survive it will need to start making significant changes to its policies and practices. Fraternities and sororities were created to provide support and community for students during their undergraduate experience. For better or worse greek life has become much more than that. Greek Life has become a staple at a majority of universities. For example, “the governing body of the nation's 66 largest fraternity organizations, membership in 2017 reached an estimated 385,000 active fraternity brothers or one in every six full-time students across America” According to www.nicfraternity.org. Greek life allows people to connect on campus and even after their time at college. Universities are given the task of combating the institutions and traditions of Greek life. In addition, to managing individual chapters, universities also have to deal with national organizations that govern these chapters. Universities have tried implementing sanctions and policies to help combat these issues but Greek life needs to find a new approach for it to keep operating on college campuses.

Importance and Rationale for the Project

Greek Life is a big part of many universities campuses. More than 2 million students every year are a part of the greek life system and hundreds of universities have chapters on their campuses (Chang, 2014). In recent years, greek life has come under a lot of scrutiny. Just in the last year protests have taken place on several college campuses due to sexual assault allegations

against Greek life members (Hartocollis & Heyward, 2021). With new social movements like the Black Lives Matter Movement and MeToo, students have become inspired by the injustices they see around them. There are issues within the greek life community and culture that need to be addressed. Some students are pushing for the administration to outright abolish greek life on their campuses. Even in years prior there have been student deaths associated with hazing and Greek life. Thirty-five deaths were recorded from 1838 through 1969(Hollmann, 2002). During the decade of the 1970s, thirty-one students lost their lives to hazing and related activities. The number increased to fifty-five deaths from 1980 through 1989 and almost doubled to ninety-five deaths during the 1990s. During 2000, twenty-nine deaths were reported”(Hollmann, 2002).

When looking at the research it is clear that issues like binge drinking, hazing, sexual assault, and student death are much deeper than just the issues themselves (Wechsler, 2009) (DeSantis, 2007)(Salinas, 2018). Telling students just not to do it is not going to be sufficient enough.

While universities and greek organizations have taken steps to address issues, there needs to be a culture shift within the community. Many studies have been conducted on various issues about greek life, Including a look at the culture itself from an ethnographic perspective and longitudinal research. Unfortunately because of the nature of Greek Life organizations and the many layers of jurisdiction, there isn't a lot of research on the effectiveness of these interventions. While effective in some capacities, there is still a lot of room for improvement and addressing the systemic problems will take time. In recent years student conduct offices have been implementing restorative justice into their processes. This project will give examples and suggestions on how Greek life can also implement restorative justice in their practices.

Restorative justice is focused on repairing the harm that was done and rebuilding trust for everyone involved (Karp, 2019). On a chapter level, greek organizations usually address

lower-level issues. Such as low grades, not meeting financial obligations, and some behavioral issues. These would be good examples of times that restorative justice could be effective in dealing with the harm that was done when someone isn't meeting the expectations of the chapter. Hopefully implementing restorative justice into chapters practices, will have a ripple effect on how greek life students navigate conflict and handle systemic issues.

Background

Greek life presence has only grown and evolved since its beginnings. The first fraternity was Phi Beta Kappa started as a club at the College of William and Mary in 1776 as a social and literary club (Scherer,2021). It possessed similar characteristics to fraternities today such as friendship, rituals, and secrecy. The elite club much like today's organizations had aspirations to expand to college campuses across the country. It did not take long after women started attending universities for them to form sororities. In 1851 at Wesleyan Female College, the Adelphean Society was formed which is not known as Alpha Delta Pi. Eventually, more and more organizations were formed, and governing organizations were formed. The National Panhellenic Conference and the North American Interfraternity conference would come together to establish principles and standards that govern greek organizations.

From the beginning, Greek organizations were created to be formed by a mutual selection process (Scherer,2021). In addition, the organization's purpose was to promote the well-being of its members and act as a mentor program for younger members. Before the middle of nineteenth-century Greek life, the organization was banned on a lot of university campuses(Scherer,2021). In addition, most universities required a Greek organization to have a faculty advisor that was present for events. This slowly went away due to the secret rituals that are still very important to greek organizations. In addition as universities and greek life grew this

became more and more unmanageable. Greek organizations that were building group housing helped universities as they expanded with housing shortages for students. Rituals are the same for one organization for every chapter. This is what binds them together with common goals and values, a purpose that goes beyond themselves or even their particular chapter (Stone & Gorga, 2014). In addition, it also promotes loyalty and secrecy among its members.

Today those organizations have developed way beyond what they were at their creation. As greek life has grown so have its presence and organizational structures on campus. The goals of Greek life have not changed dramatically since its beginnings. It still strives to promote scholarship, moral growth, and support for students. In some ways, Greek life organizations have been very successful. Many successful people participated in greek life. “80 percent of Fortune 500 executives, 76 percent of U.S. senators and congressmen, 85 percent of Supreme Court justices, and all but two presidents since 1825 have been fraternity men, according to Cornell” (Chang, 2014). In addition, when people think of Greek Life they think of racism, sexism, homophobia, binge drinking, hazing, and sexual assault. Whether this was conscious or not these attributes are present in today's Greek life culture.

Understanding how Greek Life started, and where they are present is important to understand where they are today. What started as literary and social clubs are now giant organizations with a presence at hundreds of university campuses across the country. They have developed into a whole different category of a student organization with their own rules, governance, supervision, and culture. Each organization has its own rules, reregulations, and values it operates. All of these factors and more have gotten Greek life to the place it is today. Understanding these issues and finding remedies is essential so that Greek Life can reflect its organization's original mission and values.

Purpose

The purpose of this project is to better understand the issues and culture of greek life to find a solution to fix the deeper cultural issues that will be identified through the literature. This project is specifically looking at organizations that are a part of The National Panhellenic Conference and the North American Interfraternity Conference. Some universities have local organizations meaning they only operate on that specific campus. In addition, there are Multi-cultural sororities/ fraternities, for this project, will not look at research conducted about these organizations. Using the IEO theoretical model this project will analyze the research on Greek life. IEO stands for Inputs-environments-outputs which is a framework developed by Alexander Astin to help understand student development theory. First, this project will look at who joined greek life based on demographics and surveys in recent years. Next, it will look at the environment/culture that which these students are interacting. From there, it will look at outcomes based on the students that join greek life and their experience within greek life culture. In chapter 3, the project will present a possible solution for addressing the cultural/ environmental issues presented in the literature review. In the third chapter, this project will present the idea of implementing restorative justice into greek life. Restorative Justice “is an approach to addressing conflict and misconduct that focuses on healing rather than punishment. Restorative Justice assumes that misconduct and conflict injure those directly involved (victims and offenders) as well as the broader community to which they belong”(State of Michigan, 2022). Presenting the basic principles and ideas of restorative justice and giving suggestions on where Restorative Justice can be implemented into greek life's daily processes.

Objectives

As previously mentioned the objective of this project is to better understand the issues and culture of greek life to find better solutions. This project will accomplish this by investigating the student, environments, and possible outcomes that they produce. From these findings, this project will propose solutions for addressing these cultural or environmental issues that exist in Greek life. In the hope that by changing the environment that students interact with, they will produce better outcomes. In addition, changing the environment will hopefully encourage more students to join greek life. This project will find a way of communicating these issues and solutions to Greek-life leaders and staff. This will hopefully help university staff, and students address better address the harm that occurs in greek life. Finally, this project will demonstrate how Restorative justice can be utilized in greek life. Chapter 3 will explain why restorative justice could be effective in addressing the harm that occurs in greek life. In addition, it will give examples of practices to help students and practitioners utilize restorative justice.

Scope of the project

This project will explore the greek life community. The Greek Life community-includes organizations that are a part of The National Panhellenic Conference and the North American Interfraternity Conference. This will not include organizations that are considered multicultural organizations. This also does not include professional development in greek organizations. While these are greek organizations they have their unique characteristics and customs from those who are included in The National Panhellenic Conference and the North American Interfraternity Conference. Due to these differences in culture, tradition, and characteristics, it would not make sense to group these organizations together. This project will explore issues that are present within the greek community at varying capacities. Not every Greek Life community has the same characteristics and these issues may vary from one college campus to another. The

literature review represents the trends that have been seen through the research. This project will explore how Restorative justice can be utilized in greek life based on its basic principles and processes. In addition, it will address how Restorative justice has been used in different parts of higher education as evidence. This project is intended to introduce Greek life Practitioners to the idea of introducing restorative justice into greek life and why it would be beneficial to their community. There are a lot of barriers that would come up if a practitioner tried to implement Restorative Justice into Greek Life. To change policy and practice completely, practitioners would need to get permission from administrators, chapters, students, chapter advisors, national organizations, and probably more people. This project is a start for encouraging university communities to implement restorative justice into greek life practices. This project can be used as a resource to present the idea of implementing restorative justice into greek life. This project is not a step-by-step plan on how to implement restorative justice into greek life on a college campus.

Terms

Greek life- The community that makes up greek letter organizations on a college campus.

Chapter- One greek organization's group on a college campus.

Sorority- Greek organization for women.

Fraternity- Greek organization for men.

Rush- the mutual selection process in which potential new members meet all the greek organizations and decide which one they want to join.

Legacy- A potential new member that has a family member that was a collegiate member of a certain greek organization.

Binge drinking- Binge drinking is defined as consuming 5 or more drinks on an occasion for men or 4 or more drinks on an occasion for women. (Centers for Disease Control and Prevention, 2022)

Hazing-an initiation process involving harassment (Merriam-Webster, 2022)

Chapter 2

Introduction

To understand the problem of Greek life no longer being aligned with its original purpose, it is important to understand what the literature says about the Greek life community. Through the years Greek life has developed into a unique community with its characteristics and values. Originally, Greek Life communities were founded on values like Academic Excellence, Friendship, and philanthropy. Today, while those values may still be present, they have lost prevalence among other values. In recent years Greek Life has been portrayed in the media through partying, hazing, and binge-drinking, among other characteristics. To better understand the literature will be reviewed in line with Alexander Astin's Inputs-environments-outputs framework. First, look at what kind of students are most likely to join Greek life. Second, looking at the Greek life community while they are at the university. Lastly, look at the outcomes of being part of that community. This will provide an analysis of the research on Greek Life Culture and identify problems that have emerged in recent years. Hopefully to better understand the whole experience of a student that chooses to participate in Greek life. In addition by understanding this development, be able to propose solutions to current problems within the Greek life community and culture.

Theory

The most appropriate theory for understanding how Greek Life has become what it is today is the Student Development theory specifically, Alexander Astin's Inputs-environments-outputs framework (Astin, 1987). The basic idea of the theory is that students come into college with certain characteristics. This can be their families, friends, race, gender, prior education, etc. these inputs interact with the environment which is the university

the student attends. These factors can be the classes they take, friends they make, activities they engage in, where the school is located, where they live while attending school, and interaction with faculty. The way a student interacts with their environments can determine certain outcomes. These ideally are positive outcomes, like graduation but it also can examine negative outcomes like dropping out. This framework is appropriate for analyzing how Greek Life has moved away from its original mission. Astin's framework is especially helpful for analyzing Greek Life culture because it breaks up the contributing components. Those components being the students being the input, Greek life culture being the environment, and the outcomes being the outputs. To understand this problem it's important to know what kind of students are engaging in Greek Life. By analyzing the inputs, this project will find out where these students come from, what kind of families they come from, and their general demographics. Next, we need to look at the environments that they are engaging in; this would be the universities but also the general culture of the greek community. Lastly, we will look at the common outcomes for students who participate in Greek life, those will be the outputs. By understanding all of this we will be able to propose an appropriate solution to the problem that Greek Life is currently facing.

Inputs

Demographics

To better understand Greek life culture it's important to explore the students who join Greek Life broadly. Every university has a different culture and student population. These statistics and demographics may not apply to every university's Greek Life community but do apply to the majority. It is not a secret that students who are a part of Greek life are predominantly white and middle to upper class. It is difficult to know exactly how segregated

these communities are because the National Panhellenic Council and the Interfraternity council do not provide demographics. Due to this lack of data, many institutions identify demographics at their institutions. For example, Princeton university polled their greek life population and found “ that white and higher-income students are much more likely to join fraternities and sororities—77 percent of sorority members and 73 percent of fraternity members were white, compared to only 47 percent of the student body” (Chang, 2014). For comparison at the University of Nebraska Lincoln, their demographics are even more striking. According to an article for The Daily Nebraskan “ The demographics for the Greek community during the 2017-18 school year include 3,777 white members, 206 Hispanic members, 73 Asian or Pacific Islander members, and 45 African-American members.” (Sargus, 2018). In addition DeSantis a well-respected researcher of Greek life said, “the overwhelming majority of their brothers and sisters are white middle-upper class, Christian, and heterosexual” when describing the students who participate in traditional Greek life.

Another group of students who are inclined to join Greek life are legacy students. These are students who have close families that are affiliated with a Greek organization. Again, at Princeton, about 30 percent of their Greek population were legacy admits to their organizations (Chang, 2014). These students are often given preferential treatment during the rush process. Often chapters have it in their bylaws that legacy will automatically make it into further rounds before even meeting them (Beta Theta Pi, 2019). In other cases, the organization leaves legacy policy up to the individual chapter (Tri Delta, 2016). This creates a kind of nepotism that keeps the same kinds of students in Greek life and in turn, others out. Also, the encouragement from family might drive students to join greek life even when they otherwise might not have. Students can come in with preconceived notions of how Greek life should be based on what their family

has told them. Whether these conceptions are true or not this prior knowledge makes them more desirable to chapters.

Traditional Ideals of Gender

Something that is talked about heavily in the book *Inside Greek U*, is that Greek life usually seeks students that present themselves very conventionally/stereotypically within their gender identity. For sorority women five key themes emerged in DeSantis's conversations, these were Monogamy and virginity, Nurturing and caring, Petite Physical Type, Relational Interdependence, and Domestic Orientation. The key themes are mirrored with very conventional ideas of masculinity when fraternities are looking for new members. Those key themes are Heterosexual Promiscuity, toughness and assertiveness, imposing physical type, relational independence, and Professional Orientation. While not every Greek life member will share these key insights or themes, the idea of the conventional expression of gender roles is present. In the couple of years, "at least five national Greek organizations have considered adopting policies that would deny transgender students membership"(Ruiz, 2016). Many organizations in recent years have also included diversity commitment statements in their policies. Individuals that do not fall into the traditional ideas of what it means to be male or female may threaten the fragile culture of Greek life.

Inside Greek U, is focused on a university located in the middle of the eastern half of the country (DeSantis,2007). The population of G U is mainly white and comes from middle-class families. Even on more diverse campuses greek life still exhibits conventional ideas of femininity and masculinity. In a study done by Stone and Gorga titled "Containing Pariah Femininities: Lesbians in sorority rush process", they describe that even the most accepting campuses and organizations will still protect the idea of traditional femininity. Their study was

conducted at a southern liberal arts college. Students at liberal arts colleges may be more exposed to both diverse individuals and diversity projects (Umbach and Kuh, 2006). The study interviewed 28 sorority women from organizations described on campus as accepting, friendly, and LGBTQ friendly. While these sororities were accepting of students that identified as lesbian or bisexual, they still excluded students that presented as more masculine. They could do this without threatening their commitment to diversity by just describing the student as “not a good fit”. Stone and Gorga describe this as “ Within these discursive strategies about valuing diversity and comfort with lesbians was a construction of lesbians as contradictory to hegemonic femininity by creating a masculine, aggressive, and uncomfortable presence that contaminated the sorority and potentially harmed that sorority’s reputation among fraternities” (Stone, A. L., and Gorga, A, 2014). When sororities and fraternities are looking for members they are looking for people who can fall into this mold of feminine and masculine. Even on the most diverse and inclusive campus, this can still happen.

Conformity

Understanding that the majority of students who join Greek life identify as white, middle-class, Christian and heterosexual leads to a culture in which students can find comfort in similarity yet never be challenged to embrace diversity.(DeSantis, 2007.) For example, those who never encounter poverty never have to think about their economic privilege. In the same way, Greek life communities have created a stable environment where sameness and conformity are built into the fabric of these organizations. Selecting individuals who fall into this narrative is very important for maintaining the community. “Finding the right fit” is done in a process called Rush in which potential new members visit the greek houses on campus and they mutually narrow it down to the house that they belong in. This is done solely by personality, similar

interests, and connections. DeSantis gives examples like the smart and cute woman may be attracted to one sorority, athletic men usually join this fraternity, students with influential parents and money join this other organization, and so on. He claimed that he could forecast with accuracy what Greek organization a rush participant would join.

Environment

Secrecy and Exclusivity

Greek life has cultivated a unique culture and community on college campuses. Greek life communities are founded on ideas of high standards for values, academic excellence, friendship, and philanthropy. Unfortunately, these are not the qualities that we often think of when we think of Greek life. We often picture Greek life similar to how it is depicted in movies, on the news, or on social media; which often talks about hazing, campus sexual assault, binge drinking, racism, sexism, and academic misconduct associated with Greek Life. These problems greatly contradict the missions of these organizations. A contributing factor to this is that all organizations are founded on exclusivity and secrecy. In addition, the dynamic of social class power, and status also contributes to the concerning behaviors we see in Greek life today. Exclusivity is established through the rushing process. “Sorority rush becomes a gate-keeping mechanism into sorority life, dividing the initiated from the unworthy, as potential sorority members rush and attend events hosted by a sorority in hopes of ‘bidding’ on that sorority and being accepted as pledges (Stone & Gorga, 2014). Many potential new members do not make it through the rushing process or get matched with the house they wanted. If potential new members receive a bid, from their pledges, students have to make it through their new member period before they are allowed to know many of the organization's secrets and rituals. These barriers perpetuate the sense of exclusivity and in turn, potential new members want to become

active members. Something all fraternities and sororities have in common is rituals and ceremonies. These are described as “a somber ceremony where initiated members reflect on the purpose of their fraternity and proclaim their loyalty to these ideals and their brothers” (Scherer, C. 2021). Members are sworn to secrecy during these rituals which is something that every member from every chapter across the nation participates in. This establishes exclusivity and loyalty which does not stop when members finish the ceremony.

Drinking

Another element of Greek life culture, that is often talked about, is drinking. While drinking is often associated with college in general it is well known that this is even more true among Greek life members. A study by Wechsler, H., Kuh, G., & Davenport, A. E. (2009) found that “the single best predictor of binge drinking in college is fraternity membership”. Studies around binge drinking on college campuses consistently show an increase in frequency and amount of alcohol among fraternity members (Lasky, N. V., Fisher, B. S., Henriksen, C. B., & Swan, S. C. 2017). Binge drinking is often associated with party culture. Students usually participate in party culture and heavy drinking to be a part of the community. For Greek life members, drinking is often seen as a positive thing and becoming part of the group. Members are often encouraged and binge drinking may be part of their rituals, events, and common practices. Binge drinking regularly has become normalized for Greek life members and a part of common practice and culture. This pressure to conform to the groups is only amplified for first-year students. “First-year students, trying hard to fit in with a new social environment, may be especially motivated to engage in party culture, particularly if it is seen as normative among the social groups that they aspire to join”(Peralta, R. L., Steele, J. L., Nofziger, S., & Rickles, M,2010).

Gender-roles

As mentioned before gender roles often have a large influence on Greek life culture. Along with recruiting students that can conform to traditional gender roles, they are also perpetuated in the community. In DeSantis's book he talks in-depth about the traditional rules students at GU are often subjected to. Men are encouraged to be promiscuous, while women are often chastised for the same behavior. In addition, women are often encouraged to flaunt their sexuality in front of men. "At virtually every institution of higher education in the United States, fraternities sponsor activities, usually under the guise of a fund-raiser, aimed at getting women to perform for them. Be the beauty pageants, talent shows, cheerleading competitions, or dance competitions, and regardless of how much money they raise, these "fund-raisers" are at the heart of exhibitions of women's sexuality" (DeSantis, 2007). Women are often trying to navigate the expectations of them to be chaste and virginal while also being expected to be performative and available. This narrative is controlled by men who in comparison are expected to be hypermasculine to the point of homophobic. It is speculated that binge drinking can be linked to this need to demonstrate masculinity. "Males, who are socialized to be masculine, may rely on heavy alcohol use to coincide with other forms of male-associated behaviors (e.g. sport, risk-taking)" (Peralta,2010). Stereotyping and generalization of houses drive sororities and fraternities to protect their organizations not wanting to be known as the "gay house"(Welter, 2012). Statistically speaking, more LGBTQ students do participate in Greek life but may be out to hide their sexual orientation. In Welter's interviews, students described the lengths they went to keep their sexual orientation hidden. Describing it as an "underground network" for LGBTQ greek affiliated members.

Power

Social class, rank, and power have a big influence on why Greek life culture has adapted to the way it is today. In the context of American universities, Greek life is well respected (Jozkowski,2017). Greek life members usually have a higher rank within the campus community. At some universities, this is due to the amount of student participation, with almost 80% of the community participating in Greek Life. Another reason could be Greek Life's presence on campus. This could be through fund-raising events, campus partnerships, and parties. In addition, Greek life functions as an exclusive social club because members need to be able to pay for their membership. Along with chapter dues, this can include apparel, events, and regular college expenses. While both fraternities and sororities hold power on-campus fraternities hold a disproportionate amount of power when it comes to the social scene. This is because fraternities can host parties while sororities can not. Fraternities can provide a place for students to drink alcohol, especially underage students. Fraternities are male-dominated spaces because it is where the members live which allows them to control the social scene that often includes alcohol. Written policies prohibit sororities from hosting mixed gendered events that have alcohol present even for members of age. This guarantees that fraternities hold power at these types of events. Because these events take place at the fraternity house they are also allowed to dictate who is allowed in. more desirable individuals like sorority women are granted entry, while unaffiliated men and women are often rejected entry. These policies allow fraternities to control what, when, where, and how these parties take place which grants them immense power socially on campus.

Outputs

Understanding the characteristics of Greek life communities on many college campuses, allows us to look at what those types of students, along with the environment, produce. Greek

life communities are respected, independent, well funded, and secretive in nature. This allows them to operate in a way different from other organizations on college campuses. This also is why outcomes like student deaths, hazing, campus sexual assault, binge drinking, racism, sexism, and academic misconduct can happen. In addition, it produces positive outcomes like high achievement, graduation rates, philanthropy, and friendship.

Academics

Academic outcomes tend to differ for Greek life members from other students. P. Wesley Routona and Jay K. Walker find evidence to support this in a study titled “The impact of Greek organization membership on collegiate outcomes: Evidence from a National Survey”. This was a longitudinal survey conducted at over 400 universities. The study found that for male students Greek life affiliation was associated with lower GPAs in comparison to males who did not participate in Greek life. For the female student, there was no significant difference in GPA outcomes. There was also no significant difference in graduate school acceptance rates for males or females associated with Greek life. In addition, they found that more Greek students desired to attend graduate school compared to non-affiliated students. In addition, it was found that Greek life members were more likely to graduate than other students. They also were more likely to start a career immediately after graduation. The study concluded that Greek life affiliation was overall positive for academic outcomes for female students. For male students, there was a mix of positive and negative academic outcomes.

How Greek Life members can achieve these positive outcomes may be up for debate. In 2007 a study was done by Anna E. Williams and Steven M. Janosik, “An Examination of Academic Dishonesty Among Sorority and Nonsorority Women”, conducted a study to analyze the prevalence of cheating between sorority and non-sorority women. The study found that

upper-class sorority women had taken part in academic dishonesty at higher rates than upper-class non-affiliated women. They also found that sorority women were more likely to not think certain behaviors of academic dishonesty are wrong. They thought it was normal academic behavior. For example, they viewed falsifying lab results as normal academic behavior. The authors associated this increase in academic dishonesty with the mounting pressure on academic achievement. Sororities are compared to each other based on chapter GPA which could impact their social standing and rush outcomes. There is more pressure for Greek Life members to get good grades which can achieve positive and negative outcomes. While there is elevated social status for greek life members in general there is a hierarchy within the community. Obtaining good grades is a part of maintaining status.

Drinking and Violence

As mentioned previously, binge drinking is seen at higher rates among Greek Life members. “Virtually all fraternity and sorority members drink. The majority (86%) of fraternity house residents engaged in binge drinking, compared with about 71 % of the nonresident fraternity members, and 45% of the non-fraternity men”(Wechsler, 2009). They found similar outcomes for sorority members. Binge drinking is associated with the prevalence of violence against women in college. Alcohol is not the only contributing factor, another is the social control fraternity men have over the party scene on college campuses. In addition, as mentioned before, fraternity men find it more socially acceptable to embody traditional ideas of masculinity. Studies have found that “Compared to men who are not in fraternities, men who are in fraternities endorse more traditional attitudes toward women, have stronger beliefs of male dominance, are more likely to be sexually coercive, are more likely to use alcohol in an attempt to have sex with women (Jozkowski, 2017). These are learned acceptable behaviors from men

who control the social situation, in addition to women being intoxicated during this interaction. This lack of equality within the community leads to a male-dominated ideology that blames victims for sexual assault. It is believed that fraternity men do not necessarily have an innate propensity to commit sexual assault but they create the opportunity that non-fraternity members do not have. In addition, the normalization and in some cases encouragement of sexual assault is what causes “8.0% of those who joined had committed at least one act of sexual assault by the end of their first academic year in college, compared to 2.5% of those who had not joined (Foubert, 2007). These figures are of men who admitted to actions that could be considered sexual assault, which means the number could be higher.

Hazing

Another result of this environment is that Greek life creates hazing. Hazing is a result of the secrecy, exclusivity, and eliteness of the greek life subculture. It is considered a “rite of passage” to gain access to the group (Owen, 2008). “A strong predictor of fraternity and sorority membership is the psychological need to belong to a meaningful social group” (Shaw & Morgan, 1990). In a study done by Owen, Stephen S. Ph.D.; Burke, Tod W.; and Vichesky, David, titled, “Hazing in Student Organizations: Prevalence, Attitudes, and Solutions” The researchers produced an analysis on hazing. The study was conducted at a mid-sized southern institution. A survey was distributed to about 9,600 graduate and undergraduate students. Students were then asked a variety of questions about their perceptions of hazing and their involvement. Of those students, 434 of them responded to the survey. The researchers first tried to understand the prevalence of hazing in the community. Respondents were able to indicate more than one of the following categories. From the survey, they found that the majority of students had heard of hazing indirectly. This was about 70% of respondents. The second most common answer was

that 60% of respondents indicated they had witnessed hazing or had been victimized.. Next was respondents who indicated that they had committed an incident of hazing. This was about 45% of the respondents. The researchers offered a few explanations for these results. For the respondents who indicated they had witnessed or experienced hazing, there could be underreporting due to the social control of the greek life community or the embarrassment some respondents may experience. The researchers admit that these figures may not be entirely accurate because of these issues. The researchers found that respondents who had experienced hazing, engaged in meaning-making. They describe this as “This process allows individuals to create meanings based on their experiences, group norms, and their interactions with others. Rather than arriving at a final, accurate interpretation of events, individuals reach tentative but changing conclusions that reflect perceived realities” (Owen, 2008). This, in turn, contributes to groupthink, which allows the sensemaking of the older members to influence the opinions on hazing to influence the new members. While this study was conducted on one college campus many other studies have been done on hazing. It has been proven that hazing is common on college campuses and happens in many different forms. It is not just isolated to Greek life members but it is present.

Student Death

Another result of hazing has been student deaths. “Thirty-five deaths were recorded from 1838 through 1969. During the decade of the 1970s, thirty-one students lost their lives to hazing and related activities. The number increased to fifty-five deaths from 1980 through 1989, and almost doubled to ninety-five deaths during the 1990s. During 2000, twenty-nine deaths were reported”(Hollmann, 2002). Student death due to hazing has continued into the twenty-first century. Universities and states have taken measures to prevent hazing and student death. It has been made illegal in 44 states and language and definitions vary from state to state

(Salinas, 2018). There are still many challenges and barriers when it comes to hazing reporting policy and legislation. Universities encourage students to report hazing but often, due to the secretive, exclusive, and group consensus on hazing, it is severely underreported. Often many people are aware of when hazing occurs but do not report the incidents. This can include other students in the group but also authority figures. While measures to prevent student death, due to hazing, are not perfect they have been somewhat effective. Students are more aware of what hazing is and more know that it is not acceptable behavior (Owen, 2008).

Addressing negative outcomes

In presenting all of these issues that arise as outputs, it is reasonable to ask how these issues are handled. The short answer is that it depends on the issue, the chapter, the university, and the national organization to which the chapter is connected. In addition, Greek life students are expected to know and follow their organization's bylaws, their chapter's bylaws, their governing council such as Panhellenics bylaws, and university policy. Each chapter has alumni advisors and national organizations that influence and govern undergraduate chapters. On individual campuses, there are usually leadership councils in which students from each chapter run for positions on panhellenic and Interfraternity councils. In addition, unlike other clubs on campus, Greek life usually has its coordinator and professional staff to help manage it on campuses. In addition, there still is The National Panhellenic Conference and the North American Interfraternity conference that create and enforce standards for national chapters. Greek Life is a difficult landscape for students to navigate and the overlapping policies also make it difficult.

Practices and procedures have been developed to address incidents of misconduct on various levels. For issues with individual members, chapters have their own rules and procedures. These are decided on by the chapter and by their national organizations. For situations that happen within the entire chapter or in relationship to another chapter, the situation would go to the university governing organizations. Panhellenic and IFC also have policies and procedures they go by and students that are elected to handle judicial affairs. As well as being governed by universities policies and procedures to apply to all students and student groups that operate on campus. While these policies and procedures are effective in some ways, they have not been effective in influencing these larger cultural issues.

When looking at these policies and procedures they tend to be punitive. For example, when looking at Tri Delta Sorority bylaws, as amended in July of 2016, it has discipline procedures outlined. However, the only outcome or remedy for incidents is probation. Probation is a loss of certain privileges for some time. If a member does not complete the requirement of probation then their membership is evaluated or reviewed for termination. These bylaws are specific on what probation looks like and allow chapters to apply them as they see appropriate. Also to comply with university standards. In addition violations of the bylaws are very broad and there is only 9 listed; they are (1) conduct unbecoming a member of the Fraternity; (2) disloyalty to the principles of the Fraternity; (3) contributing to the impairment of the welfare or prestige of the Fraternity. These bylaws could be interpreted in many different ways and followed differently in different chapters. While this may be intentional, it does leave a lot of room for interpretation. A common theme in the terms for probation was a loss of privileges and cases completing certain things to get back into “good standing”. While this may not be the case for every organization they do operate similarly. When a member is on probation too many times. They fail to meet the

terms of their probation, or if the offense is more egregious, the member can also be terminated or essentially kicked out of the chapter (Delta Delta Delta, 2016). Not every organization's bylaws look the same but they are similar in that consequences usually reflect the removal of privileges or membership. So it's hard to know exactly what the rules are and the punishments are harsh and punitive. This process can look different for different chapters. Another example is in Beta Theta Pi Fraternity bylaws, there is no mention of outcomes other than “expulsion”(Beta Theta Pi, 2019). The procedure is very reminiscent of the criminal justice system using terms like trial and having many examples of due process. It mentions the rights of the accused which includes the right to notice, and the right to appeal the decision, among others. Considering the nature of Greek organizations there is no data to determine how effective these processes are in the retention of members or in avoiding repeat offending. It is easy to assume by looking at our criminal justice system that these procedures and policies are not very effective in deterring recidivism of members. So it's hard to know exactly what the rules are and the punishments are harsh and punitive.

Conclusion

The Greek life community is complex and nuanced. It produces a variety of outcomes for students. Using the IEO Input- environment- output model to analyze this community, it can be understood what kind of students join Greek life, the environments that they experience, and what kind of outcomes are produced. After looking at the literature it can be concluded that the majority of students that join greek life are white, middle to upper-class, heterosexual, and cisgender. The environments that students encounter once they join greek life involve secret practices, exclusiveness, acceptance of traditional gender roles, and social hierarchy. These

environments are controlled by fraternity men because they control when, where, and how the social scene takes place. These students in combination with this environment, produce various outcomes. Some of these include binge drinking, hazing, sexual assault, and student death. In addition, it can also produce academic achievement, high graduation rates, student sense of belonging, philanthropy, and positive outcomes after graduation. From this analysis, it is clear that the way Greek life has been operating needs to change. While it has produced some positive outcomes, those do not outweigh the danger that some of these students experience. Steps to eradicate this behavior have been made, but continued interventions need to take place.

Chapter 3

Introduction

In the previous chapter, Greek life culture was analyzed through Astin's Input-environment-output model for understanding student development. Through the literature, it was easy to identify issues within the Greek life environment that produce negative and even dangerous outcomes for students. For Greek life to be the positive influence, it was intended to be for students, there needs to be cultural change on all levels. Organizations that were founded on the principles of friendship, scholarship, and philanthropy, are now social groups focused on secrecy, and exclusivity. Outdated and punitive ways of handling member misconduct perpetuate these issues. They also discourage the ideals that the organizations were founded on by punishing and ostracizing offenders. A method of accountability that would align much more with Greek life organizations' original purpose and principles would be Restorative Justice. "Restorative Justice is a process to involve, to the extent possible, those who have a stake in the specific offense and to collectively identify and address harms, needs, and obligations, to heal and put things as right as possible" (Zehr, 2016). This chapter will discuss what Restorative Justice is, how it can be applied in a university setting, why it will be helpful to Greek life specifically, and how to encourage chapters to implement Restorative Justice into their judicial practices.

Project Components

When looking at the information collected from chapter two, the best way to influence the outcomes of students who participate in greek life is by enacting change in the environment. Hopefully positively changing the environment, will also encourage more diverse students to

participate in Greek life. A way in which to enact this change is by encouraging Greek chapters to implement and utilize restorative justice in their practices. Restorative justice is a method by which to navigate conflict. It was originated by indigenous people specifically the Maori people of New Zealand (Zehr, 2016). Its principles were then utilized by modern justice systems starting in the 70s. In more recent years, educational institutions have started to implement restorative justice into their justice and accountability practices. More and more universities have incorporated restorative justice into their conduct processes. For example, the University of Michigan, Grand valley State university, the University of Kentucky, and many more institutions utilize restorative justice practices. The most basic idea is shifting the idea away from punishing the offender and moving to repair the harm done to the victim or afflicted parties. In addition, focusing on what the victim or community will need to do in order for their relationships to be put back as right as possible. These same ideas should be used when Greek Life experiences conflict between its members, the organization, and the university.

Utilizing Restorative Justice at universities is relatively new and is usually in the context of Student Conduct. Understanding restorative processes' effectiveness through assessment can also be difficult because of the nature of the work. There is little research that has been done on the effectiveness of restorative justice in conduct processes in comparison to the more traditional model of conduct hearings. That being said, a study was conducted in 2014 called the (STARR) project standing for Student Accountability and Restorative Research by David R. Karp and Casey Sacks. In this study, they surveyed multiple campuses across the United States looking at their disciplinary practices. They compared the restorative process against traditional student misconduct hearings. In this study, they surveyed student offenders, conduct officers, and others that participate in the conduct process. They were trying to understand which process was best

for impact on student learning in the process aiding in their overall student development. In the conduct process, practitioners have certain goals they want to achieve through the process. These are Just community/ self-authorship, which is when a student internalizes community values and can recognize why the misconduct they committed is wrong. Instead of simply avoiding misconduct because they fear punishment. The next is active accountability, which is taking responsibility for your actions not because of obedience but because of a sense of personal responsibility. They also looked for students' interpersonal competence, which means students are capable of listening, cooperating, and communicating effectively with others. In addition, this means they can see situations from others' perspectives. Another important element of student development, the researchers looked for, was social ties to the institutions. This meant students felt a sense of belonging to their institution and community. Lastly, researchers looked to see if students felt the process was fair and if they felt closure at the end of it. After looking at 656 cases from 18 different institutions, they determined that the type of conduct process the student went through was the most influential factor in determining if the student reached the developmental goals indicated above. Students that engaged in restorative processes indicated more learning in all of those developmental goals than in other processes. Even though this study specifically talks about student conduct processes, the same process and ideas can be applied to Greek life misconduct. This can be used both within the chapter, within the organization's judicial process, and when issues arise pertaining to university policy.

Greek life organizations have to navigate conflict and incidents all the time. This is at an individual level as well as an organizational level. As discussed in previous chapters the approach to combating this conflict is often punitive. Restorative justice reshapes the perspective on how we should address that conflict or incident. When utilizing Restorative Justice, the four

main principles should be at the forefront. They are inclusive decision-making, active accountability, repairing harm, and rebuilding trust (Karp, 2019). Inclusive decision-making means giving the decision-making to the harmed parties and the offender to agree upon together. Practitioners that use restorative justice are there purely for facilitation and to support the parties in the decision-making. So in the context of Greek life, if an allegation of hazing were to arise, the RJ model would have students involved in the hazing, representatives of the greater greek life community, representatives from the university, and anyone else who would be considered a stakeholder would come together to discuss the hazing event. Everyone would be involved in the discussion as well as the decision-making on what the organization has done and how they would need to move forward. The next principle is active accountability. This means that offenders have to take responsibility for their actions and express remorse for Restorative justice to work. So about a Hazing allegation made against a fraternity, they would have to admit that the events took place and want to take responsibility for it. In some cases, this might be after an investigation or a hearing where it has been decided that the organization is responsible.

The next principle is repairing harm. This means focusing on reparation and healing for the harmed parties while simultaneously not bringing the offenders down more. Again giving the example of the Hazing allegation, means shifting the focus from the hazing done by the Greek organization to the greater greek/university community and the victims involved. Ask them what can be done to repair the harm that was done by these events? The last principle is rebuilding trust. Restorative justice focuses on rebuilding relationships so that the offender can be trusted by the community and harmed parties can feel safe again in their community. Going back to the Hazing allegation example this means things that the Greek organization will complete to be trusted again by the other University/Greek community. This might be the organization taking a

break from the community or some probationary period, but it also is an active step the organization would have to take to regain that trust.

Greek life organizations today are exclusive and secretive. There is little trust between one another as well as trust in the university community at large. In today's colleges and universities if a Greek chapter violates the universities policy the common sanctions are progressive exclusion from the university such as warnings, probation, loss of privileges, a suspension period, or getting banned from the university altogether (Karp 2019). As the chapter commits more severe offenses, the philosophy is to further them from the university community. While this does keep the greater community safer, this further distances the chapter from the community and they may lose their want to try to be a part of the community. Restorative justice sanctioning focuses on bringing the offender back into the community and strengthening their desire to be a part of that community. Hopefully deterring them from committing the same offense again and repairing the community's trust in the offender.

The biggest hurdle university restorative justice facilitators will face when working with greek life is getting organizations to accept accountability (Allena, 2014). Members will often do whatever it takes to protect the image or reputation of the chapter. As previously discussed, members often have a sense of greater responsibility to their organization than to themselves. This is also due to a lack of trust in the university due to exclusionary tactics of punishment for chapters. As much as Greek life needs to repair the harm and trust that has been done, so do the universities that these chapters are a part of. The only way restorative justice works is if there is trust between members of the community. This is what will hopefully start to shift the elements of the environment that Greek students interact with which will produce more positive outcomes for Greek students. The best way of starting that process is by meeting with Greek Leadership.

Greek chapters are often governed by several layers of leadership. Starting at the base layer of leadership and making small changes to judicial procedures is the best way of implementing restorative justice. While there are several challenges when working with Greek Life, due to the nature of its culture, there are elements of Greek life that use restorative justice as a basic idea. For example, informal individual justice is often used when certain behavior needs to be addressed (Allena, 2014). This may be the leadership talking with a member about their behavior but any member can talk to another member if they believe a member is doing something wrong. This is usually untrained mediation through which that organization encourages members to keep one another accountable. Another example is a judicial process within chapters often includes due process, which is essential for a restorative process. Lastly, there is often a lot of collaboration when issues with the chapter arise from the chapters nationals, IFC councils/ Panhellenic councils as well as offices within universities. Encouraging Greek leaders to identify these strengths within their chapters and expanding on them is the best way to implement restorative justice. This can be done in workshops or presentations given to greek leadership. Greek leaders are usually young, inexperienced leaders, and have little to no training for their jobs. In addition, the members of the organization they are leading, are also their peers. Especially for inexperienced leaders, this makes it more difficult for them to be authority figures. Some common ways leaders combat this is by being very rule orientated or by acting more like a friend. A restorative Justice model for misconduct would be a much more comfortable and less punitive process for these leaders to utilize. Providing training to these leaders would give them the tools to be better leaders for their chapters. In addition, having a better familiarity with a restorative conduct process will make them better allies when issues arise. Included in the appendices is an example of what this training would cover and could look like.

In addition, encouraging stakeholders to also learn about restorative justice and how it could benefit their chapter is essential. Chapters often have several advisors that they meet with and report to. One for example is an alumni advisor, this is a local alumnus that is willing to volunteer their time to the chapter (Allena, 2014). Every advisor is different in how much time or dedication they give to the chapter. They often act as the bridge between the chapter and the university especially when issues arise. They can be big assets to a restorative process because they have a personal relationship with the chapter and how it operates. In addition, they also have a relationship with the national organization and feel accountable for their chapter. Unfortunately due to a lack of training in student development or advising students and accountability to their organization, they often can be an obstacle in a restorative process. Universities providing training and establishing relationships with these advisors can make them partners in the process when issues arise. Another example is greek life practitioners and student conduct practitioners. More than likely these student affairs professionals will know something about restorative justice or ever utilize it in their practices. These stakeholders are essential in advocating for restorative justice and helping chapters use it in their processes. This can be achieved by providing stakeholders with a presentation and resources on restorative justice and its benefits for greek life. An example of this has been provided in the appendices of this project.

Evaluation

To evaluate the effectiveness of these attempts to get Greek life members to utilize restorative justice we will meet with Greek life leaders to see what steps they have taken. Practitioners can meet with leaders and stakeholders to see if they have made changes to their policies, practices, and procedures. They can then also give suggestions for future changes to be made. In addition when issues do arise restorative justice process facilitators can give

participants surveys that look to see if they have met the learning outcomes mentioned in the STARR project which were, just community/self-authorship, active accountability, interpersonal competence, and social ties to the institution, procedural fairness, and closure. This would give practitioners a better idea of what they are doing well and what they can improve upon in their restorative justice processes. Greek life leaders could so ask their members who engage in their judicial process about their experience and whether they believe it to be effective under the guidance of Greek Life staff. Utilizing restorative justice is an ongoing process that can always be improved and shaped for the community using it. Continuous assessment and collaboration are important for stakeholders to feel involved in the processes.

Conclusion

The problem addressed at the beginning of this project was that Greek Life has developed in a way that no longer reflects the organization's original mission or values. Instead, it has contributed to issues such as student deaths, hazing, campus sexual assault, binge drinking, racism, sexism, and academic misconduct on campuses. Through analyzing the research done on greek life, it is clear that cultural values and norms within the environment produce negative outcomes for greek life members. The values and norms identified in the literature were secrecy, exclusivity, binge drinking, traditional gender role, and power dynamics. These characteristics are what contribute to outcomes like student deaths, hazing, campus sexual assault, binge drinking, racism, sexism, and academic misconduct on campuses. To better understand what happens when these issues do arise, organization's bylaws were looked at. The bylaws and procedures were very punitive and reminiscent of the criminal justice system. In addition, most of them involved exclusion/ loss of privileges for the member or organization.

It is easy to assume by looking at our criminal justice system that these procedures and policies are not very effective in deterring the recidivism of members. To combat the issues identified in Greek Life culture this project suggested the use of restorative justice. A practice recently being used more in student conduct. Restorative justice would focus on repairing the harm and trust broken by the Greek life community and work to bring them back to their original values such as friendship, philanthropy, support, and academic excellence. In addition, it would allow universities to rebuild their relationships with Greek organizations and their national organizations. Rebuilding trust will allow the university, students, national organizations, and other stakeholders to work together when issues do arise. This can be accomplished through Restorative justice education for Greek life leaders, practitioners, and stakeholders. Effecting cultural change in Greek Life and improving the environment that students interact with. Which will hopefully improve outcomes for students who participate in Greek Life.

Plans for implementations

When conducting the literature review there were research gaps that should be explored. In the future, more research should be done on the effectiveness of restorative justice in higher education. Expanding on that research should be conducted on the moral development of students who participate in Greek Life and their organizations. In addition, more research should be done on the effectiveness of Greek life judicial processes on a member, chapter, and organizational level.

To implement the ideas discussed in this project, it is important to identify members of the professional campus community who will be involved. This likely will be Greek life professional staff, faculty/staff greek life advisors, student conduct professionals, and social justice college professionals. This could also be upper administration that would need to

advocate for Restorative Justice for it to work. These professionals would need a basic understanding of what restorative justice is and how it can be used in greek life but also higher education in general. This may require professional development, training, and possibly funding. In addition for restorative justice to work, there needs to be buy-in from all the stakeholders involved. This will require professionals to continuously advocate and educate the community on what restorative justice is. While at first, implementation will be difficult, utilizing restorative justice will be beneficial for not only Greek life but the entire campus community.

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Appendix A

Questions for assessment

adapted from Karp & Sacks STARR Project

Just Community/ Self Authorship

1. Do you Feel like you have a voice in what happens in your chapter?
2. When members violate your chapter bylaws, do you think they have a voice in their outcome?
3. When members violate your chapter bylaws, are their consequences fixed or can they be tailored to the incident or member?

Active Accountability

1. Did you feel comfortable taking responsibility for the incident?
2. If you took responsibility did your remorse make a difference in the outcome.
3. Did any of the outcomes require you to research/reflect on the bigger picture implications of the incident?

Interpersonal Competence

1. Did the process require you to recognize who else the incident may have affected other than yourself?
2. Were you able to give a formal apology to those affected? were you given the opportunity to make amends?
3. Were you able to feel comfortable around those affected after the incident?

Social ties

1. Were you able to recognize your place in the community through this process?
2. Do you feel a part of your community/chapter after the process?

3. Did this process make you evaluate if you wanted to be a part of the chapter/community?

Procedural fairness

1. Did you feel well informed throughout the process?
2. Even though you were going through the process, did you still feel supported by your fellow chapter members?
3. Did you feel respected throughout the process?
4. Did you feel the process was fair?

Closure

1. Do you feel closure after this process?
2. Did you feel the outcomes/ consequences you had to complete were fair?
3. Do you think the process aided or hindered your ability to gain closure from the incident?

Restorative justice: a better way of addressing conflict

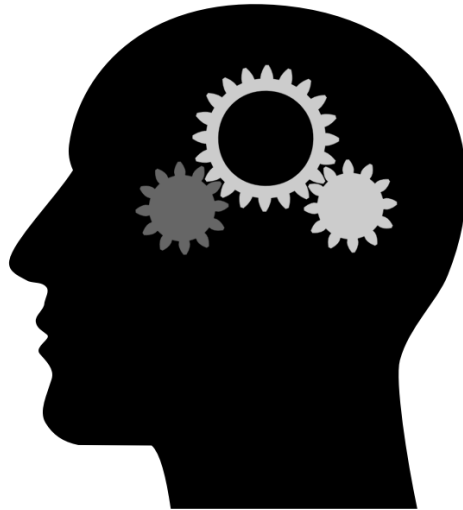
Adapted from The Little book of Restorative Justice for
Colleges and Universities by David R. Karp

History (Zehr, 2015)

- Restorative justice and practices started within indigenous communities. Specifically The Maori justice process in New Zealand. In addition the First Nation communities in Canada.
- Starting in the 1970s, the criminal justice system started using the basics of restorative justice.
- In recent years educational inst on every level have started to use restorative justice.

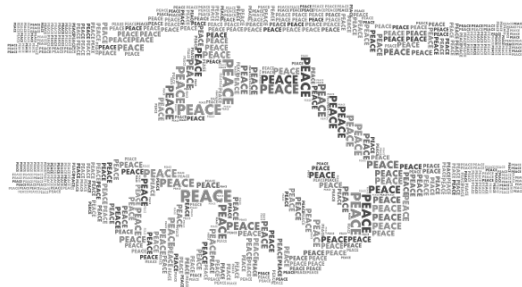
Reflection

What does your organization do when conflict arises? What is the process like?



What is Restorative Justice?

"Restorative justice is a process to involve, to the extent possible, those who have a stake in the specific offense and to collectively identify and address harms, needs, and obligations, to heal and put things as right as possible" (Zehr, 2016)



Principles of Restorative justice

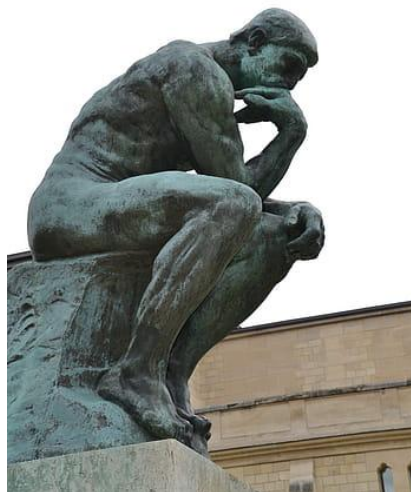
- **Inclusive Decision Making**- Restorative justice encourages the harmed parties and the offender to participate in decision making.
- **Active Accountability**- offenders need to be able to take responsibility and willing to make amends.
- **Repairing Harm**-Restorative Justice focuses on repairing the harm that was done by the incident.
- **Rebuilding Trust**- When an incident occurs, trust is lost between the offender and the community. Restorative Justice focuses on rebuild the trust.

Restorative Justice practice vs. Model Code Hearing

- | | |
|---|--|
| <ul style="list-style-type: none"> ● More like Mediation ● People Centered- focuses on social support ● Identifies harm ● Invites participation-no private deliberation ● victim-focused/balanced ● Strengthens membership-trust building sanctions | <ul style="list-style-type: none"> ● More like criminal court ● Procedure-centered- focus on authority/legitimacy ● Identifies code violation ● Limits participation- private deliberation, role limitations ● offender -focused ● Limits membership- restricts behaviors/privileges |
|---|--|

Reflection

Reflecting on your own chapters policies when a member violates your bylaws, do your policies reflect a restorative process of a Model Code Hearing?



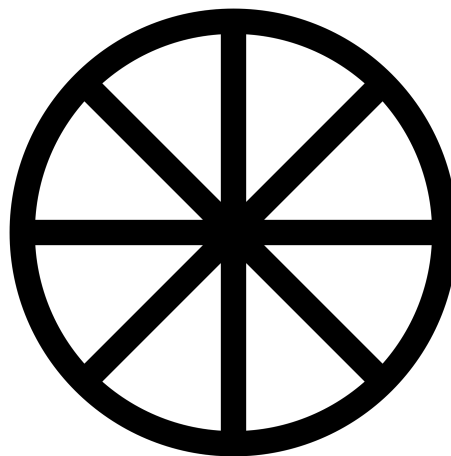
Facilitated Dialogue

- What was the harm done?
- What can be done to repair the harm done?
- What can be done to rebuild trust?



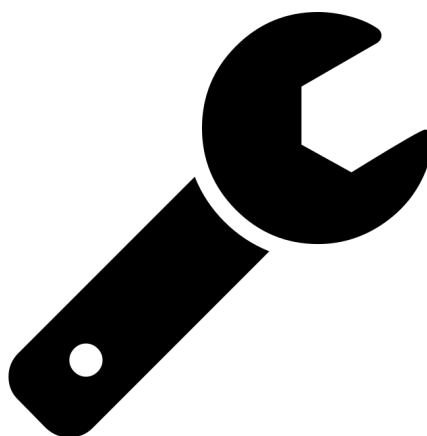
Identifying Harm Using the Restorative Justice Medicine Wheel

- The Story
- Material Physical Harm
- Relational Communal harm
- Emotional Spiritual Harm



Reflection

How does your organization address harm when incidents occur?



Examples of Repairing Harm

- Emotional/Spiritual Harm
 - Apology
- Material/Physical Harm
 - Restitution
- Relational/Communal Harm
 - Community Service

Reflection

How can you take the ideas of Restorative Justice and implement them in your own judicial processes? How could this be beneficial to your organization?



References

Zehr, H. (2016). *The little book of restorative justice*. Langara College.

Karp, D. R., & Armour, M. (2019). *The little book of restorative justice for colleges and universities: Repairing harm and rebuilding trust in response to student misconduct*. Good Books.