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**A STUDY OF NATIONAL PAN-HELLENIC COUNCIL MEMBERS AND  
INCLUSIVITY OF GREEK LIFE OF ROWAN UNIVERSITY**

by

Alesha L. DeBose

A Thesis

Submitted to the  
Department of Educational Services & Leadership  
College of Education  
In partial fulfillment of the requirement  
For the degree of  
Master of Arts in Higher Education  
at  
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Thesis Chair: Burton R. Sisco, Ed.D.

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I would like to thank all the people who have supported me on my journey through this portion of my life:

To my parents who has always believed in me: thank you for all your unconditional love and support throughout my program.

To my friends who have been there to get me through the hardest time in my life and convinced me to keep moving forward even in the face of despair.

To my friend Laron, although your death was untimely, your radiant smile and energy has been my motivation to achieve my goals and pursue both of our dreams.

## **Abstract**

Alesha L. DeBose

### **A STUDY OF NATIONAL PAN-HELLENIC COUNCIL MEMBERS AND INCLUSIVITY OF GREEK LIFE OF ROWAN UNIVERSITY**

2017-2018

Burton R. Sisco, Ed.D.

Master of Arts in Higher Education

The participants in this study consisted of 31 members of the National Pan-Hellenic Council of Rowan University in the spring semester of 2018. The purpose of the study was to identify the attitudes and thoughts of current members of NPHC at Rowan University regarding inclusivity of Greek Life. Members of all nine NPHC organizations completed a survey indicating their thoughts on inclusion, leadership skills, and black student empowerment. The information collected from subjects was analyzed using descriptive statistics. Findings from Kimbrough and Crump's research regarding leadership and leadership opportunities shared similar views on the importance of leadership. Findings from this study showed the need for inclusion and comprehensive education of NPHC organizations, the need for institutional support and equity.

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## **Chapter I**

### **Introduction**

Coming to Rowan University was not my first choice, but it was the only choice my mother gave me. I was introduced to the Rowan community through a summer alternative admission program called the Pre-College Institute (PCI), that was connected to the Educational Opportunity Fund (EOF) and Maximizing Academic Potential (MAP) programs. It was through these programs that I was exposed to what collegiate Black Greek Letter Organizations (BGLOs) looked like. I was always surrounded by women and men who were in alumni chapters, but seeing people who were my age who were members of these elite organizations was an eye-opening experience.

After PCI, and the move-in day came, I was shocked by the sea of whiteness I saw. My PCI program included predominantly people of color; thus, enduring the shock of the fact that the Rowan community, both in student population and staff, did not visually represent me was hard to swallow. Throughout my undergraduate experience, I knew every person's face I assumed identified as black and grew to know many of them by name. That is how small the Black/African American population was.

As a black woman, Womanist and activist, service is very important to me, especially when it comes to uplifting the black community. Starting in my teenage years, I have always volunteered my time to helping and mentoring others in my community. I mostly dedicated my free time to mentoring younger students in Abbott district elementary schools, volunteering at local animal shelters, and singing with a Gospel choir that performed for patients at Ancora Psychiatric Hospital. My motivation was uplifting my community, which was predominately black and low- income, and making positive

impacts where I could. I knew eventually that my path would lead to me joining a Greek-letter organization because, of the work I was already doing, only on a larger scale.

At Rowan, I saw two very different Greek- Life communities. There were the predominantly white organizations that were always throwing parties and getting involved in drug/alcohol raid that was exposed in the local newspapers, and the black organizations whose presence was always modest, but impactful to connecting with students of color on campus. These organizations are a part of the National Pan-Hellenic Council comprised of: Alpha Kappa Alpha Sorority, Inc., Alpha Phi Alpha Fraternity, Inc., Delta Sigma Theta Sorority, Inc., Zeta Phi Beta Sorority, Inc., Iota Phi Theta Fraternity, Inc., Kappa Alpha Psi Fraternity, Inc., Sigma Gamma Rho Sorority, Inc. Phi Beta Sigma Fraternity, Inc., and Omega Psi Phi Fraternity, Inc. when I was ready to make my journey into Greek- Life, I attended events hosted by different organizations to remain open-minded to all organizations because not all are the same or have the same principles. In the predominantly white spaces, I felt like a token black girl where people only spoke to me about how awful BGLOs (Black Greek Organizations also known as National Pan-Hellenic Council) were. But in the BGLO spaces, service, kinship, and uplift were the main components driving the event. In other words, it seemed that the predominantly white Greek Life sororities were primarily social organizations that focused on mixers, partying, and service as a not a priority, while the BGLOs were driven by a different set of values and principles. At other collective events, I noticed a stronger police presence at BGLO events and no security/police presence at larger social, predominately white, organization's events; which made me question how the administrators of Greek Life at Rowan perceived BGLOs vs. social organizations.

When I spoke to members of different organizations, the divide in Greek- Life at Rowan became more and more apparent. Some members often claimed that social organizations embodied the “real” Greek Life at Rowan, while BGLOs were Greek letters but did not have the membership numbers or enough parties to be considered relevant. A young woman affiliated with a social organization preferred to refer to BGLOs as “gangs with letters.” On the other hand, some members of BGLOs stated that their purpose was not to party, be in trouble with the local authorities every week, or exist without an active purpose; but rather to uplift and connect the black community at Rowan. Objectively, there appeared to be no firm knowledge of others’ Greek missions, purposes, and application of those components outside of media influences, stereotypes, and observation.

While social organizations often had a lot of events that appeared to be grounded in fundraising for something, the organizations being predominantly white, to me, did not and could not understand the struggles that I wake up to everyday with being a woman of color. Friendship is great; however, connection and empathy mattered more to me, especially in the lens of being at Rowan and having a very different experience on campus, as my salient identity is mitigated as not worthy of representing equality.

In the Spring 2014, I pledged the sorority of my choice. Through my experience, I could gain a deeper connection with people who were of the same culture and who shared similar experiences as me at a place where I felt very isolated, underrepresented, and unsupported. However, in my experiences within my sorority, the feelings of isolation and discrimination intensified because, while not all BGLOs had incidents on campus, all were treated as so and watched under a microscope. One step out of line or one mistake

could get a person a harsh punishment, or rather that is what it felt like. At small and large events sponsored by BGLOs or where all Divine Nine<sup>1</sup> were in attendance, there was always a strong police/security presence. However, that was not the same for social organization who were more often in trouble in very public mediums than BGLOs. The administration associated with running Greek- Life was often seen at probates, where new members would publicly come out as a part of an organization and perform ritualistic routines, but not service-based programs where members were speaking on issues that affect the black community, Glassboro community, or the student body. This spoke volumes to me and further drove my passion to find out why there was a large divide amongst the Greek systems at Rowan. Additionally, I wanted to discover, even though individuals chose their Greek Organization amongst the BGLOs, why they felt even more discriminated, unsupported, and watchdogged.

Black Greek Letter Organizations (BGLOs) have existed for over a century on college campuses on an international scale. These organizations provide a sense of belonging to students, while promoting and embodying values such as scholarship, leadership, excellence, and personal growth. All BGLOs' origins reside in the common goal of uplifting the black community via structured programming in local communities and college campuses. These organizations foster a community that uplifts the black community and enhances black student success while bringing awareness to issues that affect the black community in society. However, there are barriers BGLOs face at predominantly white institutions (PWIs) that may impede their goals and values.

For decades, research has documented that PWIs are not fully meeting the needs of their African American students, as students have reported isolation and discrimination

(Davis, Dias-Bowie, & Greenburg, 2004). The negative experiences at PWI have been well documented, especially in the realm of Greek Life.

### **Statement of the Problem**

Rowan, a predominately white institution (PWI), as of Spring 2018 has all nine National Pan-Hellenic Council Organizations on campus, which is a rare quality to have at a PWI. Since the foundation of NPHC organizations, the purpose in functionality has been serviced based with a heavy focus on the uplift of the black/African American community. Compared to social based organizations under the umbrella of Interfraternity Council (IFC) and National Pan-Hellenic Conference (NPC), NPHC are comparatively smaller in council population and members per organization.

There are constant theoretical perspectives emerging on student experiences and identities. Historically, in the realm of Higher Education/student affairs research, upper class white males were used before other identities and roles were considered valid and existing. Emerging student identities are important to study to reveal in what area students require support. These support methodologies to NPHC students may not have been considered before being a student in Greek life holds many layered identities, such as being Greek, the national council one is under, specific organization, chapter, location of the chapter, and down to the student who also holds many intersecting identities within them self. With students who are a part of a NPHC organization, there is a role that is taken on that is deeply rooted in tradition and history, whose function within service focuses heavily on the black/African American community. When a NPHC chapter is located at a PWI, access to resources, intentional support, and inclusive policies are essential to the success of these students.

To date, limited research has been conducted on Greek Life at Rowan University, and no studies have been conducted investigating the self-assessment of the attitudes of NPHC members in regard to inclusivity of Greek Life at Rowan University, the level of knowledge of non-Greek and non-NPHC Greeks, the intersection of Greek membership the black/African American identity, and the resources needed for NPHC organizations to be successful at a PWI.

### **Purpose of the Study**

The purpose of this study was to identify the attitudes and thoughts of current members of NPHC at Rowan University. The goal was to determine area of support, level of perceived education of non-Greek and non-NPHC students, and investigate the relationship between the NPHC members and Rowan University Greek Life system, with the goal of working toward a more cohesive, informed, and inclusive system.

### **Significance of Study**

This study examined the inclusiveness of the Rowan University Greek Life system and how it impacted the experiences of NPHC members regarding their functionality as groups on campus. The findings provided insight for the approach of representation, inclusiveness, education, and cultural competence to be reexamined and reformed to provide impactful support to BGLOs at Rowan University.

### **Assumptions and Limitations**

The scope of this study was limited to active BGLOs members who were undergraduate students and staff members affiliated with Greek Life in the Division of Student Life at Rowan University (Glassboro, NJ). Results of this study were limited to self-reporting survey and interview questions centered on attitudes towards Rowan

University's Greek Life system and the impact that system has had on respondents regarding community building, public relations representation, acknowledgment, finances, and program support on the Glassboro (main campus) of Rowan University. It is assumed that active members were in good standing with the University academically and socially. The sample was very small; thus, there was limited generality. Also, there was potential for researcher bias because of my affiliation with a National Pan-Hellenic Council organization.

### **Operational Definitions**

1. National Pan-Hellenic Council (NPHC): collaborative organization of nine historically Black, international Greek lettered fraternities and sororities. The nine NPHC organizations are sometimes collectively referred to as the "Divine Nine"
2. Black Greek Letter Organization (BGLO): organization made up of predominately African American/Black members. BGLO include NPHC organizations; however, not all BGLO are under NPHC but the terms can be used interchangeably to refer to NPHC.

### **Research Questions**

This study addressed the following research questions:

1. What are the overall attitudes of NPHC members regarding the inclusivity of Greek Life at Rowan University?
2. In what ways does participating in NPHC influence the experience of African American/Black student leaders at Rowan University?
3. As a PWI, what are areas of support, Rowan University Greek life can be addressed when supporting NPHC organizations?



## **Overview of the Study**

Chapter II provides a review of relevant scholarly literature of BGLOs. This chapter also includes a brief history of NPHC, as well as an overview of black culture, black serving organizations, and their importance at PWIs. Moreover, important topics such as hazing, educated gangs, campus dynamics, and the need for cultural competency are also addressed. Chapter III describes the methodology of the study and its procedures. Chapter IV presents the results of the study. Finally, Chapter V summarizes and discusses the major findings of the study, with conclusions and recommendations for successfully serving BGLOs at Rowan University through a comprehensive inclusive lens.

## **Chapter II**

### **Review of Literature**

#### **History of BGLOs and NPHC**

After the Civil War, many institutions of higher learning were established specifically for black Americans; however, due to the cost, treatment of students, and access to these resources, college was not a reality for many black Americans (Parks & Bradley, 2012). Even at the beginning of the 20th century, many black Americans in the South still concentrated their work and time on cultivating, tilling, and harvesting fields to make a living. In the North, black Americans fought for skilled and unskilled labor jobs, competing mostly against European immigrants (Parks, 2008). Those individuals who could afford college, attended and obtained their degree, and embodied a sense of a black elite class amongst the black community.

In the early 20th century, when BGLOs began to emerge, it was in response to racial inequality on college campuses and society. The founders of each organization, undergraduate black students, dedicated their specified organization to methods to uplift the black community through strategic programming in areas of politics, economy, and social production (Parks, 2008). The movements in which BGLOs became involved were reflective of what was occurring in society at the time with civil rights, racial segregation, Jim Crow, and disenfranchisement. Alpha Phi Alpha was the first of the BGLOs to be founded at Cornell University in 1906 (Parks, 2008). In May 1930, The National Pan-Hellenic Council (NPHC) was formed “to foster unanimity of thought and action as far as possible in the conduct of Greek Letter Collegiate Fraternities and Sororities, and consider questions and problems of mutual interests to its member

organizations” (National Pan-Hellenic Council, Inc., 2013, p. 1). The National Pan-Hellenic is currently composed of nine international Greek letter sororities and fraternities: Alpha Kappa Alpha Sorority, Inc., Alpha Phi Alpha Fraternity, Inc., Delta Sigma Theta Sorority, Inc., Zeta Phi Beta Sorority, Inc., Iota Phi Theta Fraternity, Inc., Kappa Alpha Psi Fraternity, Inc., Sigma Gamma Rho Sorority, Inc. Phi Beta Sigma Fraternity, Inc., and Omega Psi Phi Fraternity, Inc. Together these organizations are commonly referred to as the “The Divine Nine” (Parks & Bradley, 2012).

Many of the BGLOs were founded at Howard University, a historically black college/university (HBCU), while the rest were founded at predominantly white institutions (PWI). Each organization's origin is unique within itself; however, the experience of becoming a BGLO at a PWI is different from a HBCU. In the beginning, BGLOs had to formulate their own rituals and traditions based on already established Greek organization standards at their founding college campuses, which eventually developed into the respective group’s rituals, symbols, and traditions.

BGLOs were created in response to these movements and oppressions to positively elicit change within their communities to uplift and inspire black people toward education and a better life. These organizations wanted to be the progressive, younger leaders of black communities to carry on the torch that leaders such as W.E.B. Du Bois, Booker T. Washington, and William Monroe Trotter left behind via positive and progressive activism and programming.

## **Black Culture and Black Serving Organizations**

To fully understand the essence of the Divine Nine, it is first necessary to understand how black culture is intertwined with BGLOs. The foundation of these groups is reactive to the injustices occurring in society and on college campuses everywhere, which to this day impacts their purpose and function. Fictive kin relationships are described as the norm in black culture. Herndon and Hirt (2004) define this as “Family kinship among Blacks which may also be described as fictive. These kinds of kinship bonds are unrelated by blood; however, they are viewed as equally significant as blood relationships. Fictive kinship networks may include neighbors, church members, and friends” (Herndon & Hirt, 2004, p. 493). These relationships foster a sense of family and fill the void of not belonging or that blood family may not be able to fill (in the moment due to proximity or at all). Dr. Beverly Tatum, author of *Why are All the Black Kids Sitting Together In the Cafeteria?*, researches the social dynamics of black children who learn to congregate with those who look like them. She concludes that when children or people congregate with people they perceive to identify with their own race, it is to bring the self to achieve a healthy level of self-esteem, sense of community, and empowerment. Black students need to go through a process of establishing and affirming their racial identity by securing a community free of negative stereotypes, silencing, and demeaning experiences (Tatum, 1997).

Herndon and Hirt (2004), whose research focus involves the role of the family on students, conducted a study on college students at PWIs that explored how the role of the family impacted the students’ success. The study included 20 black students who were

deemed successful and 18 of their family members. This study took place at two large research institutions that are predominantly white in the mid- Atlantic region of the U.S. The conclusion of this study was that building community provided social support, which was often found in student organizations. This social support built on students' connections to campus that contributed to feeling a sense of belonging at PWIs where they initially felt isolated and underrepresented. Overall, authors defined social support as networks students form via clubs and organizations that give a sense of connectedness and friendship. "It relates to the friendship and social networks formed by students. Student clubs and organizations are examples of social support networks" (Herndon & Hirt 2004, p. 490).

### **Hazing**

In a social context, when it comes to behavior, no person is inherently criminal, but society and the media connects groups with certain language, behaviors, and tendencies to criminality. Consequently, the public begins to internalize and perceive these correlations as reality (Goss, Harris, & Hughey, 2014). Whiteness in the United States through imposed white supremacy is deemed to be the norm, while blackness is deviant (Gusa, 2010). Thus, anything associated with blackness is equally determined to be deviant. Once such a deviant "otherness" is constructed; white identity can firmly situate itself as a norm (Blumer, 1998). The media has drawn attention to the issues of hazing, sexual assault, and abuse of alcohol and drugs, which are systemic issues in all Greek organizations and not exclusive to BGLOs. However, in the media, the negativity of these actions is constructed to be associated with black Greeks while more "white collar" non-violent crimes/behaviors (such as racist videos and defacing of public

property) are associated with Greek organizations founded by white people and whose majority of members are white (Gusa, 2010).

Hazing is an issue that is widespread amongst all of Greek life. Hazing is defined as the subjection of another to extreme physical or mental harassment, usually associated with admission into a social organization (Florida State University, 2016). Hazing has become criminalized at the high school, university/college, and state levels. There is currently no uniform federal law that addresses hazing behaviors. Acts of body modification, bullying, sleep deprivation, forcing someone to perform an act that would affect a person's physical or mental health are examples of criminalized behaviors under anti-hazing laws (Florida State University, 2016).

Due to the high number of hazing cases, Kimbrough (2005) investigated the relevance of BGLOs and questions whether their presence had a positive impact or if they have strayed from their purposes and thus no longer need to exist on college campuses. Kimbrough argued for the need to abolish undergraduate chapters, eventually stating the NPHC undergraduate chapter posed more of a liability to universities and their respective national organizations.

When determining underlying causes and possible solutions to the hazing and liability issues BGLO pose, Kimbrough discussed the verbiage of the onboarding process for new initiates into BGLOs. He proposed a change in the verbiage and procedures of these processes; thus, changing the new initiate process from "pledging process" to new "member intake process." The new term embodies a movement to create a new culture amongst NPHCs, including currently active members, graduates, alumni, national

officers, and university officials (not just directly involved in Greek life) (Kimbrough, 2009). This movement can ultimately and eventually save BGLOs.

### **Educated Gangs (Media Influences Attitude/Verbiage)**

The definition of gangs has progressed through the years. In 1912, according to Puffer, gangs were a group of individuals of low class unsupervised youth who belonged to immigrant families (Puffer, 1912). It was not until 1995 that the classification of gangs started to be explored due to the inconsistency of definitions across different communities and studies. Street gangs began to be heavily studied and explored in 1995 up and into the early 2000s. Malcolm W. Klein, author of *The American Street Gang*, highlighted qualities and behaviors in which street gangs and the community participated. Klein defined a gang as: persons committed to a criminal disposition, which is not limited to executing violent crimes. He goes on to explain that the community must identify the group as a gang, with a level of group unity and consistency while maintaining and enforcing a strong sense of territoriality over a defined geographical area [turf] (Klein, 1995). However, Bill Buford, author of *Among Thugs*, defines gangs by using terminology such as hoodlums and thugs as persons who only conceptualize in mob-like situations. While he analyzes speaking on the inherent problems where gangs congregate, he often links his ideas of gangs and behaviors to races, organizations, and sports (Klein, 1995).

Gangs are established out of a need to secure or own something (turf/territory). Black Greek letter organizations were established out of a need and missing attribute in a moral entity of society, which they aim to correct and make accessible for all (Klein, 1995). In the media, messages of BGLOs are constantly fed through the lens of violence,

hazing, inter-group conflict, sexual assault, drugs and alcohol. Movies and reality TV shows like *School Daze*, *Stomp the Yard*, MTV's *Greek Life 101*, and VH1's *Sorority Sisters* depict BGLOs as inherently violent, focused on strolling and conflicts between other organizations, hand symbols, and hazing (Mooney, 2015).

### **The Need for Inclusivity and Education**

At PWI's, the faculty, staff, and administration demographics statistically are not as ethnically diverse as their student populations, especially in certain departments such as STEM fields and the strategic apex administrators. When professional staff cannot identify with a student's cultural background, obstacles, and experiences, the student's rate of success declines (Stayhorn & McCall, 2011). Students of color often feel a sense of isolation regarding finding an administrator, staff, or faculty member who identifies with them in a successful role (Tatum, 1997). Tatum challenges universities' affirmative action policies in the realm of changing the mindset of a quota to reach. Affirmative action policies are structured to assist marginalized groups/people in a space (education/workplace) to create a sense of diversity.

As Tatum (1997) explains, having affirmative action as a quota rather than a goal creates a limiting mindset that, if there are sufficient marginalized people in a room, then that equates with diversity. Universities need to implement more inclusive hiring practices to create a homogenous staff that is inclusive and represents the student population. Moreover, creating comprehensive strategic plans based on the knowledge of black culture when it comes building community, providing resources, and engaging students at PWIs, will help students be successful in their areas of student involvement. Holding white organizations in Greek Life and BGLOs to the same standards when they



are coherently different in purpose, function, and numbers is not equality. There is a need for inclusivity, education and conversation when managing, supporting and promoting the success of BGLOs.

Students of Black/African American descent who get involved in BGLOs often feel kin collective and connectedness among their members. At PWIs, students of color often feel isolated, underrepresented, and invalid due to the execution of diversity often being a quota to fill rather than an entity to cultivate and grow from (Davis, Dias-Bowie, & Greenberg, 2004). When students take the step to become members of Greek Life, the feelings of being supported by other BGLO members is present, but adds on another layer of disconnect from their PWI due to lack of education about the function and purpose of the black Greek system. NPHC organizations are structurally different from social organizations, which are statistically predominately white. Universities have to have inclusive strategies via assessment, strategic plan, or programming that promotes inclusion among social and service organizations, and educating non-Greek faculty and staff so they can have a better understanding of how to support their students (Strange, 2003). While there are struggles internally in NPHC as far as hazing and biased representation in the media, the positives of kinship, connection, and social justice are the core of their values. The positives need to be promoted and used to educate others, while explaining the social context of the need for BGLOs.

Systems of oppression construct black people as scary and naturally criminal which were ideas used to justify slavery, segregation, and Jim Crow. The media paints a picture of BGLOs as gangs that are inherently prone to violence and violent acts of hazing. When people are constantly exposed to negativity about a group of people

through multiple mediums they begin to believe it. Additionally, when people engage in academia that equates behavior and situations similar gangs like the Crips and Bloods, an internalized bias and prejudice is formed. When people, especially persons with privilege and power, have these prejudices and treat information based on myths, assumption and bias as fact that creates an environment of marginalization and misunderstanding. BGLOs on PWIs are marginally misunderstood because of media portrayal, the lack of education and support from Greek life administrators and social organizations, while being held to higher standards in comparison to social organizations. Within black culture, there has always been an uplift and sense of kinship generated to help each other persevere through the weight of systems of oppression and stereotypes. College campuses are supposed to be places that create safe, inclusive environments for all, and yet the research shows in the realm of BGLOs at PWIs there is still a lack of education on the purpose and structure of BGLOs. If there were a true understanding based on educational programming, support from Greek life administrators and constant conversation, Greek life at PWIs would be a more inclusive space, where BGLOs felt a part of Greek life and trusted, rather than assumed to be up to no good at all times.

### **Leadership**

In 2007, Elora Crump conducted research on select African American students at Rowan University to investigate the similarities, if any, between Black Greek members and nonmembers in their personal assessment of leadership. This study also sought to identify who held more leadership position between Black Greek and non-Greeks and analyze their value of leadership and BGLOs. Her study yielded that at Rowan, a predominately white institution, selected African Americans shared similar values of

their leadership statuses and held value of their status in their respective BGLO. Non-Greek members did not value BGLOs as much as the members did which paralleled Kimbrough's 2005 research (Crump, 2007). Her study revealed that African American/Black students at a predominately white institution shared similar attitudes on leadership status, value of leadership skills and their NPHC organizations while non-Greeks did not value NPHC organizations. When a person is a part of a community there is more room for them to value that experience and that people they share it, rather than someone who is on the outside looking onto an experience they cannot identify.

### **Summary of the Literature Review**

Membership into a BGLO can be a rewarding experience that helps students place roots in the ground at their institutions. At predominately white institutions, students of color who are often underrepresented, who seek membership in a BGLO gain a sense of connectedness and kinship to others who are in their organization and who are members of other NPHC organizations. While joining a BGLO can be rewarding in the realm of friendship, leadership and networking the concern of hazing and high-risk behaviors plague all Greek life which threatens its longevity and purpose on a college campus. There are proactive ways to combat the negative educated gang narrative through education and inclusive programming. BGLOs in purpose and functionality is first and foremost to connect and uplift the black community and have college educated persons to lead that movement. At Rowan, there is a paradigm shift, with change of leadership, reporting, structure and programming. Through this study, the needs and barriers of NPHC members were identified to aid in the flourishing of Rowan University Greek Life.

## **Chapter III**

### **Methodology**

#### **Context of Study**

This study was conducted at Rowan University's main campus in Glassboro, New Jersey. This school is classified as a public, research, co-ed, 4-year institution. Through the years Glassboro Normal School transformed into Glassboro Teachers College, Glassboro State College, and Rowan College. After a generous gift of 100 million dollars from Henry and Betty Rowan in 1992, Rowan College could achieve university status and in 1997, became Rowan University ([www.rowan.edu](http://www.rowan.edu)).

The student population consists of approximately 18,000 students, 16,000 undergraduate students and 2,000 graduate students. Rowan currently has 87.3% of students enrolled full time and 12.7% enrolled part time. The sex of the student population is 53% male and 47% female. The racial demographics of students are: 0.2% American Indian or Alaskan native, 3.8% Asian, 0.1% Native Hawaiian/Pacific Islander, 9% Black or African American, 9.3% Hispanic/Latino, 70.8% White, 2.4% Two or More Races, 3.6% Race/Ethnicity Unknown, 0.8% Non-Resident Alien (Forbes, 2017).

According to *U.S News*, approximately 5% of the males on campus are involved in a fraternity and 4% of females are involved in sororities.

Rowan students can select among 80 bachelors, 60 master's degree programs, five doctoral programs and two professional programs.

#### **Population**

The target population of this study includes active members of NPHC organizations at Rowan University during the spring 2018 semester. All the Divine Nine

are represented and active at Rowan University's campus, which is rare occurrence at a PWI. The availability and accessibility of some BGLOs is due to limited membership numbers. There is a total population of 64 NPHC members at Rowan University as of Fall 2017. Membership numbers were verbally provided by the Assistant Director of Greek Affairs at Rowan University. I attended NPHC meetings where all NPHC Presidents or a representative of that organization is present to request participation in my study.

### **Instrumentation**

The instrument (Appendix B) used in the study was closely based on the instrument development by Elora Crump (2007), which was also based on Kimbrough's instrument (1995). A pilot test of instrument was done in spring 2018 with a NPHC group of nine to test the face validity of the instrument.

The first section asked the subjects about their specific organization and their level of involvement in their Greek Organization and their degree of participation other organizations on campus. Subjects in section one were also asked a series of yes/no questions on their identity as leaders, logistical questions on the Office of Greek Affairs and its staff, familial ties to NPHC, and about faculty/staff advisors. This section in total has 13 items.

The second section asked subjects about Rowan University Greek Affairs and inclusivity. This section provided subjects with 14 items on inclusivity within Greek life at Rowan University. This section of the instrument used a Likert scale, with choices that ranged from Strongly Agree (1), Agree (2), Neutral (3), Disagree (4), Strongly Disagree (5) (Crump, 2006). The last section of the instrument used the same scale to gather the

attitudes of the subjects about NPHC organizations and Black/African American student uplift. To determine reliability of the instrument, a Chronbach Alpha was run on the Likert Scale items through SPSS. The Likert scale items inquiring about Greek Affairs and inclusivity yielded a result of .873. A Chronbach alpha coefficients above .70 are considered reliable.

### **Data Collection Procedures**

Rowan University's National Pan-Hellenic Council members were introduced to the idea of participation in this research study at the NPHC general meeting in the beginning of the Spring 2018 semester. Before formally recruiting subjects, I secured approval from the Assistant Director of Greek Affairs (Appendix C). Following approval from the Institutional Review Board (Appendix A), 64 subjects were then formally invited via e-mail to participate in the study. This email explained the purpose of the study, pertinent information of the investigator and co-investigator, and emphasized the volunteer and consent aspect of participation (Appendix D). Each subject received an invitation to participate in the study by a populated link from Qualtrics within the introductory email.

I reached out in person to the Assistant Director of Greek Affairs and the NPHC President, to be placed on the agenda for weekly IGC (Inter-Greek Council) meetings and NPHC closed meetings. These meetings were used as an in-person method to recruit NPHC subjects to participate in the study.

## **Data Analysis**

Data provided by subjects were recorded electronically through Qualtrics and then downloaded into SPSS (Statistical Package for the Social Sciences) computer software to calculate frequencies, percentages, means, and standard deviations.

## **Chapter IV**

### **Findings**

#### **Profile of the Population**

This study consisted of 31 Rowan University National Pan-Hellenic Council collegiate members who had been members of their respective organizations since fall 2017. This study was a total population study of the NPHC Greek Community which had 64 total members with 31 subjects for a response rate of 48%.

Table 4.1 represents the demographic breakdown of the study subjects. Demographic variables of NPHC organization, service on the executive board of their NPHC organization, leadership, improvement of leadership skills, knowledge of faculty/staff NPHC affiliation, and family NPHC affiliation were measured.



Table 4.1

*Profile of the Population (N=31)*

<i>Variables</i>		<i>f</i>	<i>%</i>
NPHC Organization	Alpha Phi Alpha Fraternity Inc.	4	12.9
	Alpha Kappa Alpha Sorority Inc.	8	25.8
	Delta Sigma Theta Sorority Inc.	1	3.2
	Kappa Alpha Psi Fraternity Inc.	3	9.7
	Omega Psi Phi Fraternity Inc.	3	9.7
	Phi Beta Sigma Fraternity Inc.	1	3.2
	Zeta Phi Beta Sorority Inc.	4	12.9
	Sigma Gamma Rho Sorority Inc.	4	12.9
	Iota Phi Theta Fraternity Inc.	3	9.7
	Prefer Not to Answer	0	0.0
Serve on Executive Board of NPHC Organization	Yes	18	58.1
	No	13	41.9
Consider Themselves a Leader	Yes	31	100.0
	No	0	0.0
Improvement of Leadership Skills after Joining NPHC	Yes	28	90.3
	No	3	9.7
Knowledge of Faculty/Staff Members who are Members of a NPHC	Yes	28	93.3
	No	2	6.7
Family Affiliation with a NPHC	Yes	19	61.3
	No	12	38.7

## Analysis of the Data

**Research question 1.** What are the overall attitudes of NPHC members regarding the inclusivity of Greek Life at Rowan University?

Table 4.2 represents a depiction of the attitudes of NPHC members on the inclusiveness of Greek Life at Rowan University. Seventeen percent of subjects reported that they strongly disagreed with the statement that Rowan University Greek Life was inclusive, and 48% disagreed with the statement. Additionally, 3% of the subjects reported that they strongly agreed that Greek life was inclusive while 17% agreed with the statement.

Table 4.2

*NPHC Attitudes of Greek Life Inclusivity (N=31)*

*(Strongly Disagree (5), Disagree (4), Neutral (3), Agree (2), Strongly Agree (1))*

<i>Variables</i>	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>
Greek Life Inclusivity	5	17.2	14	48.3	4	13.8	5	17.2	1	3.4
M=3.58										
SD=1.08										
Missing=2										

**Research question 2.** In what ways does participating in NPHC influence the experience of African American/Black student leaders at Rowan University?

Table 4.3 represents subject's responses regarding leadership opportunities for African American students at Rowan University. Variables such as leadership opportunities in predominately white organizations, leadership opportunities in predominately black organizations, NPHC provides opportunities for professional development were measured. Sixty percent of NPHC subjects reported that they strongly agreed that predominately black organizations provide leadership opportunities for them, and 55% reported that they strongly agreed that NPHC organizations provided opportunities for professional development.

Table 4.3

*Leadership Opportunities for African American Students (N=31)*  
*(Strongly Disagree (5), Disagree (4), Neutral (3), Agree (2), Strongly Agree (1))*

<i>Variables</i>	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>
Leadership Opportunities in Predominately White Organizations M=3.92 SD=1.08 Missing=2	9	32.1	12	42.9	5	17.9	0	0.0	2	7.1
Leadership Opportunities in Predominately Black Organizations M=1.57 SD=.79 Missing=3	0	0.0	0	0.0	5	17.9	6	21.4	17	60.7
NPHC Provide Opportunities for Professional Development M=1.58 SD=.73 Missing=2	0	0.0	0	0.0	4	13.8	9	31.0	16	55.2

Table 4.4 represents the subject’s responses regarding if they considered themselves a leader. Variables such as the personal point of view of one’s existence and execution of leadership were measured on a dichotomy scale. All subjects reported ‘yes’, that they consider themselves a leader.

Table 4.4

*NPHC Response “Do You Consider Yourself a Leader?” (N=31)  
(Yes (1), No (2))*

<i>Variables</i>	Yes	
	<i>f</i>	<i>%</i>
Consider Yourself a Leader	31	100.0
M=1.0		
SD=.0		

**Research question 3.** As a PWI, what are areas of support, Rowan University Greek life can be addressed when supporting NPHC organizations?

Table 4.5 focuses specifically on areas of support for NPHC organizations at Rowan University that were identified by the study. The variables that were measured were: there is one Greek Life community at Rowan University, white social Greeks are Educated on NPHC history and functionality, Non-Greeks are educated on NPHC history and functionality, having an inclusive Greek System will improve Greek Life, and the Office of Greek Affairs educates students & staff about social and service Greek organizations. Sixty nine percent of subjects reported that they strongly disagreed that White social Greek organizations are educated on the history and functionality of

service based Greek organizations, and 57% strongly agreed that having an inclusive Greek system would improve Greek life.

Table 4.5

*Areas of Support for NPHC Organizations at Rowan University (N=31)*

*(Strongly Disagree (5), Disagree (4), Neutral (3), Agree (2), Strongly Agree (1))*

<i>Variables</i>	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>
There is One Greek Life Community at Rowan University M=3.93 SD=1.36 Missing=2	14	48.3	8	27.6	0	0.0	5	17.2	2	6.9
White social Greeks Educated on NPHC History and Functionality M=4.58 SD=0.82 Missing=2	20	69.0	8	27.6	0	0.0	0	0.0	1	3.4
Non-Greeks are Educated on NPHC history and Functionality M=3.58 SD=1.40 Missing=2	11	37.9	6	20.7	3	10.3	7	24.1	2	6.9
Having an Inclusive Greek System will Improve Greek Life M=1.57 SD=.74 Missing=3	0	0.0	0	0.0	4	14.3	8	28.6	16	57.1

Table 4.5 (continued)

<i>Variables</i>	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Office of Greek Affairs Educates Students & Staff about Social and Service Greek Organizations M=2.32 SD=1.15 Missing=2	1	3.6	4	14.3	6	21.4	9	32.1	8	28.6



## **Chapter V**

### **Summary, Discussion, Conclusions, and Recommendations**

#### **Summary of the Study**

This study is based on the work of Kimbrough (1995) and Crump (2007) and reports on the attitudes of National Pan-Hellenic Council members and inclusivity of Greek Life of Rowan University. Thirty-one students attending a predominately white public northeastern university participated in a survey to assess their point of view of inclusivity of the Greek life community, institutional support, value of leadership experiences, and the overall connection of NPHC to the Greek life community of Rowan University. Student's attitudes were assessed about the value of NPHC in providing leadership opportunities for African/black American students and their contribution to the black experience at Rowan University.

#### **Purpose of the Study**

The purpose of the study was to reveal the attitudes and thoughts of current members of NPHC of Rowan University's Greek life community. The goal was to determine area of support, level of perceived education of non-Greek and non-NPHC students, and investigate the relationship between the NPHC members and Rowan University Greek Life system. The subjects in this study consisted of 31 NPHC members attending Rowan University, who were members of their organization since fall 2017.

#### **Methodology**

The subjects completed 21 statements that focused on Greek Life and Leadership, Greek Life and Inclusivity, and Uplifting the Black/African American Experience at Rowan through NPHC Organizations. The statements were organized using a Likert scale

arranged on several agreement level scales. There were nine dichotomous questions that required a yes or no response. These items centered on the subjects' identity as leaders, level of involvement in their Greek organization, logistical questions on the Office of Greek Affairs at Rowan and its staff, familial ties to NPHC, and about faculty/staff advisors.

The researcher attended NPHC and IGC meetings to request participation in the study while also using electronic mail to reach all current NPHC members personally. The instrument was completed by selected subjects during the three-week duration of the study electronically via the Qualtrics link received via email. I received 48% participation from the target population. Due to the timing of the study later in the semester, participation was limited.

### **Data Analysis**

The data were analyzed using descriptive statistics (frequency, percentage, standard deviation, and means). Statistical Package for the Social Sciences (SPSS) software was used to perform the data analysis. Each section of the instrument was used to answer the research questions posed in Chapter I of this study.

### **Discussion of Findings**

**Research question 1.** What are the overall attitudes of NPHC members regarding the inclusivity of Greek Life at Rowan University?

The focus of this research question was to gather information on the attitudes of NPHC members regarding the inclusive environment of all Greek Life at Rowan University based on their attitudes of feeling included into the larger community outside of their specific council. The data from this study suggest that the NPHC collegiate

populace at Rowan University do not view Greek life as an inclusive community. Forty eight percent of the subjects reported that they disagreed with the statement of “Greek Life at Rowan University is Inclusive,” and 17% strongly disagreed.

These data suggest that NPHC organizations do not view Greek Life at Rowan University as inclusive. These findings are supported by existing research pertaining to black majority student groups at predominately white institutions (Davis, Dias-Bowie, & Greenberg, 2004). Thus, exemplifying a low attitude of NPHC Greek organizations when facing the overall inclusivity of Rowan University Greek Life.

**Research question 2.** In what ways does participating in NPHC influence the experience of African American/Black student leaders at Rowan University?

The focus of this research question was to gather information on the influence NPHC organizations had on the experience of African American/Black students at Rowan University and their contributions to developing African American/Black student leaders. Variables such as professional development, areas of opportunities in predominately white identity based groups were measured.

**Leadership.** All (100%) of the NPHC populace reported that they considered themselves a leader. This number coincides with Kimbrough’s (1995) study where 92% of subjects reported that they considered themselves to be a leader. Specifically, when identifying areas of leadership development for African American/black students, 60% of subjects reported that predominately black organizations provided leadership opportunities while, 42% of subjects disagreed with the statement that predominately white organizations provide leadership opportunities for them. Crump’s study reported that both Greeks and non-Greek (99%) predominantly Black organizations were more

likely to provide leadership opportunities for the Black students than White dominated organizations (Crump, 2007).

***Professional development.*** Fifty five percent of subjects reported that they strongly agreed with the statement “since gaining membership into a NPHC organization you have had more opportunities for professional development.” Along with leadership, the opportunity provided by NPHC organizations for professional development by their members suggests that participating in their respective organizations impacts the experiences of the subjects as a student and promotes growth in identity. The data suggest that these opportunities may not be provided to African American students in predominately white organizations, with 42% of subjects disagreeing with the statement that predominately white organizations provide leadership opportunities for them and 32% strongly disagreeing with the statement.

**Research question 3.** As a PWI, what are areas of support, Rowan University Greek life can be addressed when supporting NPHC organizations?

The focus of this research question was to identify areas of support for cultivating, uplifting, and supporting NPHC organizations. Variables that were measured consisted of: there is one Greek Life community at Rowan University, white social Greeks are Educated on NPHC history and functionality, non-Greeks are educated on NPHC history and functionality, having an inclusive Greek System will improve Greek Life, and the Office of Greek Affairs educates students and staff about social and service Greek organizations. Together with research question one and two, this question gives a better understanding of how areas of support impact the attitudes of NPHC organizations toward Greek Life overall. These data suggest two main areas of support when it comes

to Rowan University Greek life directly supporting NPHC organization: education and inclusion.

***Education and inclusion.*** Forty eight percent of subjects strongly disagreed that there was one Greek Life community at Rowan University, and 69% of subjects reported that predominately white Greek organizations are not educated on the history and functionality of service based Greek organizations. When subjects reacted to the statement non-Greek are educated on the history and functionality of NPHC, 38% strongly disagreed with the statement. These findings suggest that the lack of education impacts the attitudes of one Greek Community and the lack of education drives the disconnect.

Additionally, subjects viewed the Office of Greek Affairs action in educating staff and students about serviced based organizations positively with 32% of subjects agreeing that the Office of Greek Affairs educates students and staff about social and service Greek organizations; while 28% strongly agreed with the statement.

## **Conclusions**

The findings from this study on the attitudes of NPHC members and the inclusivity of Rowan University Greek life suggests a disconnect between NPHC and the rest of the Greek community, positive point of view of education from the Office of Greek affairs but a lack of perceived education of non-NPHC and non-Greeks, and the opportunity for more leadership development, which can cultivate a more inclusive environment.

The attitudes of education of NPHC organizations by non-Greek and non-NPHC Greek organizations is perceived to be poor, while the attitudes of initiative of the Office

of Greek Affairs to actively participate in educating these populaces is high. These data exemplify a disconnect between acquisition of knowledge and action of inclusion based on that knowledge. This is so because Greek life and NPHC inclusivity was reported to be low by more than half of the survey subjects. Most strongly agreed or agreed that having a more educated and inclusive Greek system can improve Greek Life at Rowan.

All (100%) of NPHC members in the current study and 92% of Black Greek organization members in Kimbrough's (1995) study considered themselves to be leaders, while reporting that Black Greek Letter Organizations (BGLOs) provide leadership opportunities at a higher perceived percentage than predominately white organizations. According to Tatum (2010), people congregate with their own race to bring healthy levels of self-esteem, and empowerment to secure a community free of negative stereotypes, silencing, and demeaning experiences. Since these experiences of leadership are found at lower rates in predominantly white organizations, a focus needs to be implemented in empowering the black/African American student populace within BGLOs. In Crump's study (2007), 83% of non-members and 64% of members in Kimbrough's (1995) study agreed or strongly agreed that BGLOs provide leadership opportunities for African American students.

If education initiatives by the Office of Greek Affairs is perceived as high by NPHC members, which includes the promotion of all Greek Life equally, the perception of there not being one Greek Community can be troubling for the future of Greek Life at Rowan University.

## **Recommendations for Practice**

The findings and conclusions of this research study lead me to recommend the following:

1. The Office of Greek Affairs should reevaluate their approach on how they educate the rest of the Greek community and non-Greeks on NPHC organizations. Input from current members of NPHC would be an asset to help reconstruct the knowledge and message that is being taught to others by professional staff members. It could also be helpful to have NPHC member present when speaking about their council.
2. Compare resources of support and inclusion from Historically Black Colleges/Universities (HBCUs) and predominately white institutions. This would aide in finding resources that would help a marginalized community who need support in different ways than social organizations. Rowan is geographically located near some HBCUs and other institutions that have NPHC organizations active on campus. It would be an asset to pull some resources of support from them in how to foster an inclusive Greek environment while supporting all council's individual needs.

## **Recommendations for Further Research**

The findings and conclusions of this research study lead me to recommend the following:

1. Take the current study and compare NPHC members, and those of the predominantly White Greek organizations at Rowan University (Crump, 2007)
2. Conduct a study focusing on student leadership of NPHC students and Rowan University's Gold Leadership Certificate focusing on service and inclusion. Analyze the level of involvement of students within and outside of their Greek organization, while

also focusing on what types of clubs and activities they are a part of outside of Greek life.




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# Appendix A

## Institutional Review Board Disposition Form



\*\* This is an auto-generated email. Please do not reply to this email message.  
 The originating e-mail account is not monitored.  
 If you have questions, please contact your local IRB office \*\*

DHHS Federal Wide Assurance Identifier: FWA00007111  
 IRB Chair Person: Harriet Hartman  
 IRB Director: Sreerkant Murthy  
 Effective Date:

### eIRB Notice of Approval

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#### STUDY PROFILE

Study ID: Pro2018002181  
 Title: National Panhellenic Council Members and Inclusivity of Greek Life of Rowan University

Principal Investigator:	Burton Sisco	Study Coordinator:	None
Co-Investigator(s):	Alesha DeBoise	Other Study Staff:	There are no items to display
Sponsor:	Department Funded	Approval Cycle:	Not Applicable
Risk Determination:	Minimal Risk	Device Determination:	Not Applicable
Review Type:	Exempt	Exempt Category:	2

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#### CURRENT SUBMISSION STATUS

Submission Type:	Research Protocol/Study	Submission Status:	Approved
Approval Date:	4/12/2018	Expiration Date:	

Pregnancy Code:	No Pregnant Women as Subjects	Pediatric Code:	No Children As Subjects	Prisoner Code:	No Prisoners As Subjects
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Protocol: Final Week Reminder Protocol Survey Permission Survey Instrument Recruitment Email Alternative Consent Form G. Baker Support Letter Two Week Reminder Email	Consent: There are no items to display	Recruitment Materials: There are no items to display
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\* Study Performance Sites:

Glassboro Campus      201 Mullica Hill Road Glassboro, NJ 08028

There are no items to display

## Appendix B

### Permission to Use Survey Instrument



8 March 2018

Alesha L. DeBose  
Rowan University  
College of Education:  
Department of Educational Services & Leadership  
201 Mullica Hill Road Glassboro, NJ 08028

Dear Elora Berkley:

I am a masters student in the Higher Education Administration program at Rowan University writing my thesis titled A Study of National Panhellenic Council Members and Inclusivity of Greek Life of Rowan University, under the direction of my thesis advisor Dr. Burt Sisco. I would like to your permission to use the: *A study of the attitudes of selected African American students toward leadership & Black Greek letter Organizations* survey/questionnaire instrument in my research study. I would like to electronically use your survey under the following conditions:

- I will use the surveys only for my research study and will not sell or use it with any compensated or curriculum development activities.
- I will send a copy of my completed research study to your attention upon completion of the study.

If these are acceptable terms and conditions, please indicate so by replying to me through e-mail:

Sincerely,

Alesha L. DeBose

3/21/2018

Permission to Use Survey instrument - debose36@students.rowan.edu - Rowan University Mail

Elora Berkley  
to me  
Ms. DeBose,

You absolutely have my permission to use my instrument. My name at the time of my studies was Elora L. Crump. Just so there's no confusion to the committee.

Regards,

Elora L. Berkley (Crump)

## Appendix C

### Letter of Support



DIVISION OF STUDENT LIFE

SENT VIA EMAIL

March 9, 2018

Gary Baker  
Rowan University  
Division of Student Life  
Office of Greek Affairs  
201 Mullica Hill Road Glassboro, NJ 08028

Dear Dr. Burt Sisco:

I wanted to extend my permission for Alesha L. DeBose to pursue her research on National Panhellenic Council organizations at Rowan University, Glassboro campus. I request upon completion of her study, *A Study of National Panhellenic Council Members and Inclusivity of Greek Life of Rowan University*, that a copy is sent to me. I hope to use this research in Greek Affairs continued efforts in supporting our NPHC organizations. If you require any other information of me please do not hesitate to reach me at [bakerga@rowan.edu](mailto:bakerga@rowan.edu).

Sincerely,

Gary Baker

Office of Greek Affairs  
201 Mullica Hill Road  
Chamberlain Student Center  
Glassboro, New Jersey 08028

(856) 256-4042

## Appendix D

### Recruitment Email



Hello:

As you all know I am the Graduate Intern for the Office of Greek Affairs that oversees many aspects of NPHC. Coupled with my internship I wanted to extend an invitation to participate in a online research survey entitled A Study of National Panhellenic Council Members and Inclusivity of Greek Life of Rowan University, which is being used as a part of the completion of my thesis in the Department of Educational Services and Leadership. The principal investigator is Dr. Burt Sisco, and the co-investigator is, myself, Alesha DeBose. You are included in this survey because you are a current member of a National Panhellenic Council organization at Rowan University. The number of subjects to be enrolled in the study will be sixty-four. The survey may take approximately 8 minutes to complete. Your participation is voluntary. If you do not wish to participate in this survey, do not respond to this online survey. Completing this survey indicates that you are voluntarily giving consent to participate in the survey. We expect the study to last three weeks. The purpose of this research study is to determine how inclusive Greek Life is in respect to NPHC organizations There are no risks or discomforts associated with this survey. There may be no direct benefit to you, however, by participating in this study, you may help us understand the relationship between NPHC organizations and Greek Life at Rowan University. I hope you can help me with this task. Your response will be kept confidential.

We will store the data in a secure computer file and the file will destroyed once the data has been published. Any part of the research that is published as part of this study will not include your individual information. If you have any questions about the survey, you can me at the email address provided below, but you do not have to give your personal identification.

[https://rowan.co1.qualtrics.com/jfe/form/SV\\_9nww34kB7Yl4Jgx](https://rowan.co1.qualtrics.com/jfe/form/SV_9nww34kB7Yl4Jgx)

Sincerely,

Alesha L. DeBose

Contact email Principal-Investigator: (e)[sisco@rowan.edu](mailto:sisco@rowan.edu) (p)856-256-3717 Contact email Co-Investigator: [debose36@rowan.edu](mailto:debose36@rowan.edu)

## Appendix E

### Online Survey (Alternate Consent)



You are invited to participate in this online research survey entitled A Study of National Panhellenic Council Members and Inclusivity of Greek Life of Rowan University, which is being used as a part of the completion of a thesis in the Department of Educational Services and Leadership. The principal investigator is Dr. Burt Sisco, and the co-investigator is Alesha DeBose. You are included in this survey because you are a current member of a National Panhellenic Council organization at Rowan University. The number of subjects to be enrolled in the study will be sixty-seven. The survey may take approximately 10 minutes to complete. Your participation is voluntary. If you do not wish to participate in this survey, do not respond to this online survey. Completing this survey indicates that you are voluntarily giving consent to participate in the survey. The purpose of this research study determine how inclusive Greek Life is in respect to NPHC organizations. There are no risks or discomforts associated with this survey. Your response will be kept confidential. We will store the data in a secure computer file and the file will destroyed once the data has been published. Any part of the research that is published as part of this study will not include your individual information. If you have any questions about the survey, you can me at the address provided below, but you do not have to give your personal identification. Please complete the checkbox below. \*

To participate in this survey, you must be 18 years or older

A member of a NPHC Organization

Completing this survey indicates that you are voluntarily giving consent to participate in the survey

## Appendix F

### Survey Instrument



Q1 Which NPHC Organization are you a Member of?

Alpha Kappa Alpha Sorority Inc.

Delta Sigma Theta Sorority Inc.

Kappa Alpha Psi Fraternity Inc.

Omega Psi Phi Fraternity Inc.

Phi Beta Sigma Fraternity Inc.

Zeta Phi Beta Sorority Inc.

Sigma Gamma Rho Sorority Inc.

Iota Phi Theta Fraternity Inc.

Prefer Not to Answer

Q2 Do you serve on the Executive Board for your Organization or on a Council?

Yes

No

Q3 Do you consider yourself a leader?

Yes

No

Q4 Did joining an NPHC organization improve your leadership skills?

Yes

No

Q5 Indicate your degree of participation or leadership in campus/community groups:



No participation

Member of 1 or more groups, but not active

Active in 1-2 groups, but hold (held) no office

Participate actively in 2 or more organizations and hold office in at least 1 group

Q6 How would you rate Greek Life at Rowan University?

Excellent

Good

Fair

Do Not Know

Q7 Do you know of any faculty/staff members who work at Rowan University who are members of NPHC organization?

Yes

No

Q8 Is there anyone in your family that is affiliated with a NPHC organization?

Yes

No

Q9 Do you know who the Assistant Director of Greek Life is?

Yes

No

Q10 Do you know where the Greek Life Office is located?

Yes

No

Q11 Do you have a Faculty/Staff advisor?

Yes

No

Q12 If answer was "No" on previous question, would you like or have a need for a Faculty advisor?

Yes

No

Q13 Please answer the following statements about inclusion, Greek Letter Organizations and Rowan University by choosing whether you: Strongly Agree (SA), Agree (A) , are Neutral (N), Disagree (D), or Strongly disagree (SD) with each statement

	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
Since gaining membership into a NPHC Organization you have made meaningful connections on campus					
There is a kinship connection among all NPHC members					
Since gaining membership into a NPHC Organization you have had more opportunities for professional development					
Since gaining membership into a NPHC Organization you have gained a					

stronger sense  
of self

Since gaining  
membership  
into a NPHC  
Organization  
you have  
more  
leadership  
opportunities

Rowan  
University is  
an inclusive  
campus

Rowan  
University is a  
diverse  
campus

Greek Life at  
Rowan  
University is  
inclusive

There is one  
Greek Life  
community at  
Rowan  
University

NPHC  
Organizations  
are inclusive

Predominately  
white social  
Greek  
organizations  
at Rowan  
University are  
educated on  
the history  
and  
functionality  
of NPHC  
organizations

Non- Greeks and Non-NPHC organizations are educated about the purpose and functionality of NPHC organizations on the Rowan University campus

Having a more educated and inclusive Greek System will improve Greek Life at Rowan

The Office of Greek Affairs promote and help educate students and staff about social and service- based Greek organizations

Q14 Please answer the following statements about Black student uplift, Greek Letter Organizations and Rowan University by choosing whether you: Strongly Agree (SA), Agree (A) , are Neutral (N), Disagree (D), or Strongly disagree (SD) with each statement

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
Black Greek organizations provide leadership opportunities					

for African  
American  
students:

Predominantly  
White  
organizations  
provide  
leadership  
opportunities  
for African  
American  
students:

Black Greek  
organizations  
are an asset to  
the campus and  
to all students:

NPHC  
Organizations  
contribute  
positively to the  
African  
American/Black  
Experience at  
Rowan  
University