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Understanding the Decline in Participation in Fraternal Organizations: A Mixed Methods Approach

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UNDERSTANDING THE DECLINE IN PARTICIPATION IN FRATERNAL
ORGANIZATIONS: A MIXED METHODS APPROACH

by

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ABSTRACT

Once considered the schools of democracy and cornerstones for advancing

society, many of the 100,800 fraternal organizations in the U.S. have experienced a

decline in participation over the past 60 years and their perceived relevance in

contemporary society questioned. To date, existing literature has identified several

conflicting explanations for this decline. Numerous scholars disagree as to whether

external forces such as markets or the government, or internal factors such as member

relations or the inability or refusal of organizational leadership to change, or the

interrelatedness of these factors account for the decline. Only a few fraternal

organizations have studied this issue and even fewer have made their results public.

This study examines the decline in participation in fraternal organizations by

employing a two-phased, modified exploratory sequential design. Using California

Masonry as a representative case of fraternal organizations, twenty interviews of

individuals with diverse membership status (nonmembers, former, and current) were

conducted. Results from the interviews indicated that participation is influenced by

several factors internal to the Masons such the extent to which individuals share a

common objective, the organization's focus on making a difference in community, the

extent to which enacted and espoused values match, and how members feel valued and

trusted influenced participation. External factors such as family and job commitment,

and interaction with internal factors, also impacted willingness to participate in the

Masons.

These qualitative results contributed to the development of a new survey

instrument, which was pilot tested and refined into the Participation Assessment Tool-

Fraternal Organizations. Finally, conditions were set to administer the new survey to a stratified sampling of 28 of the 373 Masonic Lodges in California.

This study contributes importantly to the identification of and the interrelatedness of the internal and external factors that have contributed to the decline in California Masonry. It provides important information to aid similar fraternal organizations in understanding this problem. The research also provides recommendations for interventions that can have a meaningful influence on organizational leaders' ability to strengthen membership practices and more generally, to our understanding of fraternal organizations, organizational leadership and organizational change.

DEDICATION

To my family, my older brother Edward, and Dad Tom Moberly. I am because of you.

ACKNOWLEDGMENTS

To Dad Tom Moberly, you are responsible for where I am in life. Thank you for your mentorship, friendship, support and love, as well as the many schemes along the journey.

To my many peers and friends from the classrooms and the Masonic lodges, may your energy continue to shine bright and light the path of others. Thank you for your shoulders upon which I stood and looked at what could be and lived in the moment of leading from the future as it emerges.

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CHAPTER ONE

FRAMING SECTION

Background

Fraternal organizations are considered part of the nonprofit community and

classified as a fraternal society exempt under U.S. tax code (IRS, 1969). Sometimes

called social nonprofits due to their focus on providing social benefits, fraternal

organizations are organized under the lodge system with a fraternal purpose and common

cause (IRS, 1969; Tschirhart & Gazley, 2014). Fraternal organizations once provided a

critical social role in building civil societies and forming national character, including

needed training and skills, and leading policy efforts to improve civic life (Edwards, 2014;

Hall, 2016; Skocpol, 2003). Members learned how to speak, write, organize, and engage

in civil debate - valuable social and civic skills were improved (Putnam, 2000; Skocpol,

2003). Many fraternal organizations were once the heart of a community, of civil society

and schools of democracy, and "most important of all, were the fraternal and sororal

organizations – the Freemasons, Odd Fellows, Knights of Columbus, Rebekahs, and

dozens of others" (Hall, 2016, p. 12) that individuals eagerly joined. The Freemasons, or

Masons for short, were the first fraternal organization established in the United States in

1773, and many followed, growing to over 200,000 serving various populations (Edwards,

2014).

Currently, there are approximately 100,800 fraternal organizations in the U.S.

(IRS, 2016), and, despite millions of dollars in assets and annual income (Grantspace,

2016), many fraternal organizations have seen their membership numbers shrink.

Considered the schools of democracy and cornerstones for advancing society (Edwards,

2000), many fraternal organizations have experienced a decline in participation (Knoke, 1986, MSA, 2016; Tschirhart & Gazley, 2014) and their perceived relevance in contemporary society questioned (Edwards, 2014; Putnam, 2000; Skocpol, 2003). Since the 1960's, there has been a membership decline in many fraternal organizations. "On average, across all fraternal organizations, membership rates began to plateau around 1957, peaked in the early 1960s, and began the period of sustained decline by 1969" (Putnam, 2000, p. 55).

The existing literature has identified several explanations for this decline, including broader changes in society, technology, and how individuals spend their social time (Edwards, 2014; Putnam, 2000; Skocpol, 2003; Tschirhart, 2006). The decline in membership of fraternal organizations in recent decades may be symptomatic of a more general external issue seen in contemporary society and sometimes referred to as Putnam's *bowling alone phenomenon* (Edwards, 2014; Hall, 2010; Putnam, 2000). The bowling alone phenomenon indicates that social and cultural changes in America have led to a decrease in social participation habits and changing value systems. The changes in culture and values described by Putnam and others may have affected membership in many fraternal organizations. Because of other social opportunities in modern times and the increasing interest in online interactions during the internet age, individuals may be choosing other venues to build the same skills and sense of fraternity offered by lodge-style organizations like the Masons. There is some evidence that due to changes in society, the social media revolution, and the trend toward social homogeneity, there are fewer opportunities to socialize across cultures, ethnic lines and socioeconomic status (Edwards, 2014; Hall, 2016). With diminishing social engagements across

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socioeconomic and ethnic divides (Putnam, 2000), individuals seem to have become more isolated while using the internet, social media, and social applications on phones. Consequently, individuals may not have needed fraternal organizations for the opportunities to build social skills, resulting in the diminishing associational membership, and an unraveling of the social fabric that once held communities together. The influence of many fraternal organizations has diminished due to the decline in participation.

Specifically speaking about the Masons, Hall claims that "Masonry provided a model for other forms of private voluntary associations" (Hall, 2016, p. 6) and was representative of the larger world of fraternal organizations. The founding of the United States was influenced by prominent Masons like George Washington, Ben Franklin, and Thomas Jefferson and the founding principles and freedoms they supported are represented in Masonic teachings (Edwards, 2014; Hall, 2016; Parfrey & Heimbichner, 2012; Schmidt, 1980; Putnam, 2000; Skocpol, 2003). Many of the current college fraternities and numerous social nonprofits trace their lineage back to Masonry (Parfrey and Heimbichner, 2012; Wilmshurst, 1980). The ideals of freedom of religion, freedom of the press, free speech, and public education are all Masonic principles. Hence, many of the founding documents (e.g., the Declaration of Independence, the Constitution, and the Bill of Rights) and design of early American cities (e.g., Boston, Philadelphia, and Washington D.C) were influenced by Masons. The organization's teachings encourage every Mason to build a better self, organization, and community. Despite the Masons' emphasis on values and holistic betterment for self and society, they have struggled with attracting and retaining members.

At the current rate of decline, Masonry will cease to exist as a national organization in 2040 (Hinck, 2015a). Masonic membership reached a high point of approximately 3.96 million in 1954 and, after that, has had a steady decline (Masonic Services Association, 2014). The surge after WWII and the Korean conflict is attributed to many service members seeking fraternalism and close ties which were experienced in many military units during wartime (Parfrey and Heimbichner, 2012; Wilmshurst, 1980). However, by 2014, the MSA reported there were only 1.21 million Masons in the United States. The strong attraction to Masonry has diminished over the years resulting in a membership decrease to under 33% of the organization's size at its highpoint. All fraternal organizations experience fluctuations in membership, but a 2.7 million drop in membership over six decades is significant. Masonry's challenge is indicative of many fraternal organizations.

Problem Statement

The current body of literature has failed to adequately address the decline of fraternal organizations for three main reasons. First, there is contradicting evidence regarding the external causes for the decline in participation in fraternal organizations. Some research has pointed to markets and government as the cause for the decline. The argument is that as these forces have become more powerful and influential in meeting the needs of citizens, individuals are less inclined to join fraternal organizations. Many fraternal organizations are either unable to better address the instrumental, expressive and affiliative roles (Steinberg, 2016) sought by citizens, or in some instances, they exhibited a reverse type of mimetic isomorphism as they saw no need to change to be like similar organizations (Anheier, 2014; Steinberg, 2016). According to some recent research, the

market and the state provided better access to programs in meeting the needs of the growing ethnicities in America (Steinberg, 2016; Witesman, 2016). During the same time, many nonprofits became more professionalized and focused more on their political and economic roles (Skocpol, 2013). Economic theories proved useful in explaining market behavior and the marginalization of the social roles played by nonprofits. What is not known is if the rise of markets and governments in providing viable options for social needs caused the demise of fraternal organizations, or if the nonprofit community responded to the changing needs of society by focusing more on their economic and political roles.

The second way in which research has failed to adequately explain why fraternal organizations are declining is that out of thousands of social fraternal organizations in America, only a few of them have studied their decline (Park & Subramanian, 2012; Putnam, 2000; Tschirhart, 2006; Tschirhart & Gazley, 2014) and less have made public the results. Some college fraternities and sororities have modified or changed their pledge programs to membership development and emphasis on values because of incidents on college campuses and in response to public outcry (Flanagan, 2014), yet little research has been made available to a wider audience in understanding their membership challenges (Parfrey & Heimbichner, 2012; Putnam, 2000; Salamon, 2010; Skocpol, 2003). The Girl Scouts and Boys Scouts of the USA (Wolf, 2013), the American Legion (Cullotta, 2013) and similar social fraternities have also experienced a decrease in their numbers, participation, and social influence. Not enough research has been done, shared publicly, or understood organizationally to explain the causes for the decline.

Finally, despite a few qualitative studies within the Masonic community (Hinck, 2015a; Hinck 2015b; Monroe & Comer, 2002), we do not empirically know which combination of specific internal factors contribute to a decline in participation among fraternal organizations. One study focused on fraternal organizations in one part of one state concluded that age, rural living, and moderate political activity were factors that contribute to membership decline. Two additional mini studies helped answer why members joined or left the organization. These studies framed the membership challenges as factors of member relations, organizational culture, and adaptive leadership. Of course, there could be other influences as well.

There is a lack of research that examines the decline of fraternal organizations using a combination of external influences and internal factors. The limited research indicates that there are gaps and a few contradictions in understanding the relationship between external influences and internal factors contributing to the decline of participation in fraternal organizations. Much of the research is focused on the external factors, with little devoted to understanding how the internal organizational factors – those factors within the fraternal organizations that might be affecting the decline. And, despite past historical analysis of how market and government forces affected nonprofits, no scholarly attention reported in peer-reviewed articles in the past three decades has given attention to connecting organizational decisions with market and government forces to explain the membership decline (Knoke, 1986; Tschirhart, 2006; Tschirhart & Gazley, 2014).

Purpose of a New Study

There is a need for new empirical studies which examine the decline in relation to a combination of external influences and internal organizational factors relating to the decline. An aim of this research design was to begin to examine why fraternal organizations, specifically the Masons as one of the largest and most influential fraternal organizations, engage in the actions they do to sustain membership and understand how membership results compare to the larger context of fraternal organizations. This new study closely reviewed the underlying assumption that fraternal organizations, especially Masonry, are able to influence changes in membership. Hence, part of this new approach was to look at the decline in terms of a process where Masonry could have slowed the decline with appropriate measures. So, this design considered why fraternal organizations lost ground and how Masonry responded to that decline. For many fraternal organizations, sustaining or growing membership is a key determining factor in organizational life. This study investigated the ways in which Californian Masonry responded the membership challenges based on a combination of internal and external factors.

In much of the nonprofit literature, effectiveness is connected to goal attainment (Stazyk, Pandey, & Wright, 2011), but in relation to membership challenges, it seems that organizational effectiveness could be better tied to the extent of external responsiveness to societal demands or perhaps too much of an internal focus on responding to homogenous members. Either way, in this new light, effectiveness is a measure of the organizational actions taken in response to both external and internal influences in order to sustain or increase membership.

Based on the assumption that an organization such as Masonry can affect their membership, I argued that understanding both the internal and external factors that influence membership was a key area that demands investigation. Some of the questions that were asked include: could membership decline be attributable to poor organizational decisions because the organization could not change or would not change? Do fraternal organizations such as Masonry contribute to its own demise due to focusing on meeting the needs of its largely homogenous membership, and ignoring the growing diversity in America? Does Masonry double down on its current members at the expense of attracting new members? In their efforts to meet the needs of its core membership are they taking into account societal changes, as well as competing government and market forces? In the case of California Masonry, could the membership decline be related to the organization's refusal to respond to the changing society as they chose to effectively respond to the core membership at the expense of growth? Even if the organization did attempt to change, it may be seen as stuck in the past and not in tune with the changing American population. The inability of Masonry to change could reflect the same unwillingness to change within other fraternal organizations. Or, Masonry as a largely white, male organization was not attractive to the growing national diversity, while the market and government sectors were able to adequately change to provide the desired services of the target audiences. So, does it current homogeneous membership dissuade the men in a community that are more diverse and look to org for similar diversity?

Taken together, the purpose of this study was three-fold. Foremost, the study identified which combination of external and internal factors contributed to the decline in California Masonry as a case representative of Masonry as a fraternal organization, which

is a study involving a case within a case. The second purpose was to create a valid

instrument to discern member and non-member attitudes about joining or not joining the

Masons which can shed light on external and internal factors related to the decline.

Third, the study provided important lessons regarding policies and practices for other

fraternal organizational leaders to help them understand the reasons for a membership

decline and offer strategies to improve individual and organizational effectiveness.

Research Questions

The research questions which guided this study were:

RQ1. What factors are causing the decline in participation in California Masons?

SQ1. What are the external factors causing the decline?

SQ2. What are the internal factors causing the decline?

SQ3. What is the interrelatedness between the external and internal factors?

RQ2. What are the lessons to be learned regarding policies and practices for Masonry

and similar organizations?

Methodological Overview

Further exploration is needed to examine the factors that contribute to a decline in

members from the perspective of the membership and the leadership within the Masons. I

used a modified exploratory sequential model which was best employed for several

reasons. Foremost, there was no agreed upon theoretical framework to understand the

decline in participation in fraternal organizations. The variables were largely unknown

due to lack of previous research on the topic and their interrelatedness was not known,

specifically within the Masons. Hence, the modified exploratory sequential design

provided the optimum solution to expose the voices of the participants in relationship to

some of the earlier research on fraternal organizations. "The exploratory design is most useful when the researcher wants to generalize, assess, or test qualitative exploratory results to see if they can be generalized to a sample and a population" (Creswell & Clark, 2011 p. 87). For this study, the quantitative phase only included survey design, pilot testing, and setting conditions for survey implementation.

Within the exploratory sequential design, multiple worldviews are present. In the first or qualitative phase, the study works from a philosophical view of a constructivist, which "value multiple perspectives and deeper understanding" (Creswell & Clark, 2011, p. 87) of the issues around membership attraction and retention. In the second or quantitative phase, the underlying worldview "shifted to those of post positivism to guide the need for identifying and measuring variables and statistical trends" (Creswell & Clark, 2011, p. 87). This approach, using multiple worldviews, best aligned with the culture of Masonry by looking at the problem from a holistic viewpoint and toward pragmatic lessons regarding organizational policies and practices.

Limitations

The limitations of this study are not many, but significant. In the qualitative phase, the limitations include my interview techniques, but is somewhat alleviated by using a semi-structured interview guide and previous experience as an interviewer. As a Master Mason, I could have influenced the subjects' responses during the qualitative data gathering. So, the use of notes, analytical memos, member checking of interviews, and an external coder helped with my acknowledged positionality. And my experiences as a Mason for over 30 years allowed access to the organization to conduct the research, permitted a deeper understanding of the answers and the potential interrelatedness of the

external and internal factors from an insider's perspective. The issues of confidentiality were protected using pseudo names for each interviewee. The quality of the research was dependent on my skills as a researcher, which had been practiced and improved through the previous completion of two qualitative mini studies and two mixed method studies. Additionally, my experience from seven research methods courses to include the basic and advanced qualitative methods, quantitative methods, mixed-methods, action research, case study methodology, and survey methods aided in mitigating personal biases and idiosyncrasies. The volume and coding of the qualitative data was time consuming, so qualitative software was used to aid in the coding process and peer debriefers were used for coding confidence. Although some have argued that qualitative research presents some challenges regarding rigor, the above procedures demonstrated the intent for a rigorous approach.

The limitations during the quantitative phase were no less concerning. Developing the survey using the results from the qualitative interviews presented some concerns that the internal and external factors may not represent the reasons for decline in participation in the greater population of fraternal organizations. The 16 individuals who agreed to pilot test the survey was not random, but strengthened both construct and internal validity. Comparing the qualitative results from 20 interview participants with the quantitative results from 10 survey respondents were relative small samples, but the data comparisons provided greater congruence on the results than differences. The random selection of lodges using stratification does not equate to randomized control sampling, but does offer the best strategy under the circumstances and equitably ensures the sample represents all geographic regions.

Delimitations

The delimitations, although more in my control, still affected the research findings. The proposed research questions are clearly meant to identify external and internal factors associated with the decline in participation to construct a survey to test new theories. The questions and variables were the most significant constricting aspects of the study, but were based on literature and previous studies. There could be other factors, theoretical constructs, or even other populations to study. Yet, I decided to select California Masonry because they were an influential and large representative of similar fraternal organizations, had already begun to study their decline, granted me access, and agreed to both qualitative and quantitative data collection. To account for the multiple worldviews required to understand the reasons for the decline in participation, a holistic approach using an exploratory sequential design was selected. Partially, this approach helped offset the identified delimitations in each phase of the study.

CHAPTER TWO

LITERATURE REVIEW

Fraternal organizations are considered part of the nonprofit community and classified as a fraternal society exempt under U.S. tax code (IRS, 1969). Sometimes called social nonprofits due to their focus on providing social benefits, fraternal organizations are organized under the lodge system with a fraternal purpose and common cause (IRS, 1969; Tschirhart & Gazley, 2014).

The Freemasons, or Masons for short, were the first fraternal organization established in the United States in 1773, and many followed, growing to over 200,000 serving various populations (Edwards, 2014). Currently, there are approximately 100,800 fraternal organizations in the U.S. (IRS, 2016), and, despite millions of dollars in assets and annual income (Grantspace, 2016), every fraternal organization has seen their membership numbers shrink. Once the schools of democracy and cornerstones for advancing society (Edwards, 2000), many fraternal organizations have experienced a decline in participation (Knoke, 1986, MSA, 2016; Tschirhart & Gazley, 2014) and their perceived relevance in contemporary society questioned (Edwards, 2014; Putnam, 2000; Skocpol, 2003). Arguably, a decline in the number of fraternal organizations and in the associational membership over the past 60 years represents an important challenge to the vitality and social fabric of American democracy (Putnam, 2000; Skocpol, 2003).

The existing literature has identified several explanations for this decline, including broader changes in society, technology, and how individuals spend their social time (Edwards, 2014; Putnam, 2000; Skocpol, 2003; Tschirhart, 2006). The literature provides some of the answers, but also contains gaps and a few contradictions in

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understanding the relationship between external influences and internal factors contributing to the decline in participation in fraternal organizations. Much of the research is focused on the external factors, with little devoted to understanding how the internal organizational factors affected the decline. And, despite past historical analysis of how market and government forces affected nonprofits, no scholarly attention of peer-reviewed articles in the past three decades has been given to understand the connectedness of organizational decisions with market and government forces to explain the membership decline (Knoke, 1986; Tschirhart, 2006; Tschirhart & Gazley, 2014). There seems to be a need for new empirical studies which examine the membership decline that exposes the combination of these factors.

This literature review adds to the field by starting with a general overview of the decline in participation of fraternal organizations and a brief analysis of the corresponding changes in such external factors as the market, government, and nonprofit sectors. The expanding political and economic roles of nonprofits are discussed in relation to the declining social role. Then, using some recent studies, a more in-depth analysis is conducted to understand the internal factors which may have contributed to the decline in participation. Finally, I argue that Masonry can be used as a representative case to examine the external and internal factors and their interrelatedness to the decline in membership. Based on the literature review that shows further study is needed, a research methodology was designed to investigate the decline in membership in the Masons. The methodology for this study is explained in Chapter 3.

The Process in Determining the Relevant Literature

A broad search was conducted for sources using multiple online and library databases to identify literature relevant to the research question. Search terms included fraternity, fraternal organization, social nonprofit, government, markets, volunteer, culture, membership, attraction, retention, and turnover in various dyad and triad combinations. The numerous combination searches resulted in over 1,943 potential sources. External influences largely reflected market and government forces, economy, and societal changes. The internal factors which seemed to be most influential included culture, attraction, retention, and volunteer commitment.   Sources were further screened to only include nonprofit related books, original peer-reviewed journal articles, and relevant dissertations and theses, which addressed the seemingly related external and internal factors. Few institutions had internally studied their decline, so a further search was conducted for an organization which could be used as a representative case of other fraternal organizations. Masonry, specifically California Masonry, has already begun to study the decline, and as one of the largest and most influential fraternal organizations, could be used a representative case for further study. Of the final 217 final sources, 77 were relevant for this literature review.

Four themes emerged from the examination of sources that help frame this paper: 1) General overview of the decline of participation in fraternal organizations; 2) External influences related to the decline; 3) Internal factors related to the decline; and 4) Masonry as a representative case to study the decline. Together, the four sections provide a summary and critique of the key sources, identify some gaps in the literature, and

describe how the literature informs further study. The next section frames the decline in terms of impact and importance to individuals and society.

General Overview of the Decline of Participation in Fraternal Organizations

Fraternal organizations, also called social nonprofits, once provided a critical social role in building civil societies and forming national character, including needed training and skills, and leading policy efforts to improve civic life (Edwards, 2014; Hall, 2016; Skocpol, 2003). Members learned how to speak, write, organize, and engage in civil debate - valuable social and civic skills were improved (Putnam, 2000; Skocpol, 2003). Yet, since the 1960's, there has been a membership decline in all fraternal organizations. "On average, across all fraternal organizations, membership rates began to plateau around 1957, peaked in the early 1960s, and began the period of sustained decline by 1969" (Putnam, 2000, p. 55).

The decline in membership of fraternal organizations in recent decades may be symptomatic of a more general external issue seen in contemporary society and sometimes referred to as Putnam's *bowling alone phenomenon* (Edwards, 2014; Hall, 2010; Putnam, 2000). The bowling alone phenomenon indicates that social and cultural changes in America have led to a decrease in social participation habits and changing value systems. The changes in culture and values described by Putnam and others may have affected membership in many fraternal organizations. Because of other social opportunities in modern times and the increasing interest in online interactions during the internet age, individuals may be choosing other venues to build the same skills and sense of fraternity offered by lodge-style organizations like the Masons. There is some evidence that due to changes in society, the social media revolution, and the trend toward

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social homogeneity, there are fewer opportunities to socialize across cultures, ethnic lines and socioeconomic status (Edwards, 2014; Hall, 2016). With diminishing social engagements across socioeconomic and ethnic divides (Putnam, 2000), individuals seem to have become more isolated while using the internet, social media, and social applications on phones. Consequently, individuals may not have needed fraternal organizations for the opportunities to build social skills, resulting in the diminishing associational membership, and an unraveling of the social fabric that once held communities together.

Many fraternal organizations and social fraternities were once the heart of the community, of civil society and schools of democracy, and "most important of all, were the fraternal and sororal organizations – the Freemasons, Odd Fellows, Knights of Columbus, Rebekahs, and dozens of others" (Hall, 2016, p. 12) that individuals eagerly joined. Specifically speaking about the Masons, Hall claims that "Masonry provided a model for other forms of private voluntary associations" (Hall, 2016, p. 6) and was representative of the larger world of social nonprofits. The founding of the United States was influenced by prominent Masons like George Washington, Ben Franklin, and Thomas Jefferson and the founding principles and freedoms they supported are represented in Masonic teachings (Edwards, 2014; Hall, 2016; Parfrey and Heimbichner, 2012; Schmidt, 1980; Putnam, 2000; Skocpol, 2003). Many of the current college fraternities and numerous social nonprofits trace their lineage back to Masonry (Parfrey and Heimbichner, 2012; Wilmshurst, 1980).

Today, however, the influence of Masonry and other fraternal organizations has diminished due to a steady membership decline and less reliance on the social role

provided by nonprofits. Some research has pointed to markets and government as the cause for the decline. The argument is that as these forces have become more powerful and influential in meeting the needs of citizens, individuals are less inclined to join fraternal organizations. Many fraternal organizations are either unable to better address the instrumental, expressive and affiliative roles (Steinberg, 2016) sought by citizens, or in some instances, they exhibited a reverse type of mimetic isomorphism as they saw no need to change to be like similar organizations (Anheier, 2014; Steinberg, 2016). According to some recent research, the market and the state provided better access to programs in meeting the needs of the growing ethnicities in America (Steinberg, 2016; Witesman, 2016). During the same time, many nonprofits became more professionalized and focused more on their political and economic roles (Skocpol, 2013). Economic theories proved useful in explaining market behavior and the marginalization of the social roles played by nonprofits. What is not known is if the rise of markets and governments in providing viable options for social needs caused the demise of social nonprofits, or if the nonprofit community responded to the changing needs of society by focusing more on their economic and political roles. Understanding the decline of fraternal organizations may lie in part in first examining some of the related external influences.

External Organizational Factors Related to the Decline

Part of the answer of the enrollment decline in fraternal organizations could be found in market and government factors, which are external factors to nonprofits in general and possibly to the social purpose of fraternal organizations. Could the market and government sectors be more viable options for social engagement in contemporary times? In other words, were fraternal organizations passively pushed out by a rise in the

market or government sectors, or was the decline caused by the organizations inability to compete with the external influences?

What is explained in recent studies is how the shifting demographics of society and widening attitudes across generations affect membership decline (Putnam, 2000; O'Toole & Lawler, 2006; Salamon, 2010; Stazyk & Pandey & Wright, 2011; Toscano, 2015; Welsh, 2012), but not how diminishing social roles of nonprofits could have been influenced by both government and market sectors. The decline in social nonprofits seems to be linked to the competing options available to potential participants. Did fraternal organizations first change in response to professionalism and political pursuits, or were they unable to adequately adjust their roles? Understanding the different roles of nonprofits helps to frame the decline in participation.

The Roles of Nonprofits and the Demise of the Social Role

The three aspects of civil society include civil society as a *part* of society, civil society as a *kind* of society, and civil society as the *public sphere* (Edwards, 2014). And, within a civil society, the roles of nonprofits include economic, political and social. Yet, the lines separating the three areas are often blurred with much cross-over (Bromley & Meyer, 2014; Edwards, 2014; Hall, 2010). There are links between family and the state, which are not always hierarchal or market based, but where people work together in common space for mutual benefit. The fall of fraternal organization may be, in part, due to the success of the market and state which helped diminish the need for the social role of nonprofits. Historical trends can provide a roadmap on the evolution of the roles of nonprofits and how the changes in society influenced those roles, and, possibly contributed to the enrollment decline.

In the past, fraternal organizations provided a critical social role in building civil

societies and forming national character, including providing needed training and skills,

and leading policy efforts to improve civic life (Edwards, 2014; Hall, 2016). The

changes in federal laws during the early 1900s allowed new charitable efforts to imbue

and elevate public interest in worthy causes to make a difference in the social lives of and

benefits for others. And as the services provided by the federal government grew due to

world war efforts and other national concerns like the Great Depression, public life and

nonprofits were transformed as well (Edwards, 2014). Government spending provided

more direct benefits to citizens spanning medical and social services (Hall, 2016), and the

role of nonprofits began to diminish in providing a place for socialization (Edwards,

2014). The once clear avenue leading to fraternal organizations providing individual

needs and social services became less traveled. Many individuals turned away from

fraternal organizations as services were provided elsewhere (Hall, 2016).

Or, perhaps the reason for the enrollment decline was that many nonprofits did

not have the ability to scale up to reach new members, described as an aspect of resource

dependency theory (Malatesta & Smith, 2014). Some fraternal organizations responded

to the needs of individuals and made changes to attract greater numbers. Yet, maybe

Masonry was unable to mimic what similar organizations were doing, called mimetic

isomorphism (Renz & Andersson (2013), in successfully addressing the membership

decline.

With increasing government spending and in response to changes in society,

nonprofits grew in scope and size to fill a variety of other needs, reaching over a million

by the late 1990s. The Conservative Revolution changed the nonprofit landscape by

relying less on government handouts and social programs and putting faith in religious institutions to affect the poor and needy. Not only were boundaries blurred between profit and nonprofit and government sectors, but nonprofits were forced to become more market savvy to survive (Bromley & Meyer, 2014; Hall, 2010). The last two decades have seen a proliferation of nonprofits particularly focused on global issues and transnational purposes and less on individual social needs. While Edwards (2014) believes that there is an "absolute necessity of building, sustaining and revitalizing the infrastructure of citizen action at the grassroots level" (p. viii) and that "every generation faces the challenge of nurturing civil society against the background of a new set of circumstances and supplied with a different set of tools" (p. x), these trends seem to move away from volunteer associations based on increasing individual worth. Many nonprofits now resemble more of a commercial activity than charitable ones (Hall, 2010), and globalization has caused nonprofits to act and look more like for-profit organizations in order to survive amid limited resources in challenging economic times. Edwards (2014) believes that there has been a growing overlap of civic society and the market place along with a rise in social media and increasing use of informational-commercial technology in civic interactions. The concept of a "social economy" (as advocated by Lohman, 2007) includes the totality of the nonprofit world, yet the term seems to promote the economic aspects of society largely based on the common ground of the law which they share. New terms like social entrepreneurship and growth of research relating to similar terms seem to indicate a growing interest toward how nonprofits either act like a for profit or a hybrid type organization. Additionally, the growth of nonprofits has responded to a call for products and services from a growing kaleidoscope of more economic and political

needs (vice individual and social needs) from various cultural, ethnic, gender, and generational segments of society – further forcing nonprofits to embrace market based practices and adjust their mission or decline (Anheier, 2014; Edwards, 2014; Hall, 2010). The changes in the nonprofit community toward an emphasis on the political and economic roles left a gap in the services provided to individual and society. And, as the government and markets began providing more services, individuals relied less on fraternal organizations for the social needs. The social role of fraternal organizations began to shrink and seemed to cause a corresponding decrease in participation. The impact of markets and the government deserves closer attention in how the external influences affected fraternal organizations.

The Rise of Markets and the Government to Fulfill Complex Social Needs

Economic theories help explain that nonprofits sometimes form to address needs not provided by the government or markets (Anheier, 2014; Frumkin, 2002; Steinberg, 2006; Witesman, 2016). When Anheier (2014) discusses major theories on nonprofit existence, he positions nonprofit theories as third in line behind the profit and governmental sectors, and does so with heavy economic terms, e.g. public goods (governmental failure theory), supply-side theory (entrepreneurship theory), trust theory (market failure theory), stakeholder theory (focused on non-rival goods and information asymmetries), and interdependence theory (voluntary failure or third-party governmental theory). It seems that markets have gotten better in responding to the social needs of society and social nonprofits have become more like markets. Nevertheless, it seems that changes in society have put nonprofits third in line to fulfilling the social needs of individuals and more focused on political and economic pursuits.

Steinberg (2016) and Witesman (2016) and to a lesser extent Anheier (2014) provide ample explanation of the three failures theory (market failure, government failure, and nonprofit failure), but the most illuminating information is when Steinberg discusses the shortcomings of the three failures theory. "The various pieces explain why consumers would want to buy from and donors donate to nonprofits, but do not explain why nonprofits are there for them to use" (p. 128). What if the answer lies in that nonprofits are no longer the center of social benefits, but the market and the state provided better access to programs in meeting the needs of the growing ethnicities in America? Maybe the most critical shortcoming of the old fraternal organizations is that they are unable to better address the social needs and affiliative roles (Steinberg, 2016) sought by citizens. Economic theories have been proven useful in explaining market activity and behavior, and helped foster the marginalization of the social roles played by nonprofits (Skocpol as quoted in Edwards, 2014). Perhaps, the government and markets have shifted their focus in meeting the increasingly complex social needs of society, and, consequently, contributed to the demise of the social role provided by fraternal organizations.

Putnam (2000) believes that voluntary associations, once the key providers of social capital, were not needed as the rise in markets occurred and provided a better avenue for social capital, yet Skocpol (2003) asserts that many nonprofits lost membership largely due to professionalization, thus contributing to a lessening of the representative role played by citizens. While both Putnam and Skocpol are correct in identifying the rise of importance that fundraising and grants played in the nonprofit sector, many of the social fraternities were not affected by government grants. The

Putnam-Skocpol debate situates nonprofit demise as either ineffective because of market forces or trying to become more like markets. Yet, there may be more compelling reasons. What is not known is if the rise of markets and governments in providing viable options for social needs caused the demise of social nonprofits, or if the nonprofit community responded to the changing needs of society by focusing more on their economic and political roles, which then opened the door for markets and governments to fill the space in social needs. A review of who provided the services over time may be useful in understanding the shifts between the nonprofit, market and government sectors.

Beginning in the 1960s, the government expanded social services and passed laws improving civil, women, and minority rights. The government was picking up more social services due to the typical voter wanting more services, and the government passed laws guaranteeing rights to marginalized groups and opening the door for national understanding of different diversity rights (Putnam, 2000; Skocpol, 2003). Certainly, civil rights and women's rights increased over the past 60 years, which changed the work place and the family place. More women joined the workforce. With two people working to meet the economic demands and social expectations, there was less time for the husband to venture off to a fraternal meeting or engage in fraternal type of activities at the expense of his family. During the time of the membership decline in many social nonprofits, the rise in social services, changing national laws, and dual income families had a lasting impact on the structure and strength of social nonprofits, which were largely white male oriented. Later, the market sector capitalized on technology in uniquely meeting the various needs of growing diversity of ethnicities in America (Hall, 2010; Putnam, 2000). The digital revolution gave way for profit companies to have greater

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access to wider populations, thus diminishing the reliance on nonprofits by marginalized groups (Putnam, 2000), and nonprofits became more professionalized and focused more on their political and economic roles (Skocpol, 2013). Whether fraternal organizations changed first or whether the markets and governments changed first is difficult to determine, but participation in fraternal organizations continued to diminish as the government and market increasingly provided more social needs and benefits directly to individuals. Knowing what happened externally in the nonprofit, market, and government sectors is not enough to explain the decline in enrollment. The internal factors provide some of the missing pieces.

Internal Organizational Factors Related to the Decline

Numerous nonprofit books (Connors, 1988; Renz & Associates, 2010) and journals like the Nonprofit Voluntary Sector Quarterly, the Journal of Nonprofit Management and Leadership, and the Journal of Education and Leadership were examined which might address internal factors like organizational actions involving membership attraction and retention, volunteer commitment, culture and member relations.

Membership Attraction and Retention Practices

Within the nonprofit sector, handbooks seem to be prominent as a way of capturing the trends and practices. While many pages are devoted to management, leadership, generating revenue, finance, public relations, and board governance, less than 1% of the material covers the areas of member attraction and retention. Even less space is devoted to those same practices in fraternal organizations or associations. While the handbooks provide an overwhelming resource for the general nonprofit practitioner, they

lack recent empirical data on why people stay in organizations or how to retain members who are volunteering their time to be actively engaged.

In the *Nonprofit Organization Handbook* (Connors, 1988), the second edition is an edited volume of 49 chapters devoted to six areas affecting nonprofits: organization and corporate principles; leadership, management, and control; volunteers - an indispensable human resource in a democratic society; sources of revenue for the nonprofit organization; public relations; and financial management and administration. Within the section on volunteers, there is one chapter fully devoted to recruitment, orientation, and retention. Yet, there is limited analysis on how to link creative use of volunteers with recruitment and retention practices. The two most useful areas provide a rationale for matching attraction techniques to the type of volunteer sought by the organization and eight steps "an organization can take to build upon successful processes of recruitment and orientation to ensure that new volunteers will have long, happy, and successful periods of service" (Schindler-Rainman, 1988, p. 18.5). The eight steps address training, reimbursement, growth opportunities, meeting location, evaluation techniques, areas of service, formal and informal recognition programs, and a support network. Retention is seen as an end product of recruitment and orientation. The second handbook provides more information in recruitment, but is lacking in retention scholarship.

A rather simple search method on volunteer recruitment methods and volunteer retention methods reveals astonishing results. Over 30.1 million results for recruitment compared to 386 thousand for retention, a mere 1.3% in comparison. The *Handbook of Nonprofit Leadership and Management* (Renz, 2010) mirrors the search efforts with a

slightly better outcome. There are 43 pages on recruitment and attraction practices with only two pages (4.6%) concerned about retention. Like the other handbook, it seems that there is a focus on recruitment and an assumption that retention simply follows good recruitment. The authors of the chapter (Watson & Abzug, 2010, pp. 669-708) frame retention as an end through motivation, and they rely on traditional theories to satisfy desires of staff, but provide nothing on how to best retain members of social nonprofits. What is most appealing is the inclusion of theoretical threads around Vroom's (1964) ideas of linking expectancy theory to "cognitive analyses and choices that individuals make in deciding how much exertion of effort is worth their while" (p. 699) in relation to organizational commitment.

While both handbooks provide an overwhelming resource for the general nonprofit practitioner, they lack any empirical data on why people stay in organizations or how to retain members who are volunteering their time to be actively engaged. Furthermore, what is not addressed is how the shifting demographics of society, widening attitudes across generations, changing contexts of nonprofits, and how the impact of a dynamic organizational culture (Putnam, 2000; O'Toole & Lawler, 2006; Salamon, 2010; Stazyk, Pandey & Wright, 2011; Toscano, 2015; Welsh, 2012) affect volunteerism, nonprofit employees' commitment, and retention decisions.

In a seminal review essay on volunteer research, Wilson (2012) shares that despite uneven attention given to concepts pertaining to volunteerism, there has been a wide range of disciplinary approaches and interdisciplinary research used to explain volunteer behavior, most notably theories around identity, attachment, and motivation. The theories are largely used to provide a way for nonprofit leaders to make effective

decisions around how to manage and reward volunteers, resulting in an imbalance around the experience of volunteers regarding their decisions to stay or leave. The experiences of volunteers include individual characteristics, the local organization, how people are treated, and if interests are matched within roles and activities. Two areas in the review essay provide further evidence on pursuing members' experiences and the micro culture at the local level. The culture of the local organization is more important for members (Wilson, 2012) and perhaps more critical than even the overall structure of the organization, which was backed up earlier studies (Hustinx & Handy, 2009).

Another study found that seven of nine turnover factors related directly to the volunteer experience (Tang, Morrow-Howell, & Choi, 2010). While the information on turnover is interesting and alluring, it only addresses older adult volunteers in strictly volunteer organizations, and does not include the wide age ranges found in social or fraternal nonprofits. The member experience in relation to the culture or context is a more compelling investigation. Wilson reports "a final line is that research in this area that has been hardly pursued at all focuses on the context in which volunteers work" (p. 199). Context matters in organizations where relationships are at the heart of the member experience. "To know if people benefit from their volunteer work, it is necessary to study the characteristics of the volunteer experience, the quality of social interaction, the meaning attributed to the work, the support and guidance of staff and other volunteers are all important" (Morrow-Howell, 2010, p. 464). The next section goes deeper into discovering how organizational actions and culture, and individual experiences create a context which affects participation in fraternal organizations.

Impact of Organizational Culture on the Declining Enrollment

Organizational culture and how leaders establish culture have a positive impact on employees' commitment in nonprofits (Schein, 2017; Trice & Beyer, 1993). In a quantitative sample of 103 employees in child and family nonprofits, transformational leadership and "clan cultures" (friendly and personal places like a family structure) had the highest prediction on affective commitment (Toscano, 2015). Conversely, hierarchical and market cultures had a moderate or negative impact on organizational commitment (Toscano, 2015), and similar findings revealed ethical leadership being positively correlated with stronger organizational commitment (Bull, 2015). Previous studies showed similar results regarding culture affecting commitment (Fischer & Mansell, 2009), how leaders act in relation to culture affects life-long attraction (Givon, 2006), and how uniting around a common purpose inspires leadership and commitment (Hickman & Sorenson, 2014). Because commitment is a broad term, Meyer and Allen (1991) developed a model to describe three types of commitment or level of retention. Continuance commitment is about fear of loss. Normative commitment deals with a duty or sense of obligation to stay in the organization, and affective commitment is associated with one's affection for the job and duties. Affective commitment has had the most positive correlation on organizational attendance and retention (Bergman, 2006). Previous studies focused on volunteers in a service oriented nonprofit, but there was little evidence of commitment levels in a social fraternity, which is based more on fraternal relations between members. What seems to be missing from the literature is a relational aspect of commitment or how relationships among individuals affected retention.

Perhaps, a distinction should be made about the difference between a "volunteer" or a "member" in a service oriented nonprofit and a "brother" in a social nonprofit fraternity. Based on viewing multiple websites of various nonprofits, the following terms are defined in order to distinguish between volunteers, members, and brothers. In an externally service oriented nonprofit organization (e.g., Red Cross, United Way, etc.), generally the people who donate their time are considered volunteers and those who lead and manage are paid staff. The roles and functions of volunteers and paid staff are focused outward in serving others. In an internally service oriented nonprofit (Toastmasters, Rotary, etc.), each person is considered a member, each having distinct roles around leadership and functional management of the group in relation to how they improve their own individual skills. In fraternal organizations (e.g. Masons, Knights of Columbus, etc.) individuals call each other "brother" to indicate a level of care, respect, and affection similar to a family. Within a social fraternity, the aim is generally around relationships and improving social attributes of members in relation to expected positive outcomes on self, the organization, and society (Hodapp, 2013; MacNulty, 1991; Schmidt, 1980; Wilmshurst, 1980).

While there is little information on why members of internally service oriented nonprofits or brothers of social fraternities remain active or how the organizational leaders and culture affect brotherly retention, much scholarly attention has been given to how leader actions, organizational culture and one's own identity affect satisfaction levels, organizational commitment, and retention by volunteers in externally service oriented nonprofits (Denhardt & Denhardt & Aristigueta, 2012; Garner & Garner; 2011; Hickman & Sorenson, 2014; Lee & Wilbur, 1985; Scandura & Lakau, 1997; Solinger,

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van Olffen & Roer, 2008; Stazk & Pandey & Wright, 2011; Toscano, 2015). These studies provide a basis for understanding individuals' decisions to participate in fraternal organizations.

The Importance of Member Relationships

Relationships between individuals seems to be an important variable in determining participation (Garner & Garner; 2011; Liao-Troth, 2008; Studer; 2015), and is considered a key element in organizational commitment (Scandura & Lankau, 1997), or why people remain engaged and participating in organizations. While there is some data on the impact of relationships between volunteers and paid staff (Studer; 2015), there is less on relationships between volunteers (Garner & Garner, 2011), and no data on relationship between brothers in social fraternities. Studer (2015) divides volunteer management (VM) into two distinctions of functional versus interactional management. While *Functional VM* "aligns volunteers with paid staff" (p. 3), *Interactional VM* is "about how management responds to the uniqueness of volunteers" (p. 4). Within the context of social fraternities, people are not necessarily managed. It is more about how brothers relate to each other in their service to each other and the fraternity. Consequently, better terms to describe the relational contexts in social fraternities would be Brotherly Relationships or simply Brotherhood (BR) and could still be divided into a functional and interactional. *Functional BR* consists of how members associate based on roles, positions, or titles. *Interactional BR* could capture how members associated based on interpersonal relations regardless of rank of hierarchy.

Using the Rehnborg et al. (2007) Volunteer Program Assessment Tool, which examines the impact of leadership, culture, marketing, and communication on VM

outcomes, the Studer study (2015) indicated "that *Interactional VM* positively relates to desired VM outcomes, namely, to recruitment success and retention, and therefore has the potential to foster volunteering…" (p. 16). To beg the question, would *Interactional BR* have the same effect on retention in social nonprofits? In other words, what is the relationship between brothers and what is the relationship between the organizational culture and brothers regarding retention decisions? The evidence from the Garner and Garner study (2011) indicates that both motivation and retention increase or improve when volunteers feel supported by each other and the organization, as well as when they have the opportunities to connect with other volunteers. They used the Galindo-Kuhn and Guzley's (2001) Volunteer Satisfaction Index to measure volunteer satisfaction based on experiences. While not exactly the same as measuring the experiences of brothers in social fraternities, the data is promising in that there exists the potential to expect the same positive results among brothers and their experiences with fellow members in their social fraternities. There are somewhat related outcomes in two larger studies conducted on a global scale.

The 2012 and 2014 Global Workforce Study (Towers Watson) examined attitudes and concerns of more than 32,000 workers from 26 countries. The top attraction reasons were pay and job security, followed by career advancement and personal development/learning. The top retention drivers were pay and career development, then trust in others and relationships. Retention was defined as participants' "quality of the experience" in the organization. Roughly 81% believed organizational image/reputation and how the company engages externally were key factors in deciding to remain. After business strategy, culture and values were key for organizational success. However, all

of the organizations were profit based and did not include the volunteer type of people found in nonprofits. Furthermore, there were gaps in enabling workers and energizing people for physical, emotional, and social wellbeing. The studies provided some understanding about the key attraction and retention influencers, as well as the importance of culture, but lacked analysis regarding nonprofits and their function in society. While there could be some transference of the data to nonprofits, there does not exist a study which examines both external influences and internal factors related to the decline in participation of fraternal organizations.

To conduct research encompassing the entire field of nonprofits is not feasible. However, a deeper exploration of one organization which has seen a steady decline like many social nonprofits, is a viable scope of study. Masonry is like other nonprofits in how they provided skills and opportunities for meeting social needs of a large part of society (Schmidt, 1980), yet unique in their influence on the founding principles of our nation and as an origin institution for follow-on fraternal and sororal organizations (Parfrey & Heimbichner, 2012). Furthermore, Masonry is a practical case representative because they have already begun to study the decline to understand the dynamics involved in organizational sustainability.

Masonry as a Representative Case to Study the Decline

Out of thousands of social nonprofits in America, only a few have studied their decline Park & Subramanian, 2012; Putnam, 2000; Tschirhart, 2006; Tschirhart & Gazley, 2014) and less have made public the results. Some college fraternities and sororities have modified or changed their pledge programs to membership development and emphasis on values because of incidents on college campuses and in response to

public outcry (Flanagan, 2014), yet little research has been made available to a wider audience in understanding their membership challenges (Parfrey & Heimbichner, 2012; Putnam, 2000; Salamon, 2012; Skocpol, 2003). The Girl Scouts and Boys Scouts of the USA (Wolf, 2013), the American Legion (Cullotta, 2013) and similar social fraternities have also experienced a decrease in their numbers, participation, and social influence. Not enough is known academically, shared publicly, or understood organizationally as the causes for the decline.

In response to contemporary changes in society and to better understand attitudes of members, the Grand Lodge of California Masons conducted a 2015 survey as part of developing their 2020 Fraternity Strategic Plan. The survey included 4,792 respondents and provided 8,739 qualitative comments. While the survey sought to primarily answer how best to align administrative, development, and strategic goals, there was some data which was useful in associating certain factors with membership attraction and retention. According to survey respondents, the most meaningful aspects of Masonry are the relationships that are formed, the rituals, social events, and community service. Analysis of the survey results indicated that participants in Masonry allows members to transfer what they learn in the lodge to other areas of their life. Additionally, 85% claimed they practice Masonic values in interactions with others/public, 83% improve family life by applying Masonic values and principles, and 74% use Masonic values and principles to guide work life. While 89% of respondents also claimed that they believe the fraternity's common charitable focus should be on serving Masonic family and the community, while focusing internally on values, leadership development, and social events. Yet, even the

robust survey did not specifically answer questions on the membership decline or why Masons joined and either remained active or left the organization.

California Masonry is not alone in their pursuit of identifying ways to influence the membership decline. New Jersey Masonry has devoted the past decade to understanding membership recruitment and retention. During each annual New Jersey Masonic Leadership Conference, key local leaders are invited to participate in a weekend series of workshops to both understand membership challenges and begin to implement interventions to influence membership practices at the local level. New Jersey Masons seemed to have turned the tide in slowing the decline while simultaneously improving membership retention and growing lodges in the state. What is not known is if either California or New Jersey responded to the needs of current members, predominantly older white males, or if they adequately changed in response to the growing diversity representative of our national population growth.

According to Masonic literature, Masonry, the world's oldest fraternity, is a social organization of men that teaches lessons of social and moral virtues based on symbolism associated with the tools and the language of the ancient building trade; members are obliged to practice brotherly love, mutual assistance, equality, secrecy, and trust (Hall, 2006; Hodapp, 2013; MacNulty, 1991; Parfrey and Heimbichner, 2012; Schmidt, 1980; Wilmshurst, 1980). As an institution, Masonry has existed for over thousands of years. It was brought to the United States from England around 1579, but it has been claimed that "Freemasonry is very ancient and goes back variously to the fifteenth century BC Egypt of Thutmose III, to the tenth century BC Israel of the wise ruler Solomon, and,

more recently, to the medieval stonemasons and cathedral builders in York in 926 and Cologne in the twelfth century" (Hagger, 2007, p. 85).

The ideals of freedom of religion, freedom of the press, free speech, and public education are all Masonic principles. Hence, many of the founding documents (e.g., the Declaration of Independence, the Constitution, and the Bill of Rights) and design of early American cities (e.g., Boston, Philadelphia, and Washington D.C) were influenced by Masons. The organization's teachings encourage every Mason to build a better self, organization, and community. Despite the Masons' emphasis on values and holistic betterment for self and society, they have struggled with attracting and retaining members.

At the current rate of decline, Masonry will cease to exist as an organization in 2030. Masonic membership reached a high point of approximately 3.96 million in 1954 and, after that, has had a steady decline (Masonic Services Association, 2014). The surge after WWII and the Korean conflict is attributed to many service members seeking fraternalism and close ties, which were experienced in many military units during wartime (Parfrey and Heimbichner, 2012; Wilmshurst, 1980). However, by 2014, the MSA reported there were only 1.21 million Masons in the United States. The strong attraction to Masonry has diminished over the years resulting in a membership decrease to under 33% of the organization's size at its highpoint. All social nonprofits experience fluctuations in membership, but a 2.7 million drop in membership over six decades is significant.

Masonic Efforts to Understand Membership Challenges

Beyond the 2015 survey conducted by California Masonry, there have been a few other studies that provide greater understanding about the membership challenges. A study by Monroe & Comer (2002) was conducted to determine which socioeconomic variables were predictors specifically of Masonic membership. Older age was the most significant predictor followed by rural living with short commutes and moderate political activity. The research was limited to Oklahoma, but may be indicative of many states with similar Masonic membership.

In 2015, two mini-studies were conducted (Hinck, 2015a; Hinck 2015b) on decisions regarding Masonic membership. The first study, using a case study/cross case pattern analysis design, focused on membership attraction and why people joined and then left Masonry. Based on three case studies, the misalignment of personal and organizational values, especially espoused and enacted organizational values, were at the heart of the reason to depart from Masonry. The concept of "family" was an important element in deciding to join and leave. Either the participants' families were not included in events or the lodge to which they belonged did not embody the idea of family. A key conclusion was that feelings of being valued, trusted, and part of something making a difference in the community were missing for the participants. Masonry, specifically the local lodges to which the participants belonged, was not doing the right things to foster the feelings of family, value, trust, and making a difference in communities. The members could be leaving to seek those same high value qualities elsewhere, but this hypothesis was not part of the study.

For the second pilot study conducted by Hinck (2015b) a grounded theory approach was used in an attempt to build a better understanding and possible theories on why people have joined and remained active in Masonry. A grounded theory approach to research generates a theory that is inductively born out of the relationship with the data (Glaser & Strauss, 1967; Patton, 2015). Qualitative interviews were used to build a case of each participant's story regarding joining and remaining involved in Masonry. Analysis of the transcripts and cross-case pattern analysis were conducted using various coding methods. The analysis showed the relationships between multiple codes, categories, patterns, and themes. After five cumulative coding cycles, two new theories were developed regarding why members stayed involved.

Decisions to remain active in Masonry were a direct result of their lodges fulfilling a feeling of a "family fabric" and fulfilling "a common purpose" of making a difference in the community and were similar to findings in previous studies (Garner & Garner, 2011; Hyde, Dunn, Bax, & Chambers; 2015; Kummerfeldt, 2011; Scandura & Lankau, 1997). The numerous studies seem to be further linked to bio-eco system (Brofenbrenner, 1979; 2005) and leadership theories such as adaptive leadership and invisible leadership, which can provide a deeper understanding of the adaptive challenges and member relations that affect participation in fraternal organizations.

The findings around family and common purpose being important in participation were realized only after using multiple coding cycles, primarily after the thematic coding, which led to "a development of a theory – a theory grounded or rooted in the original data themselves" (Saldana, 2013, p. 51). The first theory referred to membership retention in Masonry and explained that there must exist "a fulfillment of a family fabric"

which is based on how the participants felt valued, trusted, and treated by the elders and leaders via the lodge culture which filled or resembled the idea of family. It seemed that all three participants expressed that the concept of family and how their lodge filled or resembled the idea of family was central to their development as a Mason. Yet, there was a disconnect between age groups, especially newer members and older member. The second theory is that "members remain involved due to fulfillment of a common purpose" that is created in how the lodge and culture made a difference for others and in the community. Both theories are tied to the culture or DNA of the lodge, which emerged out of analysis of the data, and which aligns with previous studies (Fischer & Mansell, 2009; Hustinx & Handy, 2009; Meyer & Allen, 1991; Wilson, 2012). The two recent studies reinforce previous research and, maybe more importantly, begin to see how internal factors could contribute to the decline of participation in fraternal organizations.

The first study (Hinck, 2015a) concluded that it was the misalignment between espoused and enacted values that contributed to low organizational attraction. The members could be leaving to seek those same high value qualities elsewhere, but this hypothesis was not part of the study. The second study (Hinck, 2015b) showed that the organization was fulfilling the high value qualities, but there were issues across age groups despite emphasis on establishing a family feeling within the organization. Both studies helped understand why the Masonic decline happened at an individual level, but did not explore how it occurred within the organization at the macro level. In other words, what leaders and members do within the organization determines if members' needs or desires are being met, and, if not, they depart the organization to seek those high

valued qualities elsewhere. The results of the recent studies can be better understood by combining some key leadership, developmental, and organizational theories.

Understanding the Internal Factors Related to the Decline in Participation

Four theoretical underpinnings provide a foundation for understanding some of the discoveries from Hinck's pilot studies (Hinck, 2015a; Hinck, 2015b). The theories provide critical scaffolding to better unpack the results of the recent studies on understanding the membership decline in relation to internal organizational factors. The bio-eco system theory in human development (Bronfenbrenner, 1979) is applied to organizational identity and development by seeing the organization as a family, which extends from the idea of an organization as a "family" or a distinct culture in creating organizational reality (Morgan, 2010, pp. 386-390). Identity theory stems from Erickson (1951, 1958) and is comprised of how individuals make sense of self via social constructs (Oyserman, Elmore & Smith, 2012; Burke & Stets, 2009) as well as culture, friends, and family (Leary & Tangney, 2012). The idea of "invisible leadership" (Hickman & Sorenson, 2014) as the common purpose to rally people and their strengths is used to emphasize how the role of leadership is crucial in volunteer organizations. Adaptive leadership (Heifetz, 1994) is modeled as a way to bridge and realign the values of family and a common purpose as they relate to membership attraction and retention.

As indicated in the pilot studies, the "Fulfillment of the Family Fabric" is supported by Bronfenbrenner (1979) and his work involving the bio-eco system in human development. There is close association between how someone develops cognitively and affectively based on interactions with the immediate environment. A person's development and experience are affected by the environment or culture due to cultural

and ecological systems that support the bio systems. Family seems to be at the heart of the Masonic culture and how people are treated in the lodge, especially by elders who represent the system. Lodges or the greater system, are held together by the culture and mentorship as expressed in the relationship between members. If the lodge fulfills the fabric of family, which is sought by the members, then membership retention occurs – at least as expressed by the three participants in the study (Hinck, 2015a). How individuals identify as members of the organization or as a "family" as indicated in the pilot studies, has much to do with their own identity.

In general, the concepts of "self and identity are social products in at least three ways: 1) people create themselves in terms of what is relevant in their time and place, 2) being a self requires others who endorse and enforce one's selfhood, who scaffold a sense that one's self matters and that one's efforts can produce results, and 3) the aspects of one's self and identity that matter in the moment are determined by what is relevant in the moment" (Oyserman, Elmore & Smith, 2012, p. 76). At any given moment how one constructs self and identity is determined by what is occurring around and how others and organizations influence time, place, and moment (Allen & Meyer, 1996; Ashforth & Mael, 1989). Consequently, the bond among participants is a significant influence in establishing and maintaining one's identity within an organization (Hickman & Sorenson, 2014). The individual identity as a Mason and relationship with fellow Masons seem to be key in understanding Masonic culture, and demands closer attention as a function of leadership.

Leadership is an activity to be performed…or put another way it is "beyond and yet through person and process, leadership is what becomes manifest at any given

moment in the field to guide and advance right action" (Green, 2009). When exercised, leadership brings about disequilibrium. Defined as more than just influencing others toward action, leadership builds a vision to progress on problems with attention as the currency. Adaptive leadership requires the "productive interaction of different values through which each member or faction in a society sees reality and its challenges" (Heifetz, 1994). The adaptive leader clarifies values in conflict and brings attention to progress on closing the gap between values. Therefore, adaptive work is comprised of the learning required to identify and speak to the conflict in values in the aim to close the gap and simultaneously discover new ways of tackling the tough problems, like addressing membership decline at the individual and organizational levels.

Heifetz (1994) argues that "authority is conferred power to perform a service" which includes direction, protection, orientation to role and to place, control of conflict, and norm maintenance. Authority, in the face of anxiety, brings equilibrium. Authority can be further defined as power with position as the currency and the capacity to manage the holding environment. Before the adaptive work can begin, the leader must distinguish between technical and adaptive work. Leadership with authority shows adaptive capacity in identifying the adaptive challenge by framing key issues, disclosing external threats, disorients current roles, exposes conflict or lets it emerge, and challenges norms (Heifetz, 1994). Without exercising authority through adaptive leadership, the collective capacity of a social nonprofit organization cannot be achieved. This collective capacity or family feeling was a key finding in both mini studies; however, the position of leadership may be less important or impactful then the role of leadership.

The "Fulfillment of a Common Objective" is associated with the ideas expressed in *The Power of Invisible Leadership* (Hickman & Sorenson, 2014). There is a process which involves a new "realm of leadership and action that encompasses wholeness of purpose and the transformation of people, wisdom and values within the group, ethics of the purpose, means and ends, and limitless possibilities" (p. 6). The role of leadership and the strengths of individuals are emphasized over titles of leader and follower. The "collective capacity" to achieve a common purpose adeptly becomes a motivating force between people (Hickman & Sorenson, 2014). The Invisible Leadership Survey developed by Hickman & Sorenson (2014) was designed based on eight factors: self-selection/attraction, commitment or ownership, influence/inspiration to contribute, bond among participants, self-agency, taking action or leadership visibly, rising above self-interest, and utilizing opportunities and resources.

Of the 22 companies surveyed, the reasons for joining and staying were consistent. They joined because of the company's common purpose (30%), for professional growth (25.8%), due to the work environment (13.3%), and because of the organization's team members/coworkers (8.2%). They stayed for the same reasons but at different percentages: common purpose (25.6%), professional growth/career opportunities (24.1%), work environment (23.7%), and team members or coworkers (13.2%). Respondents indicated that keys to leadership and organizational commitment was "the idea of [common] purpose as a daily lived experience by members of the organization" (p. 66). The study found that when the common purpose is shared by all, leadership capacity and organizational commitment are both strengthened. Qualitative surveys provide one strand of data to help understand the decline, but the quantitative

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field and survey instruments provide empirical information on organizational and member decisions related to participation.

Relevant Survey Instruments

Several instruments have been used in conducting research around participation in organizations or examining how leadership influences organizational commitment and member retention. Yet, none has examined both external influences and internal factors empirically to understand the membership challenges in fraternal organizations. Besides the Invisible Leadership Survey (Hickman & Sorenson, 2014), there are four other instruments (also called questionnaire, index, tool, and survey) which have the greatest relevance for research on participation in fraternal organizations.

The Adaptive Leadership Psychometric Development (Sherron, 2000) is composed of 10 competencies and 55 items. The Volunteer Retention Questionnaire (Claxton-Oldfield & Jones, 2013) consisted of 33 items using a five-point Likert scale and investigated how to increase volunteering in hospice palliative care volunteers. The VRQ provides a potentially reliable instrument specifically designed to measure and understand decisions involving membership retention, helping to investigate internal factors. The Volunteer Satisfaction Index (Galindo-Kuhn & Guzley, 2001) filled a gap in the field by surveying 327 volunteers about their satisfaction levels. "Factor analysis yielded four dimensions of volunteer job satisfaction: organizational support, participation efficacy, empowerment, and group integration" (p. 46). Regression analysis indicated that "participation efficacy and group integration were significantly correlated with volunteer satisfaction and are predictors of intent to remain" (p. 59). Satisfaction is a key retention factor in fraternal organizations, and the Volunteer Program Assessment

Tool (Rehnborg, Poole, Roemer, Mangrum, Casey & Duvall, 2007) looked at how the outcomes of volunteer decisions were affected by volunteer management processes. The VPAT was "the first instrument of its kind to be tested for reliability and validity and to serve as a relevant assessment of community volunteer and national service programs in diverse organizational settings" (p. 4).

The survey instruments do well in attempting to identify some internal factors, but do little beyond understanding how community, markets and the government affect the decline in relation to the internal factors. Nevertheless, the limited surveys provide a foundation upon which to build further instruments to answer the questions surrounding the decline of participation in fraternal organizations. Instead of examining the decline from either an external or internal view, it may be helpful to embrace a dual approach to understand how the combination of external influences and internal factors contributed to the decline of participation in fraternal organizations. It seems that further study is warranted.

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Implications for Further Study: An Argument for Advocacy

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In studying Masonry and how the organization chose to act in response to outside influences or attempted to focus on its core membership, further research was called for to identify which factors contributed to the membership decline and aid in answering the research question.

An aim of this new research design is to begin to address the actions of the Masons and to determine why they chose the actions they have and to see how the results compare to the larger context of social nonprofits. This new study closely reviews the underlying assumption that social nonprofits, especially Masonry, are able to influence

changes in membership. The research considers why Masonry lost membership, and how

they responded to that decline. For many social nonprofits, sustaining or growing

membership is a key determining factor in organizational life. In other words, to what

degree was Masonry effective as an organization in influencing the membership decline?

In much of the nonprofit literature, effectiveness is connected to goal attainment, but in

relation to membership challenges, it seems that organizational effectiveness could be

better tied to either a lack of external responsiveness to societal demands or perhaps too

much of an internal focus on responding to its homogenous members. Either way, in this

new light, effectiveness is a measure of the organizational actions taken in response to

membership challenges. The membership decline could be linked to more of internal

focus rather than adjusting to external forces.

Based on the assumption that Masonry can affect membership, a key area to be

explored is how effective was Masonry in its response to meeting the demands of

potential members or remaining focused on a largely homogenous group. Could the

membership decline be attributable to poor organizational decisions because the

organization could not change or would not change? Masonry could have contributed to

its own demise due to focusing on meeting the needs of its largely homogenous

membership, thereby doubling down on its current members at the expense of attracting

new members. Meeting the needs of its core membership would have been key even in

the face of societal changes, as well as competing government and market forces. In this

case, the membership decline would be related to the organization's refusal to respond to

the changing society as they chose to effectively respond to the core membership at the

expense of growth. Even if they did attempt to change, the organization could have been

seen as stuck in the past and not in tune with the changing American population. The inability to change could also reflect the organization's unwillingness to change as seen in similar organizations. Alternatively, Masonry as a largely white, male organization was not attractive to the growing national diversity, while the market and government sectors were able to adequately change to provide the desired services of the target audiences. By examining the attitudes of Masons over the past sixty years along with comparing historical and document analysis, a more grounded understanding may be useful to help explain what happened over the course of the decline. It would be wise to understand if Masonry failed in its own approaches, if Masons chose wisely in focusing on its core membership, or if Masonry was unable to overcome the stronger market and government forces. Based on the evidence from the literature, further study seems to be warranted.

Chapter Summary

The literature review revealed that there is a relationship between the nonprofit, government and market sectors regarding the decline of participation in fraternal organizations, but which is not fully explained using economic and nonprofit theories. Based on recent mini-studies, there seems to be relevant literature that partially explain the internal factors of the decline based on theoretical frameworks. Despite identifying initial factors and theoretical underpinnings regarding decisions around the decline in enrollment, there is not enough recent empirical data that helps understand the decline of fraternal organizations combing internal and external factors. While some instruments have been used to aid leaders to better understand the decline in participation and to fill scholarly gaps in the nonprofit field, there does not exist a survey instrument specifically

designed to understand the decline in social fraternities combining external influences and internal factors. Understanding why the enrollment decline in fraternal organizations happened through examining the combination of external influences and internal factors can shed new light on a relevant and immediate issue for all fraternal organizations.

Hence, the literature review advances both the argument of discovery and the argument of advocacy needed to develop a comprehensive, empirical study to help fill the gap in research. Due to further exploration being needed to confirm and build upon the recent mini-studies and to be able to understand the relationship between external internal factors, future research is recommended.

CHAPTER THREE

METHODOLOGY

Rationale and Overview

Since the 1960s, there has been a membership decline in most fraternal

organizations (Edwards, 2014; Hall, 2016; Putnam, 2000; Skocpol, 2003). No scholarly

attention of peer-reviewed articles in the past ten years has provided insight or

explanations of the connections of organizational decisions with market and government

forces as the reasons for the significant membership decline (Knoke, 1986; Tschirhart,

2006; Tschirhart & Gazley, 2014).

There are three main gaps in the existing body of literature on fraternal

organizations. First, there is contradicting evidence regarding the external causes for the

decline in participation in fraternal organizations. Some scholars have argued that the

decline in fraternal organizations has been caused by the market sector being more

responsive to the unique needs of a growing diverse population or the government

pushing resources to religious and social service organizations which diminished

individuals' reliance on fraternal organizations (Putnam, 2000; Skocpol, 2003). As a

result, we do not know if the rise of markets and governments are providing viable

options to meet individuals' social needs thus causing the demise of fraternal

organizations.

The second problem is that out of thousands of fraternal organizations in

America, only a few of these organizations have actually studied their decline (Park &

Subramanian, 2012; Putnam, 2000; Tschirhart, 2006; Tschirhart & Gazley, 2014) and

less have made the results public. While the existing literature has been helpful in

pointing out the decline in participation, ultimately the research has not been able to fully answer why the decline is occurring.

The third concern is that there are limited answers on the interrelatedness of internal and external factors which caused the decline, and upon which fraternal organizations could begin to explore remedies to their membership challenges. The selected methodology more fully explores the internal and external factors related to the decline and begins to fill the gaps.

This chapter begins with an overview of the research design. After a brief description of the reasons for and challenges of selecting the specific mixed methods design and an overview of how worldviews apply to the selected mixed methods approach, each research question and corresponding research method used to answer the question is addressed separately, followed by a brief discussion of validity, reliability, limitations and delimitations.

<h3 align="center">Research Questions and Research Design</h3>

The intention of this modified exploratory sequential design study (Creswell & Clark, 2001) was to first use qualitative research to develop theories that emerged primarily from interviews based on results from previous studies as to the reasons for the decline in participation in fraternal organizations focusing on California Masonry. Twenty qualitative interviews were conducted of current members, previous members, and nonmembers related to California Masonry using maximum variation sampling to discover ideas about the decline in participation. Emerging theories were used to develop measures on a survey instrument and administered to California Masons for pilot testing. In the quantitative phase of this study, a survey instrument was modified from five

existing scales and, pilot tested. The final step of the study was setting conditions to

conduct a stratified sampling, based on geographic region, of 28 of the 373 Masonic

lodges. The quantitative phase of the study was the beginning of empirically

understanding the organizational challenges and circumstances surrounding the decline in

participation. Using an exploratory framework, three questions will guide the study:

RQ1. What factors are causing the decline in participation in the Masons?

     SQ1. What are the external factors causing the decline?

     SQ2. What are the internal factors causing the decline?

     SQ3. What is the interrelatedness between the external and internal factors?

RQ2. What are the lessons to be learned regarding policies and practices for Masonry

and similar organizations?

Rationale behind using a Sequential Design

     Due to further exploration being needed to confirm and build upon the recent

mini-studies (Hinck, 2015a; Hinck 2015b) and to be able to understand the internal and

external decline factors, an exploratory sequential model approach was selected for

several reasons (Creswell & Clark, 2001). Foremost, there is no current guiding

theoretical framework to understand the interrelatedness of internal and external reasons

for the decline in participation in fraternal organizations. The variables are largely

unknown due to lack of previous research on the topic. Hence, the exploratory sequential

design provided the optimum solution to validate exploratory dimensions based on the

voices of the participants and then began the testing of the emerging theories on the

decline on a larger organizational scale, and is most useful in order "to generalize, assess,

or test qualitative exploratory results to see if they can be generalized to a sample and a population" (Creswell & Clark, 2011, p. 87).

Additionally, there are several key elements advocated by Creswell and Clark (2011) which must be considered in mixed-method studies. The common variants across the steps are theory development and instrument development. The timing of the strands was sequential due to the need to first develop the membership retention theories and then design an appropriate survey to test the new theories. The level of integration was interactive, with qualitative data informing the quantitative strand. The strands were connected in a way that the qualitative phase both builds and shapes the quantitative phase, so emphasis was given to the qualitative phase. The design of this study was intended to develop theory as well as an understanding of instrument development. Consequently, the primary mixing or interface strategy was used during collection and analysis.

Worldviews and Philosophical Assumptions behind the Sequential Design

Within the exploratory sequential design, multiple research worldviews were present, which shifted from one phase to the next phase. In the first or qualitative phase, the study works from a philosophical view of a constructivist perspective, which supported the idea that it is necessary to "value multiple perspectives and gain a deeper understanding" (Creswell & Clark, 2011, p. 87) of the issues around the decline in participation. In the second or quantitative phase of the study, the underlying methodological worldview "shifted to those of postpositivism to guide the need for identifying and measuring variables and statistical trends" (Creswell & Clark, 2011, p. 87). This was helpful for the purposes of this study because it allowed for a wider range

of methods to understand the complexity of the reasons for the decline in participation. Using multiple worldviews best aligned with the culture of Masonry I began by looking at the problem from a holistic viewpoint and aiming toward a pragmatic solution. The final phase incorporated the results from the previous phases to offer policy and practice interventions organizational leaders can use to influence the decline in participation and possibly transform their fraternal organization.

Strengths and Challenges Using an Exploratory Sequential Design

Due to the nature of three distinct phases and that data was collected separately, the design offers both unique strengths and challenges. Many of the challenges are offset by the strengths. While the three-phase approach required more time, especially with designing a new instrument, the structure of "separate phases made the exploratory design more straightforward to describe, implement, and report" the results (Creswell & Clark, 2011, p. 89). Developing and pilot testing a new instrument were both a challenge and a strength of the study. The emphasis in care on instrument development, which was expected to be a big part of the research process, helped to ensure that the instrument is constructed properly and ready for implementation. Perhaps, the most critical element of the holistic approach was that both qualitative and quantitative data strands made the study more acceptable to a wider range of researchers, particularly a quantitative focused audience.

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Modified Exploratory Sequential Research Plan

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As advocated by Creswell and Clark (2011), there were four main steps to the modified exploratory sequential research plan: 1) Design and implement the qualitative phase; 2) Build on qualitative results to construct a survey; 3) Design the quantitative

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strand, albeit without implementation of the survey instrument; 4) Interpret the results and develop policy recommendations. See Appendix A for the research diagram. There were several key elements advocated by Creswell and Clark (2011), which were considered in this mixed-method study. The common variants across the steps were theory development and instrument development. The timing of the strands was sequential due to the need to first develop theories based on the literature review and interviews, and then design an appropriate survey to test the new theories. The level of integration was interactive, with qualitative data informing the quantitative strand. The strands were thus connected in a way that the qualitative phase both built and shaped the quantitative phase. The design of this study was intended to develop theory as well as an understanding of instrument development. While the exploratory aspect of the study was essential to understand and develop new theories and a new instrument, the priority of strands was on the qualitative strand. Consequently, the primary mixing or interface strategy was during both collection and analysis.

Qualitative Phase

The design and implementation of the qualitative strand included five sub-steps. The first step involved ensuring that the research questions and approach was explicitly developed, which was described in the preceding paragraphs. The second sub-step was obtaining permissions via email and phone from state Masonic leaders followed by permissions from local leaders. The leaders of the Grand Lodge of Masons in California were receptive of and gave support to giving access to interview members. The third sub-step involved identifying and selecting the qualitative sample.

Participant selection. The diversity of the organization or ethnicity of members, age of members, and length of membership were important internal factors relating to the decline (Hinck, 2015a; Hinck, 2015b; Monroe & Comer, 2002), so maximum variation sampling was employed. Initially, five membership groups were conceptualized, but a sixth one was added which included members who joined within approximately one year. Initially using maximum variation and purposeful sampling, twenty participants representing six membership groups were used for the study: 1) people who were related to a Mason, but never joined Masonry; 2) people who joined but then quit within a year; 3) people who jointed within one year; 4) people who joined, but were not actively involved, yet continue to pay yearly dues; 5) people who joined and continue to remain involved in the organization; and 6) senior organizational leaders who were fully invested in the organization. Numerous conversations with local and state leaders and individuals were conducted in order to find the right mix of participants to span the membership groups and ethnicity as the two primary factors, followed by age and length of membership. In four cases, snowball sampling was used to ensure ethnic and membership categories were represented. Table 1 shows the demographics of the 20 participants by membership and ethnic categories.

Table 1.

Demographics of the 20 Participants by Membership and Ethnic Categories

Membership Category	Middle Eastern	African American	Asian	Hispanic	Caucasian	Total
#1-Never joined		2	1	1	3	7
#2-Joined, then quit	1				1	2
#3-Joined w/in 1 year				1	1	2
#4-Joined, not active					3	3
#5-Joined, active			1	1		3
#6-Joined, senior leader		1		1	2	4
Total	1	3	2	4	10	20

The 20 interviewees, selected using a combination of maximum variation, purposeful, and snowball sampling techniques, represent the membership and racial diversity of the California Masonic population. The youngest age was 20 and the oldest age was 85, with a mean age of 47.35.

Data collection. The fourth sub-step involved data collection. Studying the historical trends that occurred in parallel between the nonprofit, market, and government sectors helped to understand the trends and membership decline in fraternal organizations, as well as set a foundation to the study – all of which was primarily done during the literature review. To better understand the decline in California Masonry, one-on-one semi-structured interviews were done using an interview protocol (see Appendix B – Interview Protocol). Individual consent to participate in the research was done using consent forms (see Appendix C – Consent Form). Interviews were conducted either over the phone or in person, if arrangements could be made. Each interview was recorded with permission of participants, and then transcribed using an outside service along with

separate transcription by the primary researcher, which aided in reliability of the information. Researcher transcription was beneficial in understanding the trends and emerging themes. Member checking was used with all participants which helped ensure reliability of the transcripts and to ensure the actual intent of the participants was collected for the study. Finally, document analysis of California Masonry's strategic plans, annual convention minutes, and attraction pamphlets over the past sixty years aided in completing the picture of the organization and their internal role of attraction and recruitment relating to the decline in participation.

Data analysis. Analyzing field notes and transcripts, the last sub-step, was done using multiple coding cycles and produced a codebook containing the codes, categories, themes, and theories that emerged from the data (See Appendix D – Code Book). Each participant's interview constituted a single case study. The case study design was used as a "means of investigating complex social units consisting of multiple variables of potential importance in understanding the phenomenon" (Merriam, 2009, p. 50) of various factors associated with values and decisions regarding organizational participation. Based on field notes of each case study, codes were used to categorize the notes, and to develop emerging themes – all in order to provide a "rich and holistic account of the phenomenon" (Merriam, 2009, p. 51). Initial codes came from the literature review, which includes external factors (external forces-market and government, societal changes, nonprofit competitors) and internal factors (member relations/family feeling, common purpose, and espoused vs. enacted values). The cases were further analyzed based on the themes, to identify trends or patterns across the participants' responses, and, finally, to develop working theories related to current

theories explaining the decline in participation in fraternal organizations. To address

impartiality and positionality concerns, after various coding cycles were completed, three

peer debriefers were used, including a doctoral graduate, a doctoral student, and one

person outside the leadership studies field, but trained in anthropology. The methodology

allowed a comparison of emerging factors and the complexity of phenomena (Saldana,

2013) as well as to determine to what extent which combination of the internal and

external factors best explained the decline in participation. Additionally, the use of

MAXQDA software was used to aid in the coding and analysis, as well as the use of

word clouds of texts to see general themes and themes for each question in the interview

guide. The results of this step provided a better understanding of the possible reasons

why Masonry acted in response to the membership decline in relation to nonprofit

theories of resource dependence theory, mimetic isomorphism, and reverse failures

theory, along with internal factors of family, common objective and values alignment.

The qualitative data analysis helped revise the survey development process.

Quantitative Phase

For this study, the quantitative phase focused on survey design, pilot testing, and

preparing for the data collection and analysis phases. Based on the qualitative results, a

new survey instrument was constructed, pilot tested, and conditions set for survey

implementation.

Development of the survey instrument. There were no survey instruments that

had been previously used to measure the impact of external factors and internal factors on

the decline in participation. Hence, new constructs were created based on the literature

review and qualitative findings. Reliable instruments were used in initially building the

constructs of the internal factors and existing theories were used to construct the external factors. The foundation of the *Participation Assessment Tool – Fraternal Organizations* was the *Invisible Leadership Survey* (Hickman & Sorenson, 2014) and the *Adaptive Leadership Psychometric Development* (Sherron, 2000). The remaining items were constructed from four additional areas: Bio-Eco System, Resource Dependency Theory, Institutionalism/Mimetic Isomorphism Theory, and Reverse Three Failures Theory. See Appendix E for a concept of the survey design. Based on the literature review, including previous studies, the first draft version was developed, which contained 74 questions.

After further analysis following the qualitative results, the design was reduced to 40 questions (covering 77 items and six theoretical constructs), adding three items related to Theory U (Scharmer, 2016) as part of the theoretical construct of organizational change, modifying one question based on defining leadership, and modifying one question based on defining fraternal organizations. The final draft version contained 40 questions, which were categorized using 13 questions (13 items) which addressed consent and demographics, 18 questions (43 items) which covered internal factors and nine questions (21 items) which covered external factors. Questions consisted primarily of 7-point Likert Scale (Strongly Disagree - Strongly Agree) with some rank order top 5 from list, rank order list of 5-6 items, check box, and short answer questions. The dual aim of the new instrument was to understand the decline based on the interrelatedness of the internal and external factors, and to produce meaningful interventions organizational leaders can use to influence participation.

Pilot testing new survey instrument. The final draft version was piloted to test for readability, functionality, and both construct and internal validity. The results of the

pilot test are provided in detail in the findings chapter as they followed the qualitative phase.

      Preparing for the survey collection plan. Although the survey execution was not part of this study, preparing the survey collection plan was the final step in the methodology. Working in conjunction with Masonic leaders, the quantitative sample was selected which could test the new theories and generalize to the greater population of California Masons. The sampling strategy was a stratified sampling based on geographic location. Lodges were grouped into one of four regions 1) North coastal (San Jose north to San Francisco to upper coastal areas), North inland (San Joaquin Valley to Sacramento and north to Oregon border), South coastal (San Luis Obispo to LA to San Diego), and South inland (Inland empire to mountain range in southern California). This arrangement followed pre-existing areas used in leadership development programs and each group included a wide representation of city size, along with urban and rural areas. The random selection occurred by randomly ordering lodges in each group and then selecting an "nth" number based on random selection of 1-8 for the lodge selection. The initial grouping included only 24 lodges, with six lodges in each of the four regions. However, new lodges were not included in the first group, so in order to include at least one new lodge in each of the four regions, a separate randomized selection using similar procedures produced an additional one new lodge to be included in each region for survey distribution. Further preparation steps are provided in detail in the findings chapter. The 28 randomly selected lodges of the 373 total lodges are provided in Table 2.

Table 2.

Stratified Sampling of Lodges based on Four Geographic Regions

Group #1 North Coastal	Group #2 North Inland	Group #3 South Coastal	Group #4 South Inland
North Star #91	Nevada #13	Burbank #406	Palm Springs #693
Napa Valley #93	Feather River #234	Irvine Valley #671	Imperial #390
Martinez #41	American River #795	San Diego #35	Barstow Boron #682
Diablo Valley #448	Capital City #499	La Jolla #518	Fox-Coates Daylight #842
San Francisco #120	Las Palmas-Ponderosa #366	Hollywood #355	Santa Maria #580
Western Star #2	Visalia Mineral King #128	Home #721	Blythe-Needles #473
Prometheus #851	Gen D. MacArthur #853	Oasis #854	Green Dragon M.F. #857

Combining the Qualitative and Quantitative Phases

A final aspect of this research study utilized both qualitative and quantitative strands to examine the lessons to be learned regarding policies and practices for Masonry and similar organizations. The results were compared to findings from the literature, previous pilot studies, and organizational analysis. The summarized dimensions provided evidence for construct validity and explained the extent to which qualitative aspects were validated and in what ways the initial survey results will best be able to further test the qualitative strand. A key process was in refining the new instrument and proposing questions for further research. The combined interpretation of the results was used to develop policies and practices which organizational leaders will be able to use to influence the decline in participation.

Chapter Summary

Understanding the challenges and combination of internal and external factors related to the decline in participation, specifically in Masonry, is complicated. A mixed-methods approach using a modified exploratory, sequential design best allowed an

understanding of the problem which then informed the development and pilot testing of a new survey instrument. Conditions were set to continue testing theories by implementing the new survey to 28 randomly selected lodges using a stratified sampling based on four geographic regions. The further use of the survey will be used to generalize new theories, and offer policy and practice implications for organizational leaders. The mixed methodology reliably combined qualitative and quantitative worlds to offer a pragmatic way to make a robust, scholarly impact. Masonry, like many similar fraternal organizations, has continued serving multiple communities for decades by delivering much needed social, leadership, and economic services. Yet, as a unique fraternal organization like no other, Masonry imbued the foundation of our nation, spread democratic principles across the land, and crafted our national character. History has shown a contrast between the nonprofit, government, and market sectors, but light has been cast upon Masonry as the single institution that helped form and strengthen the fabric of America. By understanding the decline of Masonry through qualitative interviews, survey development, and future surveys of membership, we can begin to unlock and understand the greater decline in participation in fraternal organizations, and perhaps, provide meaningful interventions for organizational policies and practices which can influence a re-strengthening of the social fabric of America.

CHAPTER FOUR

FINDINGS

To reiterate, using California Masonry as a case representative, this study sought

to identify the external and internal factors, and their interrelatedness, affecting the

decline in participation in fraternal organizations. This chapter presents the results of the

qualitative phase and the survey development and quantitative data collection preparation

phase. Starting with a qualitative approach first, 20 interviews were conducted

representing five membership groups. Each interview constituted one case study. The

answers to the interviews were used in two ways. First, an individual participant

narrative was developed to provide a brief story of significant marking events in the life

of each participant. Second, the answers to individual questions were analyzed across

cases within each of the five membership groups, as well as between nonmembers and

current members. Based on the cross-case analyses, external and internal participation

factors were clearly identified.

The second phase of the study involved the development of a new survey, pilot

testing the survey, and preparing for the survey collection plan. The draft survey was

developed based on the literature review and existing surveys, while the final survey was

developed based on the qualitative results and pilot testing. The final step of this study

was the preparation for the survey collection plan.

Organization of Case Studies

The individual transcripts of answers to the semi-structured interviews are located

in Appendix D. For confidentiality purposes, each participant was given a pseudonym.

The interviews lasted between 38 and 93 minutes with an average of 49 minutes. The

key descriptive information, including participant interview word count, is shown in

Table 3.

Table 3. *Key Descriptive Data of the 20 Participants by Membership, Pseudonym, Age,*

Ethnicity, and Total Word Count from Interview Transcripts

Membership Category Pseudonym and Age	Middle Eastern	African American	Asian	Hispanic	Caucasian	Total
#1-Never joined		**2**	**1**	**1**	**3**	**7**
Cupid (41)		744				
Pluto (46)		924				
Mercury (20)			566			
Neptune (40)				588		
Jupiter (42)					637	
Nike (50)					907	
Mars (45)					861	
	Average word count for Non-Members					*747*
#2-Joined, then quit	**1**				**1**	**2**
Pan (44)	318					
Saturn (85)					316	
	Average word count for Joined, then quit members					*317*
#3-Joined w/in 1-year				**1**	**1**	**2**
Janus (21)				284		
Venus (20)					350	
	Average word count for Joined within 1-year members					*317*
#4-Joined, not active					**3**	**3**
Hercules (46)					892	
Poseidon (52)					549	
Zeus (78)					589	
	Average word count for Joined, not active members					*677*
#5-Joined, active			**1**	**1**		**2**
Caelus (54)			676			
Hypnos (45)				877		
	Average word count for Joined, active members					*776*
#6-Joined, senior leader		**1**		**1**	**2**	**4**
Condor (61)		1480				
Falcon (43)				2571		
Eagle (47)					1309	
Apollo (67)					1315	
	Average word count for Joined, senior leader members					*1669*
Total	**1**	**3**	**2**	**4**	**10**	**20**

The lowest average word count was found in transcripts for the membership

categories of joined, then quit members (317) and joined within one-year members (317).

The senior leaders provided the most content with an average word count of 1669, which was 5.26 times more than members who joined, then quit or members who joined within one year, and was at least twice as much as the average word count of other member categories. While word count is one way of comparing the transcripts, each participant narrative tells a slightly different story.

Participant Narratives (20 cases)

Each participant answered all 19 questions, with the exception of a single question not being answered by one participant. The questions are provided as a preview to aid in understanding the following narratives that were created based on the answers to the interview questions.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

5. What could Masonry have done better which may have kept you even more involved?

6. Are your friends or other family members a member in Masonic organizations?

7. Why did your friends or other family members join/not join?

8. What would be the ideal organization for you to join? What values are key to an organization?

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

11. Were there any other relationships with members that affected your membership decisions?

12. How would you define a fraternal organization?

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

14. What Masonic values or principles are important to you or stand out to you?

15. What's important to you in terms of values or ideals?

16. How does or did Masonry provide value to you?

17. What is your definition of leadership? How has your definition changed over time?

18. What else would you like to share about your decision to join and/or stay in Masonry?

19. Is there anything else you would like to discuss?

Interviews were transcribed by an outside professional and then compared to jot notes taken during each interview. The differences between the professional transcription and researcher jot notes resulted in follow-ups on with six participants to ensure clarity on some answers as well as to confirm the respondent's age, which was not collected inadvertently. Member checking was employed to ensure the words of participants were honored. All participants either responded via email or by phone to confirm individual transcripts met their intent of answering the questions. The answers of each participant were organized into a narrative which captured their unique stories of marking events, particularly the influencing factors related to decisions around participating in fraternal organizations (joining/not joining, remaining/quitting, staying active/not active), values and ideals important in life, personal definitions of three concepts – an ideal organization to join, fraternal organizations, and leadership. For non-members, they were asked if

they knew about Masonry and if they would consider joining. For former or current members, they were asked their views on the membership challenges faced by Masonry. The only words added to participants' answers were words that helped form a more coherent story based on the questions from the interview.

Each participants' story is followed by a word cloud to visualize the key words conveyed in their interview answers. Only filler words (I, that, well, etc.) and words involving names of family members were removed from the word list which generated the word cloud. A short recap of the word cloud is provided with further analysis conducted in the follow-on seven separate cross-case comparisons.

Cupid's Story (Non-member #1)

There were many significant events growing up. I remember having this intense dream as a kid….about being in a white cloud and the importance of emotions in relationships and seeing what's possible about life. I grew up around domestic violence. This state of mind has influenced me even before attending the US Air Force Academy. I was there for four years, which set me on a course of serving my country. It was an intense, emotional, intellectual, athletic experience which formed me and helped me make it in this world. Probably my second tour or second assignment I got to oversee the launch of a missile test which sent an ICBM into space; I worked with the Navy that time. Teaching at the USAF Academy was where I found my passion around leadership, which was a cool thing. Meeting my wife, finding love, and being loved was great. The birth of my daughter and seeing her come into this world….that was a whirlwind experience. At that time, I knew I had to do better for her; prepare her for a world that is constantly challenging. That was humbling experience to look in her eyes and know that

I'm responsible for that life. It was a big deal for both my wife and I. Next was the PhD

program and getting the dissertation in my hand and then building upon that. I was on

the basketball team at the USAFA and an officer in the USAF. I am heavily involved

now with my family and my job…passion for that service, family, and leadership. My

ideal organization would have to be aligned with my values – integrity, connection with

people, excellence along the lines of a legacy and building a life worthy of a legacy that

people would like to follow. A fraternal organization would have to include a family

element and have a mindset on family. Like a brotherhood, not replace family, but adds

to and complements family. They should partner with you; help you with goals; give

support and have its own customs and rituals. There would have to be some sort of

bonding and purpose that would help society in some way. The US Air Force is the

closest type of thing I belong to regarding a fraternal organization. I joined because 1) its

about something bigger than me; 2) serving a function in society; and 3) values as a base

for actions that members use in organization and beyond. Regarding lessons I take from

the USAF, at the interpersonal level, the rituals and uniform signified being part of

something bigger. The friendships last a lifetime….All of that kept me in and kept me

strong. Those relationships I developed were key as well as the confidence they had in

me. The values or ideals important to me include: Integrity – more than lessons learned;

it's about doing things the right way when no one is watching and integration of all

elements of self, and which builds self, organization and others around an element of

trust. Service – connection with people through service and making sure I perform at the

top of my game. Excellence – know what to do and execute to a standard and be

consistent in that pursuit. For me, leadership is joined with love, so it's about the process

of the joining of the separated to guide right action for group survival. Expanding

leadership involves who you are in the system you're in. And it's about making meaning

of love and where that separation is within self and others and the group. Also,

leadership involves what the group is doing in a way to figure out what the ethical

decision to make is in any situation. Leadership shows up when threats to a group are

made and when someone takes action for the group….my definition has evolved into that

over time and includes developmental lines – cognitive, affective, behavioral

interpersonal, group, etc. Leadership is complex and involves a joining of developmental

theories. Yes, but haven't heard much about them. What I know about Masonry is from

the history channel or video games, so it's limited understanding. I have thought about

joining Masonry, but was never asked; never really hear anything about them or what

they do. Although I don't know much about Masonry, if I had more information I may be

more drawn to join. I have never been asked to join. I helped out at a leadership event at

school which involved Masonic youth, and learned a little about the people and what they

do. It seems they have a good reputation, but also seemed predominantly white, so I

wondered about the diversity and if a range of racial and sexuality identities are

welcomed.   I am interested in joining in the future, but would depend on family, time,

and work.

Figure 1. Cupid's word cloud
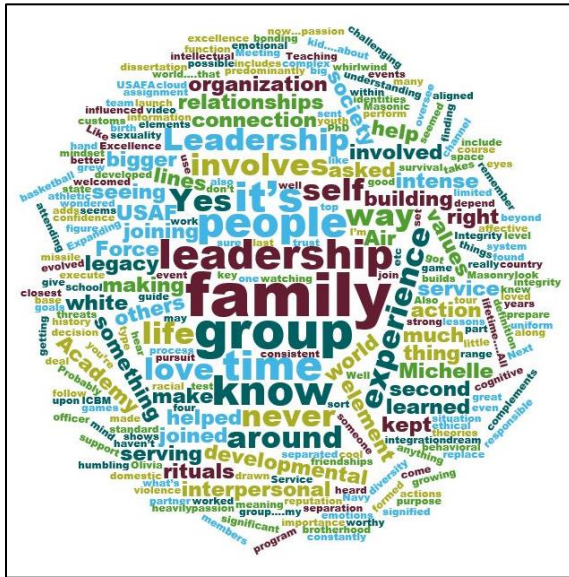
Family, group, leadership, and people are key words for Cupid.

Pluto's Story (Non-member #2)

I was an undergrad at St. John's University and so my college experience was

with a fraternity, which gave me a chance to work on my own; had an apartment on my

own; most of my attention was limited to college. My YMCA job was foundational for

me where I learned the basic work premise; they had eight branches in NYC and I

worked at five of them. I gained work experience and improved my work performance. I

had other jobs but the structure was different at YMCA. I was involved with Boys Town,

a national nonprofit. But it was in the church where I formed myself in spiritual ways.

Later in life, I started my consulting company called Pivotal Group Consulting and

provide a range of expertise to organizations. And the other significant events were my

marriage and birth of my first son. I was a brother in Kappa Alpha Psi, a traditional all

black fraternity. I was introduced to them by my connections, mostly family. They are a

national historic fraternal organization and seemed like they could improve my skill set

through the various members involved. I joined as I was intrigued by the pledge process

and inspired by the opportunity to bring back to campus the same feeling. We were a

group of 10, which met six days a week for eight weeks of the pledge process. I stayed

involved due to the group of brothers and the activities involved. The connections gave

me opportunities like the events and activities of meeting others and getting to know

them. Their activities were community service oriented. For example, we helped plan

MLK annual event and had a Kappa league for developing young men. Also, our

leadership retreat and conference impacted many others. We had a diaper drive for

young families who couldn't afford them. They involved me their planning. I liked the

mentorship with others. They could have kept me more involved if they had reached out

more intentionally. They didn't reach out to me after I left. I wanted more follow-up to

who I was, what I was doing, and how I could make a difference. The ideal organization

would include community service, family service, develops trust and brotherhood,

honesty, integrity – are all important. They have to support and show love for each other.

They should be dedicated to being driven, mission oriented, making a difference in the

community as a main focus. The passing of my dad influenced my relationship with the

fraternity because when my fraternity brothers found out, they reached out to me. It was

like the big brother program we had created back in the fraternity and it was that

connecting and community involvement and working together to help each other. It was

linked to our fraternity motto since the founding – "Achievement in every field in human

endeavor." I would define a fraternal organization as a type of organization where people

are the purpose. Part of a group with a common, shared purpose with goals, philosophy,

process to become part of the group like initiation. The values which are important for

me include dependability, connection, and support to be there for me and for others. Like what Kappa did for me and how that organization showed me to do the same for others. Leadership is about being intentional, not something just said, but actively engaged; a sense of intentionality. And not just something from a textbook or simply rising to the occasion, but more situation based. It doesn't have to be an event to inspire leadership. It should occur continuously and with an intentional path. In general, I have heard about Masonry. Former Presidents are Masons. I know about the organization, but really do not know how to join. No one ever talked to me or offered to help walk me through the joining process. I would want to know the role I could play in the organization. I would consider joining, but think Masons should have more outreach. We never really hear them promote the organization. They could focus on their connections to history, connections to family, and connections to service.

Figure 2. Pluto's word cloud
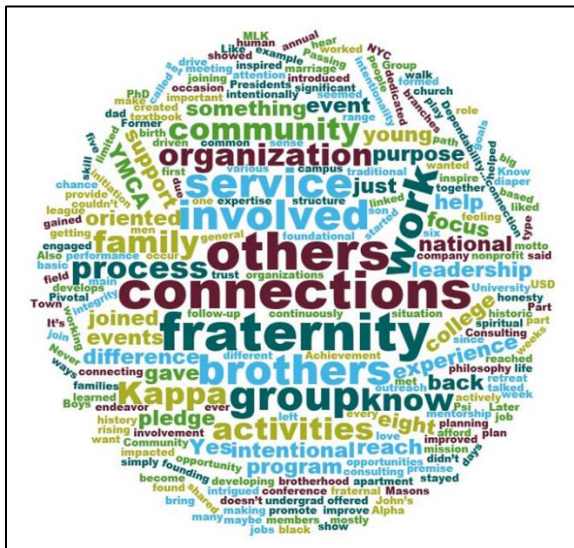
Connections, others, fraternity, brothers, and service are key words for Pluto.

Mercury's Story (Non-member #3)

At age 10, I remember attending a Legion of Honor ceremony for DeMolay and met a DeMolay. He talked with me about his experiences. It was key because it opened my eyes about the organization and I joined when I was 13. I attended Grand Masters Class and met many youth and adults, but it was when I was given a leadership role which changed my outlook and became more involved. Being the leader (master councilor) was significant. Going off to college was the next most significant event in my life. Over the past few months, I got the opportunity to visit Calloway golf headquarters, which was great due to my job as a golf club salesperson. I saw the whole operations, marketing, R&D and built relationships. I got a foot in the door and people got to know who I am as a leader/person. I joined DeMolay because I liked the people involved. I felt connected like I had a friend everywhere I went. Also, the trust, brotherhood and camaraderie were great. At first, I was a shy kid and not very outgoing. I met people in and out of the chapter meetings. My older brother was the leader and I really wanted to follow him and be in the role of leadership. I stayed in the leadership position for three terms, and I went to leadership conference and met so many great people. I wish more of the members were more motivated in making the organization work. Some were just not motivated or seemed to not care. There was stigma about DeMolay being private and secretive. The lack of transparency with the public seems to be an issue; some think Masonry and DeMolay are a cult because they meet in a temple or don't talk much about what they do. While I thought it was fun and meaningful, it was difficult explaining the purpose and what we did to others. While I served as the leader multiple times, I wanted to focus on college. I am not sure about an ideal organization,

but maybe one that is more connected to school and education. A fraternal organization is one that is built on relationships and brotherhood where you meet others who have the same goals. The key lessons I learned about DeMolay are quality treatment or being treated on equal levels….just like the ritual says about rising from the ranks, but to the ranks you will soon return. It made other people feel better and improve their life. The values important to me in life include truth, respect someone who is open, and not deceptive. Trust is built on trust. DeMolay gave that to me. My definition of leadership is someone who is outspoken, willing and able to influence a group. Someone who can step up and, in a group, and be able to get others to accomplish the common goals; must be comfortable speaking in public. I would consider joining Masonry, but want to focus on school and work first. My dad and uncle had a profound influence on me because they talked to me and listened to me about my interests. Masonry and DeMolay gave me scholarships which has been great for school. But when I visited a lodge as a DeMolay, they seemed very cliquish. They were not very open or inviting; not a welcoming environment as a kid. It didn't feel very warm as it seemed they were not that interested in talking to me. I didn't get a good vibe from them about wanting me around, which just could have been due to my age. But I am thinking of joining Masonry after graduation.

Figure 3. Mercury's word cloud

DeMolay, people, leadership, and school are key words for Mercury.

Neptune's Story (Non-member #4)

The first day of school was significant because I was the youngest in my family. I was sent to an English-speaking school. My 8th year graduation from school was significant because I remember we celebrated by going to Mexico for the first time to see my relatives and meeting my grandparents. Going off to camp by myself and meeting others seemed key. I remember my baptism, so church was important growing up. Really almost anything family related. I was in an honor society in school/college. I joined Alpha Gamma Sig and Phi Theta Kappa. They were academic based. I wasn't in any real fraternity as my church of Seventh Day Adventist didn't allow that. They were suspicious of any other type of organization religious or not. But I'm an atheist now and don't believe in God. I joined the academic fraternity to improve my grades and get scholarships. Because it was academic based it improved my chances of transferring into a 4-year college. But I left the church because I felt like a "second class" person. I quit

practicing because I realized I was gay and came out…the church didn't like that. They limited what I could do because of my identity, so I chose not to be involved. How could they preach a certain God and how to live if they didn't accept people? It just didn't make practical sense, which probably why I chose to go in the science field and become an anthropologist. They could have provided more scholarship money as I didn't come from a wealthy family. My ideal organization is one that encourages social and community activities, gives back to others, and promotes care for each other. There must be compassion and mindfulness of/for others. The organization should care for the wellbeing of its members. What may have influenced about religion was my past boyfriend was an atheist and I attended conferences with him and heard speakers. I wanted to understand others, their origins, and their communities, which seemed like the right direction toward my science training. Being a scientist exposed me to different ways of thinking and different truths. Similarly, a fraternal organization is one which assists, supports, and creates opportunities for members. Equality for all was a key lesson I learned in life. My ideals center around the practice of love for all, equality for all, compassion, peace, and mindfulness of others. They should be the guiding factors and by practicing them in organizations, then the lives of others and communities are strengthened. For example, they could feed the homeless or do things to make people's lives better. Also, they should foster a sense of community, leave a positive mark on the planet, and leave life better than they found it. To me, leadership equals responsibility to guide, mentor, teach, inspire, and influence others in a direction which is beneficial to society. There must be a positive element, helping self and others to achieve goals. My definition of leadership has changed over time because it less autocratic and more than a

position or title as it involves achieving a common goal together. I have heard of

Masonry, but don't know much. My old roommate was a member, but I didn't join as I

didn't know much and was never asked. I know that past presidents were Masons and

many of the principles were used in founding of our country. Some friends are Masons,

but no one in my family. I have considered joining, but I am an atheist, so I don't think I

could. Also, I am gay, Latino and without a belief in a supreme being, I don't think I'd

be accepted. They recruit largely white males and I saw few people like me. Besides, I

get my community, activism, and building of leadership and social aspects met

elsewhere. I think Masonry is out of touch with most diverse communities. They seem

cliquish based with little diversity.

Figure 4. Neptune's word cloud

Others, family, atheist, church and communities are key words for Neptune.

Jupiter's Story (Non-member #5)

My parents' divorce shaped my upbringing and childhood. When I was a kid, I

met a family friend, who became a dear friend, and a father figure for me. He was an

amazing influence in my life and shaped the man I became due to ethics and family significance. My brother joined DeMolay first, then I did at 13. I met some really good friends, had fun and learned leadership. From 13-21, I experienced becoming a leader, learned public speaking and communication on personal and professional levels. I went to Jr. College when I was 18 and I was in a chemistry class and met my lab partner who was a criminologist. He told me about forensics, which became my career…that chance meeting had a huge effect on my life. The first day on my new job I met my wife. Getting married and having kids was really important and meaningful. My father's passing was emotional and significant. My older brother was already in DeMolay, and told me about the fun things. I joined at 13 because of him. The first fun event was a water slide park and I got hooked on the fun. I met a lot of people after that….and I remember the ritual and degrees because I was in community theater/drama as I liked performing. I was on board after those two things. The fun, social circle…like the people, activities, and the ritual aspect kept me interested. One of the biggest influences has definitely been looking up to my big brother and being involved in the stuff that he did. Although I was involved as much as I could have been, I aged out after rising to the highest leadership levels. It helped me later in life when I was the President of the California Association of Criminologists, which was more career focused. The ideal organization would be one where people shared the same values, had a social aspect, food/eating involved, and made the community better. If all people in the organization are working to make the community better, then it has an influence and cascading effect; like "acting locally, and thinking globally." A fraternal organization should have an element of joining/initiation with regular meetings and a shared purpose. I belong to the

California Association of Criminologists; American Academy of Forensic Scientists; and NW Association of Forensic Scientists. I joined because it was a way to get to know other people in my career field. I was most active in CAC for the contacts and sharing of knowledge and experiences, or case studies and technologies. I liked the education and social aspects; and joined the board because I respected the people who were involved. I wanted to give back the awesomeness they taught me and that I saw in them. Sharing knowledge and experiences. In life, my ideals center on ethics – personal and professional. I am very tuned into the work I do and how it affects others. For example, many times I am in a court of law dealing with liberties and rights where doing the right thing is more important than what is easy. The wrong thing causes/affects the lives of others. So, the organization must share the same values for all of that to work well. Also, there has to be transparency, which is why I think organized religion is a challenge. You can't say one thing and do another because it is not ethical, transparent, or values driven. Regarding my definition of leadership, this is an interesting question because over the last couple of months, my definition would have been different. I have been taking a supervisor prep course and understand leadership better now. For me it (leadership) is about steering and supporting others to get their tasks done and helping them achieve our common goals. This includes helping those above you as well. My boss aids me with my cases, gives me work I can handle, challenges me, but doesn't stress me out. There is a balance to it with people helping each other out. My views have changed over time. In DeMolay, leadership was about influencing others to get things done, which was task focused but also included relationships. It seems like task oriented vs. inspiring or relation oriented. Now, my concept of leadership is more

nuanced and complex. There is a line in the Harry Potter book about how usually the best leaders have leadership thrust upon them, but they do not seek out the power. I didn't want to be in a supervisory role, but the organization benefits from my involvement. I can help make a difference. While my DeMolay days and time spent with other organizations was meaningful, my impression of Masonry is that is really boring…not fun. And all of the times I have visited a lodge, nothing disputed my impression. Plus, I am super busy with family and work and do not have the time or desire to join another organization, especially one that isn't fun and worthwhile for me, my family or work. Many of my older and younger friends are involved with Masonry, and they confirmed my impressions. I have never really considered joining, but I think they probably do more than what I saw, but they never talk about anything. It does seem secretive as they don't advertise. They can't ask me to join and no one has ever talked with me about it. I know the Shriners help out the community, they are amazing. Also, I don't see much diversity; there were few African Americans involved and little representation of people of color, and I took offense to that. They don't represent the diversity of our communities or our country. The diversity is really lacking. I am not interested in joining Masons because they have a history of experiences of doing things that really don't interest me. They lack having activities for my whole family. My focus now is the family and all of my time goes to family and work.

Figure 5. Jupiter's word cloud

Leadership, family, work, people, fun, and involved are key words for Jupiter.

Nike's Story (Non-member #6)

I have had many significant events in my life around family and work. After

DeMolay and college, the key event was joining Harris Construction in Visalia. I started

as clerk in college and rose to VP/owner. Next, was the United Spirit Association. I was

mascot and cheerleader, and I would teach up and down California. Learning how to

teach was a turning point in my life. It taught me how to interact with others and

communicate. Then, I taught country dancing to couples in Fresno and Modesto, which

is where I met many people, including my wife. We still dance today and love it.

Having kids was significant, which caused me to change my life from work focus to

family focus. When they were two, I really switched to focusing on my family more.

Being involved with them was key, like when I helped found the Golden Valley

Foundation part of the GV Unified School District in 2006. We raised money for kids

and programs. Finally, was becoming President of Mark Wilson Construction. When I

was a kid, I joined DeMolay because a friend was heavily involved. I met girls at dances

and a bunch of other people who would become good friends. My decisions to stay

involved were around the same things which kept me involved in other

organizations….clear camaraderie and similar interests. The excitement with others and

their support was contagious and provided good things for others. We organized and did

paper drives in mobile home parks, and advisors were involved – it was fun. The ritual

competitions with brothers was good team competition; there was drive to be the best and

provided a good environment. I saw improvements in myself in many ways. At first, I

didn't think I could lead, and then I got put into positions and started to figure it out.

Learning to run meetings, plan events, gain friendships up and down the state, achieve

goals with a team. There was a snowball effect; meeting other people up and down the

state and making a difference. We had a real pride factor. DeMolay brought me out of

my shyness and showed me something greater, like self-confidence and speaking ability.

I rose to the highest position at the local level. But then I went into college and started a

job. Family and other commitments became more important. The ideal organization for

me would be goal based and learning based, with new relationships that will tie to the

community. It would need to be one with specific goals and working toward something

to accomplish which is well defined. And they must have passion for that goal, provide

an environment to learn, but not one which is overwhelming for people which would

cause burnout. All should be able to contribute to that common goal. Relationships

matter, so it would have to have something that ties people together with ties to life like

family, community or a bigger cause. The people and the organization would have to be

relatable and have passion with a clear purpose for a common cause. Regarding

DeMolay, they changed when my son joined. The values and politics seemed different and it wasn't the same when I was in. The focus wasn't on the youth and their development. Besides, my own priorities had changed. My family and work were the focus. I didn't want to take away an evening with my family. My impressions of fraternal organizations are that they are mostly stodgy and erratic. Some bad ones would be just another good old boys club. But, really, they should be more than that – more about people being together than just doing good. They should have a clear set of goals for improving people with a range of stuff to do that matters and a range of age groups, not just older people who relive their glory days. What I remember about DeMolay are the seven precepts of DeMolay: filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness, and patriotism. These impacted what I consider to be key values and ideals in life, which include relationships, trust, team work, and real impact. The group had motivated parents and young leaders with the same drive. All groups now seem to be too taxing on one group of people. Most important is building relationships with others who have same drive and purpose. Family involvement is key. Developing people and making them better and growing other people must be a part of an ideal organization. My definition of leadership is that if you can provide an environment where people can learn and grow and replace me (take my job) – that's a leadership environment to build people. Also, there should be a legacy of values to help create generations of future leaders who can take over and do things to make a difference. My concepts about leadership have changed over time….it used to be management, now it is about growing others to take my place. My decision to stay involved in organizations is when there was an environment where we all had each other's back and would help each

other at any time… our families were involved and enjoyed each other. I haven't really considered joining Masonry as it seems to be more about the ritual than service. Rotary is the same thing. I am not sure if Masonry could do anything to cause me to join. Most organizations want your full involvement….all or nothing is difficult these days – is there a small way to contribute or is it all in? Masonry can't ask someone to join, which I don't understand why because they are missing out on some great people and leaving a void in the public perception. My dad joined so he could come to the DeMolay meetings. He wasn't passionate about, but did it for me. Masonry never really asked me to join or contacted me to join. If they had, I may have considered it more. Even from my experiences in DeMolay, I still really don't know what Masons do and or what they do for a community. I wouldn't join at this time in my life, but maybe in the future like 3-5 years when my kids are out of school and I have more time to devote. But only if they are focused on growing people and making a difference in the community.

Figure 6. Nike's word cloud

People, others, good, family, and DeMolay are key words for Nike.

Mars's Story (Non-member #7)

My parents divorced when I was 13. My dad was a Mason and served as chapter dad for a DeMolay Chapter. He forced me to join at 13. But DeMolay became significant because it's where I found more of a father figure in my life as many advisors (especially Tom Moberly who I met at 16) became role models. Although my chapter experiences were okay, it was at the jurisdiction level where I really did shine. After DeMolay, I moved to Sacramento for college. While I was finishing school, I worked in a restaurant which taught me about people and leading in crisis management situations. Meeting my wife, getting married were key. The death of my father was significant as it seemed like a weight was lifted as our relationship had disintegrated, which is why having role models in my life were important. I started doing standup comedy after I got married, but it was a lot of traveling, so I decided to focus on family. The birth of my kids was great and my life revolved around them. I was let go of my dream job and started working at a restaurant and managed two jobs. The stability of my family was important during those times. There was a strain around working and balancing home/family commitments. After 17 years with that restaurant, I was let go. The positive aspect was that I was able to spend more time with family and coach their teams. In 2011, I started my own restaurant, which was key in my view of life – serving community, customer relations, and focusing on the bigger, more important things in life. Being a business owner changed my lens – I focused on both external customers and internal customers, treated people with dignity and as a family. I remember I joined DeMolay due to my dad. I wasn't active at first, but then one of the members called and asked about me. I started going more and eventually became the leader (master

councilor). While my high school experience wasn't all that great, I wanted a father figure for a better role model and DeMolay really provided that. DeMolay was less judgy and more accepting…I seemed to fit in. They (advisors and brothers) let me have more control over my surroundings and do my own thing. I got to lead things and met a lot of really good people. For some, DeMolay didn't seem "cool" as there was an image of being different, wearing robes, dressing up formally, meeting in "temples, etc. There were some cliques which prevented really working together. There was a sense of being in a great, worthwhile organization, but there was not much talk or doing things which made the organization stand out and be at the forefront among other organizations. But what made the difference were the really great friends and advisors involved in the organization who cared about me and others. An ideal organization would be one that includes family and focuses on benefits for all, like helping one's family or business. Giving back to the community, benefiting families, teaching me something new, having core values, and service to others are all part of an ideal organization. A fraternal organization should not be a secret organization, but an organization with secrets with a sense of brotherhood where people are treated fairly and with service to others. The main ideals which influenced me were the seven precepts of love of parents, respect for religious things, courtesy, comradeship, trust in others, cleanness, patriotism, along with service to others. In life, the ideals which drive me include family as the #1 most important value – nuclear and extended. Intelligence is next, which is more than book smart, not single minded, but open to other beliefs. Fidelity, honesty, comradeship, and God are at the center, self-reliance and confidence – all are important as I try to instill those in my kids. Leadership is caring enough about other people around you and taking

a position to communicate and advance upon common ideals. One must be a leader in actions and words, stand up for what one believes in, stand on top of the hill and influence others to follow in a good, intelligent way. Leading is not necessarily about popularity, but if you don't know something, you can ask others for assistance or defer to them due to their knowledge or experience. A leader may not know everything, but knows the right people to ask. My idea of leadership has changed over time. I have a better sense of myself and others based on my experiences. I can defer to others or ask for assistance and know how to get others involved to accomplish the common goals. I have not considered joining Masonry as it would take away from my family and I cannot afford that right now. They would need to offer me and my family something like core values to improve my life right now. I'm involved with family, work, and DeMolay, so tough to commit to another thing. And if I did, I'd have to go all in but don't want to make that commitment. My life revolves around family, kids, and work. For me to join Masonry, they would have to have something for my family (wife and kids) to do as well and not be secondary. They would have to offer something for a family to be a part of at the same time.   I may join when life is not so busy with family and work.

Figure 7. Mars's word cloud
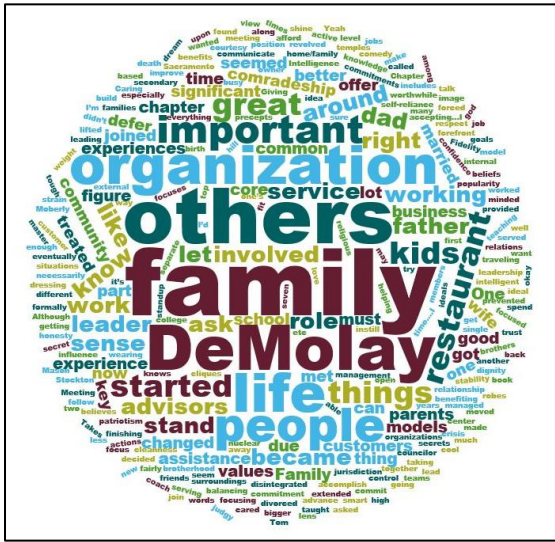
Family, others, DeMolay, life, people, and organization are key words for Mars.

Pan's Story (Former member #1)

I prefer not discussing significant events in my life as I thought we were just going to discuss my involvement in Masonry. I joined because I thought it would be like it was back in the Middle East, Africa, or Europe – where by being a member you were elevated in society. My grandfather was a Mason back in the Middle East. Being a Mason meant something more than it does in the U.S. I am not involved anymore. I left after the second degree because they don't do anything and it doesn't mean anything to be a member. They only meet once a week about dinner or ritual, nothing else. It's just like going to a church, but there is nothing about helping others out in the community or the other members. Symbols are just that – they don't really translate into anything else in real life. I didn't feel special or anything. I asked if they could help with my growing my business and was told that Masonry doesn't do that sort of thing. I was expecting to be treated differently; to get help rebuilding my life or my work, but none of that happened. I was treated friendly, but still felt like an outsider. I expected that Masonry

would have helped out with building me or my work. There was little concern about me except attending meetings and learning ritual…nothing else. An ideal organization would be something that makes a difference for others and that feels special to be a member. What I mean by special is that I would be elevated in society and among others, and having connections to others about doing things and building my life. Also, my decision to not be involved is that my family couldn't be involved in everything they do. A fraternal organization aids other people in doing things and building their life and work. While all of the Masonic lessons stood out, they never did anything with them in terms of me or the community. What is important for me is doing things for others, for the community. Leadership is about helping others in life, and making them better and lifting them up both personally and in work. If Masonry was more like that, I would consider going back.

Figure 8. Pan's word cloud
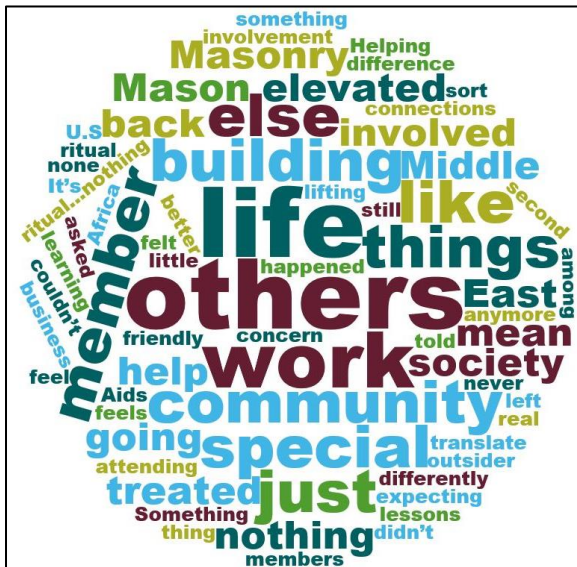
Life, others, work, community, and building are key words for Pan.

Saturn's Story (Former member #2)

There were many significant events in my life – college, family, getting married, having kids, my son joining DeMolay. I joined Masonry so I could attend with him. My daughter joined Job's later, but I wasn't that involved. I joined Masonry because my son was involved and it was the only way to stay involved in the organization's activities. I think it's different now as any parent can be an advisor and attend meetings without being a Mason. I was only there for my son and the other kids involved. I liked being an advisor and helping out with the activities, but really being a part of their lives was the special thing. The main influence in my being involved was my son's involvement and the others. I really had no desire to stay in Masonry after he left DeMolay. As the rules have changed now, I probably would not have joined today as I really wasn't that interested in what they did. Also, no one really talked much to me outside of the lodge meetings. Many of my friends – other fathers who had kids in DeMolay – were involved in Masonry. Like me, they joined Masonry because their kids were involved in the youth programs. An ideal organization would include values like family and doing things together. Kids were the driving force for me. A fraternal organization is one that helps others achieve life pursuits. Like in Masonry, the key values were being fair to everyone and being on the level. Also, I think the values from DeMolay about serving others and living up to ideals like respect for others are key in life. Those values include respect, honesty, integrity, character building, and family. Masonry provided value to me because my involvement allowed me to participate with my son in DeMolay. I define leadership as helping others achieve life pursuits. A concern with Masonry is that I really didn't get into the program due to all the secret rituals and handshakes and memorizing of secret

writings and all that stuff. There was too much reliance on the ritual and not enough about helping others.

Figure 9. Saturn's word cloud

Others, DeMolay, son, are kids are key words for Saturn.

Janus's Story (New member #1)

Significant marking events in my life included joining DeMolay, my wedding and sharing my life with someone, and joining the Air Force was a big day – took my life in a new direction. Joining Masonry was significant. I grew up around Masonry and knew it would always be a big part of my life. My father was in, so it was natural that I would join. He was great. I learned a lot from him and the values of Masonry. Family really influenced my decision to join. My dad and uncle are involved. And my mom's side of the family is involved. Friends are too busy with work. And they have families and commitment. And my work schedule doesn't allow me to participate. I am still paying dues, but am not really that active as I'm away in the Air Force. I want to be able to visit when I return home which is part of the reason I am still paying dues. An ideal

organization to join would be one that involves camaraderie, helping each other out and being there for each other. A fraternal organization is an everlasting group with people who are deeply connected. I was in DeMolay for eight years and it had an everlasting impact on me. The key values I learned were courtesy, helping others out, working well with others. My ideal values and principles in life are family, courtesy, helping out others, and making a difference for them. Masonry gave me lessons through the ritual; it wasn't just about memory, but also to understand what the words mean and how to live by them. Leadership involves someone who takes another person and lifts them up and helps them to improve themselves. My definition has changed over time in that it less about just taking charge and telling others what to do, but more about showing them and working together. Like the Air Force molds younger people to adapt to situations and helps others to handle a situation. Also, it's about how to balance work and family.

Figure 10. Janus's word cloud

Others, Masonry, Air Force, helping, life, and work are key words for Janus.

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Venus's Story (New member #2)

Well, in school I was bullied a lot and made fun of in 7th grade due to my weight. After moving to a different school with smaller class sizes, I found better relationships with teachers and made friends. I moved back to public school in high school and learned how to deal with others. I joined DeMolay which became an extremely large part of my life. I met more friends, traveled more, and really liked the culture of acceptance. Meeting my girlfriend was significant as she became my wife. I tried college, but it wasn't for me, so I did some cattle ranching, then joined a security company. Recently, I moved out on my own and learned much about life. It seemed natural to join Masonry because of my DeMolay experience. I have only been in a short while. Much of my family was involved in Masonry, including my dad, uncle, etc. and some friends. Friends joined because I asked them. And I have stayed involved due to the lessons and friendships and seeing how others could grow from what the ritual had to say. What influenced me about staying were the people, friends, and lessons. I am a better person because of the organization. Masonry could be less about a popularity contest. They really need to talk more to all the members. An ideal organization must have a fraternal aspect, be interesting, and formed around a supreme deity, like Masonry. I had a great coach when I first became a Mason. He influenced me in learning the words and understanding how they applied to me. A fraternal organization should be something like DeMolay or Masonry with values, caring for others, making a difference for others. It would have to be open to new ideas, with a moral code, be effective and efficient in how they do things, and be less dictated to and more inspirational, which helps the group advance. Masonic principles like honesty, loyalty, fidelity, and love for another person

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gave me great value like confidence and understanding how to affect the lives of others in a positive way. Leadership is about working with different type of people. Most important characteristics are delegating what needs to be done, trusting others, willing to get down and dirty to accomplish goals, succeeding together, and showing through actions and deeds.

Figure 11. Venus's word cloud

Others, friends, school, DeMolay, and Masonry are key words for Venus.

Hercules's Story (Inactive member #1)

Joining DeMolay, meeting my wife and having kids, and starting my own business were significant events in my life. I joined Masonry because my family had been involved in Masonry for five generations and because I thought the organization had some value. Joining Masonry was not a significant event in my life because I felt that I was already a part of the Masonic family. Originally, I thought the organization would provide some personal growth benefits and social value, yet many of the activities were mostly ritualistic in nature and lacked substance…there really was nothing compelling for me to attend or do. So, I became disinterested very quickly. The lodge never really

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cared so much about me and I think Masonry did not live up to the promises of doing

worthwhile things in my life, had ineffective and long meetings, was not family oriented,

and did not make a difference in serving the community. When visiting another lodge, I

was treated poorly because I did not have a membership card with me. The Masons at

the lodge I tried to visit seemed to only care about a dues card and not about the fact that

I was visiting to experience the brotherhood of the fraternity…I did not feel they trusted

me, and we had gone through the same lessons and examples in the ritual. Overall, I

became inactive because I had been treated poorly, didn't feel valued by Masonry, and

that the organization was not making a difference in community. My time and energy

could be better spent somewhere else. Masonry could have done some things better to

keep me involved. With my past lodge there were very few younger members. There

were many activities but mostly ritual practices. If the lodge had been more aware of

where I was in life and if they had programs geared for me and the limited time I had. In

my case, I was young with kids so going to meetings at night was tough. Or, even trying

to go to other activities once or twice a week. Maybe if they had meetings at different

times like at lunch time or earlier in the day so I would not to give up my family time. I

would give up lunch over family time. The flexibility in times would have made a

difference in the short-term but not sure about the long-term impact. My focus was on

my own family and job, so not sure how Masonry could have incorporated with younger

families. Time away from home was limited and I didn't want to be gone all day at work

and then attend a meeting all night and miss my family. Many friends and five

generations of my older family members were involved in Masonry. I am not sure why

other friends didn't join because I never asked them, but probably for the same reasons I

did…family was involved and we had high expectations for what Masonry could or should be doing. An ideal organization for me to join would be one that involves family and commitment to others. I remember my ritual coach. He was a nice person; an old family friend. The focus was on learning the ritual and to get me through the degrees. There wasn't anything else really about how to navigate Masonry, the programs, or share knowledge about Masonry. It could be he/they thought I didn't need much due to my DeMolay experiences. The focus was not on our relationship or the lodge or Masonry in general. It was more about the learning ritual and getting me through the 3rd degree. DeMolay friends and advisors were probably the most significant influence of me joining as many of them felt the same way about the potential of Masonry. I've thought about getting back involved in Masonry, but Masonry needs to change and become more modernized in how they conduct meetings and really live up to the values they say they live by. I would define a fraternal organization as one that is more social in nature and that benefits people. Where individuals go through a similar, uniformed experience….like initiation. It should bind people together. There should be some social, some charitable stuff, but must be the tie that binds them. The Masonic principles which stand out to me were helping others and making a difference in communities and for families. What is most important for me in life is that I believe having honest conversation, running businesses ethically, sharing camaraderie, and being among people who generate creative ideas to solve meaningful problems. Regarding leadership, just being in proxy or position doesn't equate to a great leader. When I think of leadership, it means to set the example for others to follow, be curious by nature, be thoughtful in how to deal with situations and individuals, and have respect for others to guide them to goals

for the organization, work, and life. My definition has changed considerably over time. (In the Boy Scouts), leadership meant being in a position and all about being in charge and getting people from point A to point B. It didn't really matter how you did it. But leadership is more about dealing with people – it's a long journey and now it's more about process over destination. You must lead beyond the intended goal and if you're shortsighted, then you're not caring for your people, for processes, and for the culture of others. You may get to the goal, but beyond that may not be successful. Leadership is about caring for others and informing others. I think Masonry has a public awareness issue as the general public knows nothing about the fraternity. Masonry has potential to provide great value to people and society, yet, Masonry has not provided much to me, which is either overt or apparent. They have some work to do to get me back active.

Figure 12. Hercules's word cloud

Family, people, others, time, and lodge are key words for Hercules.

Poseidon's Story (Inactive member #2)

Significant in my life were me joining DeMolay, getting married and having kids. Also, becoming a principal was significant. Joining Masonry was not a significant marking event in my life. I joined Masonry due to family expectations as both parents were involved in the fraternity and joining was a logical step forward from being in DeMolay. DeMolay was the most significant organization in my life, but I joined Masonry because my own dad was a Mason. I participated in several lodges, but never really felt like he found a home in Masonry. My ties to DeMolay were much stronger than ties to Masonry. I continue to pay dues in Masonry because my daughters are involved in Masonic youth and I want to set a good example for my family. I quit being active because I felt my lodge mostly consisted of older men, the lodge was out of date with what my age group was interested in, and they just didn't do things that matched my interests. My lodge never called me or seemed interested in me. Hence, I decided to become inactive in Masonry because of the limited family accommodations, time constraints, and a lack of substance in meetings and events. What may have kept me more involved is if they would have given me little things to do to keep me active; jobs that mattered overall; asked me what I like to do. And they could have reached out. I was working part time in two different cities and no one ever really reached or contacted me. I think that would have made a difference. Many friends and family members, but, like me, they are not very active, largely due to the same reasons I am not that active. I think that the ideal organization would value me and my time, make a contribution in the community or be active in a worthy cause or purpose like supporting education, immigrants, or homeless. Interestingly, Masonry does provide those areas of interest, but

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the local lodge didn't always live up to those ideals. But my coach was a good role model. He did more than help with the memory work. I was close with him as he was an advisor in DeMolay. He was positive, and we had a stronger DeMolay connection, then Masonic. It was less coaching and more about our real-life relationship. Yet, he never really covered how I could be more involved and what Masonry could do for me. It was more about our outside connection and the task of learning ritual; it lacked encouragement about Masonry.   A fraternal organization is one which builds camaraderie and teaches me something in some manner. They do something in the community and bond together. It would have common beliefs, experiences, ritual, where we do stuff together. The Masonic ideals which stood out to me were caring for others, meeting on the level, and treating people fairly. What's really important to me are friends and family caring for each other. Masonry provides a lot of value to society, but while the virtues are there, they do not change who I am because DeMolay instilled those values in me already. I think Masonry should conduct more first-class public events and connect better with the needs of the community. Leadership is about working with people to build them up, coach them, and help make them a better person. It's a give and take where everyone takes their turn at leading. There must be a shared common vision.

Figure 13. Poseidon's word cloud

DeMolay, family, Masonry, active, lodge, and community are key words for Poseidon.

Zeus's Story (Inactive member #3)

The most significant events in my life were being involved in DeMolay as a kid,

joining the Army, working in the printing business, then working for DeMolay in Kansas

City and in California. I became a Mason because I was a Senior DeMolay and my father

was a Mason, but joining Masonry was not a significant marking event in life. I felt that

the decision to join Masonry was expected of me, and believed that Masonry was a good

organization and thought that it was a logical extension into Masonry from DeMolay.

The lodge I joined was full of older men who played cribbage, and I did not play…there

was not much exciting about Masonry in that lodge. Leaders were selected based on how

well they memorized ritual, not on their leadership skills or ability to influence. Masonry

will not change to become more relevant, and that there needs to be some level for micro

involvement which doesn't take up all of my free time. I still some Masonic events, but

there is a lack of personal value, limited leadership opportunities for people who were not

great at ritual. Also, it seemed that Masonry was too traditional and rigid in how they

operate. I just felt I could do more good in DeMolay working with youth. Masonry

could improve getting people involved by being more open about charities and what they

do. People don't know what we do for other people. They may know about the Masonic

Homes, but Masonry could be better at outreach. More externally focused with public

and better public relations. My own lodge could have been more service oriented. I like

the notion of Rotary motto: "Service above Self" – it's clear where the focus is. My

lodge would have us fill backpack for kids project, but there was no interaction with the

kids who got the backpacks. Masonry should do more with youth and a greater focus on

the leaders of tomorrow. The people who I know that didn't join Masonry is because of

their family and work commitment; sometimes, Masonry takes up a lot of time and many

younger families are focused on their work and kids. The ideal organization for me to

join would include leadership opportunities, traveling, family involvement, community

involvement, meets my interests and makes me feel appreciated and valued. Some

Masonic lodges already do those things, but most lodges are too steeped in tradition to

make any real, effective changes for modern times. My coach resembled the good

aspects of Masonry. He was an "SOB" type of guy, and a perfectionist with professional

demeanor. Yet, he seemed to really care about me and it rubbed off on how he treated

me and took an interest in me beyond the ritual. I would define a fraternal organization

as about being with other people in a lodge or group. It has ritual, based on values, and

makes a difference with each other and in the community. There is mentoring and a good

mix of people. Like what DeMolay or Masonry does. For me, the key Masonic

principles are treating people fairly and on the level. In life, I think the important ideals

are the values of trust, being able to rely on others, honest friendship, connections, resources, and giving a helping hand" are all important for any organization. Leadership is someone who can lead other people in the same direction. Leadership is being the example and a positive role model ethically and morally, and being effective at change, motivating and influencing. This includes doing things visibly to influence others. My definition has not really changed over time; it's been pretty consistent. My being inactive is not because I dislike Masonry, but it does not provide a real value, but I pay dues to keep the friendships and contacts.

Figure 14. Zeus's word cloud
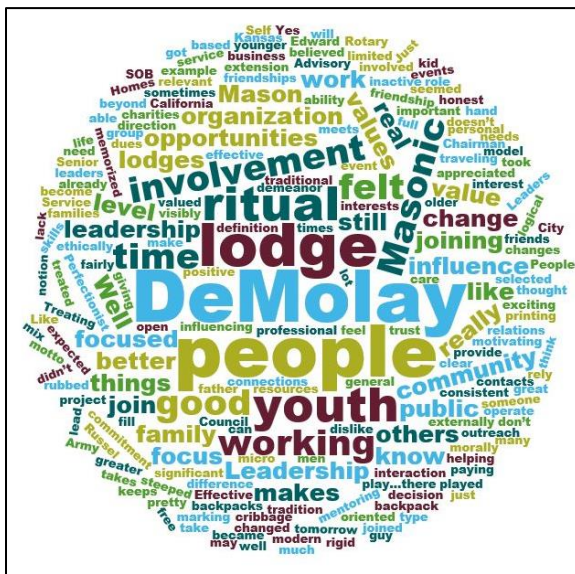
DeMolay, people, youth, lodge, and ritual are key words for Zeus.

Caelus' Story (Active member #1)

I had many significant events in my life. First, is when my father joined Freemasonry – Dad was inspired to join Masonry because my mother's father joined Masonry. Next was when I joined DeMolay. I served as class treasurer in high school from sophomore to senior year. Early in DeMolay, I was appointed Pacific DeMolay

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Association Scribe, then elected Master Councilor of the Division. Next, I was appointed NCDA Sr. Councilor, followed by Master Councilor. Soon after, I petitioned Masonry for membership and was raised by my father during his year as Master. I married my high school sweetheart. Serving as the Worshipful Master of my lodge was great. The birth of my kids was significant, and they both joined DeMolay. Growing up, I was surrounded by masons (Grandfather, Father, many members), and DeMolay Advisors whom I highly respected and admired. I believed that Masonry was a large factor in who they were and how they acted. Also believing in the lessons they taught and practice was very motivating for me to become a member. Masons have given me a lot of life lessons and opportunities in life and feel that I would like to pass along those lessons to others if I can. I stayed involved to help out our fellow mankind if possible. I am super active now, so I am not sure I can be more involved considering the importance of my family, work and other Masonic service and participation in appendant organizations. My older brother (now deceased) preceded me in DeMolay and in Lodge and in the line to becoming Master – which was a significant relationship in my life. Many friends are also members, but I would also like some other friends to join. Friends have not joined due to work schedule and family. There's still time, since their families are older now. Regarding an ideal organization, I'm not sure there are any better organizations to join besides DeMolay and Masonry. And no extra time to join them, if there were. In Masonry, I was assigned a proficiency coach, but he was not a mentor. The coach was very willing to spend the necessary time with me and provided much encouragement. I would define a fraternal organization as a group of men sharing common beliefs and interests and are interested in sharing those beliefs and interests with others and growing the membership

so that others may also benefit and grow. All of the masonic values are important to me: Brotherly Love, Relief, Truth, Temperance, Fortitude, Prudence, Justice. I believe it is important to help serve our fellow man, if we can. Doing the right thing, even if it is not popular. There are many men who out in the communities doing everything they can to help out mankind. There are plenty of opportunities to do so. Leadership is a learned and honed skill whereby an individual can guide and motivate others to follow your example. I have learned that just because someone may hold a particular leadership position, that doesn't make them a leader. I'd like to talk about the decline… I am a multiple member in lodges and like many members with multiple memberships. So, the numbers may be less than actuality. The membership challenge is somewhat generational. Some used Masonry as a networking avenue and meeting others who wanted to make a difference. Current generations want to experience a lifestyle and philosophy of Masonry and be part of something that does good in a larger context. The family structure has changed – many families have dual income parents and don't join due to family and work obligations.

Figure 15. Caelus's word cloud
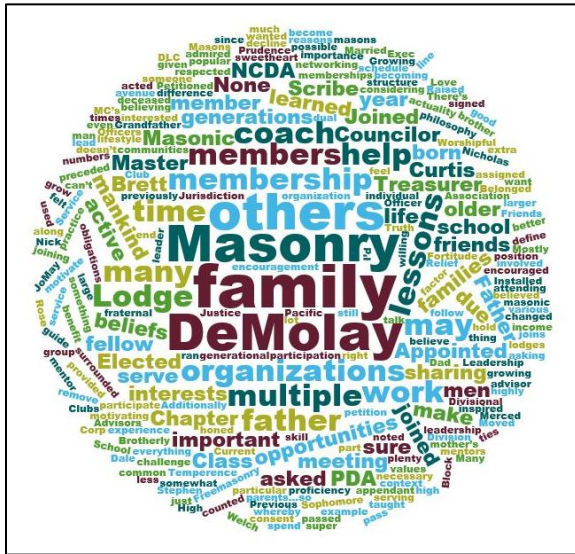
Family, DeMolay, Masonry, others, father, and membership are key words for Caelus.

Hypnos' Story (Active member #2)

The first most significant event was getting my driver's license as it was a rite of

passage. My marriage was key as many couples struggle with getting the right person.

The birth of my kids was amazing. Holding my own in my arms and knowing that I was

responsible to take care of that person was an incredible feeling. The degrees of

Masonry, were significant to me, although I didn't realize it at the time. The importance

of giving back to others and the community impacted me and still does. Raising my

older son to become a Mason and obligating him in the organization. My younger son

joined DeMolay and gave the prayer at Devotional Day at age 12 – that was special

seeing him do that. My wife's family had been involved, but never talked about it. It

wasn't until my brother in law joined that I found out more about Masonry. I was a

member of Rotary, Elks, Lions Club, but nothing clicked. I met a Mason at one of those

organizations and he gave his business card and asked what I did. We spoke for two

hours and the lessons about Masonry just seemed right for me. We learned about each

other's family, what Masonry is, and what they did in connection to history. I stayed due

to being part of the leadership and was able to bring my own ideas to the group. My

coach really influenced me. He was a wonderful person and would come over to my

house, attended my son's Little League, and really got to know my family. And the

others were the same; they were genuine about me and doing things to make others

better. Early on, Masonry could have had more clarity in terms of bring people in and

meeting them and not leaving them alone. Need to keep people engaged personally.

Hard to get into the inner circle at times. I was introverted and shy, and they had to crack

my shell. The lodge needed to be more outgoing to new members and more welcoming.

They needed to assign a mentor to each person and not just on paper. Assigning people

"little jobs" to keep them involved even at a small level – like phone calls, designated

driver to retirement community and bringing elders to lodge – but it couldn't too

overwhelming. Two friends have joined, but both are too busy with kids. And one said it

really was not his thing after he had his first degree. The ideal organization for me is

Masonry. We give people working tools, but they need to be picked up and take the

necessary steps to understand the meanings. The values would include family coming

first as I have a responsibility to wife and kids. Second, would be community

involvement as I feel blessed and want to give back. Third, would be to improve own

self both spiritually and intellectually. My kids influence much of what I do in life.

Doing stuff in the community like building a women's shelter where we raised money

and got to interact with the women and their kids – we were making a difference for

them. My coach in Masonry was very influential; he was deeply religious person. From

the standpoint of learning, he was a role model. He had this father and grandfather type figure for me. We listened to each other and he mentored me Masonically. Masonry has provided many influential moments in my life. For example, when the Master (leader) selected me for a leadership position. He presented me with a Masonic ring, which was important to me and showed he cared about me deeply. Also, when a Past Master stepped in when I was sick and supported me with his actions. I would define a fraternal organization as one where people come together, share ideas and values, and have a common goal. The key Masonic principles to me include equality – where all people are the same regardless of intellect, race, income level, or religion. All human beings desire respect and friendship and we need one another. And what's really important to me is having a feeling of brotherly love for each other; it's like a checkboard with good and bad in all of us, but you still have to treat everyone "on the level." Also, besides the ideals above, respect for one another, women especially, is important. Leadership is like being a cat herder – getting different people with different backgrounds all going in one direction. It has changed over time….when I first started in management, leadership was about cracking the whip and beating people into submission to get the job done. Now, it's more like a shepherd dog or cat herder. The framework may be the same, but now I give more room for others to make decisions and empower others, especially those below you in rank, to act to achieve our common goals. I think the decline numbers may be skewed. The influx could have thrown the numbers off. Based on our original growth, we may not be that far off from where we have always been. The younger people separated from parents and did the opposite of what parents wanted. The "Me" generation rebelled against their parents. Membership may be increasing in some areas

as we get rid of some of the old way of thinking and bring in people who are ready to commit to our Masonic ideals of treating all people on the level and building family, serving community.

Figure 16. Hypnos's word cloud

People, Masonry, others, community, family and kids are key words for Hypnos.

Condor's Story (Senior leader #1)

Besides being a Mason, I get my strength from serving God. It connects with Masonry believing in a supreme being. My health is important. God is forgiving, by the body isn't. You have to treat your body as a temple. My mother's father was in Masonry (Prince Hall) in Savannah back in the 1930s/40s. Back then, Jim Crow laws were prevalent. Prince Hall was not considered mainstream Masonry. My grandmother (mom's side) was in Eastern Star. My mother told stories. Lodges back then didn't meet in buildings but in people's houses. They met in secret. One of my dear friends had been a Mason for 15 years. He was a barber, but didn't talk much about Masonry. He did hint around about the lessons and networking, and suggested I come out to meet good people

to help my life and business. It was one of the best decisions in my life. I've become a better person and a better man. I've been a Mason for three years. Masonry is a way of life. We make good men better. The focus is working on self and improving self. I like being around similar people, helping others in the community, each other and charitable functions. It helped me out in various ways. I was somewhat arrogant and Masonry helped me overcome with my character flaws. It didn't mean much until a Masonic brother told me about the flaw. It made me focus on being better and living up to our Masonic values. In a nutshell, Masonry helped me to be better and be the best person possible; and then help others and my community. Like when my lodge started up a soup kitchen for the less fortunate. A brother approached me about serving food in the community around the corner from the lodge. The church was closing due a lack of funds. Moving the soup kitchen to our lodge was a key influence in the community. Alpha Lodge was the first integrated lodge in Masonry; in 1871 was the charter. They started with six white and six black members. It was historic during the times of slavery. So, I joined Alpha Lodge because there existed a rich history with the struggles and all. They were making a difference for men and for our country. For me, Masonry brings a level of joy to the world. Working with brothers over the years and the relationships have become important. It's all about people and the relationships and helping others in the community. I've been involved since I joined on day one. But thinking back, maybe the lodge and brothers could have offered more about the good, solid business and practical leadership skills, how the lodge functions, a better understanding of how the organization operates as a nonprofit. Our purpose is about making good men better and sharing life experiences to aid each other. Also, to provide charity/support to each other

and others in the community – like helping them out, their families, and communities. The support from the elders. They sometimes feel threatened by the younger, newer members. They've built up a turf war. They need to be more genuine. I was going to leave due to the elders not being very welcoming. But I found a group which supported the ideals of Masonry and the fairness of being on the level with each other. There should be a fairness of treatment of all brothers regardless of who you are or how long you've been a Mason. It's not that we were treated fairly due to being black or white, it was more about being new and not being valued. One our virtues is about being on the level and meeting on the level. In the integrated lodge, it was more about the older generation verses the newer members. The ones that didn't join, maybe it wasn't for them. Some were too busy with work and family. An ideal organization has got to be one that values all members and treats everyone with respect. There's equity no matter the length of being a member. An organization that makes a difference in the community….like fighting homelessness, hunger, and violence in the community. There should be aid and assistance from corporate America. It boggles my mind that we have so much hunger, crime, and violence that needs to be fixed. These efforts should be backed by not just Masonry but by Fortune 500 companies. The key values of any organization are fairness, integrity, fortitude to make a difference that matters; it should be a labor of love. It's not about money, but making others feel valued. Making a true difference as part of something great, big, huge…it's that type of commitment and dedication that makes an ideal organization. we are a fraternity that matters. A brotherhood more than anything. We have great people doing great things. There's no such thing as strangers in Masonry, just brothers you've never met. I remember my

coach not having much of an influence. I learned much on my own as the lodge didn't have systems in place for coaching. But a coach really should be assigned to everyone, and he should be the signer of the person's petition. The signer knows the person, can teach them, and establish a positive relationship. He should lead you in the craft and be your mentor. I didn't have a mentor at first. It was us against them, the elders. The elders didn't take a real interest. I almost dropped out after my first year. I didn't feel welcome. But it was the Worshipful Master in my second year that helped the newer brothers. He made us feel welcome. He listened to us, mentored us. He shared ideas and provided the example for many of us. I wanted to be a part of his group. Many others felt the same way. Eight brothers joined with me and we said we would leave if things didn't change. The Worshipful Master made the difference. He gave us attention and made us feel valued in the lodge. We felt important and he invested in us. A fraternal organization should be based off legacy, history, and founding of the organization. They should have clear mission, objectives, short-term and long-term goals, a recruitment and retention process with brotherhood – all to implement the lessons of the organization. The Masonic ideals which stand out to me are charity, morality, and brotherly love. These are all very important that made who I am. Regarding what I think are most important values or ideals in life, I guess the older I get the more I am concerned about the quality of friends and people in my life; who are motivated and taking care of their families and themselves. I like family oriented people. They should be aggressive in how they want to make things and life better. It's not just about being satisfied in life, but making things happen and helping out where needed. Masonry provided all of that; the craft helped me. In college, I took a speech class where I had to talk about myself for

a minute. After the first class, I dropped it. And now, I run my own business and speak to all types of people and groups. Masonry helped me come out and have the confidence to do things well. The ritual, the memorization stuff – it was Masonry that helped me to stay focused and make a difference. Helped me in business and in life. I can talk easily now at any level. That's the value of Masonry. Leadership is getting people to do what they don't want to do but love it. Leaders must overcome the resistance to change. The survival of an organization requires change and improvement; can't be stagnant. You overcome change and complacency through communicating the required change – that's leadership. It's about setting the example. You have to get in there and get people to make positive change. I used to think leaders were just born. But as I got older, I learned that they're really made. We all get opportunities which build leadership capacity. It's more than just a trait. Masonry informs your ability to lead. Like the ritual where you are in charge of a part that contributes to the lodge; there's a challenge and a responsibility to others. Each chair or office has a responsibility and you have to perform. Brothers are counting on you. You translate those lessons into life and take responsibility and be better as a man. The principles of being a Mason is about leading self, others, your community. To transform yourself to where the world become the lodge in terms of making a difference. Being in the craft and helping others makes a life. Making a difference in the community that matters. It's not about skin color, classes, cash, labels, choice of God or religion. If more people were like a lodge, we'd be a better race of people on earth. Diversity is great. And as Masons, it's about translating our values as living lessons for family and community. We translate those lessons into examples for all to live by.

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Figure 17. Condor's word cloud

Masonry, lodge, people, community, better, life, and others are key words for Condor.

Falcon's Story (Senior leader #2)

When I was a young kid, I found out about my mother's infidelity, which was difficult to understand as a kid, but I was the oldest kid so I had to deal with it. It was hard on the family, because that level of trust wasn't there anymore. And we were Catholic, so impacted us in many ways. There were seven kids in the family and I was the oldest. When I was mid-teens, I remember my father taking me into the backyard to tell me that I would have to do college on my own since we weren't very well off. I would be the first in my family to go to college. That was a scary feeling, but it was impactful. A year later, I found my way on the college path at high school. A counselor told me not to worry about college as my football coach would help take care of everything. I wanted to make sure I would get into college as I wasn't the best football player. I took summer classes and I studied hard. I got into UC Riverside. During a summer honors program up north I met my wife. We talked for hours until the sun came up. It just felt right being with her. Although she was at an Ivy League medical school

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and I was down south, we kept in touch a lot. After I graduated, I moved to San Francisco for work and so we could be together. Eventually, we moved to Redwood City and got married. It was a traditional Catholic wedding. The birth of my kids was pretty significant. It was stressful being in the bay area between work and family and the crazy traffic. In 2002, a friend introduced me to Masonry because he needed some help raising money for minority students to go into the sciences (in college) as part of a Masonic charity. In 2004, a lot happened. My Dad got real sick and then died a year later. I joined the Masonic lodge in San Francisco in 2004 and in June, I was raised a Master Mason.

I joined because of a close friend. He was getting his PhD and his wife was in medical school with my wife. The two of us formed the "abandoned husbands club" as we were both married to people in medical school. Emmett started a nonprofit for high school minority students to receive college scholarships. He asked me to be on his board, which was a five-year term. I felt drawn to make an impact in the community. He was a Mason and I liked being involved in the programs helping families and the community. He and I talked about Masonry. I read books and searched online about Masonry. I even talked with church officials and my deacon as I really wanted to make sure the Catholic Church was okay with me joining Masonry. I had this desire to be part of something which was making a true impact in society – a meaningful difference in my community. Around that same time, I found out my father was diagnosed with cancer. So, I became heavily involved in programs dealing with blood donations. I organized rotations of groups of three people to donate blood and visit my father in the hospital. We were also trying to find a bone marrow donor. My dad ended up passing, which left me reeling. I

didn't know what to do, or how to direct my energy. But in my lodge, I found a

supportive group of brothers to donate blood and help with blood drives. This really

made me think highly of Masons…that they were willing to help me with my own

family. I eventually moved back south and restarted my professional career and my

experience with Masonry and Knights of Columbus. But it was Masonry (in Irvine

Valley) which responded the warmest. They really welcomed me and I felt like a family

atmosphere more than I did up north. After my petition to affiliate, I was elected as the

Senior Warden (second highest in the local lodge). I couldn't believe it. But I started

organizing blood drives – twice a year at first, then it grew to three times a year. I

normally did the blood drives after the tax season as a way to refocus my energy after the

intense tax season. And it was a time of the year when the Red Cross really needed the

blood. The Red Cross really appreciated what we were doing for others and the

community. I felt I was directly involved in the community and makings things better.

In a way, this was a tribute to my father and the community benefits renewed I me a

sense of personal purpose to my dad. I do have to say that the mentors in the lodge, the

past masters, were really supportive. The blood drives were easy examples of showing

that we could accomplish a lot together in the lodge. I could get others to rally around

my passionate interests. This was sort like the DNA of the lodge – serving the

community or community service oriented events were a valuable component that keeps

me and others active, along with personal growth. But my Masonic experience wasn't

always positive. Initially it was an uphill battle in my first lodge. The PM (Past Master)

groups were not comfortable to change and resisted new ideas, like having blood drives.

I think it's a necessity to embrace new ideas to stay relevant. And this isn't isolated to

the two lodges I have experience in, but is a systemic issue. Lodges need to welcome new ideas, change, and adapt to new brothers joining. We don't do a good enough job in relating to the new guys who are sometimes left on the sidelines. We can do better to help embrace change. Too many times brothers move from being the Master to a brother in the ranks. And they try to hold on to their own legacy, and anything that is done differently diminishes their legacy. So, they resist new things. They want to return to what they did during their time in the east. Many PMs don't really know how to be a good brother on the sidelines. And they really are on the same level as the new brothers. But too many hold onto titles and ignore the importance of being a brother and walking side by side with new brothers. My second lodge was more receptive to ideas and doing things that the members wanted. They just responded differently and did the things that mattered to us which for most of us was about helping others in the community and feeling like we were part of something important beyond ourselves. Also, the mentorship was more apparent and meaningful like I mentioned. Masonry could improve people's involvement with more effective communication; there seemed to be a breakdown in informing me what was going on at times. I was less engaged due to the breakdown in communication. And as someone new, I think I needed more structure in the communication and events, especially if the event was a fellowship night, practice night, or ritual night. With family my time was limited and I didn't want to waste time going to a night where I wasn't needed – I could have been home with family. My ideal organization is inclusive in every aspect. But regarding having women join, no, I think there is a time to be inclusive and a time to be separate. I mean Masonry has always been about guys getting together, but there are opportunities for women to participate. The

ideal organization should be totally on the level. Yes, there have been racial tensions in

my first lodge. My voice wasn't heard in my first lodge. I and others like me were

subjected to less than acceptable names. As a minority in mainstream Masonry, there is

some that seen me as a minority Mason. Pictures on the internet didn't show the

diversity, but I was still drawn to the idea of all being equal. I don't want that part to be a

question for you. Just know that Masonry isn't perfect. Back then, there were issues of

skin color, and we shouldn't be about all that. Masonry is on the level regardless of skin

color, religion, sexual orientation, political affiliation, etc. The Knights (of Columbus) is

focused on a parish and on Catholicism, but lodges and Masonry is or should be about

everyone being equal. One of the best pieces of advice I got was from my deacon at my

church. He said, "Always need to be aware of the values and actions of the

organization….they must align… if not, then you must be willing to walk away." To me,

this is true for an organization, job, nonprofit, Masonry, Knights of Columbus. But this

experience was not in my first lodge. Which is why I was glad when I moved for work

and was able to join another lodge. My current lodge lives up to our values and helping

the community and each other. I remember my coach also having a profound influence

on me. It was a good relationship. We had fun. I would go to his house, he was from

England, twice a month. We'd go through the proficiencies and had a friendly

relationship. He was a Past Master and was Junior Deacon when I was Senior Deacon.

He was very supportive. But it was even better in my second lodge. The job of a coach

should be to ensure the candidate understands the material from the standpoint of the

words and meaning, and the deeper meaning of what is being learned. He should foster

curiosity in the degrees. There were a handful of PMs who were my unofficial coach,

friend, and mentor. They assisted with reflecting on the meaning of our ritual and

progressing through the degrees for the candidates. Unofficially, they were the mentors

who assisted with floor work, lodge governance, styles of leadership, being a leader in a

voluntary organization. They were critical in terms of coaching and changed my

perception of what leadership was all about. Seeing my coach involved helped motivate

me to stay involved. I saw them very involved in various ways, and that influenced me to

also step in and help. That example stuck with me. I felt like that lesson stayed with me

about being an example. Additionally, there have been other relationships which affected

my participation decisions. They were mostly with people around my age. We could

relate. Younger members like me could call me out on things. We knew what interested

each other. But with older members, the PMs, we shared stories with others. They

passed on their experience about the lodge and the history and their ideas; and if they

were receptive to our ideas we could change together. But it was till about doing things

together for the community. I knew I could count on them, like in the blood drives.

There was a good level of honesty and trust. We like hanging out together. And this

extended to other events like weddings and BBQs. A fraternal organization is a 501c10

based on the IRS code section. It is based on lodge system and the dispensation comes

from the higher organization. There is an initiation system with policies, ritual, and

degrees that provide a shared experience among members. I am member of the Knights

of Columbus. I joined for the same reason about wanting to be part of something that

mattered. I was involved in the church – teaching third grade CCD. But then I moved

and felt that the interactions were all high-pressure sales pitches. In the nine years I was

a member, I only got three phone calls about not being involved. It seemed like they

were more concerned about pushing life insurance. The Knights run an insurance

brokerage. The interests are in selling and not how we could help the church community

or beyond the parish, but meet the sales quota. It just didn't interest me like Masonry did.

The most important Masonic values to me are diversity and integrity. A Mason should be

as good as his word and handshake. It's important being around people that keep their

word. People who live by a moral code is important. And community service is key.

Caring about the human condition must be there; like a subset of universal morality. But

the most impactful is the commitment to each other's family – widows and orphans. The

trust we place in each other to do that – it solidifies us as a family. Probably, second is

the pursuit of knowledge. Pushing oneself to constantly be better. Making good men

better; to learn and improve a way of thinking and acting. There are a few things, which

are really important to me, about values and ideals in life. First, is the commitment to

family, blood and marriage. Masonry is an extension of friends by choice that we

consider valuable. Second is integrity. Next, is living by example – just like the PMs

acted as mentors – they lived the example for us all. And living by a universal moral

truth. We have to be good stewards in life; of our environment; and protect our lodge for

our future sons and grandsons. Lodges provide value by creating a culture where we call

lodge a family. We welcome people to our lodge, their new family. Everyone is focused

on talking about if this new person is going to be a good member of our family – and our

sons and daughters could become his. In a way, this is what is meant about "being my

brother's keeper." I need to trust him with my own family. And Masonry has given me

respect, family, and purpose in life for self, others and the community. Leadership is

about inspiring others to greater deeds through your own actions. But my concept of

leadership has absolutely over time. I studied business as an undergrad, so leadership was more about being in business setting and I experienced it in my Masonic Lodge. There was more to leadership in the lodge because it mattered. A good leader inspires others to positive action and is impactful in the community. A leader has to be a positive example. Leadership is living the example of morality and character which you hope that others around you would exhibit. As a leader, you have to lead by example and be willing to perform the same task and duties. It is about only asking others to do things you are willing to do yourself or already have done. You have to set the example. The biggest thing I'm seeing now about setting standards is about the diversity in Masonry. Diversity has more meaning now as I'm the first Hispanic elected to a senior leadership role. Some people thought I was Filipino, but then they found out I'm Hispanic and they said it was close enough….I think I give a sense of new hope for others. An older Hispanic PM was tearing up when he told me he thought he would never see the day a Hispanic was in a high office. That affected me. I look at the Fraternity different now. Masonry needs to show that same diversity. Minorities have a rich tapestry and bring a new level of Masonic experience. We bring so many different perspectives to the table. There's value in diversity; a strength in all.

Figure 18. Falcon's word cloud

Lodge, family, Masonry, and community are key words for Falcon.

Eagle's Story (Senior leader #3)

When I think of significant events in my life, what's on my mind is how losing

people has influenced me. The death of my brother and my father. It's significant to

think about life and death and the feelings which come with all of that. At the same time,

those relationships affected my accomplishments. There are some great memories of

achieving things which impacted my life. I was the manager of the track and field team in

the 5th grade – they gave me a job due to the loss of my father and the morning and

everything. That's the first time a job focused me in life and gave me confidence in my

work and myself. In Jr. H.S. I turned around the PTA. I was the first student head of the

PTA which became the PSTA (Parent Student Teacher Association). I led a fundraiser for

the opening of the 1984 Olympics and having the right attitude helped raise the most

funds ever. Joining DeMolay was a major event in my life as it provided me the

opportunity to lead, succeed, and learn. Joining Masonry and finding my way through

college were also significant. I was an economics major and worked while in school. Eventually I got my MBA. The professional work for DeMolay and the building of the Merced Center for the Performing Arts (25 years ago) stands as a testimony of how I could lead efforts in raising thousands of dollars and build a program and building for the city. Becoming Grand Secretary for California Masons has been the most impactful in my adult life. Joining Masonry was an easy decision due to the association with DeMolay. My step-father encouraged me to join. He paid my application fees and conferred all three degrees. It was his prompting that caused me to join. I understood the value of relationships and opportunities with/in Masonry, which was an extension of DeMolay. I was not active in my first lodge as I was focused on school, working and building the performing arts center. But when I moved away to the bay area, I felt disconnected from home and the local lodge offered a connection. I was asked to speak at High 12 meeting and there was a Mason there who invited me to lodge. The people were friendly and I enjoyed their company, so I got involved. That experience created the connection I was missing from home, DeMolay, and church. What influenced my decision to join and remain active was a myriad of things and people. Many friends and some family members are involved. I had a range of jobs with DeMolay and California Masons, but it was the people who really influenced my decision to continue being active, especially at the Grand Lodge. They really are the best people; they have no personal agenda and they conduct themselves in a humble manner. In business school, I remember thinking about how I would measure my success and why I was in graduate school, and it was more about how to do my job better vs. getting a better job. Many of my classmates were looking for better jobs. I measure my success by how much good I can do. Masonry

could have increased my participation in a few ways. My former lodge could have expressed more interest in me. Everyone was older than me and I didn't really have a personal connection with the members. If I hadn't have moved, I probably would not have been active in the same way.

An ideal organization would be one that has a purpose relevant to the world and a personal connection for me on some level. It would have to be about service to others, more give than get, and learning something of value. There would have to be alignment with my own social values, respect for everyone, where people value differences and freedoms are respected. Also, what is important and even vital are the friendships and building of relationships in the process – the bond between people would have to exist. For example, the bond I had with my coach was significant. Gordon Glidden was my coach. He was 81 at the time. We met two or three times a week at his home in between my degrees. I received the degrees over three months. I never knew Gordon very well, but I enjoyed the time we spent together and I am grateful for the attention he gave to me and his coaching was invaluable to the rest of my Masonic experience. Gordon is deceased now, but was active in the lodge until his death.

There were quite a few other relationships which contributed to my involvement; they range from past leaders to current members – they all contributed in some way to who I am today and how I act and serve. A fraternal organization is one that builds people and makes a difference for members and the community; a fraternal aspect with ritual and ceremonies which brings to life the values and ideals. They would have a common purpose which puts into practice their beliefs. I do not belong to any other fraternal organizations like Masonry. The most important Masonic ideals

to me are justice and fair treatment for all, which are the principles I value most in life. Leadership begins with love of people then it's about inspiring people to achieve things they want and deserve. It involves healing them in that process to become more than who they are. My definition has changed over time and has moved from "who I am" to "who we are" as those connections and relationships are the most valuable and important for growth. And leadership is not a solitary responsibility. From me to us, it is about collective contributions for greater productivity and for success. Regarding Masonry in the 20th century the bar was set so high in the first century the second century of membership wouldn't live up to the growth. We lived in the shadow of the first and took an inward view, became focused on the internal workings and lost our identity and sense of purpose. The bonds of service weren't present. Society changed a lot in the mid to late 1900s and Masonry could have made a difference. Yet, we retreated out of fears. Many Masonic leaders didn't want Masonry to stand out during those times due to fear of being judged. Directives were given to not talk about Masonry in public and to stop writing about Masonry, which is why we formed the Research lodges. We became more of a civic organization and put societal over fraternal. We backed away from what our purpose of building people and communities and became more like Rotary and Kiwanis. We de-emphasized ritual. There was a process of making Masonry more businesslike and we started (1980s) regulating ourselves to death. We focused on the easy changes – like structural, processes, procedures – all which strangled the organizational freedom at the local level. We withdrew into our lodges and disappeared from the communities, and gave society reasons to distrust us. We hid our identity and focused on internal processes. But the

organization (in California) has been changing. We are at a tipping point where we are

moving into new territory of thought and the old ideas are vanishing. As an

organization, we are starting to come out the shadow of the 20th century. The people

and new lodges are being built to focus on the core ideals of service, brotherly love,

relief and truth. This new movement is seen in the increases in new lodges where

people just want to practice the Masonic ideals in their communities. Big lodges are as

important as being present in the right numbers in the community. Over half of the

urban areas/cities in California have no lodge, but there is a growing trend of Masonry

rising up to serve the needs of the communities. We have less regulation and giving

lodges more freedom to meet the needs as they see them at their level. This all exists

in the New Lodge Development Strategy, which is part of our 2020 plan, which is

balanced with the New Lodge Development Guide where we focus on the right people

with the right reason in the right place.

Figure 19. Eagle's word cloud

Masonry, people, DeMolay, lodge, lodges, and building are key words for Eagle.

Apollo's Story (Senior leader #4)

I grew up around Masonry, played sports, went to college. Getting married and having kids and joining both DeMolay and Masonry were significant. First, I was a DeMolay, then joined Masonry with friends. Friends and involvement in DeMolay. Seemed like a good way to continue in the light and teachings. I enjoyed being with people of similar interests, common interests like we have in the fraternity. I mentioned earlier that I besides family and kids, Masonry had a big influence. Being able to help others at the local level, with the Almoner Fund, and make a difference with widows and orphans is important work. I stayed involved because I got to help many people over those days and years. I guess that what really makes me proud of being a Mason and the work we do for each other and the communities. It is easy to point out why I have stayed involved….I really liked it. It was a challenge. The right people help kept me around. They were good mentors. I got to work on things that made a difference and was given positions of greater responsibility. It was great to be trusted with offices and moving up the line as Master of my lodge and then in Scottish Rite as Deputy. I mean I was scared a little, but fulfilled a lot. The leadership, enthusiasm, excitement of so many talented people – and I was leading them. I felt like I was a valuable part of it in the state. There were so many good personalities; together, we just made it work. But looking back, when I was younger, they (Masonry) could have had more activities for my age group and the younger crowd. Also, more educational type stuff to let members know what Masonry is all about. They do a terrible job at informing the public. We need a better marketing program as the average person doesn't know what is Masonry is about. Masonry is like an extended family. Most, if not all, of my friends are involved. My son

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joined as well. The ideal organization for me would be a place where families could go

together. Maybe include a gym so professionals could go and still socialize before or

after work. Maybe two forms of membership. One for those who just want the fraternity

experience, and one for those who want more like the gym and other stuff. And the

values and ideals of Masonry would be an important aspect in that ideal organization.

The ideal one would have to be open to family, high values like our Masonic ones. The

organization has to greatly support causes, like charities, communities, and children,

similar to our dyslexia centers. I mean, there is real value in it – Scottish Rite. They step

up with the highest quality and makes a difference with all Masons and children. The

fraternal aspect must be there; a real first-class social time together. The activities must

be what the members want and be modern stuff that appeals to all ages. The average age

for Masons is close to 70 and we have to do things which appeal to all age ranges in order

to attract younger generations. Masonry needs to show value for them like sports and

social stuff they like; the ideal organization would have a cross-section of activities. I

think the significant events which influenced me into joining Masonry were family and

DeMolay and friends like I already mentioned. I grew up in working in an industry

where the work was about trusting others, relationships, and honesty. What I was

expected to do to sell in New York came from Masonry; those core values helped me.

My coach embodied those elements. He used to tease me about the ritual, but we spent

time together and he mentored me beyond just the ritual. A good mentor program equals

greater membership retention. A fraternal organization is one that aids others in their

values, develops people, people run the organizations, has fraternal bonds and

friendships, stands for values, contributes to the community, gives back to others, and

promotes the fraternity. I don't belong to other organizations as my family activities and

Masonry activities keep me busy. The ideal organization for me is the Scottish Rite as

they promote ideals like integrity and honesty. You really can't have a great organization

and trust people without those two. And they are found within our fraternity. In our

obligations and oaths. I guess that's why ritual is a central part, but we need to focus

more on the social aspect and age-specific activities of being a fraternity. The social

aspect and living our values in our interactions with others and in the community really

showcases what we are about. What's really important in life are the core values are

integrity, honesty, justice, being fair. Helping others is key and making a difference in

their lives like our ritual says. Leadership is about guiding people you foresee as

successful and assisting them. Leaders stand for the values of the organization. He has

humility and is able to talk to anyone about anything; is open to others. It is about

communicating in different ways and can make every member feel important to support

your goals. He treats people equally, including the guy that cleans the place to the top

leaders and everyone else. It really matters how you treat everyone fairly. My definition

has changed over time as it is now more people oriented, or closer balance between the

people and the task. Now, I am mission first, but people always. I think effective

leadership is about experience, personality, work ethic, education, and learning. You

have to really want to live by our ideals and be a part of helping others. It has been

mentioned that someone once called me a legend in terms of helping others. I just feel

fortunate to have been a part of something called Scottish Rite which allows me to do

good things for others in need. Regarding recruiting, saying we shouldn't recruit is a lot

of baloney. You can always say that if someone is interested, they can search online or

pick up a petition. Not actively talking to people so many years ago, I think, caused us to lose a whole generation of members. But you know, not everyone is a fit for Masonry. Although we don't ask by tradition, there are ways to generate interest. It begins with having first class social events; they are key for prospective, new and old members. Membership is local just like politics. Making people feel welcome and creating a welcoming atmosphere are key. And what I mean by first-class is a classy setting, people are welcomed and people are treated in a positive, open way. Mentors are assigned so people don't feel left out.

Figure 20. Apollo's word cloud

People, Masonry, others, Scottish Rite, members, and values are key words for Apollo.

Cumulative Coding Process

The coding process was cumulative in nature, progressing from pre-coding to multiple coding cycles of exploring the data with codes and sub codes, building categories, themes, and theories, followed by theoretical coding to help answer the research questions. To address impartiality and positionality concerns, three outside peer debriefers were used at various stages in the coding process with at least one transcript

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per membership group. One used the same MAXQDA software and two used manual

coding procedures. There were no major discrepancies found, but three minor coding

differences were found in using sub codes during the first coding cycle and one minor

difference in the second cycle. When turning categories into themes, the minor

discrepancies were not a factor in the overall coding process.

Precoding

Precoding was done using the interview guide. Initially, 25 codes were developed

based on the 19 questions from the Interview Guide, which are shown in Table 4.

Table 4.

Pre-Code Names, Symbols and Relationship to Interview Questions

Pre-Codes		
Pre-Code Name	**Symbol**	**Interview Question Association**
Background	BA	Question #1
Significant Events	SE	Question #1 and #9
Joining / Not Joining Reasons	JR	Question #1, #2 and #9
Staying / Not Staying Reasons	SR	Question #3, #4, and #9
Retention Reasons	RR	Question #5
Influenced Decisions	ID	Question #4
Ideal Organization	IO	Question #6
Key Organization Values	KOV	Question #7 and #2, #3, #4
Friends and Family Involvement	FF	Question #8
Other Relationships	OR	Question #9
Fraternal Organization Defined	FD	Question #10
Fraternal Org Values	FV	Question #11
Other Organizations	OO	Question #12
Masonic Values	MV	Question #13
Personal Values	PV	Question #14
Leadership Definition	LD	Question #15
Leadership Definition Change	LC	Question #15
Coach Assigned/Relationship	CR	Question #16 (members only)
Asked Others to Join Masonry	AO	Question #17 (members only)
Other Retention Factors	ORF	Question #18 (members only)
Knowledge of Masonry	KM	Question #16 (non-members)
Consider Joining	CJ	Question #17 (non-members)
Influencers to Join Masonry	IJ	Question #18 (non-members)
Additional Information	AI	Question #19
Decline Reasons	DR	Question #19

These codes were not enough to capture the complexity of specific relationships among members, and the lodge culture, which influenced their decisions to remain involved in Masonry. Four additional codes emerged during the initial coding cycle.

First Coding Cycle: Exploring the Data with Codes and Sub Codes

In analyzing the transcripts, the first coding cycle employed a combination of Descriptive, In Vivo, and Values coding as means for elemental and affective purposes, as well as to answer both ontological and epistemological research questions (Saldana,

2013). Additionally, Sub coding and Simultaneous Coding methods were employed. During the first coding cycle, four more emergent codes were developed, including *Treated "On the Level" (EQ)*, *Lodge Culture (DNA)*, *Support/Mentored (SM)*, and *Change Recommendations (CR)*. These four additional codes helped to understand what would be discovered as change recommendations to further conceptualize the culture or DNA of the lodge and the ideas of mentoring and "being treated on the level" (a Masonic principle) or with equality.

In Vivo Coding was used to capture the specific phrases from the transcripts for primary codes like *Being Treated on the Level* – one of the Masonic principles. Numerous sub codes showed In Vivo Coding like *Meets my interests* (11 interviews), *Common purpose* (10 interviews), *Elders provide mentoring* (13 interviews), *Dignity of treatment* (nine interviews), and *Listened to and my voice is heard* (nine interviews). These phrases literally captured the participants' words and honored their voices. This type of coding ended up being very useful when returning to their intended meaning in the final coding cycle.

Values Coding and Descriptive coding were combined to capture the various words or phrases "that reflect a participant's values, attitudes, and beliefs" (Saldana, 2013, p. 110). The most prominent codes included *Family*, *Better life*, *Better others/community*, *Improved self*, *Improved others*, *Improved community*, *Accepting of change/adaptation*, *Fair treatment*, *Diversity*, *Fun*, *Brotherly love*, *Mutual assistance*, *Equality*, *Trust*, *Truth*, *Helping others*, *Community service*, *Wisdom*, *Charity*, *Morality*, *Honesty*, *Integrity*, *Equality/Fairness*, and *Respect*. Five sub codes were discovered under multiple primary codes, which revolved around family, support from elders,

diversity, equality, helping others, and community service. A total of 29 primary codes were used with 351 sub codes in the first cycle of analysis. See Appendix D (Code Book) for the list of sub codes. To reduce the coding structure to a more useful level, a second coding cycle was used "to develop a sense of categorical, thematic, conceptual, and/or theoretical organization" (Saldana, 2013, p. 205).

Second Coding Cycles: Categories, Themes and Theories

The second coding cycle incorporated Focused, Axial, and Pattern Coding, and re-organized the sub codes to 132. Focused and Axial Coding (Saldana, 2013) identified how participants made decisions regarding participation in Masonry and similar fraternal organizations. Pattern Coding further categorized four groups, which is shown in Table 5.

Table 5.

Results from Second Coding Cycle: Four Primary Groups and 20 Categories

Primary Group	Categories Within Each Group
Attraction/Joining Influencers	Family / Friends
	Masonic youth experience
	Masonic espoused values
	Leadership definition
Retention Influencers	Feel valued
	Feel trusted
	Fair treatment
	Feel like making a difference in community/ Connected to a greater good
	"Family" feeling
	Ritual
	Coach relationship
External Participation Factors	Lack of information
	Time factor (family / job / other commitments)
	Societal changes (markets/government)
	Lack of diversity / mirroring society
Internal Participation Factors	Member relations
	Common purpose
	Espoused vs. Enacted values
	Transformation/Change needed

The attraction and retention influencers were congruent with two previous studies regarding membership practices in Masonry and the Global Workforce Study. Ritual and coaching relationship emerged during the second coding cycle and were further confirmed as a result of the cross-case analyses. A few, strong sentiments indicating fair treatment and equality of all were heard in the interviews, to include "My voice was not heard in my first lodge" (due to my ethnicity and lack of elder support), "There is value

in diversity; a strength of all" (in Masonry), and "It's about helping others and not about skin color, labels, or choice of God…but translating our values as living lessons for family and community." Lack of diversity and Masonry not mirroring society emerged as many participants believed that as society became more ethnically diverse, Masonry did not do so.

Last Coding Cycle: Theoretical Coding

To frame an understanding of the reasons for the decline in participation in Masonic membership, six theories were discussed in the literature review, which included resource dependency, mimetic isomorphism, reverse three failures theory, adaptive leadership, bio-ecosystem, and invisible leadership.

Based on further interrogation of the data using the six theories as a framework for Theoretical Coding, the four areas and twenty categories (see Table 5) were connected and integrated to examine the relationship between attraction or joining and staying involved in the organization along with identified external and internal factors associated with participation. All six theories were present in the transcripts. Yet, a new theory emerged.

There was a seventh theory, which could best be described as Theory U (Scharmer, 2016), which includes personal and organizational transformation, and emerged to explain change in Masonry. This concept was most present when former or current members discussed the decline or explained their reasons for the decline in participation. Specifically, the voices of judgment, cynicism, and fear regarding change were present in their answers.

Cross-case Analysis by Member Groups

To expand on the four categorical groups of the final coding cycle, seven cross-case analyses were conducted using the six previously identified membership groups and one comparison based on ethnicity. The analyses led to a counting of the frequencies of the categories across the narratives. A final cross-group comparison of non-members, non-active members and current members was done based on participation factors.

For a deeper analysis across the cases, selected answers to questions were analyzed with the purpose of comparing answers to questions specifically associated with the influencing factors related to participation decisions (joining/not joining, remaining/quitting, staying active/not active), values and ideals important in life, personal definitions of three concepts – ideal organization, fraternal organizations, and leadership.

For the non-member cross-case comparisons, the answers to 12 questions from the interviews were compared, which constituted seven areas of analysis. For the other five cross-case comparisons involving the member group identity, answers to 14 questions were compared, which provided ten areas of analysis, adding why each joined or stayed/left Masonry, their coach relationship, family and friend involvement, and reasons for the decline. The comparison based on ethnicity used all previously used areas for analysis.

In all cross-case analyses, individual answers to questions are displayed in a table to help paint the picture of the most important comparisons. After each table, a short description of the findings to highlight similarities and differences, especially any outliers or unique findings are provided with a more in-depth discussion provided in the final chapter.

Non-Member Case Studies (7 cases)

Table 6.

Cross-Case Comparison of Seven Areas for Non-members

	Cupid	**Pluto**	**Mercury**	**Neptune**	**Jupiter**	**Nike**	**Mars**
Ideal org.	Values alignment; connection with people; legacy	Community service, family; service, trust brotherhood	Not sure; maybe one connected to school and family	Social and community activities; gives back to others	Shared values; social and community; act local; think global	Goals and learning based; tie to the community	Family; benefits all. Values; Service; Gives to community
Key org. values	Integrity Family	Honesty Integrity	Family; big purpose	Compassion Mindfulness	Family, fun shared exp.	Family Big cause	Family Values
Fraternal org. defined	Brotherhood and adds to family; help give support; customs and rituals; bonding; help society.	People are the purpose; Common and shared goals and purpose; initiation.	Built on relation-ships and brotherhood; Meet others who have same goals as me.	Assists, supports, and creates opportunities for members and families	Element of joining or imitation; with regular meetings; shared purpose; family oriented	Stodgy & erratic; Should be for improving people; making a difference.	Not a secret org, but an org which has secrets; sense of b-hood; fair treatment & service to others.
Personal values identified	Integrity Service Excellence	Dependable Connections Support me	Truth Trust Respect	Love Equality Community	Ethics Values Transparent	Relation-ships; Trust Family	Family Honesty Intelligence
Leadership definition and change over time	Leadership is joined with love, so it's the process of the joining of the separated to influence right action for group survival	Being intentional; Active engagement; Situation based; Influence others for a greater good; Inspirational	Outspoken; Willing and able to influence the group; Step up and help accomplish common goals; Speaking in public.	Guide, mentor, teach, inspire, and influence others to benefit group and society; helps others.	Influencing and supporting others toward common goals; Relational; Power used to benefit others and org.	Growing other people; People learn; Legacy of values; make a difference for others.	Caring about others. Influencing action to achieve common goals.
Knowledge of Masonry	Limited; what I know from history channel or video games	Some; but no one ever talked to me about it or offered to help me join	Yes. DeMolay. Not very inviting when visited didn't feel warm	Limited. Involved in found U.S. They are out of touch with society & diversity.	Yes DeMolay. Boring and not fun or oriented on full family involvement	Yes. DeMolay. More about ritual than service.	Yes. DeMolay.
Consider joining Masonry?	Yes, never asked; need more info; lack of diversity – racial/sexual identities; doesn't match society?	Yes, but need better outreach; never hear about any promotion of Masonry; would need to know the role I'd play.	Yes, but want to focus on school and work first; most likely after college graduation.	No, I'm gay and atheist; lack of diversity; I wouldn't be accepted; get my social and sense of community elsewhere.	No. Don't do things that interest me. Focused on family and work; they are not family oriented.	Maybe Focus is on family and work, but maybe after kids are in college.	No. They need to offer something for entire family and takes time from family and work.

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For the seven non-members, community, family, and bigger purpose, were the key words in defining what they considered to be an ideal organization. Integrity and honesty were the most common associated values. These non-members defined a fraternal organization around family, sense of brotherhood, serving a common good, and initiation like rituals and customs which binds people together and serves as a way to convey the organizational values and history. Family, trust, love, service and integrity were noted as the shared values important in life. Six of the seven used the word "influencing" as the primary definition of leadership. The other shared aspects of defining leadership included supporting, helping, and inspiring others with relational elements of love and joining. While three participants expressed limited knowledge of Masonry due to a lack of advertising or information in the marketplace, the other four had intimate knowledge of Masonry due to their involvement in DeMolay, a Masonic youth organization. Two of three individuals with no family connection to Masonry expressed an interest in joining, but wanted more information either about the diversity of the organization or the role they could play. The third non-member did not think he would be accepted due to his gay and atheist identities. In addition, he commented that he got his social needs and sense of community elsewhere with different organizations more focused on his identities. Of the four individuals who were involved in DeMolay, two would not consider joining due to family and work being higher priorities and the belief that Masonry does not offer enough for families. One senior DeMolay would consider joining after kids were in college, and the other one would not join because he thought the organization does not do things that interest him or his family and that Masonry was out of touch with society. Family, shared values a concern of Masonry's lack of

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diversity, and commitment to family and work were common themes for all non-members.

Former Member Case Studies (2 cases)

Table 7.

Cross-Case Comparison of Ten Areas for Former Members

	Pan	**Saturn**
Ideal organization	Makes a difference for others; feel special; elevated in society.	Values like family and doing things together.
Key org. values	Building me; my life. Building community.	Family.
Key Masonic values	All lessons, but they never did anything with them for me or community; no value to me.	Being fair to everyone and being on the level.
Personal values identified	Doing things for others, and for the community.	The values from DeMolay about serving others and living up to ideals like respect for others. Respect, honesty, integrity, character building, and family.
Fraternal org. defined	Aids others in doing things and building their life and work.	One that helps others achieve life pursuits.
Leadership definition and change over time	Helping others in life. Making them feel better and lifting them up both personally and in work.	Making a difference for others.
Coach relationship	Yes, but didn't work with him much.	I don't remember.
Asked others to join Masonry	My grandfather was in, but I did not ask anyone to join.	No, but friends/family were involved mainly to help their kids who were in DeMolay.
Why join or quit / leave Masonry?	They didn't do anything; there was nothing about helping others in community or other members; no help in rebuilding my own life or work.	I joined to be an Advisor for my kids, but nothing really for me in Masonry – didn't get into all the secrets rituals and memorizing.
Additional info; reasons for decline.	There was little concern about me except attending meetings and learning ritual; nothing else.	Too much reliance on ritual and not enough about helping others.

The two former members had very different stories about their reasons to join, which were connected to the decisions to leave Masonry. Pan joined to be "elevated in society" and "to get help for my business", and left because Masonry did not meet his expectations. Saturn joined to be more involved in his sons' activities in DeMolay and left after his kids were no longer involved in Masonic Youth. Common for both

individuals were their thoughts about serving or helping others and an over reliance on

ritual or organizational activities which did not make a personal difference or impact

community or society.

New Member Cases Studies (2 cases)

Table 8.

Cross-Case Comparison of Ten Areas for New Members

	Janus	**Venus**
Ideal organization	Camaraderie, helping each other out and being there for each other.	Must be a fraternal aspect, interesting, and formed around a supreme deity, like Masonry.
Key org. values	Family.	Life lessons; Involves others; keeps me informed; talks to me; treated fairly.
Key Masonic values	Courtesy, helping others out, working well with others.	Honesty, loyalty, fidelity, love for another person.
Personal values identified	Family, courtesy, helping out others, and making a difference for them.	Honesty, loyalty, fidelity, love for another person.
Fraternal org. defined	An everlasting group with people who are deeply connected.	Something like DeMolay or Masonry with values, caring for others, making a difference for others. Open to new ideas; has a moral code; effective and efficient in how they do things; less dictated to and more inspirational which helps the group advance.
Leadership definition and change over time	Lifts up another person and helps them improve themselves. Teaches about how to balance work and family. More about showing others how to adapt.	It's about working with different type of people. Most important characteristics are delegating what needs to be done; trusting others, willing to get down and dirty to accomplish goals, and succeeding together.
Coach relationship	Yes, my dad. He was great. I learned a lot from him and the values of Masonry.	Yes, he influenced me in learning the words and understanding how they applied to me.
Why join / stay in Masonry	DeMolay. Grew up around Masonry and always been a big part of my life. Want to be maintain connections.	DeMolay. Family involvement. Stayed due to the lessons and friendships and see how others could grow from what the ritual said.
Asked others to join Masonry	No, friends are too busy with work, and they have families and work commitments.	Yes, friends are involved.
Reasons for decline in participation	Busy with other commitments like family and work.	*Not provided.*

The stories of Janus and Venus had many similarities in they joined, including

family involvement in Masonry and experience in DeMolay, along with shared

experiences around camaraderie, fraternal aspects, the importance of ritual and their

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coach relationship. They both identified similar values across life and Masonry, but while Venus had asked friends to join Masonry, Janus had not asked others, due to their family and work commitments, which was also identified as a potential reason for a decline in participation.

Inactive Member Case Studies (3 cases)

Table 9.

Cross-Case Comparison of Ten Areas for Inactive Members

	Hercules	**Poseidon**	**Zeus**
Ideal organization	One that involves family and commitment to others.	Value me, my time, my family. Make a contribution to society. Support education, immigrants, or homeless in society.	Leadership opportunities, traveling, family/community involvement, meets my interests; feel appreciated/valued.
Key org. values	Family. Others.	Family. Community. Others. Aid those in need.	Leadership. Family. Makes me feel appreciated/valued.
Key Masonic values	Helping others and making a difference in communities and for families.	Caring for others is important, meeting on the level, and treating people fairly.	Treating people fairly and on the level.
Personal values identified	Honest conversation. Running businesses ethically, camaraderie; being among people who generate creative ideas to solve problems.	Friends and family caring for each other.	Trust. Being able to rely on others. Honest friendship. Connections. Resources. Giving a helping hand to others.
Fraternal org. defined	More social in nature and benefits. Where individuals go through a similar, uniformed experience….like initiation. Some social, some charitable stuff, but must be the tie that binds people.	Builds camaraderie and teaches me something. Do something in community and bond together. Have common beliefs, experiences, ritual, where we do stuff together.	Being with others. Ritual, values, and makes a difference in the community.
Leadership definition and change over time	Set the example for others to follow, curious by nature, thoughtful in how to deal with situations and individuals, and has respect for others to guide them to goals for the org, work, and life. More about caring for others over self.	Leadership is about working with people to build them up, coach them, and help make them a better person. And I learn from them. It's a give and take where everyone takes their turn at leading. Common vision shared by all.	Lead others in same direction. Being the example and a positive role model ethically and morally. My definition has not really changed over time, but remained pretty consistent.
Coach relationship	Yes, but focus was on ritual and less on relationship.	Yes, more about DeMolay connection. Didn't really discuss my involvement or benefits of Masonry; mostly about learning the ritual.	Yes. Interest in me beyond ritual; treated me well.
Why join/stay in Masonry	Family. DeMolay. But inactive. Doesn't provide personal benefits or social value; mostly ritualistic stuff and lacked substance. Needs more family oriented activities and meeting times which don't conflict with family and work time.	Family. DeMolay. Never really felt like I found a home. I pay dues because my daughters are involved in Masonic youth. Also, focus is on my family and they had a lack of substance in meetings and events. They could have given me key things to do.	Family. DeMolay. Too ritual focused. Stay for the connections. They should do more with youth and a greater focus on the leaders of tomorrow.
Asked others to join Masonry	No. Family commitments; did not think Masonry would live up to our expectations.	Yes, but they are not very active for the same reasons – time commitment and family and work priorities.	Yes, but if they didn't join it was because of their family and work commitments.
Reasons for decline in participation	Public awareness issues. General public knows nothing about Masonry.	They never called or seemed to care about me. And my family and work commitments.	Masonry will never change. More externally focused with public and better P.R.

All three of the inactive members joined Masonry due to family involvement as well as their own involvement in DeMolay. Family, community, and commitment to others in general or specifically to support education, immigrants, or homeless in society were all considered shared elements of an ideal organization. These three men shared common values about the importance of family and concepts about organizational values. Treating people fairly, "being on the level" (a Masonic teaching), and making a difference for others were also shared concepts about Masonic values. Honesty, friendships, and helping others to solve problems in life were shared concepts regarding personal values. While common practices, common objectives, making a difference with others, and ritual seemed to be important elements of fraternal organizations, overreliance on ritual, a lack of substance, and priorities with family and work were the common reasons why all three individuals decided to become inactive members. Family and work commitments along with poor public relations or lack of information were cited as the main reasons for the decline in participation. Two of the three participants expressed that their coach was too focused on just learning ritual and less about the coaching relationship or explaining benefits of Masonry; the third participant thought his coach treated him well and showed an interest beyond the ritual. Interestingly, all three shared similar concepts of leadership, but it seemed that Masonry was not embodying or putting into practice what was considered important in terms of caring for others, having a common vision, and being able to adapt to changing conditions.

The value of Masonry in contemporary times in relation to commitment to family and work seems to be an important dynamic regarding participation. All three

participants are inactive, but continue to pay dues in exchange for their kids to be

involved in Masonic youth groups and to maintain connections with others.

Active Member Case Studies (2 cases)

Table 10.

Cross-Case Comparison of Ten Areas for Active Members

	Caelus	**Hypnos**
Ideal organization	Masonry.	Masonry. Family/Community involvement.
Key org. values	Family. Service.	Family. Community service.
Key Masonic values	Brotherly love. Relief. Temperance. Truth. Fortitude. Prudence. Justice.	Equality. Respect. Friendship. Brotherly love. Being treated on the level.
Personal values identified	Help serve our fellow man. Do the right things. Help community.	Respect for others. Family with close connections. Fun.
Fraternal org. defined	A group of men sharing common beliefs and interests and are interested in sharing those beliefs and interests with others and growing the membership so that others may also benefit and grow.	Where people come together, share ideas and values, and have a common goal.
Leadership definition and change over time	Leadership is a learned and honed skill; individual can guide / motivate others to follow your example. I have learned that just because someone may hold a particular leadership position, that doesn't make them a leader.	It was about cracking the whip and beating people into submission to get the job done. Now, it's more like a shepherd dog or cat herder getting different people all going in one direction. Now I give more room for others to make decisions and empower others to act to achieve our common goals.
Coach relationship	Yes. More focused on ritual; not a mentor.	Yes. He was a role model. Mentored me.
Why join/stay in Masonry	Family. DeMolay. Believed in lessons taught; make me better person.	Family. Able to bring own ideas to group.
Asked others to join Masonry	Yes, but either quit due to family/work; some still involved.	Yes, but both are busy with kids.
Reasons for decline in participation	Multiple lodge memberships for one individual, so numbers are higher than actuality. Generational challenges.	Need to assign people little jobs to keep them involved. Younger and "Me" generations affect joining Masonry.

Caelus and Hypnos joined Masonry due to family involvement in Masonry. Both

have kids that were involved in DeMolay. Family, service, brotherly love, and helping

others were how both described their values relating to organizations, life, and Masonry.

Both believed that Masonry is the ideal organization, and that leadership is more about

the role one plays rather a title or position. They had different experiences with their

coach. One was mentored beyond the ritual required of Masonry. One was not mentored by his coach. Both believe family and work commitments and generational challenges affect participation.

Senior Leader Case Studies (4 cases)

Table 11.

Cross-Case Comparison of Ten Areas for Senior Leaders

	Condor	Falcon	Eagle	Apollo
Ideal organization	Values and treats all people fairly. Makes a difference in the community.	Inclusive in every aspect. Totally on the level; fair treatment.	Purpose relevant to world and connection for me. Values.	Where families come together. Values like Masonry. First-class social events.
Key org. values	Fairness, integrity, fortitude, labor of love. Brotherhood.	Accepting of all regardless of skin color, religion, sexual identity, etc.	Respect. Friendships. Value differences and freedoms respected. Morality of action.	Treat people fairly. Trust. Relationships. Honesty.
Key Masonic values	Charity. Morality. Brotherly love.	Diversity. Integrity. Community service. Live by moral code.	Justice. Respect. Fair treatment for all. Value differences.	Integrity. Honesty.
Personal values identified	Quality of friends. Family-oriented people. Aid others.	Commitment: family, blood, marriage. Integrity. Trust.	Justice. Respect. Fair treatment for all. Value differences.	Integrity. Honesty. Justice. Being fair.
Fraternal org. defined	Based off legacy, history, founding of the organization. Have clear mission, objectives, short-term and long-term goals, a recruitment and retention process with brotherhood – all to implement the lessons of the org.	a 501c10 based on the IRS code section. lodge system and the dispensation comes from the higher org. There is an initiation system with policies, ritual, and degrees that provide a shared experience among members.	Builds people and makes a difference for members and the community; fraternal aspect with ritual and ceremonies which brings to life the values and ideals. Common purpose to put into practice their beliefs.	Aids others in their values, develops people; people run the organizations, has fraternal bonds and friendships, stands for values, contributes to the community, gives back to others, and promotes the fraternity.
Leadership definition and change over time	Leadership is getting people to do what they don't want to do but love it. Setting the example. Help people to make positive change. Not born, but made.	Leadership is about inspiring others to greater deeds through your own actions. Setting the example of morality and character for others.	Love of people then inspiring people to achieve things they want and deserve. From "who I am" to "who we are" – relationships are key. Collective capacity.	Guiding other people you foresee as successful and assisting them. Stands for values of org. Has humility. Treats others equally. Now more people v. task oriented.
Coach relationship	No, not really.	Yes, mentored me – deeper meanings.	Yes. Invaluable experience; mentor.	Yes. Good mentor
Why join/stay in Masonry	Friends. Helped me in various ways. Make a difference for self and others. Provides value to me.	Friends. Commitment to others; blood drive for my dad. Fair treatment in 2nd lodge	Friends and family. DeMolay. Stayed for how much good I could do through Masonry.	Friends and family. DeMolay. Stay because I liked it; good people and mentors; making a difference for others.
Asked others to join Masonry	Yes, but some too busy with work and family.	Yes.	Yes.	Yes.
Reasons for decline in participation	Offer more business type and leadership skills; learn how the org operates as a nonprofit. People get some of this from other groups.	Need to embrace change better and more effective communications. Better mentorship. Need to improve in diversity.	Society changed, Masonry retreated; procedural vs. fraternal. De-emphasized ritual. Refocus on core ideals; Relief, Truth, and Brotherly Love.	Need to be better at generating public interest. Member relations is key in treating others with dignity, respect, and in a first-class manner.

The group of four senior leaders shared many of the same qualities across their answers and unique stories. They all joined due to a combination of friends being involved, with two joining specifically because of family involvement and their personal involvement in DeMolay. Being a values-based organization, which exemplifies fair treatment, integrity, and respect for others with a moral code of serving others and community, were the shared characteristics for an ideal organization. Masonry represented their concept of an ideal organization and their personal values were in congruence with what they valued in life, especially justice. They valued differences in people, and connections with friends and family. The importance of family, values, and community were at the heart of all four stories. In terms of their individual definitions of leadership, there was clear agreement that leadership was about influencing, supporting, and aiding self and others for a greater good. Love was mentioned by three of the four senior leaders in some capacity in their answers to indicate that fraternal bonds and connections were important in their lives, and how they experienced Masonry on a deep personal level. This feeling of love could also be tied to how they saw Masonry like an extended family. Three of the four participants had a coach who was felt to be a good mentor, especially around the deeper meaning of Masonry and the values of Masonry. All four senior leaders expressed that staying actively involved was due to having positive relationships with others, particularly mentors, and because Masonry had made an impact on them or their families. Three felt strongly that by staying involved they could influence the lives of others through their Masonic work and activities. They expressed both an inward and outward value of Masonry between the organization and society, as well as between self and others.

The broadest range of answers were found in explaining reasons for Masonry's decline which included: societal changes where people now receive skills training from other organizations; the retreat by Masonry when society was faced with civil rights issues; not providing essential leadership and business-type skills; de-emphasis on ritual aspects; a push toward control and stifling of creativity by an increase of procedures; and lack of public knowledge of Masonry.

Recommendations for change included embracing change, improving diversity and mentorship, bettering public relations, refocusing on core ideals of brotherly love, relief and truth, and greater emphasis on treating all people (especially members) with dignity, respect, and in a first-class manner. One senior leader, Eagle, offered the following words in explaining the decline in participation:

> Regarding Masonry in the 20th century the bar was set so high in the first century, the second century of membership wouldn't live up to the growth. We lived in the shadow of the first and took an inward view, became focused on the internal workings and lost our identity and sense of purpose. The bonds of service weren't present. Society changed a lot in the mid to late 1900s and Masonry could have made a difference. Yet, we retreated out of fears. Many Masonic leaders didn't want Masonry to stand out during those times due to fear of being judged. Directives were given to not talk about Masonry in public and to stop writing about Masonry, which is why we formed the Research lodges. We became more of a civic organization and put societal over fraternal. We backed away from what our purpose of building people and communities and became more like Rotary and Kiwanis.

Apollo, another senior leader, explained the challenges in attraction and retention as potentially caused by some local lodges not treating members in a first-class manner:

> It begins with having first class social events; they are key for prospective, new and old members. Membership is local just like politics. Making people feel welcome and creating a welcoming atmosphere are key. And what I mean by first-class is a classy setting, people are welcomed and people are treated in a positive, open way. They are not left alone – ever; and someone or two people are assigned to ensure they do not feel left out or not part of the click of members who have been around for a while. But those methods really vary by locality.

There were other reasons offered for the decline. Part of the explanations for the decline

from the group of four senior leaders included a de-emphasis on ritual, Masonry

becoming more business-like, similar to many nonprofits as they strive to get a

competitive edge in the marketplace and compete with similar organizations in scaling

up their business-like practices. One senior leader, Condor, spoke about how Masonry

did not provide the necessary business skills to him. Eagle believed that this push

toward becoming more business-like led to Masonry overregulating.

> We began regulating ourselves to death. We focused on the easy changes:
> structural, processes, procedures – all which strangled the organizational
> freedom at the local level. We withdrew into our lodges and disappeared from
> the communities, and gave society reasons to distrust us. We hid our identity and
> focused on internal processes.

All four senior leaders had something to offer about which actions are being taken or
should

be taken to influence future growth. Eagle had the most to say about change:

> The organization (in California) has been changing. We are at a tipping point
> where we are moving into new territory of thought and the old ideas are
> vanishing. As an organization, we are starting to come out the shadow of the
> 20th century. The people and new lodges are being built to focus on the core
> ideals of service, brotherly love, relief and truth. This new movement is seen in
> the increases in new lodges where people just want to practice the Masonic
> ideals in their communities. Big lodges are as important as being present in the
> right numbers in the community. Over half of the urban areas/cities in California
> have no lodge, but there is a growing trend of Masonry rising up to serve the
> needs of the communities. We have less regulation and giving lodges more
> freedom to meet the needs as they see them at their level. This all exists in the
> New Lodge Development Strategy, which is part of our 2020 plan, which is
> balanced with the New Lodge Development Guide where we focus on the right
> people with the right reason in the right place.

Falcon believed that a broader approach to change needed to occur, which should be

focused on "more effective communications, better mentorship, and improvements in

diversity." Apollo said Masonry "needs to be better at generating public interest." All

senior leaders shared their historical aspect to understand the decline in participation.

Together, they offer multiple orientations for change to address the participation

challenges faced my Masonry.

Cross-Case Comparison Based on Five Ethnic Categories

Table 12.

Cross-Case Comparison Based on Ethnicity

	Middle Eastern	African American	Asian	Hispanic	Caucasian
	1 case	3 cases	2 cases	4 cases	10 cases
Ideal organization	Makes a difference for others; feel special; elevated in society; values	Values; trust; fair treatment; service to community; brotherhood.	Family; values. connected to school/family. Masonry.	Social; family. Community. Helping others. Fair & inclusive.	Values. Family Community. Serve others. Masonry.
Key org. values	Building me; my life. Building community.	Family. Honesty. Integrity. Fairness. Love for others.	Family. Service. Greater purpose.	Family. Service to community. Accepting of all people.	Family/Values. Fair treatment. Morals. Trust. Relationships.
Key Masonic values	All lessons, but they never did anything with them for me/community; no value to me.	Charity. Morality. Brotherly love.	Brotherly love. Relief. Justice Temperance. Fortitude. Truth. Prudence.	Helping others out; Diversity; Integrity; Moral code; Service to others. Love.	Honesty. Love. Fidelity. Fair treatment – on the level. Big cause. Integrity
Personal values identified	Doing things for others, and for the community.	Integrity. Family. Service. Friends' quality; aid others	Truth. Trust. Respect.	Family. Respect Integrity. Trust. Relationships.	Honesty. Trust. Love. Justice. Integrity. Ethics
Fraternal org. defined	Aids others in doing things and building their life and work.	Ritual. Customs. Initiation. Help others/ society. Brotherhood.	Built on relationships; common beliefs & interests.	Lodge structure Ritual. Assists others/socially. Common goals.	Help others. Has values. Ritual. Like Masonry & DeMolay.
Leadership definition and change over time	Helping others in life. Making them feel better and lifting them up both personally and in work.	Influence others and groups; Love. Right/moral action. Positive change. Made, not born.	Influencing others for greater good. Skills to aid others; more about role.	Inspiring others by example in word and deed. Empowerment. Guide, mentor, and teach. Love.	Love of people. Guide people. Ethic/Moral actions. Caring. Influencing for positive change.
Knowledge of Masonry	Yes, member.	Limited for non-members.	Yes. DeMolay. Family/Friends.	Limited.	Limited for non-members.
Coach relationship	Yes, but didn't work with him much.	No for member, but mentoring is present in all 3.	Yes, but not a mentor to me.	Yes, mentoring relationship for all 3 members.	Positive mentor for 5; Neg for 3; none for 2.
Why join / stay in Masonry or related fraternal organization	They didn't do anything; nothing about helping others or in community; no help in rebuilding my own life/work.	Friends. Helped me in various ways. Made a difference for self and others. Aided me in time of need.	Family. Friends. DeMolay. Believed in lessons; Makes a better person.	Family. Friends. DeMolay. Made difference in my life or empowered me; connections. Less ritual stuff.	Family/Friends & DeMolay. Stayed for lessons. Left – too ritualistic and no benefit; out of touch with society/diversity.
Asked others to join OR considered joining Masonry	My grandfather was in, I did not ask anyone to join.	Yes, but too busy. Yes, but never asked; have little info about Masons or what they do.	Yes, but busy with family; join after college and when have more time to devote.	Yes and no, but time is key factor – family & work priority. No-atheist / gay.	Family and work priority for both asking others and considering joining...time...
Reasons for decline in participation	There was little concern about me except attending meetings and learning ritual; nothing else.	People don't know about Masons. Getting key skills from other orgs. Lack of diversity.	Multiple lodge memberships for one indiv. so numbers are out of synch. Time and family.	Lack diversity. Get people involved. Embrace change and need better mentorship.	Doesn't meet modern interests. Not for whole family/limiting. More p.r.; refocus on core values.

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The eleven categories of comparisons across the five ethnic categories indicate that the for individuals in this study there is less variation between groups than within them. All five ethnic groups identify values, family and service to others as important elements of an ideal organization with the most commonly shared values of family, service, love, truth, trust, and respect. Love and serving others showed up in multiple categories, most notably personal values, Masonic values, and definitions of leadership to indicate internal member relations is just as important as external relations in the community. The use of ritual, or how Masons learn to understand Masonic values and teachings, received a positive association for African American, Hispanic and Caucasian groups when defining fraternal organizations, but ritual was also cited as a reason for not participating and a reason why Caucasian members were not actively involved in Masonry.

Individuals across all ethnic groups expressed some a lack of information regarding Masonry. Mentoring or coaching was mentioned frequently among all respondents as an important element in their Masonic experiences but was more important as a positive relational element for Hispanics and African Americans. Middle Eastern and Asian groups felt that either mentoring was not present or not influential in their experience. Five Caucasians had a positive experience with mentoring and four had a negative experience.

There are three noteworthy findings from this cross-case analysis that account for participation or lack of participation in the Masons. First, of the members within each participatory group, all joined due to a combination of family, friends, and DeMolay experiences. Second, the four groups who were not active members frequently

mentioned that they felt family and work commitments were the number reasons for their lack of participation. Third, all participatory groups expressed concern about how Masonry informs the public about their presence and purpose in communities and society.

Respondents felt that the Masonry needed to refocus on core ideals, find ways to involve family members in meaningful ways, improve public relations or advertising, improve mentoring, and increase diversity in order to improve membership and participation. These findings were consistent across ethnic and member groups.

Frequency of Categories Identified in Cross-Case Analyses

The following table shows the positive and negative frequencies associated with each of the 20 different categories relating to reasons for: attraction/joining, retention, external participation, and internal participation.

Table 13.

Frequency of Categories Identified in Cross-Case Analyses

Primary Group	Categories Within Each Group	Positive Frequency	Negative Frequency	Total
Attraction and Joining Influencers	Family / Friends	19		19
	Masonic espoused values	16		16
	Masonic youth experience	12		12
	Leadership definition	12		12
Retention Influencers	"Family" feeling	12	4	16
	Feel valued	10	6	16
	Making a difference in community	10	5	15
	Connected to a greater good	12	2	14
	Ritual	6	5	11
	Coach relationship	7	4	11
	Feel trusted	8	2	10
	Fair treatment	5	2	7
External Participation Factors	Time factor (family/job/other commitments)	17		17
	Societal changes (markets/government)	15		15
	Lack of information	10		10
	Lack of diversity/not mirroring society	8		8
Internal Participation Factors	Member relations	11	5	16
	Espoused values vs. Enacted values	10	4	14
	Transformation/Change needed	10	3	13
	Common purpose	8	2	10

The categories are arranged to show highest to lowest frequency of mention across the 20 participant narratives within each group. Family and friends were the highest most positive reasons for being attracted to the Masonry and influence in deciding to join, followed by sharing the espoused values of Masonry. Leadership and Masonic youth experience were tied as reasons for joining Masonry, which is important because DeMolay is considered a youth leadership organization. This finding has significance to understand why current DeMolays or senior members from DeMolay would be interested in joining Masonry. The factors that positively influence retention included associations with family feeling and connected to a greater good as the most

positive for retention. The negative influencers on retention included not feeling valued, not making a difference in communities, and ritual.

External participation factors were associated with what participants described as those aspects of participation associated with things, which occurred outside their own lodge or Masonic experiences like their own family, work, and society in general. A lack of time due to commitment to family and work was the most cited reason regarding external participation factors, followed by societal changes where either people could either get the same benefits from other organizations or institutions or that Masonry was no longer providing what was once considered key skills for business or leadership related activities. Lack of information and lack of diversity seemed more like barriers to organizational entry, which Masonry ostensibly has the ability to influence.

The internal participation factors, which involved the experiences within the Masonic lodge and among members, proved more complex than external participation factors mentioned above, perhaps because there were more members (13) than non-members (7), and the senior leaders provided the most qualitative data available for analysis, which could tip the scales toward the positive frequency of internal participation factors. While the four internal factors were very close in positive and negative frequencies of the number of times mentioned in the narratives, member relations were the highest in both positive (11) and negative frequencies (5) followed by enacted values matching espoused values as the next most influential factor for both positive (10) and negative frequencies (4).

Taken together, the seven case analyses of member groups, analysis by ethnicities, and the positive and negative frequencies of categories identified in the eight

cross-case analyses provide a robust understanding of the external and internal factors affecting participation in Masonry.

The final table in the findings chapter shows which of the external and internal factors offered by respondents to explain their participation or lack of participation were most prominent across non-members, former or inactive members, and current members, including active and senior leaders. The cross-group comparison with the related theoretical frames completes the analysis of the findings section. Table 14 ranks the external and internal factors based the total number of times each factor was present or mentioned in the narratives.

Cross-Group Comparison of Participation Factors with Related Theoretical Frames

Table 14.

Cross-Group Comparison of Participation Factors with Related Theoretical Frames

Using Non-member Cases (7), Non-Active Member Cases (5) and Current Member Cases

(8)

	Non Members	Non-active Members (Former/Inactive)	Current Members (Active/New Sr Leaders)	Total
External Factors				
Family/work focus Time factor scalability (Resource dependency)	6	5	6	17
Societal changes Lack of org. diversity (Reverse 3 failure theory)	6	2	7	15
Market/Government Better response to needs (Reverse 3 failure theory)	2	3	6	11
No knowledge of Masonry Information scalability (Resource dependency)	5	3	2	10
Other organizations provide better "identity" value (Mimetic isomorphism)	2	3	3	8
Internal Factors				
Member relations "Family" feeling (Bio-ecosystem)	4	4	8	16
Espoused $\neq$ Enacted values (Adaptive leadership)	2	5	7	14
Transformation / Change needed in Masonry (Theory U)	2	5	6	13
Common purpose "Making a difference" (Invisible leadership)	1	3	6	10

For non-members, time commitments with family and work, Masonry's lack of

diversity, and a lack of information or not being asked were the most influential factors

for not joining (you might want to offer the numbers here as well). The other external and internal factors were present, but mentioned much less often (state frequency).

For non-active members (former and inactive), external factors like commitment to family and work outside of the Masonic lodge along with the belief that enacted values did not match the Masons espoused values, as well as the need for Masonry to change, affected their participation decisions. The external commitments like family and work seem to have been caused by the changing roles in families where both parents are working and both contribute to family needs (Edwards, 2014; Hall, 2016, Putnam, 2000; Skocpol, 2003). However, there was an expectation that Masonry could help provide a social value on building self and community, but former and inactive members did always find what was expected in their Masonic experience. This finding is consistent with recent studies explaining why many individuals turned away from fraternal organizations to seek services or values elsewhere (Hall, 2016).

How people are treated within the lodge and how the lodge members exemplified their values in the community was named as the "Lodge DNA" and could be best understood as organizational culture or member relations. Member relations and making a difference in the community were mentioned next as key factors preventing participation for the former and inactive members, as well as for current members. Since culture has such a high impact on organizational commitment (Toscano, 2015), how people are treated by leaders and each other as being positively correlated with strong commitment (Bull, 2015), and the actions of leaders affect life-long commitment to organizations (Givon, 2006), member relations seem to be the most important category internal factor in strengthening retention. In fact, how members unite around a common

objective, normally expressed as service to others or to the community, inspires leadership and strengthens organizational commitment (Hickman & Sorenson, 2014).

For current members, which included all four active members and all four senior leaders, three of the five external factors and all four of the internal factors were seen as highly influencing their participation levels. Seven members believed that a lack of diversity and being out of touch with society is holding Masonry back from attracting new members and retaining current members. This finding is supported in a historical context that as the nation saw an increase in ethnicities, expanding social services, and passed more laws improving civil, women, minority, and human rights (Hall, 2010, Putman, 2000, Skocpol, 2003), Masonry, despite some efforts in increasing diversity (Putnam, 2000), remained predominantly an older white, male organization (Parfrey & Heimbichner, 2012; Wilmhurst, 1980) and did not resemble the changing society. While all of the current members believed that member relations and Masonry living up its values were key in their continued participation, many of the non-members, former members, and inactive members felt that Masonry was not providing the values needed concerning family and work, which could be understood as instrumental and affiliative roles expected of fraternal organizations (Steinberg, 2016), which connected to concepts around love, family, and caring for others.

Seventeen members explained that time with family and work prevented their participation in some way with eight members feeling that they were able to get some of their needs met through other organizations, whether in the market place or via governmental services. This finding is interesting because while many similar nonprofits were embracing more of a marketplace or businesslike approach to serving members

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(Anheier, 2014; Edwards, 2014; Hall, 2010), eleven members felt that Masonry was not

changing enough in general, fifteen members believed Masonry was not addressing the

growing diversity or looking like the communities in which they served, and eight

members believed that other organizations were providing better practices regarding their

own identities concerning ethnicity, family, and sexual identity. Perhaps Masonry had

retreated from being in the community and representing the diversity of many

communities.

Thirteen members talked about change regarding Masonry and six current

members further believed that how Masonry is able to make a difference in the

community is vital to their decision to join and stay involved, yet they also believed that

change is needed to occur on attraction and retention practices if Masonry was to improve

their participation levels and membership practices. This finding indicates that a

comprehensive approach integrating both internal and external factors would be needed

for Masonry to change. Therefore, just focusing on either attraction or retention may not

be enough to attract new members nor keep current members. A holistic approach to

strengthening participation is needed.

Development of a New Instrument

Based on the qualitative results, specifically coding of the transcripts during the

second cycle of coding (Pattern) and the last cycle of coding (Theoretical), questions on

leadership definition, coaching relationship, definition of a fraternal organization, and

organizational change were added to the survey. Regarding change, 13 participants

described numerous concerns for how Masonry might implement or embrace change.

Ten participants believed that Masonry would not embrace change due to organizational

resistance to change or that any recommendations would be judged. There was cynicism among participants around trusting others to bring about real change, specifically around diversity, which included ethnic, sexual identity, and accepting women as members.

Based on the identification of change as cognitive and behavioral processes, coupled with judgment of change, cynicism about change, and fear to change, Theory U (Scharmer, 2009), which offers an explanation for personal and organizational transformation based on a blend of cognitive, affective, and behavioral elements, was added as the seventh theoretical construct. Change must occur on all levels to be effective in transforming an organization, and leadership is seen as an integral approach using all lines of development. The concepts from an "All Lines All Quadrants" approach (Wilber, 2000) describe the integration of how self, culture, systems, and the greater system in which an organization operates externally collectively affect the change process. The change being recommended by the participants reflected this need for an integrated approach to leadership and change, which is why Theory U (Scharmer, 2009) and integral leadership (Wilber, 2000) influenced the survey design.

To capture the change process regarding developmental lines of cognitive, affective, and behavioral aspects, one question of six items was added to the survey. The six items were designed to reveal factors that influence individual and organizational transformation. The items asked survey participants to identify what issues exist in the organization that are related to judgment, cynicism, and fear of change being accepted in the Masons and how change should best take place to address the challenges faced by Masonry. See Appendix G (Final Survey Design – Participant Assessment Tool-Fraternal Organizations).

Pilot Testing the New Instrument

The pilot test served to ensure all of the collector and analysis functions were working properly and collected the information in the expected way for analysis. In order to preserve future survey results and to not contaminate the future survey results, the pilot test was conducted with people not expected to be a part of the actual survey. A total of 16 individuals participated in the pilot test, which included ten people with ranging Masonic membership, ethnicities and ages, and six people who, although had no Masonic affiliation, were familiar with research and survey methodologies. While two Masons completed the survey by hand and provided the results to me, the other fourteen all received the survey via the internet and completed the process with any feedback provided via email. The analysis of the six non-Masonic participants proved the most influential in survey construction changes and the results of the 10 Masonic participants was most valuable in question content changes. Based on the collective input of participants and analysis of all 16 respondents, no questions were eliminated, but the wording of six questions were changed to improve clarity, all demographics moved to the end of the survey, a few of the skip-logic or ranking question were refined, and a middle point paragraph was refined to help encourage survey completion.

The descriptive statistics from the pilot test of the 10 respondents who are Masons is shown in Figure 21. For this study, the demographic data involving membership category, age, ethnicity, and number of family members involved in Masonry were the most important to use in the analysis for this study, especially when compared to the qualitative findings.

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Figure 21.

Descriptive Data of the Ten Survey Respondents

n = 10

Ethnicity	African American	Asian	Hispanic	Caucasian
	1	1	2	6
Member Group	New Member	Current/Active	Leadership Role	Past Leader
	0	4	2	4
Age	40-49	50-59	60-69	70-79
	2	3	3	2
Number of Family involved	None	One	Two	Three or more
	1	4	2	3

Six of the respondents identified as Caucasian, but all of the survey participants

represented the four largest ethnic groups Masonry. While no new members were

involved in the pilot test, six respondents identified as either in a current or past

leadership role. The age of respondents had a wider spread between 40 to 79 years of

age, but, unlike the qualitative phase, did not represent the age categories of 20-29 or 30-

39. Nine respondents indicated that they had family members involved in Masonry,

which indicates that, at least with the small sample size, family involvement seems to be

an important factor in their Masonic experiences, and complements the findings from the

qualitative phase that family is an important factor in joining and staying involved. As

was shown from the cross-case analyses of the six membership groups and the cross-

group analysis, the information from all member groups is important in a holistic

understanding of the reasons for participation, as a lodge is made up of multiple groups at

any one time. The data from the survey does not represent all member categories or age

categories which means that their voices are not being heard in the small sample, but their opinions are just as important, and would be found in a larger sample. To collect information from non-members, the wording of questions would have be modified to replace asking about their lodge experience and with wording about a fraternal organization in which they are currently or were previously involved.

Analysis of Quantitative Results and Comparison to Qualitative Results

Of the 40 questions in the survey, 27 questions asked respondents' opinions about the external factors (18 questions) and internal factors (nine questions) related to participation in Masonry and 13 questions addressed consent and demographics. Due to the small number of participants (n=10), there were some questions with such a wide spread of answers, especially in the questions asking for ranking of items and some of the questions with 7-point Likert scales, that the data did not provide a clear trend toward a unified answer. The questions relating to the external factors and theoretical constructs of resource dependency, mimetic isomorphism and reverse three failures theory had the least significance in using the external factors to understand the decline. This finding is somewhat relevant when compared with the qualitative results which indicated that external factors seemed to be more important in explaining participation reasons for non-members, former, and inactive members, which were categories of membership that were not part of the survey. The current survey is only intended for current, former, or inactive members, but a future version should be modified to collect the opinions of non-members as was used in the qualitative phases, which provided a better understanding of the external factors related to participation. The opinions of non-members, former, and inactive members provided a clearer picture of the external participation factors and the

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relationship with why they have not joined or why they left or became inactive in Masonry, which was connected to the internal factors of member relations and enacted values not matching espoused values, as discussed in the qualitative results.

Despite the small of respondents (n=10), their answers to 19 questions did provide a clear indication or a specific direction of opinion. The survey findings and analysis are organized along the eight previously identified external and internal participation factors with added emphasis on joining, staying involved, lodge purpose, member relations, membership focus, values, change and resistance to change, diversity, and explaining the decline as respondents provided data, which further aided in understanding the interrelatedness between external and internal factors. A brief review of the general findings from the survey results based on the nine areas of emphasis and a short analysis are provided to help understand how the quantitative results compared to the qualitative results. The comparisons focus on the attraction and retention influencers and external and internal participation factors.

Respondents indicated that their reasons for joining Masonry varied, but the top reasons that were mentioned included: friends (5), organizational values (3), purpose (3), and personal growth (3). This finding is consistent with the qualitative results ,which indicated that family/friends and values were the top joining reasons. However, while 12 of the 20 participants in the qualitative phase indicated that their DeMolay (Masonic youth group) experience was an important influencer in them joining Masonry, only two of the 10 survey respondents indicated the same reason for joining Masonry. This divergence in data could have been caused by how participants were selected in the

qualitative phase using purposeful and snowball sampling, but may be mitigated in a larger sample size in a future survey.

Survey respondents stayed in Masonry for many of the same reasons as they joined, but purpose (3) and friends (3) were the most important influencers on retention in Masonry. Values and personal growth were the other two most cited reasons for staying involved in Masonry. The top indications for not remaining as involved as they wanted were due to time constraints involving family and work, a lack of substance, and the lodge didn't meet their interests. When asked to offer suggestions about what their lodge could do to keep them more involved, respondents said "involve family more", "greater community involvement", have leadership roles without reliance on ritual", and "involve all members in the lodge". The findings from the survey questions and answer to the open-ended questions were consistent with the qualitative findings and indicate that how a lodge demonstrates a clear purpose based on values and involving members who are friends are key aspects of improving retention.

Respondent's described their lodge's purpose as being "a place to learn, build strong relationships, and practice and share values like brotherly love, relief, truth, and personal development" or "my lodge takes care of members and enriches the community in ways which are important for members". Regarding lodge experience, ninety percent of the respondents agreed that their lodge felt like a family, felt like other members would describe their lodge as a family, and shared the same values. Eighty-three percent of respondents agreed overall that their lodge had a clear and valuable purpose with the most important reasons for their bond or relationship with members explained as having a common purpose (6), their fellow members acted in accordance with Masonic principles,

or because they liked fellow members (4). The high association with common purpose could be partially associated with priming (Kahneman, 2011), as the previous survey question asked about identifying the common purpose of the lodge. Consequently, the wording on that question was changed to avoid the priming affect.

The three questions asking respondents to rank order who they thought were the most important members in their lodge, who should be the most important members, and who are the most neglected members provided an interesting array of answers. The most important members were considered the current members, followed closely by the Master (or leader) of the lodge, and new or prospective members. Yet, when asked who should be the most important, the respondents believed that current members, regardless of title, should be the most important, followed by prospective members and those members who do not attend lodge, often called the forgotten brothers. These findings clearly indicate a desire to unify membership as a lodge identity, as well as a focus on bringing in new members is just as important as reaching out to the members who have been involved in lodge, although the specific reasons for non-involvement were not provided. Nevertheless, based on the qualitative findings, family and work, along with a lack of diversity could be valid explanations.

When asked about values, respondents included family, others, community, treating others fairly and with respect, and diversity as their key values in order of priority.   Yet, when asked how their lodge operates, only 40% believed their lodge was diverse with 80% agreeing that their lodge focuses on current membership over future members. With a higher percentage of respondents representing Caucasian identity and higher age categories, it could be inferred that the membership focus leans toward older

white males. While the inference cannot be statistically verified from the limited survey

data, it does match what was captured by non-member impressions of Masonry and the

many claims made by former, inactive, and current members. Another interesting finding

from the survey results was that 90% somewhat agreed that Masonry is unique when

compared to other organizations, and when combined with the qualitative results and

other survey results, may be interpreted that values, personal growth, and how they make

a difference with others equate to being a unique organization, while diversity is not

included in the uniqueness of Masonry.

Respondents ranked the reasons for the decline in participation as a lack of

information, excludes family, reliance on ritual, out of date/outdated practices, doesn't

appeal to younger people, and other organizations provide needed skills. In the

qualitative results, eight participants thought markets and the government responded

better to needs, but among the10 survey respondents, there was not a clear consensus on

who best provided value or met their needs between markets, government, and other

nonprofits. Five survey respondents added family and church in the "other" category as

areas where they get value or their needs met. One of the open-ended questions asked

respondents why they thought more people have not joined Masonry. Their answers of

"lack of diversity", "lack of information", "out of touch with the public", and "the

perception of Masonry being exclusive or an antiquated organization that does not meet

their goals" were very consistent with the qualitative findings in explaining the external

factors related to the decline in participation.

Regarding change, 80% of the respondents indicated that they agreed that

Masonry could change, and offered multiple ways to improve membership and

participation. Recommendations for improving participation included involving families more; getting members that represented a greater age dispersion, especially younger members; having less meetings and ritual events and more events with the larger community; a greater exchange with other lodges; and increasing opportunities to engage with the public about the values and practices of Masonry.

Yet, while change was hopeful with a wide variety of recommendations, 60% agreed that their lodge would be cynical about any proposed changes, 60% disagreed that their lodge was open to new ideas about membership, and 70% agreed that their lodge would allow fears to stifle action. These areas of resistance to change named as cynicism, fear and judgment represent what Scharmer (2006) names as the voices of judgment, cynicism and fear which prevent change in people and organizations, and indicate that there are clearly identified personal concerns about organizational resistance to change. When asked to define leadership, the 10 survey respondents defined leadership much the same as the 20 interview participants, which related to leadership having the power to influence others toward positive change to achieve common goals. Putting others first and serving others were also part of how all participants defined leadership. Resistance to change and how Masonry can improve attraction and retention practices to influence participation are discussed in the next chapter.

Preparing for the Survey Collection Plan

Based on the stratified sampling of the 28 selected lodges, Masons will be encouraged to complete the online survey, which is expected to yield over 2,000 responses (out of 3200 or a 60% response rate). Email follow-ups and emphasis from organizational leaders will aid in survey completions. But, more important than the

response rate, is that the responding sample is representative of the greater population, that enough respondents have been heard from to make precise estimates about the decline phenomenon, and that the people who did not respond are like the ones who did respond (Fowler, 2014; Richards-Wilson & Galloway, 2006).

The next step of the quantitative phase following this study seeks to empirically understand the organizational challenges and circumstances surrounding the decline in participation. Both Qualtrics and SPSS will be used in the data collection and analysis, specifically multiple regression analysis, scale reliability, confirmatory factor analysis and hypotheses theory testing) to produce descriptive and inferential statistics (e.g., regression model, Cronbach's alpha, factor loadings, and measures of fit). Confirmatory factor analysis will be used to further assess the instrument reliability and validity. Multiple regression analysis will be used to explore the effects of several independent variables on a dependent variable.

Based on the qualitative results, the nine initial independent variables include five external factors (lack of information, family/work commitments, external forces-market and government, societal changes/lack of organizational diversity, and other organizations providing better "identity" value) and four internal factors (member relations/family feeling, common purpose, espoused vs. enacted values, and change needed).

The dependent variable (DV) will be participation, defined as participation in the organization. The DV of participation is expected to have three levels of former, inactive, and active. Hence, multinomial logistical regression will be used.

Correlations will be calculated on how religion, political affiliation, age, ethnicity, and geographic region correlate with joining and retention as indicators of participation. Based on the initial factor analysis, the final survey could employ a mediator or moderator variable to better explain the relationship and/or what influences the strength of a relationship between variables.

Summary of Findings

The findings chapter showed results from the qualitative interviews by developing narratives of 20 participants, employing cumulative coding cycles yielding four groups and 20 categories related to participation factors, conducting multiple cross-case analyses by member groups, ethnicity, and frequency of categories across all participants, and conducting cross-group analysis of participation factors.

Five factors external to the Masons and four factors within the organization were identified as influencing participation levels. The external factors included the respondents' time commitment to family and work, societal changes, markets and the government, the lack of information about, and the lack of diversity within the organization. The factors internal to the organization affecting participation included perceptions about member relations, the perceived mismatch between espoused vs. enacted values, the extent to which the individuals felt they shared a common purpose with the organization, and the felt-need for organizational change/transformation.

A brief synopsis of the survey development, pilot testing, analysis of the quantitative results and comparison with the qualitative findings, and setting conditions to conduct the future survey collection plan were also provided. The limited quantitative results reinforced the quantitative findings in many areas, especially regarding joining

Masonry, staying involved, lodge purpose, member relations, membership focus, values, change and resistance to change, diversity, and explaining the decline. One outlier in the comparative analysis was that that the qualitative participants believed their DeMolay experience was an important factor in joining Masonry, which was not supported in the analysis of the survey results. The external factors were not as important as influencing the decision of survey respondents to join Masonry, which was consistent with the current members, but not with the non-member or former members involved in the qualitative interviews. A larger sample in a future including former members could provide a different conclusion.

The final chapter answers the research questions by discussing the findings in more detail, discusses how the research findings addressed the three gaps in the current body of literature highlighted in the literature review, and discusses future research directions related to this study.

CHAPTER FIVE

DISCUSSION

Brief Review of Purpose and Methods

The purpose of this study was three-fold. First, to identity the external and internal factors related to the decline in participation in Masonry. The second purpose was to create a valid instrument to discern member and non-member attitudes about joining or not joining the Masons, which can shed further empirical understanding on external and internal factors related to the decline. Third, the study sought to provide important lessons regarding policies and practices for California Masonry and for other fraternal organizational leaders to help them understand the reasons for membership decline and offer strategies to improve individual and organizational effectiveness.

This study achieved all three purposes by examining the decline in participation in fraternal organizations by employing a two-phased, modified exploratory sequential design. Using California Masonry as a representative case of fraternal organizations, twenty interviews of individuals with diverse membership status (nonmembers, former, and current) were conducted to understand the decline phenomenon. To further examine the external and internal factors and their interrelatedness, a new survey was developed and pilot tested, and comparative analysis done of the qualitative findings and the quantitative results. The final step of the research design was setting conditions to employ the survey for further collection using a stratified sampling of 28 of the 373 Masonic lodges in California.

Brief Summary and Discussion of Findings

Five external factors and four internal factors were identified as influencing

participation levels. The external factors included time commitment to family and work,

how society changed regarding using technology for social needs and responding to the

growing diversity of civil rights and human equality, how governments and markets acted

to better provide social needs and value to a more diverse population, the lack of

information about the Mason and their lack of diversity. The internal factors included

perceptions of member relations or how people treated each other in a cultural way, often

called the Lodge DNA, the extent to which espoused values matched enacted values, if

they felt a shared common purpose and if they believed that the Masons needed

organizational change/transformation.

Answering Research Question One

What are the External Factors Related to the Decline?

Five external factors related to the decline in participation were identified. In

order of their relative importance among the interviews both within group and across the

six membership groups, individuals cited family and work commitment as the most

important factor to explain their participation. Among the 17 interviews, societal changes

and the organization's lack of diversity was present in 15 interviews. How the market or

governmental service organizations provide a better response to identified needs or

values than the Masons was noted by 11 participants and lack of knowledge about

Masonry, either from friends or in communities, was listed as a barrier to participation in

10 interviews. How other organizations provide a better "identity" value was discussed

by eight participants and showed up in the quantitative results as well. However, the

results for the survey analysis did not show as strong of an influence of external factors regarding participation in Masonry.

Family and work commitment was the factor that ranked the highest among current member and non-members, and was the highest external factor with the group of former and inactive members to explain a lack of participation. These qualitative findings were further confirmed by the quantitative results. In addition, all gave examples of getting the same experience and satisfying their value systems in other organizations (nonprofits, government, and the military). Participants explained that family was the top area where they get the greatest satisfaction from in life and thus individuals chose to spend time with their family rather than join the Masons. Improving family involvement could be an important factor to consider affecting future participation levels.

Interview participants and survey respondents indicated shared concerns around diversity. A lack of diversity within Masonry and not having a population that mirrors societal diversity was the factor that rated highest among current members followed by non-members to explain their decisions not to participate. Ten of the 15 participants discussed receiving greater perceived benefits from organizations that matched their racial and sexual identities. With 75% of all interview participants and 80% of survey respondents identifying diversity as an issue in Masonry or that they did not see their own personal or family identity represented in Masonry, this suggests that more attention should be given to attracting a more racially and sexually diverse group in order to influence attraction and retention at all levels of the organization.

Over half of the interview participants believed that market or government institutions, mostly at the community levels like churches, community groups, friend groups, or specific groups were appealing to ethnic or sexual identities and better responded to their identified needs. Survey respondents added church and family in the other category when asked to rank the top areas where they get their values and identity. While only two of the seven non-members and one of the two former members felt the market and government responded better to their needs, 75% of current members and 60% of non-active (former and inactive) members felt Masonry was not providing needs related to business or leadership; instead, they were providing social needs. The group of non-members and former members represented all ethnicities, while current and non-active members had a higher percentage of Caucasian participants, which may explain why the more diverse group felt that groups external to Masonry better met their diverse needs, and the larger homogenous white group felt Masonry met their needs around their dominant identities as male Caucasians. Masonry does well at providing value to its core membership, but thirteen participants believed that Masonry needed to change, most notably along the lines of diversity and providing information about who they are and what they do.

A lack of knowledge about Masonry was the fourth highest external factor and the one that ranked the highest among non-members. Survey respondents ranked a lack of information as the top reason why they think people do not join Masonry. The lack of information was the second highest of the five non-members from the interviews. For three non-members with no prior experiences with Masonry or involvement in any of the Masonic youth groups, it seemed that they lacked knowledge about Masonry and/or no

one had asked them to join. Yet, those same three non-members expressed interest in joining. Improving how Masonry advertises and informs the public about Masonry is an external factor that can be addressed to improve participation, and is discussed in detail under the recommended attraction policies in answering the second research question.

The last external factor identified by respondents was that other organizations provide better "identity" value for participants, which was understood as other organizations being better able to provide a cultural framework and member relation activities towards improving or strengthening one's ethnic or sexual identity, especially the members who identified as African American, Hispanic and gay. This factor was strongest among non-active (former and inactive) members, as well as current members, but not very strong with non-members, although six of the seven non-members believed there was a lack of diversity. Diversity was a universal value and concern across all case studies. The case here seems to be one of Masonry focusing on its core homogenous membership of white males. While non-members saw Masonry as not being diverse or representing the diversity of society, former, inactive, and current members believed actual identity, particularly ethnic and sexual identities, was the way in which Masonry was not serving diverse groups. More detail about how Masonry could change is provided under both attraction and retention policy recommendations as part of answering the second research question.

What are the Internal Factors Related to the Decline?

Four internal factors were identified and each had both positive and negative effects on participation levels. An analysis of the order of overall importance given by the interviewees regarding factors that influence participation in the Masons suggests

that: the importance of member relations within the Masons was the strongest internal factor for 16 participants, the extent to which the Masons' enacted values matched their espoused values was the second strongest factor discussed by 14 participants, the need for transformation and change in Masonry was ranked nearly as strongly based on 13 interviews, and the perception that the organization was making a difference in the community through a common purpose showed up in 10 of the participant narratives. Member relations, a lodge's purpose around helping others, organizational values and personal growth were all top reasons why they remained involved in Masonry.

The quality of member relations was the most significant internal factor, for both sustaining participation (positive influence) and decreasing participation (negative influence). All current members identified this factor as significant in increasing or sustaining their participation in Masonry. For non-members and non-active (former and inactive) members, this factor had both positive and negative associations. The positive and negative influence on participation is consistent with literature on organizational commitment (Garner & Garner; Liao-Troth, 2008; and Studer, 2015), and strengthens the notion that member relationships are the most significant influences on organizational commitment (Scandura & Lankau, 1997). However, while previous studies focused on the relationships between volunteers and paid staff, this new research emphasizes that relationships between members or how they interact around values and common definitions of leadership are the most important elements regarding increasing participation levels.

Fourteen of the participants identified a mismatch between enacted and espoused values, which was both an element of leadership and how members treated each other.

The biggest challenge was in identifying the adaptive challenge (Heifetz, 1994) of closing the gap between different sets of values. Seven of the current members believed that Masonry did what they said (enacted equaled espoused values), especially around self-improvement, taking care of others, and making a difference in communities, and had a positive relationship with this factor. However, four non-active members and one non-member thought that Masonry's enacted values did not match their espoused values, particularly around diversity and treating others equally and being treated "on the level", which is one of the Masonic teachings found in the ritual. Both former and all three inactive members turned to other organizations to seek the values they considered important in their lives. If Masonry is to appeal to former, inactive, current, and new members, they must begin the necessary adaptive work versus merely enacting simple technical solutions (Heifetz, 1994) to discover new ways to tackle the concerns around member relations, diversity, and public engagement. Without doing so, limits their collective capacity, prevents integral approaches to support member relations, and diminishes the real family feeling of inclusivity which Masonry so aspires to afford its members.

Both the qualitative and quantitative phases indicated that change could occur, but was impeded by reasons for not changing and resistance to change. Regarding change, 80% of the survey respondents indicated that they agreed that Masonry could change, and offered multiple ways to improve membership and participation. Thirteen interviewees identified organizational change as an internal factor and was present across all member groups, and was rated the highest among current and non-active members. Non-members seemed to judge Masonry for not changing or remaining the same over the past 60 years

as diversity has grown within communities and across the nation. Recommendations for improving participation included involving families more; getting members which represented a greater age dispersion, especially younger members; having less meetings and ritual events and more events with the larger community; a greater exchange with other lodges; and increasing opportunities to engage with the public about the values and practices of Masonry. Yet, current and inactive members felt that others inside the organization would judge their change ideas, show cynicism, or be fearful of actually taking actions for change.

From the qualitative phase, the cynicism regarding change was seen in a mistrust of others and mistrust of the organization as being too steeped in tradition and living in the past. While 10 participants believed that Masonry would have difficulty changing due to organizational resistance, three people believed that Masonry could make necessary changes. From the quantitative phase, 60% disagreed that their lodge would not be cynical about the proposed changes, 60% disagreed that their lodge was open to new ideas about membership, and 70% agreed that their lodge would allow fears to stifle action. The combined understanding from the qualitative and quantitative phases indicate that much of the concerns around change consisted of how they thought others would judge them, being cynical about introducing change, feeling fear about acceptance of their ideas and actions, or a combination of all three to a certain extent. Because of this discovery of the multi-levels of resistance to change involving thinking, feeling, and actions in how Masons or the organization would not embrace change, change concepts relating to Theory U (Scharmer, 2009) were added to the final survey.

Scharmer (2009) explains that resistance to change occurs because people overlay experiences of the past as ways of making sense of current challenges, and that the voices of judgment, cynicism, and fear prevent people and organizations from enacting change. So, participants' experiences of the past and how those experiences are blocked in the head (voice of judgment around thinking), in the heart (voice of cynicism around feeling), and in the hand (voice of fear around taking action) all contribute to preventing transformation. By understanding these voices as cognitive, affective, and behavioral domains of resistance to change, people can live in the present and lead from the future as it emerges. This concept of "presencing" is what Scharmer (2009) believes is the point at which someone lets go of the past and begins to live in the present and opens up their head, heart, and hand for real change to take place. There was a desire among many participants (12 of the 20) to reframe Masonry to transform via "presencing" and return to core ideals. This presencing seemed to be rooted in a blend of civic and fraternally minded activities expressed as a manifestation of making a difference in the community around a common objective. Because these elements of change and transformation were so strongly present in the findings, Masonry should incorporate similar organizational change concepts to improve participation levels, which are more fully addressed under the organizational change recommendations offered as part of answering the second research question later in this section. Masonry has the framework already necessary for change, but the must acknowledge and respond to the voices of judgment, cynicism, and fear expressed by non-members and members.

What is the Interrelatedness between the External and Internal Factors?

Quantitatively speaking, this question cannot be fully answered due to the low number of respondents. The results of the larger survey will more fully address the empirical interrelatedness. Yet, using the qualitative findings from 20 interviews and the quantitative results from 10 surveys, there seems to be three emerging associations between the external and internal factors.

First, there is a relationship between the internal factor of member relations and the external factor of family and work focus. Member relations involved how people treat each other, how they provide value, trust, and fair treatment, and how a sense of family feeling is created, particularly as expressed by senior leaders when they described successful lodges or positive Masonic experiences. Wanting to feel a part of a family in their experiences with fraternal organizations was identified in 19 of the 20 interviews. The importance of having a family feeling was identified 12 times, feeling valued and trusted was identified 10 times each, and receiving a fair treatment was identified eight times. Collectively, the concept of family was important across 19 of 20 participants in some way and identified as the top ranked value among survey respondents. Family is a key system of influence in someone's human development throughout their life (Brofenbrenner, 1979). Yet, 17 interviewees believed either Masonry was not supporting family involvement or their own families took a higher priority than the Masonic family, which may not have developed a family culture as they expected. Among all survey respondents, excluding families was ranked as the second highest reason for the decline in participation and involving families more was ranked as the highest area regarding how Masonry should change. The influence of and desire to have family remain a

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significant part of someone's life is a key factor for Masonry to consider in how member relations could impact the lives of members beyond the lodge room. I wonder how Masonry could better incorporate families into existing meetings and organizational structure. If Masonry could expand how they involve families in meaningful ways, the concept of family could be used as a positive attraction tool and viewed as a strength of the organization.

Second, there seems to be a relationship between the need for the internal factor of enacted values to equal the organization's espoused values and the external factor related to organizational diversity along with how other organizations provide better "identity" value to some participants because they are more diverse. For many of the participants, diversity and being treated fairly regardless of skin color, ethnicity, gender, sexual identity, and socioeconomic status were important in identifying their personal values and what they expected in their ideal organization and its accompanying values. Fourteen current members said they are looking for an organization's actions to match their words, or for enacted values to match their espoused values and one of their espoused values included treating others fairly and "on the level" (one of the key Masonic teachings found in the ritual), and the numerous lessons of equality found in Masony. Seventy percent of the survey participants ranked organizational values as their second top reason for joining and 60% mentioned values as the third reason for remaining involved, but listed a mismatch between enacted values with espoused values as the second highest reason for members not being actively involved. Respondents mentioned these concepts in many of the individual narratives, specifically identifying the key Masonic values or how Masonry gave value to them. Having more open-ended questions

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in future interviews and in the survey may help influence a richer, deeper understanding of the relatedness between values, diversity, and identity.

There was also a felt disconnect among many participants regarding how Masonry is seen as not being in tune with contemporary times regarding diversity and acceptance toward some racial and sexual identities. While these experiences were seen to be localized for many of the current participants, the non-members, former members, and inactive members expressed this disconnection as an organizational identity. Furthermore, among non-members who shared this sentiment regarding the disconnect in personal identity and ideals matching Masonic ideals, there existed a lack of future identity with Masonry. In other words, since they could not identify with Masonry, they did not see themselves as a Mason. In four of the cases, not seeing their own ethnicity represented in Masonry to a large degree resulted in a lack of potential identity with Masonry, and caused them all to not see themselves as future Masons. Consequently, all four said they turned to other organizations, which could provide better "identity" value for them and be more accessible and accepting. Again, how one forms identity is in relation to others and in the context of that relationship. The survey respondents also indicated that being out of date or having outdated practices were the third ranked reason to explain the decline in participation. The survey results added another layer of understanding to the qualitative findings around being out of touch with society. Nine of the ten survey respondents agreed that Masonry is unique when compared to other organizations, and when combined with the qualitative results and other survey results, may be interpreted that values, personal growth, and how they make a difference with

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others equate to being a unique organization, while diversity is not included in the uniqueness of Masonry.

The notions around identity are critical for Masonry to understand, as self and identity are social products which are constructed in how people see themselves in relation to others and in the context in which they operate (Oyserman, Elmore & Smith, 2012), and how the bond among individuals within an organization influences establishment and maintaining one's identity (Allen & Meyer, 1996; Ashforth & Mael, 1989; Hickman & Sorenson, 2014). How Masonry helps build self-identity is impactful on organizational identity, and people seem more attracted to organizations that relate to their own identity involving ethnicity and diversity. Masonry would be wise to expand their attraction practices around diversity.

Third, there is a relationship between the internal factor of participants wanting change, yet believing an unwillingness to transform with other internal and external participation factors. Embracing change was identified as an internal factor, yet how that change is understood is related to the external environment and how someone understands their own identity in relation to others and in context.

People who do not join Masonry due to other time/life commitments, think the organization is "out of date" in terms of technology and diversity, do not understand what Masons are about, and feel that they can get their social needs met in other ways. It seems that for the older nonmembers who are part of African American, Hispanic, and Middle Eastern ethnicities, there is a push against the traditional white male authority, which Masonry is seen to represent to a significant degree. This notion could help explain the aversion to join largely white male fraternal organizations -- which began in

the 1960s during a period of expanding civil rights in America and when the decline in membership really started to become apparent.   Yet, it seemed the same group would join an organization that helped them become a better person and improve the lives of others. Most of the assertions are consistent with a 2017 survey conducted by the Scottish Rite-Northern Masonic Jurisdiction. Current members joined and remained involved largely due to the positive relationships between members and the opportunity to share a fraternal bond and achieve a common purpose of making a difference in the lives of others.

The relatedness among the internal and external factors is preliminary. There is much more to understand about how decisions are made regarding participation in Masonry. The findings really only scratch the surface of understanding the deeper connections between member relations and the concept of family, the importance of values as related to diversity and identity, and why change is resisted at the individual and organizational level. What is the relationship between Masonry's espoused embrace of diversity, yet the qualitative and quantitative results indicated that maybe more needs to be done to welcome a greater diversity related ethnicity and sexual identity. What are the differences by geographic region, political affiliation, and religious affiliation? Which factors could influence participation that have not been included in this first holistic approach to understanding the decline? These and other questions help frame future studies. To help set the framework of future studies and organizational change initiative, Masonry should consider several attraction or joining policies, as well as the retention policies.

Answering Research Question Two

Attraction and Joining Policies and Practices

When asked about Masonry or if they would be interested in joining, the common responses included I don't know about the organization, I was never asked, I do not think I am worthy, they seem out of date/old white guys, there's a lack of diversity, or my time with family and work take priority.

Commitment to family and work was an important factor reducing participation in 17 interviews, so Masonry should look at how to incorporate family involvement into their organization practices. While it may be difficult to change someone's commitment to family and work, Masonry could change in how they include families in their membership practices and meetings. An idea could be to have a family night where a significant other (spouse, child, friend, etc.) is invited to a meeting and they sit beside a Mason (who is related to them or a friend to them) where a modified meeting takes place. This may be the most significant area for improvement as it addresses multiple categories in the attraction/joining influencers and retention influencers. In particular, expanding the family and friends in Masonic activities would expect to positively influence member relations. Additionally, informing the public or extended networks about what Masonry does could reduce some feelings around Masonry being secretive, hiding from society, and not making a difference in the lives of others.

Societal changes and the organization's lack of diversity was present in 15 interviews, how the market or governmental service organizations provide a better response to identified needs or values which Masonry provides was noted by 11 participants, and a lack of knowledge about Masonry either from friends or in

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communities was listed as a barrier to participation in 10 interviews. All of these areas can be addressed in an improved public relations campaign using a variety of social media platforms.

Based on the analysis of the transcripts and using the several analyses, specific words should be used, especially for ethnic groups, and non-active members, which includes former and inactive individuals. To help inform the public and to attract new members, Masonry should use specific words and images related to what has been identified as key words by the separate member groups. See Table 15 for the data on the key words from narratives. Key words are displayed so that the words with the highest word count in each narrative is listed first, followed by the next four or five key words in order of word count.

Table 15.

Key Words from Word Clouds of Participants' Narratives

Participant	Key Words from Word Clouds of Narratives
Non-Members	
Cupid	Family, group, leadership, and people.
Pluto	Connections, others, fraternity, brothers, and service.
Mercury	DeMolay, people, leadership, and school.
Neptune	Others, family, atheist, church and communities
Jupiter	Leadership, family, work, people, fun, and involved
Nike	People, others, good, family, and DeMolay
Mars	Family, others, DeMolay, life, people, and organization
Former Members	
Pan	Life, others, work, community, and building
Saturn	Others, DeMolay, son, kids
New Members	
Janus	Others, Masonry, Air Force, helping, life, and work
Venus	Others, friends, school, DeMolay, and Masonry
Inactive Members	
Hercules	Family, people, others, time, and lodge
Poseidon	DeMolay, family, Masonry, active, lodge, and community
Zeus	DeMolay, people, youth, lodge, and ritual
Current Members	
Caelus	Family, DeMolay, Masonry, others, father, and membership
Hypnos	People, Masonry, others, community, family and kids
Senior Leaders	
Condor	Masonry, lodge, people, community, better, life, and others
Falcon	Lodge, family, Masonry, and community
Eagle	Masonry, people, DeMolay, lodge, lodges, and building
Apollo	People, Masonry, others, Scottish Rite, members, and values

As shown in Table 15, to inform the public and the pool of potentially new

members, Masonry should use words and images involving family, others, people,

leadership, DeMolay, and connections accompanied with the values of family, fraternal

bonds, trust, love, service, integrity, honesty, greater purpose, diversity, and serving the

community.

Regarding former members, who were very reluctant to discuss their membership or participation decisions, Masonry should reach out to determine if Masonry was not for them due to a mismatch of values, or if the issue revolved around time. This membership group could be key to understanding where the disconnect is concerning the gap between the decision to join and the decision to leave the organization, particularly relating to the tensions between family and work commitments and personal expectations about what Masonry could do for them in life.

For the inactive members, it seems that re-joining the ranks of active membership is a matter of time. Family commitment, work commitment, wanting to be treated fairly, and a desire for families to be more meaningfully involved were consistent in all analyses. So, an information campaign with this group should focus on returning to Masonry when the time is right in their life as it will aid them in returning to the values of life, family feeling, and making a difference in the lives of others.

For current members, the organization could continue to emphasize the benefits of Masonry, the family aspect, helping others, and the opportunity it provides to make life better for others. This is particularly important for new members. New members share some of the same concerns regarding family and work, and expressed similar concerns when asking friends to join. Retention of all members is a key aspect of this study, and attraction and retention policies should be nested to complement the overall membership strategy regarding participation.

Retention Policies and Practices

Sixteen participants identified member relations as the most significant internal factor related to retention. Ten people further expressed that working with others to

achieve a common purpose or making a difference in the community was a key factor relating to retention as that work improved their feelings of family in the lodge and connected them to being a part of a greater good in society.

Inactive members said Masonry would need to provide greater social value, less ritualistic stuff, be more family oriented, have meetings times which do not interfere with work or family time, have more substantive activities, do more with youth to focus on the leaders of tomorrow. Current members, especially four of the five ethnic groups, believed improvements in mentorship and diversity should occur at both local lodge levels and at the state level. Almost all members expressed concern over the Masonic time commitments in relation to family and work commitments.

To increase organizational commitment Masonry would need to include reaching out to current members, making use of limited time, an improving family orientation, and ensuring that enacted values match espoused values. Further study is needed to understand how ritual influences participation decisions, and how increasing diversity and mentoring practices could be helpful. Specifically, research is needed concerning how ritual plays an important element in both concepts of leadership and membership and should be further explored as ritual impacts participation levels across all member categories, most importantly it influences retention practices. More importantly for Masonry, an overall change platform should be further developed which opens or re-energizes pathways to care for others in a "family way", makes a difference in society, and builds self-identify.

Organizational Change Recommendations

Understanding the reasons for the decline in participation can lead to better organizational change mechanisms. Some believed that the decline was a natural thinning out as Masonry returned to normalcy, yet these sentiments were coupled with the voices of judgment, cynicism, and fear to account for the barriers to change. To address this resistance to change, Masonry should further investigate the process of individual and organizational transformation.

Consistent across many of the senior leader narratives was that Masonry had retreated over the past sixty years – just when society needed their values and principles the most. As our civil society was experiencing movements toward civil rights and women's rights, Masonry could have used its organizational power to give support to the voices on the margins advocating for real change in treating other people fairly and "on the level" and embracing diversity.

An argument could be made that our contemporary times need Masonic principles just as much now during struggles around gender identity, sexual identity, and national identity - battles at the individual, organizational, national, and systemic levels. This study suggests that Masonry must do more than simply return to the core values. They need to be more open with society, with people at the margins, with the growing diversity in our nation, about what Masonry is, what they do, and whom they impact. The fact that the Masons, on a continuous basis, donate over three million dollars a day to charitable causes is just one example of information that needs to be shared more widely. By their own free will and accord, they can make an even greater difference for people without voice, without access, without resources, and without the range of impact when

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individual needs are addressed in a singular or limited nature. Masonry must look

beyond the horizon, see the future as it emerges, and respond with a genuine call for

citizens to join them to make a difference in the lives of others.

How the Research Addressed the Three Gaps in Existing Literature

There were three main gaps in the existing body of literature on fraternal

organizations. First, there was contradicting evidence regarding the external causes for

the decline in participation in fraternal organizations. Some scholars have argued that the

decline in fraternal organizations has been caused by the market sector being more

responsive to the unique needs of a growing diverse population or the government

pushing resources to religious and social service organizations which diminished

individuals' reliance on fraternal organizations (Putnam, 2000; Skocpol, 2003). This

research shows qualitatively that similar organizations, markets and governments were

not as influential in the decline as Masonry's lack of providing information to the public

and lack of addressing the real concern over time management by non-members and

current members. Markets and the government are not the primary reason for the decline

as respondents pointed to other factors, but a lack of information and time with family or

work are more important as reasons to explain the decrease in participation.

Since both information and time can be seen as relatively scalable attributes, the

theory of resource dependency seems more applicable to the qualitative results and fits

more closely with Masonry scaling up their information and scaling up how families are

incorporated as a bridging function between home family and life in the lodge. These

actions would partially address how Masonry can compete with the rise of markets and

governments, and the more accessible and acceptable organizations which collectively

providing viable options to meet individuals' social needs and better "identity" value to many individuals.

The second problem was that out of thousands of fraternal organizations in America, only a few of these organizations have actually studied their decline (Park & Subramanian, 2012; Putnam, 2000; Tschirhart, 2006; Tschirhart & Gazley, 2014) and less have made the results public. While the existing literature has been helpful in pointing out the decline in participation, this research has been able to more fully answer why the decline is occurring using five external factors, four internal factors, and three identified relationships between external and internal factors.

Of the four internal factors associated with the decline, four theories were discussed in detail. The theories of invisible leadership, adaptive leadership and bio-ecosytem related, respectively, to having a common purpose for action, understanding how to close the gaps between enacted and espoused values, and member relations with a family feeling. They were discussed in detail in the literature review and helped frame the findings and discussion portions of the study. Theory U was introduced toward the end of the qualitative phase and added to the survey design because the concepts were very much "alive" in the participant narratives and the numerous cross- case analyses. The primary reason why Theory U was helpful during the analysis of the findings is the theoretical framework provided a way to scaffold the stated personal resistance and expected organizational resistance to change. The resistance to change on both individual and organizational levels were seen as how participants used their experiences from the past to frame areas of resistance as cognitive issues or judgments in their thinking, affective issues or cynicism in their feelings around trust, and behavioral issues

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in their lack of taking action. Theory U was highlighted in the findings section and discussed in more detail in the discussion section relating to change recommendations in attraction, retention, and for organizational change at the macro level.

The third concern was that there are limited answers to the interrelatedness of internal and external factors which caused the decline, and upon which fraternal organizations could begin to explore remedies to their membership challenges. The selected methodology more fully explored the internal and external factors related to the decline and has begun to fill the gaps. Relationships across external and internal factors were discussed, and maybe, more importantly, recommendations were provided to change policies and practices for attraction/joining and retention improvements. The next phase of the survey research should help quantify empirical distinctions regarding the interrelatedness of factors.

Future Research Directions

Seven theories have been identified which provide a layered theoretical framework for future studies. Foremost, the survey research is ready for execution and will provide a much deeper empirical understanding based on factor analysis and correlations using participation as the dependent variable with the seven theories represented as potential independent variables. The primary research direction is to execute the full stratified sampling of 28 lodges in California Masonry.

The survey collection plan is currently limited to California Masonry, but once the survey is validated with factor analysis and further revisions are made, the new instrument should have a wide appeal to other Masonic audiences. Similar organizations would likely benefit from the results of such further study to improve membership

practices and strengthen participation levels. A modified survey could be used for similar

organizations with multiple groups or levels of membership, including the American

Legion, college sororities and fraternities, and other nonprofit association membership

organizations.

An area worthy of further study would include developing an integrated approach

to deepen an understanding of how leadership influences change on multiple levels to

affect member participation.   This type of approach would include how leadership was

strongly defined as influencing others at the individual, interpersonal, organizational, and

systemic levels, and involving cognitive, affective, and behavioral lines of development.

Integral leadership and AQAL or All Quadrants All Lines (Wilber, 2000) were expressed

in four cases as the definition of leadership changed from I to We, from me to us, and

from what seemed to from a mechanistic presence to communal consciousness. Theory

U related to change expressed by participants by using cognitive, affective, and

behavioral impairments to aspects change and helped categorize the concerns of change

regarding judgment, cynicism, and fear. Integrating integral leadership or AQAL with

Theory U would be a next future step in further deepening an understanding of how

leadership influences change on multiple, integrated levels to affect participation levels.

A fraternal organization's ecology, or the systems of development, was seen to be

influenced by how people treat each other, how outsiders perceive the organization, and

how current or potential members see (or not see) their individual identity represented in

the organization. This study showed that for real or expected growth to occur, change

must occur in those influence systems of the "Lodge DNA" or identified as family,

values, time, and diversity, which were represented in both the internal and external

environments. An extension from this study could include developing a stronger framework around an "organizational ecosystem" by framing organizational development as elements in the immediate and external organizational environments, culture, and time.

Significance of the Study

The significance of this mixed methods study generated a thick description of the factors and relationships regarding the phenomenon around the decline in participation, and then used the new information to develop a survey instrument with which to test the qualitative results, develop a new theory and generalize to the greater population. Results from the qualitative phase indicated that the internal factors of having common objective, enacted values matching espoused values, and members feeling like they are making a difference in the community influenced participation greater than the external factors relating to how markets and governments have become a source for social skills. The qualitative and quantitative analysis aided Masonic leaders in gaining a greater understanding of membership declines, and, identifing some conditions that could potentially reverse the trend.

By examining the attitudes of members and potential members coupled with the literature review of understanding the decline factors, a more grounded understanding helped explain what happened regarding external and internal factors associated with participation. It seems that there was no one clear reason for the decline. In some regards, Masonry failed in its own approaches, chose to focus on its core membership, chose to retreat from the larger public regarding their values and past influences in building communities, and was unable to overcome the stronger market and government forces. In studying Masonry and how the organization chose to act in response to outside

influences or internal challenges, this new research identifies the factors that contributed to the membership decline and aids in informing other fraternal organizations in answering the same questions. The research is not used solely to understand the decline. A greater purpose was found in using the results to develop interventions upon which organizational leaders could influence current and future decisions affecting the decline.

Closing

Before this study, existing literature had identified several conflicting explanations for this decline, only a few fraternal organizations have studied this issue, and few organizations have made their results public. Numerous scholars disagreed as to whether external forces such as markets or the government, or internal factors such as member relations or the inability or refusal of organizational leadership to change, or the interrelatedness of these factors account for the decline. Once considered the schools of democracy and cornerstones for advancing society, many of the 100,800 fraternal organizations in the U.S. experienced a decline in participation over the past 60 years and their perceived relevance in contemporary society questioned, yet this study indicates that Masonry is seen as a unique organization in providing values, personal growth, and a making a difference in society.

This study examined the decline in participation in fraternal organizations by employing a two-phased, modified exploratory sequential design. Using California Masonry as a representative case of Masonry, or a case within a case, of fraternal organizations, twenty interviews of individuals with diverse membership status (nonmembers, former, and current) were conducted. These qualitative results contributed to the development of a new survey instrument, which was pilot tested and refined into

the Participation Assessment Tool-Fraternal Organizations. Findings from the transcript analyses and results from the survey analysis indicated that participation is influenced by several factors internal to the Masons such the extent to which individuals share a common objective, the organization's focus on making a difference in community, the extent to which enacted and espoused values match, and how members feel valued and trusted influenced participation. External factors such as family and job commitment, and interaction with internal factors, also impacted willingness to participate in the Masons. Results from the small sample (n=10) of survey respondents supported the qualitative findings, although research involving a larger sample is needed to confirm all the claims of support. Preparing to administer the new survey to a larger stratified sampling of 28 of the 373 Masonic Lodges in California was the final step in this study.

Regarding the decline in participation, the study identified five external factors, four internal factors, three associations between external and internal factors, four attraction influencers, eight retention influencers, and eleven policy or change recommendations regarding attraction and retention. This research contributes importantly to the identification of and the interrelatedness of the internal and external factors that have contributed to the decline in California Masonry. It provides important information to aid similar fraternal organizations in understanding this problem. The research also provides recommendations for interventions that can have a meaningful influence on organizational leaders' ability to strengthen membership practices and more generally, to our understanding of fraternal organizations, organizational leadership and organizational change. Remembering the past, living in the present, and leading as the future emerges are integral ways for further action. The journey continues.

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APPENDIX A

Diagram for Modified Exploratory Sequential Design Study

Modified Exploratory Sequential Research Design. The qualitative strand informs the

quantitative strand. The study is used to validate exploratory dimensions and then prepare

for theory hypothesis by designing and testing a new survey instrument. The combined

results inform policies and practices to influence the decline in participation.
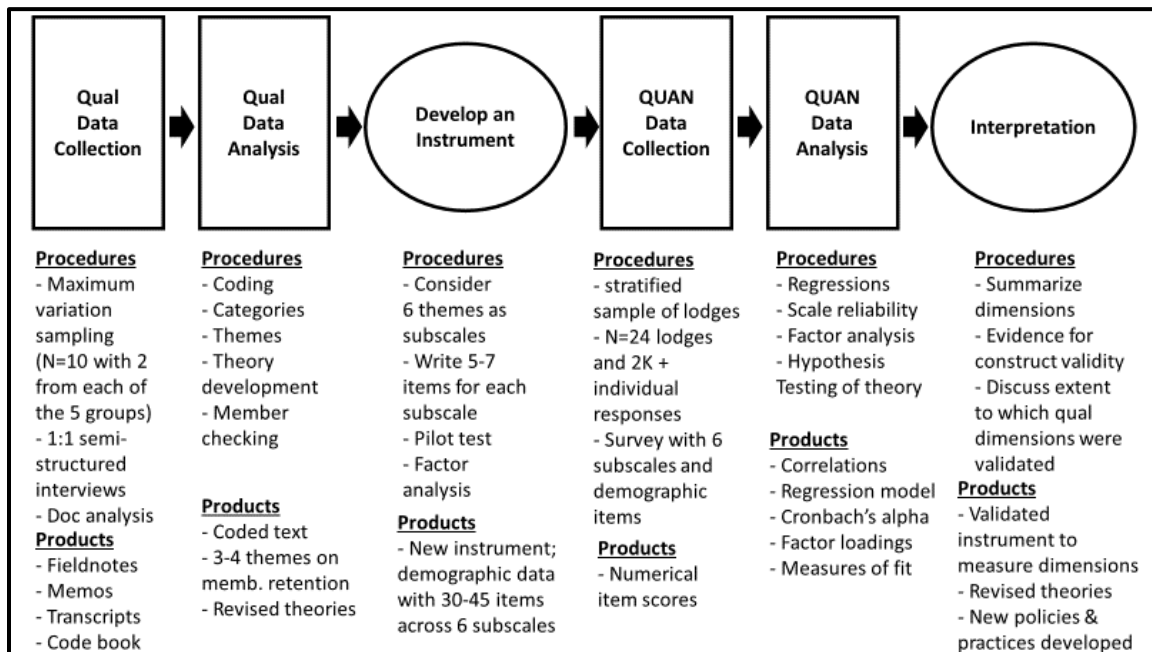
APPENDIX B

Interview Protocols for Members and Nonmembers

Interview Protocol (Semi-Structured Interview Questions) for Members

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

5. What could Masonry have done better which may have kept you even more involved?

6. Are your friends or other family members a member in Masonic organizations?

7. Why did your friends or other family members join/not join?

8. What would be the ideal organization for you to join? What values are key to an organization?

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

11. Were there any other relationships with members that affected your membership decisions?

12. How would you define a fraternal organization?

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

14. What Masonic values or principles are important to you or stand out to you?

15. What's important to you in terms of values or ideals?

16. How does or did Masonry provide value to you?

17. What is your definition of leadership? How has your definition changed over time?

18. What else would you like to share about your decision to join and/or stay in Masonry?

19. Is there anything else you would like to discuss?

Interview Protocol (Semi-Structured Interview Questions) for Non-Members

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

3. Could you tell me about the decision to stay involved in the organization?

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

5. What could that organization have done better which may have kept you even more involved?

6. What would be the ideal organization for you to join? What values are key to an organization?

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

8. How would you define fraternal organizations?

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

10. What values or principles from that organization are important to you or stand out to you?

11. What's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

12. What is your definition of leadership? How has your definition changed over time?

13. What else would you like to share about your decision to join and/or stay in that organization?

14. Have you heard of Freemasonry, or Masons for short?

15. Have you ever considered joining?

16. Were there any other relationships with members that affected your decisions?

17. Could Masonry have done something in particular to cause you to join?

18. Would you consider joining Masonry in future?

19. Is there anything else you would like to discuss?

APPENDIX C

Consent Form

Consent Form

University of San Diego
Institutional Review Board

Research Participant Consent Form for Interview

For the research study entitled:

Understanding the Decline in Participation in Fraternal Organizations

I. Purpose of the research study

John M. Hinck is a PhD student in the School of Leadership and Education Sciences at the University of San Diego. You are invited to participate in a research study he is conducting. The purpose of this research study to better understand the combination of internal and external factors associated with the decline in participation in fraternal organizations, specifically California Masonry. While we know membership in Masonry has declined, we do not know why. There is no previous research explaining the relationship of internal and external factors relating to the decline in participation in Masonic organizations. Hence, the results of this study will be used to understand the decline and offer intervention organizational leaders can use to influence membership practices and even providing answers to the what-can-we-do questions of other organizations experiencing similar circumstances.

II. What you will be asked to do

If you decide to be in this study, you will be asked to:
Participate in a private interview about your experience of being a graduate student. You will be audiotaped during the interview.

Your participation in this study will take a total of 60-75 minutes.

III. Foreseeable risks or discomforts

This study involves no more risk than the risks you encounter in daily life.

IV. Benefits

While there may be no direct benefit to you from participating in this study, the indirect benefit of participating will be knowing that you helped researchers better understand the reasons for and causes of membership decline in Masonry.

V. Confidentiality

Any information provided and/or identifying records will remain confidential and kept in a locked file and/or password-protected computer file in the researcher's office for a minimum of five years. All data collected from you will be coded with a

number or pseudonym (fake name). Your real name will not be used. The results of this research project may be made public and information quoted in professional journals and meetings, but information from this study will only be reported as a group, and not individually.

VI. Compensation

You will receive no compensation for your participation in the study.

VII. Voluntary Nature of this Research
Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time. Deciding not to participate or not answering any of the questions will have no effect on any benefits you're entitled to, like your health care, or your employment or grades. **You can withdraw from this study at any time without penalty.**

VIII. Contact Information
If you have any questions about this research, you may contact either:

1) John M. Hinck, PhD Candidate
Email: **johnhinck@sandiego.edu**
Phone: **913-683-9502**

2) Lea Hubbard, PhD, Tenured Professor
Email: **lhubbard@sandiego.edu**
Phone: **619-260-4637**

I have read and understand this form, and consent to the research it describes to me. I have received a copy of this consent form for my records.

_____

Signature of Participant   Date

_____

Name of Participant (**Printed**)

_____

Signature of Investigator   Date

APPENDIX D

Code Book

Code Book, page 1

Pre-Coding	First Cycle Coding (Mix of Descriptive, In Vivo, and Values coding)		Second Cycle Coding (Focused and Axial coding)
Potential Codes (25)	Codes (29)	Subcodes (351)	Re-organization of codes (132)
Please tell me a little about your background. (Background)	**Background (B)**	Age	**How decisions were influenced**
		Race	
		Religion	
		Family	Family
		Years in Masonry	
What would you consider as significiant events in your life? (Significant Events)	**Significant Events (SE)**	College	
		Job	Losing others / Separating
		Marriage	New life / Joining
		Kids	
		Deaths	
		Joining Masonry	
		Parents passing	Accomplishments
		More Knowledgable Other / Role Model	MKO / Role Model
		Accomplishments	
Tell me about your decision to join Masonry. (Decision to Join/Not Join)	**Joining Reasons (JR)** *(Joining Influencers?)*	Family	Family
		Friends	Friends
		Masonic Youth	Masonic Youth
		Values expected	Values expected
		Better Self	Better Self
		Better Others/Community	Better Others/Community
Why did you decide to stay and remain involved in Masonry? (Decision to stay/Not Stay)	**Staying Reasons (SR)** *(Staying Influencers?)*	Improved self	Improved self
		Improved others	Improved others
		Improved community	Improved community
		Ritual/Lessons	Ritual/Lessons
		Mentoring from elders	Mentoring from elders
		Dignity of treatment	Dignity of treatment
Emergent code -- Not on Interview Guide, but developed from document analysis.	**Retention Reasons (RR)** (Global Force Study) (Artifacts - Documents)	Feel Valued	Feel Valued
		Feel Trusted	Feel Trusted
		Feel like making difference in community	Feel like making difference in community
		Part of a Brotherhood	Part of a Brotherhood
		Treated fairly and "on the level"	Treated fairly and "on the level"
		Accepting of change/adaptation	Accepting of change/adaptation
Tell me, in detail, what influenced your decision to joing and/or then stay/remain involved. (Decision Influencers)	**Influenced Decisions (ID)**	Family	Family
		Friends	Friends
		Masonic Youth	Masonic Youth
		Leadership	Leadership
		Fellow Masons	Fellow Masons
		Elders/Experienced members	Elders/Experienced members
		Making a difference in community	Making a difference in community

Code Book, page 2

What could have been done better to keep you involved/more involved		Asked me	
		Greater diversity	
		More inclusive about race, age, gender, identity	
		Met more of my interests	
		Less time intensive / make use of limited time	
Emergent code from the interviews during first coding cycle and after the second interview.	Treated "On the Level" (EQ) *(Equality?)*	Yes - Elders	
		Yes - Peers	
		No - Elders	
		No - Peers	
What would be the ideal organization for you to join? (Ideal Organization)	Ideal Organization (IO)	Type	
		Values-driven	Values-driven
		Common purpose - others/community	Common purpose - others/community
		Fair treatment	Fair treatment
		Diversity	family element
		Community service / give back to others	Relational element
		Family service/involvement	
		Passon for goals / goal driven	
		Relationships matter	
		Help my business	
		Teach me something new	
		Compassion for less fortunate	
		Mindfulness of others	
		Acts locally, thinks globally	*Acts locally, thinks globally*
		shared time over food and eating together	
		Code of ethics - personal and professional	
		Transparency - espoused = enacted	Transparency - espoused = enacted
		I could help in the mission	
		Purpose relevant to the world	
		Alignment with social values	
		Protection freedoms and rights	
		More give than get	
Did you have a ritual coach assigned to you? How was the relationship? (Coach Assigned)	Coach Assigned (CA)	Yes	Relationship with Coach
		No	Focused on ritual
		Good	Taught me the "value" of Masonry
		Bad	Father figure to me
		Positive relationship	
		No/Negative relationship	
This *emergent code* was developed as a result of transcript analysis.	Lodge Culture (DNA)	Family	Family
		Inclusive	Inclusive / inner circle?
		Diversity	
		Ritual/Lessons	
		Positive Relationships	Positive Relationships
		Common purpose - others/community	Common purpose - others/community
		Fun	
		Meets my interests	Meets my interests
		Accepts change and adapts	Accepts change and adapts
		Elders provide mentoring	Elders provide mentoring
		Listened to and my voice is heard	Listened to and my voice is heard

Code Book, page 3

Were there any other relationships with members that affected your membership decisions? (Other Relationships)	**Relationships (RE)**	Peers	
		Subordinates	
		Leaders	Leaders
		Elders	Elders
		Coach	
		Friends	
This *emergent code* was developed as a result of transcript analysis.	**Support/Mentored (SM)**	Elders	Elders
		Fellow Masons	Fellow Masons
		Family	Serves self - personally
Do you belong to any other fraternal organizations? What caused you to join/stay? (Other Organizations)	**Other Organizations (OO)**	Community service oriented	Serves self - professionally
	Knights of Columbus, Church	Involved me in some way; planning	Serves family
	Toastmaster, Rotary	leadership, planning skills	Serves community
	Professional associations	professionally rewarding	
	College fraternity, military		
What could have been done better to keep you involved/more involved	**Other Retention Factors (ORF)**	More reach out	
		More information about activities	*similar as Masonry*
		Better use of my time	
		More family oriented	
What Masonic values or principles are important to you or stand out to you? (Masonic Values)	**Masonic Values (MV)**	Brotherly love	
		Mutual assistance	
		Equality	
		Trust	
		Truth	
		Helping others	Helping others
		Community service/make a difference	Community service/make a difference
		Wisdom	
		Diversity	
		Charity	
		Morality	
What's important to you in terms of values or ideals? (Personal Values)	**Personal Values (PV)**	Honesty	
		Integrity	
		Trust	
		Community service	Community service
		Diversity	Diversity
		Equality/Fairness	Equality/Fairness
		Voice being heard	Voice being heard
		Fortitude	Greater good
		Respect	Make a difference for others
		Family oriented	Family oriented
		Fidelity, Honesty, Integrity, Intelligence	Wisdom/philosophy
		Service	
		Excellence	

Code Book, page 4

	Fraternal Organization (FO)	People are part of common purpose	
How would you define a fraternal organization?		Fraternal aspect / sense of brotherhood	
		initiation / process to become	
		ceremonies / joining ritual	
		shared philosophy	
		Not a secret org	
		treat each other fairly	
		spiritual and intellectual growth	
		Create opportunities - work, life, personal	
		Moral code	
		Brotherhood	
		Augment my family; not replace it	
		Values as a base for action	
		Something bigger than me	
		relationships	
		Foundation is personal relationships	
		Bond between people	
Which values or principles are key from that organization?	Fraternal Org Values (FOV)	Feel like a family	
		Connection to others	
		helping others	
		intellectual aspect	
		Equality	
		Love for others	
		Respect for others	
		Foster sense of community	
		felt inspired by others	
		Justice	
		Fair treatment	
What is your definition of leadership? (Leadership)	Leadership Definition (LD)	People	People
		Influence	Influence
		Traits/Characteristics	
		Skills/Can be learned	
		Lodge leadership	Lodge leadership
		Positive Outcomes	Positive Outcomes
		Common objective/purpose	Common objective/purpose
		Situation based	
		aid, help, inspire. grow others	
		Legacy of values, precepts,	
		Know others and motivate them	
		All moving in one direction	
		Guide, mentor, teach - influence others	
		Benefit society	
		Ability to influence different people types	
		Steering/Supporting others in their efforts	
		Help others (below/above) achieve goals	
		Joining of the separated to guide right action for group survival	
		Love / love of people	

Code Book, page 5

How has your definition changed over time?	Leadership Change (LC)	more about serving others and not self	
		rather than telling, its about showing others	
		protecting others who don't have a voice	
		not about being right, but getting it right	quadrants = I to WE / IT to ITS
		give others room to make decisions	
		"cracking whip" to "shepard dog"	move from individual to the collective in service of society/community
		more than just a position - a role to influence	
		Not just telling, but showing the way	
		gotten more nuanced / task v. relational	
		You vs. extension of who you are for others	
		More complex now..	
		who I am to who we are	
Have you ever asked a friend or relative to join Masonry?	Asked Others to Join (AO)	No	
		Yes, but not interested due to time	
		Not sure they would join because of time	
		Time and cost issues	
Have you ever heard about Masonry?	Knowledge of Masonry (KM)	Connections to history, fraternity, service	
		Good old boys club	
		outdated	
		care more about being together than doing good	
		it's a cult or religion	
		Boring meetings, not fun	
		requires too much time	
		history and video game?	
		do some great things - charity / help others	
Why not join Masonry?	Why Not Join Masonry (WNM)	Too busy with family	
		Too busy with work	
		Never asked	
		Really do not know about the organization	
		Nothing to offer me to improve my life	
		Race and identity reasons - exclusivity	
		Out of touch and clickish	
		They are not in my age group - too older	
		They are better than me or what I can offer	
		Elitist type organization	
		Don't know what they do	
		predom white older males	
		inclusive/open to race, sex, identity???	
Would you consider joining Masonry in the future?	Consider Joining (CJ)	Yes, but never asked / talked to me	
		Yes, but not sure if I would fit	
		Maybe when I have more time	
		No I am an atheist	
		Yes, but want it to aid in my job somehow	
		Yes, when kids are out of school	
		Yes, if it was for the whole family	
		Something for my wife/spouse to do	
		Yes, if it offered my something of value	
		Shriners are amazing	
		Why don't they advertise?	
		No diversity / doesn't rep country of diversity	
		no, I am focused on my family	

Code Book, page 6

Why do you think the decline in participation has occurred?	**Explaining Masonic Decline (MD)**	Numbers may askew (new members over majority or death)	
		normal thinning out	
		Younger generation doing opposite of parents	*Voices of Judgment, Cynacism, Fear*
		focused on internal workings not outward	
		became inclusive	*Lack of Information, Value, Potential*
		Lost sense of purpose / identity	
		Society changed and Masonry missed it	*Civic minded + Fraternal minded*
		Retreated due to fear	
		They don't / didn't want to be judged	*Reframing the organization*
		Masonry felt inferior and no value to society	
		Did not feel important, relevant, valuable	*Transform via presencing/return to core ide*
		Need to come out of the shadow of 20th century	
		Stopped writing, speaking, leading in community	
		Became a civic org v. fraternal org	
		De-emphasized ritual and meaning/value	
		Over-regulation / Fix the structure / Control	
		Strangled the org freedom and spirit	
		Society/People distructed Masonry	
		New: we just want to practice Masonry	
		Tipping point: new outbalance the old/stuck	
		Presence matters	
		More freedom to unit around core ideals	
What else would you like to share about your decision to join and/or stay involved? (Additional Info)	**Additional Information (AI)**	Personal	
		What Masonry has done for me	What Masonry has done for me
		Ability to accept change	Ability to accept change
		Diversity	Diversity

Code Book, page 7

Second Cylce Recoding (Pattern coding)	Last Cycle of Coding (Theoretical coding)	Related theories
Four Groups / 18 Categories **Grouping and categorizing influencers on two primary decisions to join and stay.**	**Connecting and integrating the influencers between joining and staying; and indetifying a common thread or theme.**	**How do the themes relate to current theories?**
External Factors (5)		
Lack of Information	Organizational lack of promotion/advertising	Resistance to change
Time factor (family/job/other commitments)	Market competition??	Resource dependency??
Societal changes (market/government)		Reverse three failures theory
Lack of diversity / mirroring of society		memb
Other organiztions	Not explicit in interviews, but may be important for survey.	Mimetic Isomorphism?
Internal Factors (4)		
Member relations	Bio-Eco system	Bio-Eco system
Common Purpose	Invisible leadership	Invisible leadership
Espoused vs. Enacted values	Adaptive leadership	Adaptive leadership
Transformation / Change needed	Theory U	Theory U (add to survey!!)
Joining Influencers (4)		
Family		
Masonic Youth experience		
Masonic espoused values	**Fulfillment of a "family" fabric** (How felt valued, trusted, and treated by elders and leaders - lodge culture -which filled or resembled idea of family)	Lodge is a eco/bio system
Leadership definition		System affects members
		(Urie Bronfenbrenner)
Retention Influencers (6)		
- Feel valued	**Fulfillment of a "common purpose"** (How the lodge and culture made a difference for others/in community)	Power of Invisible Leadership
- Feel trusted		Uniting around a common purpose
- Fair treatment		(Gill Hickman/Georgia Sorenson)
- Feel like making a difference for others/in community		
- "Family" feeling		
- Connected to greater good		

APPENDIX E

Survey Design Concept

Draft Survey Design Concept

Segment	Characteristics Measured	Type of Questions	Existing Survey Instruments
1. Demographics	Age, Ethnicity, Religion, Political Affiliation, Year joined, Age joined, Number of family involved, Lodge name	Multiple choice, Check boxes, Drop-down menu, and short answer	N/A
2. External Participation Factors	Societal Changes / Resources Nonprofit Competitors Market / Government Forces	7-point Likert Scale (Strongly Disagree - Strongly Agree)	N/A
3. Internal Participation Factors	Member Relations Common Purpose Enacted vs. Espoused Values	7-point Likert Scale (Strongly Disagree - Strongly Agree)	Volunteer Retention Questionnaire / Volunteer Satisfaction Index Invisible Leadership Survey Volunteer Program Assessment Tool
4. What constitutes a successful lodge?	Interrelatedness of the existing External and Internal Factors	7-point Likert Scale (Strongly Disagree - Strongly Agree) and Rank Order top 3 from list	N/A

APPENDIX F

Participation Assessment Tool-Fraternal Organizations

Participation Assessment Tool-Fraternal Organizations

University of San Diego

Hello! Thank you for taking time to complete this online survey.

For most participants, this survey will take between 20- 25 minutes to complete.

The survey is designed to understand the combination of factors which influence the participation (attraction, retention, and growth) in Masonry, a fraternal organization. Your input will aid in understanding why people join, do not join, remain involved, or leave the organization. Your responses will be anonymous and help design potential recruitment and retention programs for California Masonry and provide reliable data for similar fraternal organizations.

1. Do you give your consent to participate in this online survey for the benefits described above? By marking yes, you agree to participate in the survey.

☐ Yes

☐ No

0% 100%

→

2. Are you currently a Mason or member of a Masonic Lodge called Freemasonry?

○ Yes

○ No

○ Not sure

0% 100%

→

3. The main three reasons I joined Masonry is its (please drag your top three reasons to the appropriate area):

Items
Family involvement
Purpose
Brand or reputation
Friends
Coworkers
Professional growth or career opportunities
Networking
Organizational values
Own curiosity
Organizational activities
Personal growth
Other - write in your reason

Top Joining Reason

#2 Joining Reason

#3 Joining Reason

0% ▮ 100%

→

4. The main three reasons I stay involved in Masonry is its (please drag your top three reasons to the appropriate area):

Items
Family involvement
Purpose
Brand or reputation
Friends
Coworkers
Professional growth or career opportunities
Networking
Organizational values
Own curiosity
Organizational activities
Personal growth
Other - write in your reason

Top Reason I Stay Involved

#2 Reason I Stay Involved

#3 Reason I Stay Involved

0% 100%

→

5. I am not as involved in Masonry as I would like to be because (please drag your top three reasons to the appropriate area):

Items
The lodge didn't meet my interests
The lodge had long meetings at night
There was a lack of substance/nothing for me
Social events were all about ritual
Masonry is not relevant/out of date
Not making difference in community
Not family oriented; male focused
Too traditional/rigid in what is done
Treated poorly/lodge politics
Unable due to other time commitments (family/work)
Does not represent the diversity in my own community
Other (please specify)

Top Reason I Stay Involved

#2 Reason I Stay Involved

#3 Reason I Stay Involved

0% [■■■   ] 100%

→

6. In a few sentences, please describe your lodge's purpose AND the sense of community in your own lodge.

[ ]

7. For the next set of questions, please think about how each question relates to your lodge's purpose.

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
I am highly committed to my lodge's purpose.	○	○	○	○	○	○	○
My fellow lodge brothers accept the lodge's purpose as their own.	○	○	○	○	○	○	○
I accept the lodge's purpose as my own.	○	○	○	○	○	○	○
The lodge's purpose inspires my fellow Masons to contribute their best effort or work.	○	○	○	○	○	○	○
My lodge acknowledges individuals for outstanding work toward achieving the purpose.	○	○	○	○	○	○	○
Members of my lodge recognize or praise each other for outstanding work toward achieving the purpose.	○	○	○	○	○	○	○
Our work toward the lodge's purpose creates a strong bond or relationship among its members.	○	○	○	○	○	○	○

0% [■■   ] 100%

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8. The bond or relationship with members of my lodge is due to (please drag your top three reasons to the appropriate area):

Items
I like them.
Ritual.
Shared ethnicity.
Our common purpose.
They are like me.
They act in accordance with Masonic principles.
We joined together.
Doing things together outside of lodge.
They are family oriented.
Other (please specify).

Top Reason I Stay Involved

#2 Reason I Stay Involved

#3 Reason I Stay Involved

0% 100%

→

9. For the next set of questions, please think about how each question relates to your lodge experience.

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
I feel that my lodge is like a family.	○	○	○	○	○	○	○
The members of my lodge would describe our lodge as being like a family.	○	○	○	○	○	○	○
The values my lodge practices are the same as the ones they preach/talk about.	○	○	○	○	○	○	○
I place our common purpose above my personal interests or desires, when necessary.	○	○	○	○	○	○	○
My lodge members place our common purpose above their personal interests or desires, when necessary.	○	○	○	○	○	○	○
My lodge members know how or when to make use of key opportunities that make achieving our common purpose possible.	○	○	○	○	○	○	○
My lodge members know how to find resources (financial, human, managerial, or technological) that make achieving our common purpose possible.	○	○	○	○	○	○	○

0% [▮▮▮   ] 100%

→

10. Please offer some suggestions on what your lodge can do that would keep you and others more involved.

[   ]

0% [▮▮▮   ] 100%

→

11. For the next set of questions, please think about how each question relates to how your lodge operates in general.

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
My lodge is able to see the big picture or see beyond the walls of the lodge when solving problems.	○	○	○	○	○	○	○
My lodge can identify the challenge(s) which affects our membership participation.	○	○	○	○	○	○	○
My lodge can regulate the dissenting or competing voices in order to achieve our common purpose.	○	○	○	○	○	○	○
My lodge focuses attention on key issues relating to membership participation.	○	○	○	○	○	○	○
My lodge is able to give meaningful work to the members regarding membership participation.	○	○	○	○	○	○	○
My lodge protects those members (allow to speak their minds) who express differing opinions about membership participation.	○	○	○	○	○	○	○

0% ▮▮▮▮▯▯▯▯▯ 100%

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12. What are the challenges which affect your lodge's membership participation (includes attraction, retention, and growth)?

[   ]

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13. For the next set of questions, please think about your lodge's membership participation practices, which includes membership attraction, retention, and growth.

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
My lodge fails to generate new ideas about membership due to the thought of new information and ideas being judged.	○	○	○	○	○	○	○
My lodge fails to generate new ideas about membership due to being cynical (not trusting) about the outcome and intention of other humans.	○	○	○	○	○	○	○
My lodge fails to generate new ideas about membership because they allow fears to stifle action.	○	○	○	○	○	○	○
My lodge has the ability to generate new ideas about membership.	○	○	○	○	○	○	○
My lodge has the ability to generate new ideas about membership, but the ideas are not accepted by others outside the lodge.	○	○	○	○	○	○	○
I feel that my lodge is closed to new ideas about membership.	○	○	○	○	○	○	○

0% ▮▮▮▮▯▯▯▯ 100%

→

14. It feels that in my lodge, the three most important persons are the: (drag your answer to the appropriate box in ranking order):

Items
Prospective member
Current member
Master of the Lodge
New member
Past member
Older member on the sidelines
Brother who does not attend lodge
Me
Other - please specify

#1

#2

#3

15. I feel that the three most important persons in my lodge should be the: (drag your answer to the appropriate box in ranking order):

Items
Prospective member
Current member
Master of the Lodge
New member
Past member
Older member on the sidelines
Brother who does not attend lodge
Me
Other – please specify

#1

#2

#3

16. It feels that in my lodge, the three *most neglected persons are* the: (drag your answer to the appropriate box in ranking order):

Items

Prospective member

Current member

Master of the Lodge

New member

Past member

Older member on the sidelines

Brother who does not attend lodge

Me

Other – please specify

#1

#2

#3

0% 100%

17. For the next set of questions, please think about how each question relates to your lodge operates in general.

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
My lodge's membership focus in on current membership.	○	○	○	○	○	○	○
My lodge's membership focus is on gaining new members.	○	○	○	○	○	○	○
My lodge does not have a membership focus.	○	○	○	○	○	○	○
I want my lodge to have a more clear focus on membership.	○	○	○	○	○	○	○
I would consider my lodge to be diverse.	○	○	○	○	○	○	○

0% [■■■■■   ] 100%

→

Masonry has been declining numbers over the past six decades....How would you explain the overall decline in membership?

[   ]

0% [■■■■   ] 100%

→
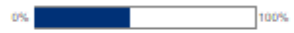
19. For the next set of questions, please consider your lodge resources.

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
My lodge lacks resources to improve membership.	○	○	○	○	○	○	○
My lodge lacks resources to create positive change.	○	○	○	○	○	○	○
As a Mason, I believe that having resources equals the power to change.	○	○	○	○	○	○	○
My lodge resources to affect membership are restricted or difficult to acquire.	○	○	○	○	○	○	○
Most of the resources my lodge has comes from external sources.	○	○	○	○	○	○	○

20. Please rank the top three resources your lodge has access to which could affect membership participation (includes attraction, retention, and growth). Drag your choices to the appropriate box.

Items
- Money
- People
- Leadership development
- Lodge development
- Masonic homes
- Diversity
- Other – specify your own reason
  - [_____]
- Other – specify your own reason
  - [_____]

#1 Resource

#2 Resource

#3 Resource

0% [███████____] 100%

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You are about half-way done with the survey. Your input is really important and will aid in understanding Masonry's membership challenges. Please continue the survey as it will only take about another 10-12 minutes. Again, thank you for your assistance and honest answers.

21. The next set of questions deal with diversity and change.

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
My lodge fulfills the needs of diverse ethnic groups.	○	○	○	○	○	○	○
My lodge fulfills the needs of diverse religious groups.	○	○	○	○	○	○	○
Masonry could have changed to improve membership, but decided to focus on current members over future members.	○	○	○	○	○	○	○
Masonry is more focused on quality of members rather than quantity of members.	○	○	○	○	○	○	○
Masonry has refused to change in order to attract new members.	○	○	○	○	○	○	○

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22. For the next few questions, think of another fraternal organization to which you belong or know about…..

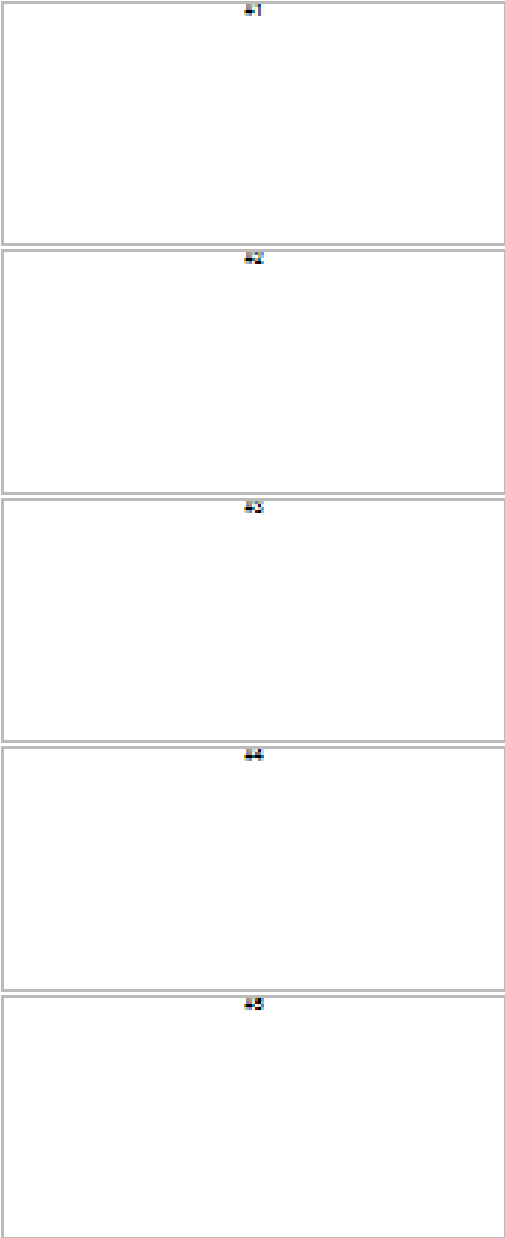|	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
Masonry should follow other organization's membership practices to improve membership participation.	○	○	○	○	○	○	○
Masonry does not need to change like other organizations to which I belong.	○	○	○	○	○	○	○
Masonry is unique when compared to other organizations to which I belong.	○	○	○	○	○	○	○

23. In a few sentences, please discuss why you think more people do not join/have not joined Masonry.

[   ]

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24. I think Masonry has tried to change to attract new members, but has failed due to: (please rank your top five choices).

Items

- Outdated practices / Not modern
- Reliance on ritual
- Does not appeal to younger people
- Excludes family
- Retreated from core values
- Not for modern times
- Become exclusive and separated from community
- The organization is not as important as it once was
- Society has changed
- Masonry does not tell people/society what they are really about
- Technology and its impact on how people socialize
- People think Masonry is a religion
- Markets can react faster in meeting the needs of people
- Masonry has not really tried to change
- People can gain the same skills from other organizations
- Other – you may fill in your own reason

#1

#2

#3

#4

#5

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→

25. For the next few questions, think of another fraternal organization to which you belong or know about…..

	Strongly Disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
It seems that the market (or for-profit organizations) are better able to meet the social needs or expectations of prospective members than Masonry can.	○	○	○	○	○	○	○
It seems that the government services are better able to meet the social needs or expectations of prospective members than Masonry can.	○	○	○	○	○	○	○
Fraternal organizations, like Masonry, have become too professionalized.	○	○	○	○	○	○	○

0% ▮▮▮▮▮▮▯▯▯ 100%

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26. Please rank order the five categories below in how each fulfills social needs of most people:

- Government   `1`
- Market   `2`
- Nonprofits – charities   `3`
- Nonprofits – fraternal organizations   `4`
- Other - you can fill your own answer   `5`

0% ▮▮▮▮▮▮▯▯▯ 100%

→

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27. My social needs are provided mostly by (rank order the five categories):

- Government   `1`
- Market   `2`
- Nonprofits – charities   `3`
- Nonprofits – fraternal organizations   `4`
- Other - you can fill in your own answer   `5`

0% ▮▮▮▮▮▮▯▯▯ 100%

→

28. How do you think Masonry and/or your own lodge can change to better meet your needs/expectations?

0% ▮▮▮▮ 100%

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29. In a few sentences, how would you define leadership AND how has your definition changed over time?

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The remaining questions all deal with demographic information. Please take the next few minutes to complete this survey.

30. What is the name of your lodge?

31. How many years have you been a Mason (member since you joined Masonry)?
○ One year or less
○ 2 to 4 years
○ 5 to 9 years
○ 10 to 19 years
○ 20 to 29 years
○ 30 to 39 years
○ 40 to 49 years
○ 50 years or more

32. My age is
○ 20 or younger
○ 21 to 29
○ 30 to 39
○ 40 to 49
○ 50 to 59
○ 60 to 69
○ 70 to 79
○ 80 or older

33. In my lodge, I am a

○ New member (under one year or 365 days since I joined)

○ Member, but not in the leadership line of a warden or master

○ In the leadership line as a warden or master

○ Past Master

○ Other - fill in own answer

[   ]

34. Besides yourself, how many of your other family members (grandparents, parents, siblings, children, etc.) are involved in Masonry?

○ None

○ One (1)

○ Two (2)

○ Three (3)

○ Four (4) or more

35. What is your religious affiliation?

○ Baptist

○ Catholic

○ Lutheran

○ Methodist

○ Mormon

○ Protestant

○ Other

[   ]

36. What is your ethnicity -- please select all that apply:

- ☐ African American
- ☐ Asian or Pacific Islander
- ☐ Caucasian
- ☐ Hispanic or Latino
- ☐ Native American or American Indian
- ☐ Other

  [   ]

- ☐ Other

  [   ]

- ☐ Other

  [   ]

37. What is your political affiliation?

- ☐ Democrat
- ☐ Independent
- ☐ Republican
- ☐ Other

  [   ]

- ☐ None

38. What is your five digit mailing zip code?

[   ]

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39. Is there anything you would like to add or provide which you believe would aid in understanding membership participation relating to attraction, retention, or growth?

[   ]

40. If you would like to be contacted to discuss any of your answers or talk more about membership participation relating to attraction, retention, or growth, please provide your name and contact information (name, phone, and email address):

[   ]

This concludes your participation in the online survey.

Again, thank you for your input and time.

[   ]

0% [▮▮▮▮▮▮▮▮▮▮   ] 100%

[→]

We thank you for your time spent taking this survey.
Your response has been recorded.

0% ▬▬▬▬▬▬▬▬ 100%

APPENDIX G

Transcripts of the 20 Interviews (you do not include these typically)

1. On a sheet of blank paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

I remember having this intense dream as a kid….about being in a white cloud and the importance of emotions in relationships and seeing what's possible about life. I grew up around domestic violence. This state of mind has influenced me even before attending the US Air Force Academy. I was there for four years, which set me on a course of serving my country. It was an intense, emotional, intellectual, athletic experience which formed me and helped me make it in this world. Probably my second tour or second assignment I got to oversee the launch of a missile test which sent an ICBM into space; I worked with the Navy that time. Teaching at the USAF Academy was where I found my passion around leadership, which was a cool thing. Meeting Michelle, finding love, and being loved was great. The birth of Olivia and seeing her come into this world….that was a whirlwind experience. At that time, I knew I had to do better for her; prepare her for a world that is constantly challenging. That was humbling experience to look in her eyes and know that I'm responsible for that life. It was a big deal for Michelle and I. Next was the PhD program and getting the dissertation in my hand and then building upon that.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

No. I was on the basketball team at the USAFA and an officer in the USAF.

3. Could you tell me about the decision to stay involved in the organization?

See above.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

See above.

5. What could that organization have done better which may have kept you even more involved?

No, heavily involved now…passion for that service, family, and leadership.

6. What would be the ideal organization for you to join?

It would have to be aligned with my values – integrity, connection with people, excellence along the lines of a legacy and building a life worthy of a legacy that people would like to follow. It would have to include a family element and have a mindset on family.

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

See above.

8. How would you define fraternal organizations?

Like a brotherhood, not replace family, but adds to and complements family. They should partner with you; help you with goals; give support and have its own customs and rituals. There would have to be some sort of bonding and purpose that would help society in some way.

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

The US Air Force is the closest type of thing. I joined because 1) its about something bigger than me; 2) serving a function in society; and 3) values as a base for actions that members use in organization and beyond.

10. What lessons or principles from that organization are important to you or stand out to you?

At the interpersonal level, the rituals and uniform signified being part of something bigger. The friendships last a lifetime….All of that kept me in and kept me strong. Those relationships I developed were key as well as the confidence they had in me.

11. In life, what's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

Integrity – more than lessons learned; it's about doing things the right way when no one is watching AND integration of all elements of self, and which builds self, organization and others around an element of trust.
Service – connection with people through service and making sure I perform at the top of my game.
Excellence – know what to do and execute to a standard and be consistent in that pursuit.

12. What is your definition of leadership? How has your definition changed over time?

Leadership is joined with love, so it's about the process of the joining of the separated to guide right action for group survival. Expanding leadership involves who you are in the system you're in. And it's about making meaning of love and where that separation is within self and others and the group. Also, involves what the group is doing in a way to figure out what the ethical decision to make is in any situation. Leadership shows up when threats to a group are made and when someone takes action for the group….my definition has evolved into that over time and includes developmental lines – cognitive,

affective, behavioral interpersonal, group, etc. Leadership is complex and involves a joining of developmental theories.

13. What else would you like to share about your decision to join and/or stay in that organization?

Nothing.

14. Have you heard of Freemasonry, or Masons for short?

Yes, but haven't heard much about them. What I know is from the history channel or video games, so it's limited understanding.

15. Have you ever considered joining?

Yes, but was never asked; never really hear anything about them or what they do.

16. Were there any other relationships with members that affected your decisions?

No.

17. Could Masonry have done something in particular to cause you to join?

Well, I don't know much about Masonry, but if I had more information I may be more drawn. I have never been asked to join. I helped out at a leadership event at school which involved Masonic youth, and learned a little about the people and what they do. It seems they have a good reputation, but also seemed predominantly white, so I wondered about the diversity and if a range of racial and sexuality identities are welcomed.

18. Would you consider joining Masonry in future?

Yes, but would depend on family, time, work, etc.

19. Is there anything else you would like to discuss?

No.

Transcript of the Interview – Pluto

1. On a sheet of blank paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

I was an undergrad at St. John's University and so my college experience was with a fraternity, which gave me a chance to work on my own; had an apartment on my own; most of my attention was limited to college. My YMCA job was foundational for me where I learned the basic work premise; they had eight branches in NYC and worked at five of them. I gained work experience and improved my work performance. I had other jobs but the structure was different at YMCA. I was involved with Boys Town, a national nonprofit. But it was in the church where I formed myself in spiritual ways. Later in life, I started my consulting company called Pivotal Group Consulting and provide a range of expertise to organizations. I joined the USD PhD program. And the other significant events were my marriage and birth of my first son.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

Yes, I was a brother in Kappa Alpha Psi, a traditional all black fraternity. I was introduced to them by my connections, mostly family. They are a national historic fraternal organization and seemed like they could improve my skill set through the various members involved. I joined as I was intrigued by the pledge process and inspired by the opportunity to bring back to campus the same feeling. We were a group of 10, which met six days a week for eight weeks of the pledge process.

3. Could you tell me about the decision to stay involved in the organization?

I stayed due to the group of brothers, the activities involved. The connections gave me opportunities like the events and activities of meeting others and getting to know them. Their activities were community service oriented. For example, we helped plan MLK annual event and had a Kappa league for developing young men. Also, our leadership retreat and conference impacted many others. We had a diaper drive for young families who couldn't afford them. They involved me their planning.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

I liked the mentorship with others.

5. What could that organization have done better which may have kept you even more involved?

More reach out intentionally. They didn't reach out to me after I left; I wanted more follow-up to who I was, what I was doing, and how I could make a difference.

6. What would be the ideal organization for you to join?

Community service, family service, develops trust and brotherhood, honesty, integrity – are all important. They have to support and show love for each other. They should be dedicated to being driven, mission oriented, making a difference in the community as a main focus.

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

Passing of my dad. When my fraternity brothers found out, they reached out to me. It was like the big brother program we had created back in the fraternity and it was that connecting and community involvement and working together to help each other. It was linked to our fraternity motto since the founding – "Achievement in every field in human endeavor."

8. How would you define fraternal organizations?

A type of organization where people are the purpose. Part of a group with a common, shared purpose with goals, philosophy, process to become part of the group like initiation.

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

10. What lessons or principles from that organization are important to you or stand out to you?

See above about Kappa.

11. In life, what's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

Dependability…connection, support to be there for me and for others. Like what Kappa did for me and how that organization showed me to do the same for others.

12. What is your definition of leadership? How has your definition changed over time?

It's about being intentional, not something just said, but actively engaged; a sense of intentionality. Not just something from a textbook or simply rising to the occasion, but more situation based, but doesn't have to be an event to inspire leadership. It should occur continuously and with an intentional path.

13. What else would you like to share about your decision to join and/or stay in that organization?

No.

14. Have you heard of Freemasonry, or Masons for short?

Yes, in general. Former Presidents are Masons. Know about the organization, but really do not know how to join. No one ever talked to me or offered to help walk me through joining. I would want to know the role I could play in the organization.

15. Have you ever considered joining?

Yes.

16. Were there any other relationships with members that affected your decisions?

No.

17. Could Masonry have done something in particular to cause you to join?

No, not really. But maybe outreach. Never really hear them promote the organization. They could focus on their connections to history, connections to family, and connections to service.

18. Would you consider joining Masonry in future?

Yes.

19. Is there anything else you would like to discuss?

No.

1. On a sheet of blank paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

At age 10, I remember attending a Legion of Honor ceremony for DeMolay and met a DeMolay. He talked with me about his experiences. It was key because it opened my eyes about the organization and I joined when I was 13. I attended Grand Masters Class and met many youth and adults, but it was when I was given a leadership role which changed my outlook and became more involved; being the leader (master councilor) was significant. Going off to college was the next most significant event in my life. Over the past few months, I got the opportunity to visit Calloway golf headquarters, which was great due to my job as a golf club salesperson. I saw the whole operations, marketing, R&D and built relationships. I got a foot in the door and people got to know who I am as a leader/person.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

I joined DeMolay because I liked the people involved. I felt connected like I had a friend everywhere I went. Also, the trust, brotherhood and camaraderie were great.

3. Could you tell me about the decision to stay involved in the organization?

Well, I was a shy kid and not very outgoing. I met people in and out of the chapter meetings. My older brother was the leader and I really wanted to follow him and be in the role of leadership. I stayed in the leadership position for three terms; went to leadership conference and met so many great people.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

I wish more of the members were more motivated in making the organization work. Some were just not motivated or seemed to not care. There was stigma about DeMolay being private and secretive. The lack of transparency with the public seems to be an issue; some think Masonry and DeMolay are a cult because they meet in a temple or don't talk much about what they do. While I thought it was fun and meaningful, it was difficult explaining the purpose and what we did to others.

5. What could that organization have done better which may have kept you even more involved?

No, not really. I served as the leader multiple times. But I wanted to focus on school at San Jose State.

6. What would be the ideal organization for you to join?

Not sure….maybe one that is more connected to school and education.

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

None.

8. How would you define fraternal organizations?

One that is built on relationships and brotherhood where you meet others who have the same goals.

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

10. What lessons or principles from that organization are important to you or stand out to you?

Quality treatment; treated on equal levels….just like the ritual says about rising from the ranks, but to the ranks you will soon return. Make other people feel better and improve their life.

11. In life, what's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

Truth, respect someone who is open and not deceptive. Trust is built on trust. DeMolay gave that to me.

12. What is your definition of leadership? How has your definition changed over time?

Someone who is outspoken, willing and able to influence a group. Someone who can step up and in a group and be able to get others to accomplish the common goals; must be comfortable speaking in public.

13. What else would you like to share about your decision to join and/or stay in that organization?

N/A.

14. Have you heard of Freemasonry, or Masons for short?

Yes.

15. Have you ever considered joining?

Yes, but want to focus on school and work first.

16. Were there any other relationships with members that affected your decisions?

My dad and uncle. They talked to me about joining and my interest is there.

17. Could Masonry have done something in particular to cause you to join?

Not really; they have given me scholarships which has been great for school. But when I visited a lodge as a DeMolay, they seemed very cliquish. They were not very open or inviting; not a welcoming environment as a kid. It didn't feel very warm as it seemed they were not that interested in talking to me. I didn't get a good vibe from them about wanting me around, which just could have been due to my age.

18. Would you consider joining Masonry in future?

I am thinking of joining after graduation.

19. Is there anything else you would like to discuss?

No.

1. On a sheet of blank paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

The first day of school was significant because I was the youngest in my family. I was sent to an English-speaking school. My 8th year graduation from school. Going to Mexico for the first time to see my relatives and meeting my grandparents. Going off to camp by myself and meeting others. I remember my baptism, so church was important growing up. Really almost anything family related.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

I was in an honor society in school/college. I joined Alpha Gamma Sig and Phi Theta Kappa. They were academic based. I wasn't in any real fraternity as my church of Seventh Day Adventist didn't allow that. They were suspicious of any other type of organization religious or not. But I'm an atheist now and don't believe in God.

3. Could you tell me about the decision to stay involved in the organization?

To improve my grades and get scholarships.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

It was academic based and being a member improved my chances of transferring into a 4-year college. But I left the church because I felt like a "second class" person. I quit practicing because I realized I was gay and came out…the church didn't like that. They limited what I could do because of my identity, so I chose not to be involved. How could they preach a certain God and how to live if they didn't accept people? It just didn't make practical sense, which probably why I chose to go in the science field and become an anthropologist.

5. What could that organization have done better which may have kept you even more involved?

More scholarship money as I didn't come from a wealthy family.

6. What would be the ideal organization for you to join?

One that encourages social and community activities, gives back to others, and promotes care for each other. There must be compassion and mindfulness of/for others. The organization should café for the wellbeing of its members.

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

Well, my past boyfriend was an atheist and I attended conferences with him and heard speakers. I wanted to understand others, their origins, and their communities, which seemed like the right direction toward anthropology. Being a scientist exposed me to different ways of thinking and different truths.

8. How would you define fraternal organizations?

One which assists, supports, and creates opportunities for members.

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

10. What lessons or principles from that organization are important to you or stand out to you?

Equality for all should be one.

11. In life, what's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

Practice of love for all, equality for all, compassion, peace, mindfulness of others. They should be the guiding factors and by practicing them in organizations, then the lives of others and communities are strengthened. For example, they could feed the homeless or do things to make people's lives better. Also, they should foster a sense of community, leave a positive mark on the planet, and leave life better than they found it.

12. What is your definition of leadership? How has your definition changed over time?

Leadership equals responsibility to guide, mentor, teach, inspire, and influence others in a direction which is beneficial to society. There must be a positive element, helping self and others to achieve goals. It has changed over time because it less autocratic and more than a position or title as it involves achieving a common goal together.

13. What else would you like to share about your decision to join and/or stay in that organization?

Nothing.

14. Have you heard of Freemasonry, or Masons for short?

Yes but don't know much. My old roommate was a member, but I didn't join as I didn't know much and was never asked. I know that past presidents were Masons and many of the principles were used to found the U.S.

15. Have you ever considered joining?

Yes, but I am an atheist, so I don't think I could.

16. Were there any other relationships with members that affected your decisions?

Just some friends, no family.

17. Could Masonry have done something in particular to cause you to join?

No don't think so.

18. Would you consider joining Masonry in future?

No. I am gay, Latino and an atheist, so don't think I'd be accepted. They recruit largely white males and I saw few people like me. Besides, I get my community, activism, and building of leadership and social aspects met elsewhere.

19. Is there anything else you would like to discuss?

Yes, I think Masonry is out of touch with most diverse communities. They seems cliquish based exclusivity of diversity.

1. On a sheet of blank paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

My parents' divorce shaped my upbringing and childhood. When I was a kid, I met a family friend, Ken, who became a dear friend, and a father figure for me. He was an amazing influence in my life and shaped the man I became due to ethics and family significance. My brother joined DeMolay first, then I did at 13. I met some really good friends, had fun and learned leadership. From 13-21, I experienced becoming a leader, learned public speaking and communication on personal and professional levels. I went to Jr. College when I was 18 and I was in a chemistry class and met my lab partner who was a criminologist. He told me about forensics, which became my career…that chance meeting had a huge effect on my life. The first day on my new job I met Michelle, my wife. Getting married and having kids was really important and meaningful. My father's passing in 2005 was emotional and significant.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

My older brother was already in DeMolay, and told me about the fun things. I joined at 13 because of him. The first fun event was a water slide park and I got hooked on the fun. I met a lot of people after that….and I remember the ritual and degrees because I was in community theater/drama as I liked performing. I was on board after those two things.

3. Could you tell me about the decision to stay involved in the organization?

Fun, social circle…like the people, activities, and the ritual aspect.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Definitely looking up to my big brother and being involved in the stuff that he did.

5. What could that organization have done better which may have kept you even more involved?

Nothing…I was involved as much as I could have been. I aged out after rising to the highest leadership levels.

6. What would be the ideal organization for you to join?

I was the President of the California Association of Criminologists, which was more career focused. The ideal organization would be one where people shared the same values, had a social aspect, food/eating involved, and made the community better. If all in

the organization are working to make the community better, then it has an influence and cascading effect; like "acting locally, and thinking globally."

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

See above.

8. How would you define fraternal organizations?

Element of joining/initiation with regular meetings and a shared purpose.

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

California Association of Criminologists; American Academy of Forensic Scientists; and NW Association of Forensic Scientists. I joined because it was a way to get to know other people in my career field. I was most active in CAC for the contacts and sharing of knowledge and experiences, or case studies and technologies. I liked the education and social aspects; and joined the board because I respected the people who were involved. I wanted to give back the awesomeness they taught me and that I saw in them.

10. What lessons or principles from that organization are important to you or stand out to you?

Sharing knowledge and experiences.

11. In life, what's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

Ethics – personal and professional. I am very tuned into the work I do and how it affects others. For example, many times I am in a court of law dealing with liberties and rights where doing the right thing is more important than what is easy. The wrong thing causes/affects the lives of others. So, the organization must share the same values for all of that to work well. Also, there has to be transparency, which is why I think organized religion is a challenge. You can't say one thing and do another because it is not ethical, transparent, or value driven.

12. What is your definition of leadership? How has your definition changed over time?

This is an interesting question because over the last couple of months, my definition would have been different. I have been taking a supervisor prep course and understand leadership better now. For me it (leadership) is about steering and supporting others to get their tasks done and helping them achieve our common goals. This includes helping those above you as well. My boss aids me with my cases, gives me work I can handle,

challenges me, but doesn't stress me out. There is a balance to it with people helping each other out. My views have changed over time. In DeMolay, leadership was about influencing others to get things done, which was task focused but also included relationships. It seems like task oriented vs. inspiring or relation oriented. Now, my concept of leadership is more nuanced and complex. There is a line in the Harry Potter book about how usually the best leaders have leadership thrust upon them, but they do not seek out the power. I didn't want to be in a supervisory role, but the organization benefits from my involvement. I can help make a difference.

13. What else would you like to share about your decision to join and/or stay in that organization?

Nothing.

14. Have you heard of Freemasonry, or Masons for short?

Yes.

15. Have you ever considered joining?

No. My impression of Masonry is that is really boring…not fun. And all of the times I have visited a lodge, nothing disputed my impression. Plus, I am super busy with family and work and do not have the time or desire to join another organization, especially one that isn't fun and worthwhile for me, my family or work.

16. Were there any other relationships with members that affected your decisions?

Yes, older and younger friends were involved, and they confirmed my impressions.

17. Could Masonry have done something in particular to cause you to join?

No. They probably do more than what I saw, but they never talk about anything. It does seem secretive as they don't advertise. They can't ask me to join and no one has ever talked with me about it. I know the Shriners help out the community, they are amazing. Also, I don't see much diversity….there's few African Americans involved and I took offense to that. They don't represent the diversity of our communities or our country. The diversity is really lacking.

18. Would you consider joining Masonry in future?

At this point, no. They have a history of experiences of doing things that really don't interest me or is for my whole family. My focus now is the family and all of my time goes to family and work.

19. Is there anything else you would like to discuss?

No.

1. On a sheet of blank paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

First, was joining Harris Construction in Visalia. I started as clerk in college and rose to VP/owner. Next, was the United Spirit Association. I was mascot and cheerleader, and I would teach up and down California learning how to teach was a turning point in my life. It taught me how to interact with others and communicate. Then, I taught country dancing to couples in Fresno and Modesto, which is where I met many people, including my wife. We still dance today and love it. Having kids was significant, which caused me to change my life from work focus to family focus. When they were two, I really switched to focus on my family more. Being involved with them was key, like when I helped found the Golden Valley Foundation part of the GV Unified School District in 2006. We raised money for kids and programs. Finally, was becoming President of Mark Wilson Construction.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

I joined DeMolay because a friend was heavily involved. I met girls at dances and a bunch of other people who would become good friends.

3. Could you tell me about the decision to stay involved in the organization?

The same thing which kept me involved in other organizations….clear camaraderie and similar interests. The excitement with others and their support was contagious and provided good things for others. We organized and did paper drives in mobile home parks, and advisors were involved – it was fun. The ritual competitions with brothers was good team competition; there was drive to be the best and provided a good environment. I saw improvements I myself in many ways.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Well, at first, I didn't think I could lead, and then I got put into positions and started to figure it out. Learning to run meetings, plan events, gain friendships up and down the state, achieve goals with a team. There was a snowball effect; meeting other people up and down the state and making a difference. We had a real pride factor. DeMolay brought me out of my shyness and showed me something greater like self-confidence and speaking ability.

5. What could that organization have done better which may have kept you even more involved?

I rose to the highest position at the local level. But then I went into college and started a job. Family and other commitments became more important.

6. What would be the ideal organization for you to join?

Goal based, learning based, new relationships that will tie to the community. One with specific goals and working toward something to accomplish which is well defined. And they must have passion for that goal, provide an environment to learn, but not one which is overwhelming for people which would cause burnout. All should be able to contribute to that common goal. Relationships matter, so it would have to have something that ties people together with ties to life like family, community or a bigger cause. The people and the organization would have to be relatable and have passion with a clear purpose for a common cause.

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

Regarding DeMolay, they changed when my son joined. The values, politics, it wasn't the same when I was in. Besides, my own priorities had changed. My family and work were the focus. I didn't want to take away an evening with my family.

8. How would you define fraternal organizations?

Mostly stodgy and erratic. Some bad ones would be just another good old boys club. It should be more than that – more about people being together than just doing good. They should have a clear set of goals for improving people with a range of stuff to do that matters and a range of age groups, not just older people who relive their glory days.

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

10. What lessons or principles from that organization are important to you or stand out to you?

The seven precepts of DeMolay: filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness, and patriotism.

11. In life, what's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

Relationships, trust, team work, impact. The group had motivated parents and young leaders with the same drive. All groups now seem to be too taxing on one group of people. Most important is building relationships with others who have same drive and purpose. Family involvement. Developing people and making them better.

12. What is your definition of leadership? How has your definition changed over time?

Growing other people. If you can provide an environment where people can learn and grow and replace me (take my job) – that's a leadership environment to build people. Also, there should be a legacy of values to help create generations of future leaders who can take over and do things to make a difference. It has changed over time….it used to be management, no it is about growing others to take my place.

13. What else would you like to share about your decision to join and/or stay in that organization?

We all had each others back and would help each other at any time… our families were involved and enjoyed each other

14. Have you heard of Freemasonry, or Masons for short?

Yes.

15. Have you ever considered joining?

No. It seems to be more about the ritual than service. Rotary is the same thing.

16. Were there any other relationships with members that affected your decisions?

No.

17. Could Masonry have done something in particular to cause you to join?

All or nothing is difficult these days, is there a small way to contribute or is it all in? Masonry can't ask someone to join – don't understand why cause they are missing out on some great people and leaving a void in the public perception. My dad joined so he could come to the DeMolay meetings. He wasn't passionate about, but did it for me. Masonry never really asked me to join or contacted me to join. If they had, I may have considered it more. Even from my experiences in DeMolay, I still really don't know what Masons do and or what they do for a community.

18. Would you consider joining Masonry in future?

No, not at this time in my life, but maybe in the future like 3-5 years when my kids are out of school and I have more time to devote. But only if they are focused on growing people and making a difference in the community.

19. Is there anything else you would like to discuss?

1. On a sheet of blank paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

My parents divorced when I was 13 after I had joined DeMolay. My dad was a Mason and served as chapter dad for Stockton Chapter. He forced me to join at 13. But DeMolay became significant because it's where I found more of a father figure in my life as many advisors (especially Tom Moberly who I met at 16) became role models. Although my chapter experiences were okay, it was at the jurisdiction level where I really did shine. After DeMolay, I moved to Sacramento for college. While I was finishing school, I worked in a restaurant which taught me about people and leading in crisis management situations. Meeting my wife, getting married were key. The death of my father was significant as it seemed like a weight was lifted as our relationship had disintegrated, which is why having role models in my life were important. I started doing standup comedy after I got married, but it was a lot of traveling, so I decided to focus on family. The birth of my kids was great and my life revolved around them. I was let go of my dream job and started working at a restaurant and managed two jobs. The stability of my family was important during those times. There was a strain around working and balancing home/family commitments. After 17 years with that restaurant, I was let go, but I was able to spend more time with family and coach their teams. In 2011, I started my own restaurant, which was key in my view of life – serving community, customer relations, and focusing on the bigger, more important things in life. Being a business owner changed my lens – I focused on both external customers and internal customers, treated people with dignity and as a family.

2. I noticed that you included (or did not include) your decision to join a fraternal organization. Could you tell me about the decision to join/not join?

I joined DeMolay due to my dad.

3. Could you tell me about the decision to stay involved in the organization?

I wasn't active at first, but then one of the members called and asked about me. I started going more and eventually became the leader (master councilor). While my high school experience wasn't all that great, I wanted a father figure for a better role model and DeMolay really provided that. DeMolay was less judgy and more accepting…I seemed to fit in.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

They (advisors and brothers) let me have more control over my surroundings and do my own thing. I got to lead things and met a lot of really good people.

5. What could that organization have done better which may have kept you even more involved?

Yeah, for some, DeMolay didn't seem "cool" as there was an image of being different, wearing robes, dressing up formally, meeting in "temples, etc. There were some cliques which prevented really working together. There was a sense of being in a great, worthwhile organization, but there was not much talk or doing things which made the organization stand out and be at the forefront among other organizations.

6. What would be the ideal organization for you to join?

One that includes family and focuses on benefits for all, like helping one's family or business. Giving back to the community, benefiting families, teaching me something new, having core values, and service to others are all part of an ideal organization.

7. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in that organization?

The really great friends and advisors involved in the organization who cared about me and others.

8. How would you define fraternal organizations?

Not a secret organization, but an organization with secrets with a sense of brotherhood where people are treated fairly and with service to others.

9. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

10. What lessons or principles from that organization are important to you or stand out to you?

The seven precepts of love of parents, respect for religious things, courtesy, comradeship, trust in others, cleanness, patriotism, along with service to others.

11. In life, what's important to you in terms of values or ideals? How does or did that fraternal organization provide value to you?

Family is the #1 most important – nuclear and extended. Intelligence – more than book smart, not single minded, but open to other beliefs. Fidelity, honesty, comradeship, god is at the center. And there must be self-reliance and confidence – these all are important as I try to instill those in my kids.

12. What is your definition of leadership? How has your definition changed over time?

Caring enough about other people around you and taking a position to communicate and advance upon common ideals. One must be a leader in actions and words, stand up for what one believes in; stand on top of the hill and influence others to follow in a good, intelligent way. No necessarily about popularity, but if you don't know something, you can ask others for assistance or defer to them due to their knowledge or experience. A leader may not know everything, but knows the right people to ask. Yes, my idea of leadership has changed over time….I have a better sense of myself and others based on my experiences. I can defer to others or ask for assistance and know how to get others involved to accomplish the common goals.

13. What else would you like to share about your decision to join and/or stay in that organization?

Nothing.

14. Have you heard of Freemasonry, or Masons for short?

Yes, I know the organization.

15. Have you ever considered joining?

No. Takes away from my family and cannot afford that right now. Not sure they could offer me or my family something like core values to improve my life right now. I'm involved with family, work, and DeMolay, so tough to commit to another thing. And if I did, I'd have to go all in but don't want to make that commitment.

16. Were there any other relationships with members that affected your decisions?

Family, kids, work.

17. Could Masonry have done something in particular to cause you to join?

Have something for my family (wife and kids) to do as well and not be secondary. Not a separate organization, but offer / build something for a family to be a part of at the same time.

18. Would you consider joining Masonry in future?

Yes, when life is not so busy with family and work.

19. Is there anything else you would like to discuss?

No.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

I thought we were just going to discuss my involvement in Masonry…

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

I joined because I thought it would be like it was back in the Middle East, Africa, or Europe – where by being a member you were elevated in society. Being a Mason meant something more than it does in the U.S.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I am not involved anymore.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

I left after the second degree because they don't do anything and it doesn't mean anything to be a member. They only meet once a week about dinner or ritual, nothing else. It's just like going to a church, but there is nothing about helping others out in the community or the other members. Symbols are just that – they don't really translate into anything else in real life. I didn't feel special or anything. I asked if they could help with my growing my business and was told that Masonry doesn't do that sort of thing. I was expecting to be treated differently; to get help rebuilding my life or my work, but none of that happened. I was treated friendly, but still felt like an outsider.

5. What could Masonry have done better which may have kept you even more involved?

Helped out with building me or my work. There was little concern about me except attending meetings and learning ritual…nothing else.

6. Are your friends or other family members a member in Masonic organizations?

My grandfather was a Mason back in the Middle East.

7. Why did your friends or other family members join/not join?

Not answered.

8. What would be the ideal organization for you to join? What values are key to an organization?

Something that makes a difference for others and that feels special to be a member. What I mean by special is that I would be elevated in society and among others, and having connections to others about doing things and building my life.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

My family couldn't be involved.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes, but didn't work with him much.

11. Were there any other relationships with members that affected your membership decisions?

No.

12. How would you define a fraternal organization?

Aids others in doing things and building their life and work.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

All of the lessons stood out, but they never did anything with them in terms of me or the community.

15. What's important to you in terms of values or ideals?

Doing things for others, for the community.

16. How does or did Masonry provide value to you?

It didn't.

17. What is your definition of leadership? How has your definition changed over time?

Helping others in life. Making them better and lifting them up both personally and in work.

18. What else would you like to share about your decision to join and/or stay in Masonry?

Nothing.

19. Is there anything else you would like to discuss?

No.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

There were many – college, family, getting married, having kids, my son joining DeMolay and I joined Masonry so I could attend with him. My daughter joined Job's later, but I wasn't that involved.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

I joined Masonry because my son was involved and it was the only way to stay involved in the organization's activities. I think it's different now as any parent can be an advisor and attend meetings without being a Mason.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I was only there for my son and the other kids involved. I liked being an advisor and helping out with the activities, but really being a part of their lives was the special thing.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Again, my son's involvement and the others. I really had no desire to stay after he left the organization. As the rules have changed now, I probably would not have joined today as I really wasn't that interested in what they did. Also, no really talked much to me outside of the lodge meetings.

5. What could Masonry have done better which may have kept you even more involved?

Nothing.

6. Are your friends or other family members a member in Masonic organizations?

They were – other fathers who had kids in DeMolay.

7. Why did your friends or other family members join/not join?

Yes, because their kids were involved in the youth programs.

8. What would be the ideal organization for you to join? What values are key to an organization?

Values like family and doing things together.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

Kids were the driving force for me.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

I don't remember

11. Were there any other relationships with members that affected your membership decisions?

No.

12. How would you define a fraternal organization?

One that helps others achieve life pursuits.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

It was so long ago…I really do not remember much, except being fair to everyone and being on the level.

15. What's important to you in terms of values or ideals?

The values from DeMolay about serving others and living up to ideals like respect for others. Respect, honesty, integrity, character building, and family.

16. How does or did Masonry provide value to you?

It allowed me to participate with my son in DeMolay.

17. What is your definition of leadership? How has your definition changed over time?

One that helps others achieve life pursuits.

18. What else would you like to share about your decision to join and/or stay in Masonry?

I really didn't get into the program due to all the secret rituals and handshakes and memorizing of secret writings and all that stuff. There was too much reliance on the ritual and not enough about helping others. I don't think that the little time I spent with the Masons was worth much other than allowing me to participate in DeMolay with my son.

19. Is there anything else you would like to discuss?

No.

<u>Transcript of Interview – Janus</u>

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Joining DeMolay, my wedding and sharing my life with someone; joining the Air Force was a big day – took my life in a new direction; joining Masonry.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

I grew up around Masonry and knew it would always be a big part of my life. My father was in, so it was natural that I would join.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I am still paying dues, but not really that active as I'm away in the Air Force. I want to be able to visit when I return home.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Family.

5. What could Masonry have done better which may have kept you even more involved?

Well, nothing really as my work schedule doesn't allow me to participate.

6. Are your friends or other family members a member in Masonic organizations?

My dad and uncle are involved. And my mom's side of the family is involved.

7. Why did your friends or other family members join/not join?

Friends are too busy with work. And they have families and commitment.

8. What would be the ideal organization for you to join? What values are key to an organization?

Camaraderie, helping each other out and being there for each other.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

None.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes, it was my dad. He was great. I learned a lot from him and the values of Masonry.

11. Were there any other relationships with members that affected your membership decisions?

No.

12. How would you define a fraternal organization?

An everlasting group with people who are deeply connected.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

I was in DeMolay for eight years…nothing else.

14. What Masonic values or principles are important to you or stand out to you?

Courtesy, helping others out, working well with others.

15. What's important to you in terms of values or ideals?

Family, courtesy, helping out others, and making a difference for them.

16. How does or did Masonry provide value to you?

Masonry gave me lessons through the ritual; it wasn't just about memory, but also understand what the words mean and how to live by them.

17. What is your definition of leadership? How has your definition changed over time?

Someone who takes another person and lifts them up and helps them to improve themselves. It has changed over time in that it less about just taking charge and telling others what to do, but more about showing them and working together. Like the Air Force molds younger people to adapt to situations and helps others to handle a situation. Also, it's about how to balance work and family.

18. What else would you like to share about your decision to join and/or stay in Masonry?

No.

19. Is there anything else you would like to discuss?

No.

Transcript of Interview – Venus

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Well, in school I was bullied a lot and made fun of in 7th grade due to my weight. After moving to a different school with smaller class sizes, I found better relationships with teachers and made friends. I moved back to public school in high school and learned how to deal with others. I joined DeMolay which became an extremely large part of my life. I met more friends, traveled more, and really liked the culture of acceptance. Meeting my girlfriend was significant as she became my wife. I tried college, but it wasn't for me, so did some cattle ranching, then joined a security company. Recently, I moved out on my own and learned much about life.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

Well, it seemed natural to join because of my DeMolay experience. I have only been in a short while. Much of my family was involved in Masonry.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

Stayed involved due to the lessons and friendships and see how others could grow from what the ritual had to say.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Well, it was the people, friends, and lessons. I am a better person because of the organization.

5. What could Masonry have done better which may have kept you even more involved?

Less about a popularity contest. Really need to talk more to all the members.

6. Are your friends or other family members a member in Masonic organizations?

Yes, much of my family…dad, uncle, etc. and some friends.

7. Why did your friends or other family members join/not join?

Because I asked them.

8. What would be the ideal organization for you to join? What values are key to an organization?

Must be a fraternal aspect, interesting, and formed around a supreme deity, like Masonry.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

See above.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes, he influenced me in learning the words and understanding how they applied to me.

11. Were there any other relationships with members that affected your membership decisions?

Father and friends.

12. How would you define a fraternal organization?

Something like DeMolay or Masonry with values, caring for others, making a difference for others. Open to new ideas; has a moral code; effective and efficient in how they do things; less dictated to and more inspirational which helps the group advances.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

Honesty, loyalty, fidelity, love for another person.

15. What's important to you in terms of values or ideals?

The same.

16. How does or did Masonry provide value to you?

Gave me confidence and understanding how to affect the lives of others in a positive way.

17. What is your definition of leadership? How has your definition changed over time?

It's about working with different type of people. Most important characteristics are delegating what needs to be done; trusting others, willing to get down and dirty to accomplish goals, and succeeding together. Not just telling, but showing through actions and deeds.

18. What else would you like to share about your decision to join and/or stay in Masonry?

No.

19. Is there anything else you would like to discuss?

No.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Joining DeMolay, meeting my wife and having kids, and starting my own business.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

I joined Masonry because my family had been involved in Masonry for five generations and because I thought the organization had some value. Joining Masonry was not a significant event in my life because I felt that I was already a part of the Masonic family.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

Originally, I thought the organization would provide some personal growth benefits and social value, yet many of the activities were mostly ritualistic in nature and lacked substance…there really was nothing compelling for me to attend or do. So, I became disinterested very quickly. The lodge never really cared so much about me and I think Masonry did not live up to the promises of doing worthwhile things in my life, had ineffective and long meetings, was not family oriented, and did not make a difference in serving the community.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

When visiting another lodge, I was treated poorly because I did not have a membership card with me. The Masons at the lodge I tried to visit seemed to only care about a dues card and not about the fact that I was visiting to experience the brotherhood of the fraternity…I did not feel they trusted me, and we had gone through the same lessons and examples in the ritual. Overall, I became inactive because I had been treated poorly, didn't feel valued by Masonry, and that the organization was not making a difference in community. My time and energy could be better spent somewhere else.

5. What could Masonry have done better which may have kept you even more involved?

Well, with my past lodge there were very few younger members. There were many activities but mostly ritual practices. If the lodge had been more aware of where I was in life and if they had programs geared for me and the limited time I had. In my case, I was young with kids so going to meetings at night was tough. Or, even trying to go to other activities once or twice a week. Maybe if they had meetings at different times like at lunch time or earlier in the day so I would not to give up my family time. I would give

up lunch over family time. The flexibility in times would have made a difference in the short-term but not sure about the long-term impact. My focus was on my own family and job, so not sure how Masonry could have incorporated with younger families. Time away from home was limited and I didn't want to be gone all day at work and then attend a meeting all night and miss my family.

6. Are your friends or other family members a member in Masonic organizations?

Yes, many friends and five generations of my older family members.

7. Why did your friends or other family members join/not join?

I never asked them, but probably for the same reasons I did…family was involved and we had high expectations for what Masonry could or should be doing.

8. What would be the ideal organization for you to join? What values are key to an organization?

One that involves family and commitment to others.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

No.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes. He was a nice person; an old family friend. The focus was on learning the ritual and to get me through the degrees. There wasn't anything else really about how to navigate Masonry, the programs, or share knowledge about Masonry. It could be he/they thought I didn't need much due to my DeMolay experiences. The focus was not on our relationship or the lodge or Masonry in general. It was more about the learning ritual and getting me through the 3rd degree.

11. Were there any other relationships with members that affected your membership decisions?

Yes, DeMolay friends and advisors were probably the most significant as many of them felt the same way about the potential of Masonry.

12. How would you define a fraternal organization?

Probably one that is more social in nature and benefits. Where individuals go through a similar, uniformed experience….like initiation. It should bind people together. Some social, some charitable stuff, but must be the tie that binds them.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

Helping others and making a difference in communities and for families.

15. What's important to you in terms of values or ideals?

I believe that honest conversation, running businesses ethically, camaraderie, and being among people who generate creative ideas to solve meaningful problems.

16. How does or did Masonry provide value to you?

Well, I've thought about getting back involved, but Masonry needs to change and become more modernized in how they conduct meetings and really live up to the values they say they live by.

17. What is your definition of leadership?

Just being in proxy or position doesn't equate to a great leader. When I think of leadership, it means to set the example for others to follow, curious by nature, thoughtful in how to deal with situations and individuals, and has respect for others to guide them to goals for the organization, work, and life.

18. How has your definition changed over time?

My definition has changed considerably over time. (In the Boy Scouts), leadership meant being in a position and all about being in charge and getting people from point A to point B. It didn't really matter how you did it. But leadership is more about dealing with people – it's a long journey and now it's more about process over destination. You must lead beyond the intended goal and if you're shortsighted, then not caring for your people, for processes, and for the culture of others. You may get to the goal, but beyond that may not be successful. Leadership is about caring for others.

19. What else would you like to share about your decision to join and/or stay in Masonry?

Nothing.

20. Is there anything else you would like to discuss?

Masonry has a public awareness issue as the general public knows nothing about the fraternity. Masonry has potential to provide great value to people and society, yet, Masonry has not provided much to me, which is either overt or apparent. They have some work to do to get me back active.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Joining DeMolay and Masonry. Getting married and having kids. Also, becoming a principal was significant.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

Joining Masonry was not a significant marking event in my life. I joined Masonry due to family expectations as both parents were involved in the fraternity and joining was a logical step forward from being in DeMolay.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I participated in several lodges, but never really felt like he found a home in Masonry. My ties to DeMolay were much stronger than ties to Masonry. I continues to pay dues in Masonry because my daughters are involved in Masonic youth and I want to set a good example for my family.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

I quit being active because I felt my lodge mostly consisted of older men, the lodge was out of date with what my age group was interested in, and they just didn't do things that matched my interests. My lodge never called me or seemed interested in me. Hence, I decided to become inactive in Masonry because of the limited family accommodations, time constraints, and a lack of substance in meetings and events.

5. What could Masonry have done better which may have kept you even more involved?

They could have given me little things to do to keep me active; jobs that mattered overall; asked me what I like to do. And they could have reached out. I was working part time in two different cities and no one ever really reached or contacted me. I think that would have made a difference.

6. Are your friends or other family members a member in Masonic organizations?

Yes, many friends and family members, but, like me, they are not very active, largely due to the same reasons I am not that active.

7. Why did your friends or other family members join/not join?

They did.

8. What would be the ideal organization for you to join? What values are key to an organization?

I think that the ideal organization would value me and my time, make a contribution in the community or be active in a worthy cause or purpose like supporting education, immigrants, or homeless. Interestingly, Masonry does provide those areas of interest, but the local lodge didn't always live up to those ideals.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

DeMolay was the most significant and my own dad being a Mason.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes, to help with the memory work. I was close with him as he was an advisor in DeMolay. He was positive, but more about the DeMolay connection, then Masonic. It was less coaching and more about our real-life relationship. Never really covered how I could be more involved and what Masonry could do for me. It was more about our outside connection and the task of learning ritual; it lacked encouragement about Masonry.

11. Were there any other relationships with members that affected your membership decisions?

No, other than friends who were DeMolays.

12. How would you define a fraternal organization?

An organization that builds camaraderie and teaches me something in some manner. They do something in the community and bond together. It would have common beliefs, experiences, ritual, where we do stuff together.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

Caring for others is important, meeting on the level, treating people fairly.

15. What's important to you in terms of values or ideals?

Friends and family caring for each other.

16. How does or did Masonry provide value to you?

Masonry provides a lot of value to society, but while the virtues are there, they do not change who I am because DeMolay instilled those values in me already. I think Masonry should conduct more first-class public events and connect better with the needs of the community.

17. What is your definition of leadership? How has your definition changed over time?

Leadership is about working with people to build them up, coach them, and help make them a better person. And I learn from them. It's a give and take where everyone takes their turn at leading. There is a common vision shared by all.

18. What else would you like to share about your decision to join and/or stay in Masonry?

Nothing.

19. Is there anything else you would like to discuss?

No.

<u>Transcript of Interview – Zeus</u>

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Being involved in DeMolay as a kid, joining the Army, working the printing business, then working for DeMolay in Kansas City and in California.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

I became a Mason because I was a Senior DeMolay and my father was a Mason, but joining Masonry was not a significant marking event in life. I felt that the decision to join Masonry was expected of me, and believed that Masonry was a good organization and thought that it was a logical extension into Masonry from DeMolay. The lodge I joined was full of older men who played cribbage, and I did not play…there was not much exciting about Masonry in that lodge. Leaders were selected based on how well they memorized ritual, not on their leadership skills or ability to influence.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

Masonry will not change to become more relevant, and that there needs to be some level for micro involvement which doesn't take up all of my free time.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Well, I still some Masonic events, but there is a lack of personal value, limited leadership opportunities for people who were not great at ritual, and felt Masonry was too traditional and rigid in how they operate. I just felt I could do more good in DeMolay working with youth.

5. What could Masonry have done better which may have kept you even more involved?

In general, be more open about charities and what they do. People don't know what we do for other people. They may know about the Masonic Homes, but Masonry could be better at outreach. More externally focused with public and better public relations. My own lodge could have been more service oriented. I like the notion of Rotary motto: "Service Above Self" – it's clear where the focus is. My lodge would have us fill backpack for kids project, but there was no interaction with the kids who got the backpacks. Masonry should do more with youth and a greater focus on the leaders of tomorrow.

6. Are your friends or other family members a member in Masonic organizations?

Yes, many.

7. Why did your friends or other family members join/not join?

Well, if they didn't join, I think it's because of their family and work commitment; sometimes, Masonry takes up a lot of time and many younger families are focused on their work and kids.

8. What would be the ideal organization for you to join? What values are key to an organization?

Leadership opportunities, traveling, family involvement, community involvement, meets my interests and makes me feel appreciated and valued. Some Masonic lodges already do those things, but most lodges are too steeped in tradition to make any real, effective changes for modern times.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

None.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes. Edward C. Russel, Advisory Council Chairman. He was an "SOB" type of guy. Perfectionist and professional demeanor. He seemed to really care about me and it rubbed off on how he treated me and took an interest in me beyond the ritual.

11. Were there any other relationships with members that affected your membership decisions?

Just friends.

12. How would you define a fraternal organization?

It is about being with other people in a lodge or group, has ritual, values, and makes a difference with each other and in the community. There is mentoring and a good mix of people. Like what DeMolay or Masonry does.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

Treating people fairly and on the level.

15. What's important to you in terms of values or ideals?

The values of trust, being able to rely on others, honest friendship, connections, resources, and giving a helping hand" are all important to him and for any organization.

16. How does or did Masonry provide value to you?

My being inactive is not because I dislike Masonry, but it (Masonry) does not provide a real value or need – but what keeps me paying dues is that I still like the friendships and contacts.

17. What is your definition of leadership? How has your definition changed over time?

Leadership is someone who can lead other people in the same direction. Being the example and a positive role model ethically and morally. Effective at change, motivating and influencing. Doing things visibly to influence others. My definition has not really changed over time; it's been pretty consistent.

18. What else would you like to share about your decision to join and/or stay in Masonry?

No.

19. Is there anything else you would like to discuss?

No.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Born: August 1963
1968 – Father joins Freemasonry – Dad was inspired to join Masonry because my mother's father joined Masonry in Merced in 1940's
1976 – Joined DeMolay = SF Chapter – encouraged by my father to join DeMolay
1979 – High School Sophomore year Elected Class Treasurer
Moved on to Jr. and Sr. Class Treasurer
Belonged to school Service Club, Block Clubs
1980 – 1981-Appointed Pacific DeMolay Association Scribe – After meeting Brett Welch in 1977 or 78 after attending DLC, Brett asked if I would consent to joining his PDA Corp.
1981 -1982 – Elected Master Councilor – PDA – After serving as Scribe, I felt I could lead the Division, so I ran against Dale Rose.
1983 – Appointed NCDA Sr. Councilor – The Divisional MC's all signed a petition asking the Exec. Officer to remove the NCDA Officers for various reasons and I was asked to serve the Jurisdiction.
1984 = Petitioned Lodge for membership Raised June 1985 by my father during his year as Master
1991- Married JoMay, my high school sweetheart
1992 – Installed as Worshipful Master of Lodge
1995 – Curtis was born
1997 – Nicholas was born
2010 – Both Curtis and Nick Joined SF Chapter

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

Growing up, I was surrounded by masons (Grandfather, Father, many members), and DeMolay Advisors whom I highly respected and admired. I believed that Masonry was a large factor in who they were and how they acted. Also believing in the lessons they taught and practice was very motivating for me to become a member.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

Masons have given me a lot of life lessons and opportunities in life and feel that I would like to pass along those lessons to others if I can. Additionally, to help out our fellow mankind if possible.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Same as above.

5. What could Masonry have done better which may have kept you even more involved?

I am super active now, so I am not sure I can be more involved considering the importance of my family, work and other Masonic service and participation in appendant organizations.

6. Are your friends or other family members a member in Masonic organizations?

My older brother, Stephen (now deceased) preceded me in DeMolay and in Lodge and in the line to becoming Master. Yes, friends are also members, but would also like some other friends to join.

7. Why did your friends or other family members join/not join?

Friends have not joined due to work schedule and family. There's still time, since their families are older now.

8. What would be the ideal organization for you to join? What values are key to an organization?

Not sure there are any better organizations to join. And no extra time to join them, if there were.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

None other than family ties and advisor mentors.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes, I was assigned a proficiency coach, but not a mentor. The coach was very willing to spend the necessary time with me and provided much encouragement. My coach has passed, but was active until the very end.

11. Were there any other relationships with members that affected your membership decisions?

Mostly family, as previously noted.

12. How would you define a fraternal organization?

I would define a fraternal organization as a group of men sharing common beliefs and interests and are interested in sharing those beliefs and interests with others and growing the membership so that others may also benefit and grow.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

None, other than Masonic organizations.

14. What Masonic values or principles are important to you or stand out to you?

All the masonic values are important to me: Brotherly Love, Relief, Truth, Temperence, Fortitude, Prudence, Justice.

15. What's important to you in terms of values or ideals?

I believe it is important to help serve our fellow man, if we can. Doing the right thing, even if it is not popular. There are many men who out in the communities doing everything they can to help out mankind. There are plenty of opportunities to do so.

16. How does or did Masonry provide value to you?

See above.

17. What is your definition of leadership? How has your definition changed over time?

Leadership is a learned and honed skill whereby an individual can guide and motivate others to follow your example. I have learned that just because someone may hold a particular leadership position, that doesn't make them a leader.

18. What else would you like to share about your decision to join and/or stay in Masonry?

No.

19. Is there anything else you would like to discuss?

Yes, I'd like to talk about the decline… I am a multiple member in lodges and like many members with multiple memberships, we are counted multiple times. So, the numbers may less than actuality. Also, the membership challenge is somewhat generational. Previous generations used Masonry as a networking avenue and meeting others who wanted to make a difference. Current generations, now want to experience a lifestyle and philosophy of Masonry and be part of something that does good in a larger context. Also, the family structure has changed. Many families have dual income parents…so why join if I can't participate due to family and work obligations.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

First, was getting my driver's license as it was a rite of passage. My marriage was key as many couples struggle with getting the right person. The birth of my kids was amazing. Holding my own in my arms and knowing that I was responsible to take care of that person was an incredible feeling. The degrees of Masonry, although I didn't realize it at the time. The importance of giving back to others and the community impacted me and still does. Raising my older son to become a Mason and obligating him in the organization. My younger son joined DeMolay and gave the prayer at Devotional Day at age 12 – that was special seeing him do that.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

My wife's family had been involved, but never talked about it. It wasn't until my brother in law joined that I found out more about Masonry. I was a member of Rotary, Elks, Lions Club, but nothing clicked. I met a Mason at one of those organizations and he gave his business card and asked what I did. We spoke for two hours and the lessons about Masonry just seemed right for me. We learned about each other's family, what Masonry is, and what they did in connection to history.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I stayed due to being part of the leadership and was able to bring my own ideas to the group.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

My coach really influenced me. He was a wonderful person and would come over to my house, attended my son's little league, and really got to know my family. And the others were the same; they were genuine about me and doing things to make others better.

5. What could Masonry have done better which may have kept you even more involved?

Early on, they could have had more clarity in terms of bring people in and meeting them and not leaving them alone. Need to keep people engaged personally. Hard to get into the inner circle at times. I was introverted and shy, and they had to crack my shell. The lodge needed to be more outgoing to new members and more welcoming. They needed to assign a mentor to each person and not just on paper. Assigning people "little jobs" to

keep them involved even at a small level – like phone calls, designated driver to retirement community and bringing elders to lodge – but it couldn't too overwhelming.

6. Are your friends or other family members a member in Masonic organizations?

Yes, wife, son, daughter in laws.

7. Why did your friends or other family members join/not join?

Two joined, but both are too busy with kids. And one said it really was not his thing after he had his first degree.

8. What would be the ideal organization for you to join? What values are key to an organization?

Yes, I'm it – Masonry. We give people working tools, but they need to be picked up and take the necessary steps to understand the meanings. The values would include family coming first as I have a responsibility to wife and kids. Second, would be community involvement as I feel blessed and want to give back. Third, would be to improve own self both spiritually and intellectually.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

My kids. Doing stuff in the community like building a women's shelter where we raised money and got to interact with the women and their kids – we were making a difference for them.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes, he was deeply religious person. From the standpoint of learning, he was a role model. He had this father and grandfather type figure for me. We listened to each other and he mentored me Masonically.

11. Were there any other relationships with members that affected your membership decisions?

Yes, when the Master (leader) selected me for a leadership position. He presented me with a Masonic ring, which was important to me and showed he cared about me deeply. Also, when a Past Master stepped in when I was sick. He supported me with his actions.

12. How would you define a fraternal organization?

Where people come together, share ideas and values, and have a common goal.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

Equality – where all people are the same regardless of intellect, race, income level, or religion. All human beings desire respect and friendship and we need one another. Having a feeling of brotherly love for each other; it's like a checkboard with good and bad in all of us, but you still have to treat everyone "on the level."

15. What's important to you in terms of values or ideals?

Besides the ones above, respect for one another, women especially. Family with close connections and with fun.

16. How does or did Masonry provide value to you?

See above….by word and deed.

17. What is your definition of leadership? How has your definition changed over time?

Leadership is like being a cat herder – getting different people with different backgrounds all going in one direction. It has changed over time….when I first started in management, leadership was about cracking the whip and beating people into submission to get the job done. Now, it's more like a shepherd dog or cat herder. The framework may be the same, but now I give more room for others to make decisions and empower others, especially those below you in rank, to act to achieve our common goals.

18. What else would you like to share about your decision to join and/or stay in Masonry?

No.

19. Is there anything else you would like to discuss?

I think the decline numbers may be skewed. The influx (1940s-1950s) could have thrown the numbers off. Based on our original growth, we may not be that far off from where we have always been. The younger people separated from parents and did the opposite of what parents wanted them to do. The "Me" generation rebelled against their parents. I think membership may be increasing in some areas as we get rid of some of the old way of thinking and bring in people are ready to commit to our Masonic ideals of treating all people on the level and building family and serving community.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Besides being a Mason, I get my strength from serving God. It connects with Masonry believing in a supreme being. My health is important. God is forgiving, by the body isn't. You have to treat your body as a temple. My mother's father was in Masonry (Prince Hall) in Savannah back in the 1930s/40s. Back then, Jim Crow laws were prevalent. Prince Hall was not considered mainstream Masonry. My grandmother (mom's side) was in Eastern Star. My mother told stories. Like lodges back then didn't meet in buildings but in people's houses. They met in secret.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

One of my dear friends had been a Mason for 15 years. He was a barber, but didn't talk much about Masonry. He did hint around about the lessons and networking, and suggested I come out to meet good people to help my life and business. It was one of the best decisions in my life. I've become a better person and a better man.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I've been a Mason for three years. Masonry is a way of life. We make good men better. The focus is working on self and improving self. I like being around similar people, helping others in the community, each other and charitable functions. It helped me out in various ways. I was somewhat arrogant and Masonry helped overcome with my character flaws. It didn't mean much until a Masonic brother told me about the flaw. It made me focus on being better and living up to our Masonic values. In a nutshell, Masonry helped me to be better and be the best person possible; and then help others and my community. Like when my lodge started up a soup kitchen for the less fortunate. A brother approached me about serving food in the community around the corner from the lodge. The church was closing due a lack of funds. Moving the soup kitchen to our lodge was a key influence in the community.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Alpha Lodge was the first integrated lodge in Masonry; in 1871 was the charter. They started with six white and six black members. It was historic during the times of slavery. So I joined Alpha Lodge because there existed a rich history with the struggles and all. They were making a difference for men and for our country. For me, Masonry brings a level of joy to the world. Working with brothers over the years and the relationships

have become important. It's all about people and the relationships and helping others in the community.

5. What could Masonry have done better which may have kept you even more involved?

Well, I've been involved since I joined on day one. But thinking back, maybe the lodge and brothers could have offered more about the good, solid business and practical leadership skills, how the lodge functions, a better understanding of how the organization operates as a nonprofit. Our purpose is about making good men better and sharing life experiences to aid each other. Also, to provide charity/support to each other and others in the community – like helping them out, their families, and communities. The support from the elders. They sometimes feel threatened by the younger, newer members. They've built up a turf war. They need to be more genuine. Actually, I was going to leave due to the elders not being very welcoming. But I found a group which supported the ideals of Masonry and the fairness of being on the level with each other. There should be a fairness of treatment of all brothers regardless of who you are or how long you've been a Mason. Well, it's that weren't treated fairly due to being black or white, it was more about being new and not being valued. One our virtues is about being on the level and meeting on the level. In the integrated lodge, it was more about the older generation verses the newer members.

6. Are your friends or other family members a member in Masonic organizations?

Yes, many of them.

7. Why did your friends or other family members join/not join?

The ones that didn't join, maybe it wasn't for them. Some were too busy with work and family.

8. What would be the ideal organization for you to join? What values are key to an organization?

It's got to be one that values all members and treats everyone with respect. There's equity no matter the length of being a member. An organization that makes a difference in the community….like fighting homelessness, hunger, and violence in the community. There should be aid and assistance from corporate America. It boggles my mind that we have so much hunger, crime, and violence that needs to be fixed. These efforts should be backed by not just Masonry but by Fortune 500 companies. The key values of any organization are fairness, integrity, fortitude to make a difference that matters, it should be a labor of love. It's not about money, but making others feel valued. Making a true difference as part of something great, big, huge…it's that type of commitment and dedication that makes an ideal organization. we are a fraternity that matters. A

brotherhood more than anything. We have great people doing great things. There's no such thing as strangers in Masonry, just brothers you've never met.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

No not really. Learned much on my own as the lodge didn't have systems in place for coaching. But a coach really should be assigned to everyone, and he should be the signer of the person's petition. The signer knows the person, can teach them, and establish a positive relationship. He should lead you in the craft and be your mentor.

11. Were there any other relationships with members that affected your membership decisions?

I didn't have a mentor at first. It was us against them, the elders. The elders didn't take a real interest. I almost dropped out after my first year. I didn't feel welcome. But it was the Worshipful Master in my second year that helped the newer brothers. He made us feel welcome. He listened to us, mentored us. He shared ideas and provided the example for many of us. I wanted to be a part of his group. Many others felt the same way. Eight brothers joined with me and we said we would leave if things didn't change. The Worshipful Master made the difference. He gave us attention and made us feel valued in the lodge. We felt important and he invested in us.

12. How would you define a fraternal organization?

Based off legacy, history, founding of the organization. They should have clear mission, objectives, short-term and long-term goals, a recruitment and retention process with brotherhood – all to implement the lessons of the organization.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No.

14. What Masonic values or principles are important to you or stand out to you?

Charity. Morality. Brotherly love. These are all very important that made who I am.

15. What's important to you in terms of values or ideals?

I guess the older I get the more I am concerned about quality of friends and people in my life; who are motivated and talking care of their families and themselves. I like family oriented people. They should be aggressive in how they want to make things and life better. Not satisfied in life, but make things happen and help out where needed. Masonry provided all of that; the craft helped me. In college, I took a speech class where I had to talk about myself for a minute. After the first class, I dropped it. And now, I run my own business and speak to all types of people and groups.

16. How does or did Masonry provide value to you?

Masonry helped me come out and have the confidence to do things well. The ritual, the memorization stuff – it was Masonry that helped me to stay focused and make a difference. Helped me in business and in life. I can talk easily now at any level. That's the value of Masonry.

17. What is your definition of leadership? How has your definition changed over time?

Leadership is getting people to do what they don't want to do but love it. Leaders must overcome the resistance to change. The survival of an organization requires change and improvement; can't be stagnant. You overcome change and complacency through communicating the required change – that's leadership. It's about setting the example. You have to get in there and get people to make positive change.

I used to think leaders were just born. But as I got older, I learned that they're really made. We all get opportunities which build leadership capacity. It's more than just a trait. Masonry informs your ability to lead. Like the ritual where you are in charge of a part that contributes to the lodge; there's a challenge and a responsibility to others. Each chair or office has a responsibility and you have to perform. Brothers are counting on you. You translate those lessons into life and take responsibility and be better as a man. The principles of being a Mason is about leading self, others, your community. To transform yourself to where the world become the lodge in terms of making a difference.

18. What else would you like to share about your decision to join and/or stay in Masonry?

Being in the craft and helping others makes a life. Making a difference in the community that matters. It's not about skin color, classes, cash, labels, choice of God or religion. If more people were like a lodge, we'd a better race of people on earth. Diversity is great. And as Masons it's about translating our values as living lessons for family and community. We translate those lessons into examples for all to live by.

19. Is there anything else you would like to discuss?

No.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

When I was 8 or 9, I found out about my mother's infidelity, which was difficult to understand as a kid, but I was the oldest kid so I had to deal with it. It was hard on the family, because that level of trust wasn't there anymore. And we were Catholic, so impacted us in many ways. There were seven kids in the family and I was the oldest. When I was 15, I remember my father taking me into the backyard to tell me that I would have to do college on my own since we weren't very well off. I would be the first in my family to go to college. That was a scary feeling, but it was impactful. A year later, I found my way on the college path at high school. A counselor told me not to worry about college as my football coach would help take care of everything. I wanted to make sure I would get into college as I wasn't the best football player. I took summer classes and I studied hard. I got into UC Riverside. During a summer honors program up north I met my wife, Laura. We talked for hours until the sun came up. It just felt right being with her. Although she was at Stanford in medical school and I was down south, we kept in touch a lot. After I graduated, I moved to San Francisco for work and so we could be together. Eventually, we moved to Redwood City and in May 2000 we got married. It was a traditional Catholic wedding. The birth of my kids was pretty significant. Ixchel was born in 2002; Sophia in 04; and Arturo in 06. It was stressful being in the bay area between work and family and the crazy traffic. In 2002, a friend introduced me to Masonry because he needed some help raising money for minority students to go into the sciences (in college) as part of a Masonic charity. In 2004, a lot happened. My Dad got real sick and then died a year later. I joined the Masonic lodge in San Francisco in 2004 and in June, I was raised a Master Mason.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

Well, it started by me knowing Emmett Jolly, a friend I met in 97/98. He was getting his PhD at UCSF and his wife was in medical school with my wife. The two of formed the "abandoned husbands club" as we were both married to people in medical school. Emmett started a nonprofit for high school minority students to receive college scholarships. He asked me to be on his board, which was a five year term. I felt drawn to make an impact in the community. He was a Mason and I liked being involved in the programs helping families and the community. He and I talked about Masonry. I read books and search online about Masonry. I even talked with church officials and my deacon as I really wanted to make sure the Catholic Church was okay with me joining Masonry. I had this desire to be part of something which was making a true impact in society – a meaningful difference in my community. Around that same time, I found out my father was diagnosed with cancer. So, I became heavily involved in programs dealing with blood donations. I organized rotations of groups of three people to donate blood and visit my father in the hospital. We were also trying to find a bone marrow donor. My dad ended up passing, which left me reeling. I didn't know what to do. How to direct

my energy. But in my lodge I found a supportive group of brothers to donate blood and help with blood drives. This really made me think highly of Masons…that they were willing to help me with my own family. I eventually moved back south to the OC (Orange County) and restarted my professional career and my experience with Masonry and Knights of Columbus. But it was Masonry (in Irvine Valley) which responded the warmest. They really welcomed me and I felt like a family atmosphere more than I did up north. After my petition to affiliate, I was elected as the Senior Warden (second highest in the local lodge). I couldn't believe it. But I started organizing blood drives – twice a year at first, then it grew to three times a year. I normally did the blood drives after the tax season as a way to refocus my energy after the intense tax season. And it was a time of the year when the Red Cross really needed the blood. The Red Cross really appreciated what we were doing for others and the community.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I felt I was directly involved in the community and makings things better. In a way, this was a tribute to my father and the community benefits renewed I me a sense of personal purpose to my dad. I do have to say that the mentors in the lodge, the past masters, were really supportive. The blood drives were easy examples of showing that we could accomplish a lot together in the lodge. I could get others to rally around my passionate interests. This was sort like the DNA of the lodge – serving the community or community service oriented events were a valuable component that keeps me and others active, along with personal growth.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

Well, initially it was an uphill battle in San Francisco. The PM (Past Master) groups were not comfortable to change and resisted new ideas, like having blood drives. I think it's a necessity to embrace new ideas to stay relevant. And this isn't isolated to the two lodges I have experience in, but is a systematic issue. Lodges need to welcome new ideas, change, and adapt to new brothers joining. We don't a good enough job in relating to the new guys who are sometimes left on the sidelines. We can do better to help embrace change. Too many times brothers move from being the Master to a brother in the ranks. And they try to hold on to their own legacy, and anything that is done differently diminishes their legacy. So they resist new things. They want to return to what they did during their time in the east. Many PMs don't really know how to be a good brother on the sidelines. And they really are on the same level as the new brothers. But too many hold onto titles and ignore the importance of being a brother and walking side by side with new brothers. My second lodge was more receptive to ideas and doing things that the members wanted. They just responded differently and did the things that mattered to us which for most of us was about helping others in the community and feeling like we were part of something important beyond ourselves. Also, the mentorship was more apparent and meaningful like I mentioned.

5. What could Masonry have done better which may have kept you even more involved?

More effective communication; there seemed to be a breakdown in informing me what was going on at times. I was less engaged due to the breakdown in communication. And as someone new, I think I needed more structure in the communication and events, especially if the event was a fellowship night, practice night, or ritual night. With family my time was limited and I didn't want to waste time going to a night where I wasn't needed – I could have been home with family.

6. Are your friends or other family members a member in Masonic organizations?

No, none of my family was ever a Mason. I never knew about DeMolay as a kid.

7. Why did your friends or other family members join/not join?

They have since I have joined.

8. What would be the ideal organization for you to join? What values are key to an organization?

My ideal organization is inclusive in every aspect. But regarding having women join, no, I think there is a time to be inclusive and a time to be separate. I mean Masonry has always been about guys getting together, but there are opportunities for women to participate. The ideal organization should be totally on the level. Yes, there have been racial tensions in my first lodge. My voice wasn't heard in my first lodge. I and others like me were subjected to less than acceptable names. As a minority in mainstream Masonry, there is some that seem me as a minority Mason. Pictures on the internet didn't show the diversity, but I was still drawn to the idea of all being equal. I don't want that part to be a question for you. Just know that Masonry isn't perfect. There were issues of skin color, and we shouldn't be about all that. Masonry is on the level regardless of skin color, religion, sexual orientation, political affiliation, etc. The Knights (of Columbus) is focused on a parish and on Catholicism, but lodges and Masonry is or should be about everyone being equal.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

I got advice from my deacon at my church. He said, "Always need to be aware of the values and actions of the organization….they must align… if not, then you must be willing to walk away." To me, this is true for an organization, job, nonprofit, Masonry, Knights of Columbus. But this experience was not in my first lodge. Which is why I was glad when I moved for work and was able to join another lodge. We (Irvine Valley Lodge) lived up to our values and helping the community and each other.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes, I did. It was a good relationship. We had fun. I would go to his house, he was from England, twice a month. We'd go through the proficiencies and had a friendly relationship. He was a Past Master and was Junior Deacon when I was Senior Deacon. He was very supportive. But it was better in my second lodge. The job of a coach should be to ensure the candidate understands the material from the standpoint of the words and meaning, and the deeper meaning of what is being learned. He should foster curiosity in the degrees.

There were a handful of PMs who were my unofficial coach, friend, and mentor. They assisted with reflecting on the meaning of our ritual and progressing through the degrees for the candidates. Unofficially, they were the mentors who assisted with floor work, lodge governance, styles of leadership, being a leader in a voluntary organization. They were critical in terms of coaching and changed my perception of what leadership was all about. Seeing my coach involved helped motivate me to stay involved. I saw them very involved in various ways, and that influenced me to also step in and help. That example stuck with me. I felt like that lesson stayed with me about being an example.

11. Were there any other relationships with members that affected your membership decisions?

Yeah with people my age. We could relate. Younger members like me could call me out on things. We knew what interested each other. But with older members, the PMs, we shared stories with others. They passed on their experience about the lodge and the history and their ideas; and if they were receptive to our ideas we could change together. But it was till about doing things together for the community. I knew I could count on them, like in the blood drives. There was a good level of honesty and trust. We like hanging out together. And this extended to other events like weddings and BBQs.

12. How would you define a fraternal organization?

A fraternal organization is a 501c10 based on the IRS code section. It is based on lodge system and the dispensation comes from the higher organization. There is an initiation system with policies, ritual, and degrees that provide a shared experience among members.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

Knights of Columbus. I joined for the same reason about wanting to be part of something that mattered. I was involved in the church – teaching third grade CCD. But then I moved and felt that the interactions were all high pressure sales pitches. In nine years, I was a member I only got three phone calls about not being involved. It seemed like they were more concerned about pushing life insurance. The Knights run an insurance

brokerage. The interests are in selling and not how we could help the church community or beyond the parish, but meet the sales quota. It just didn't interest me like Masonry did.

14. What Masonic values or principles are important to you or stand out to you?

Diversity. Integrity is huge to me. A Mason should be as good as his word and handshake. It's important being around people that keep their word. People who live by a moral code is important. And community service is key. Caring about the human condition must be there; like a subset of universal morality. But the most impactful is the commitment to each other's family – widows and orphans. The trust we place in each other to do that – it solidifies us as a family. Probably, second is the pursuit of knowledge. Pushing oneself to constantly be better. Making good men better; to learn and improve a way of thinking and acting.

15. What's important to you in terms of values or ideals?

First, is the commitment to family, blood and marriage. Masonry is an extension of friends by choice that we consider valuable. Second is integrity. Next, is living by example – just like the PMs acted as mentors – they lived the example for us all. And living by a universal moral truth. We have to be good stewards in life; of our environment; and protect our lodge for our future sons and grandsons. Lodges provide value by creating a culture where we call lodge a family. We welcome people to our lodge, their new family. Everyone is focused on talking about if this new person is going to be a good member of our family – and our sons and daughters could become his. In a way, this is what is meant about "being my brother's keeper." I need to trust him with my own family.

16. How does or did Masonry provide value to you?

It has given me respect, family, and purpose in life for self, others and the community.

17. What is your definition of leadership? How has your definition changed over time?

Leadership is about inspiring others to greater deeds through your own actions. Absolutely. I studied business as an undergrad. But more about leadership in business setting but I experienced it in my Masonic Lodge. There was more to leadership in the lodge because it mattered. A good leader inspires others to positive action and is impactful in the community. A leader has to be a positive example. Leadership is living the example of morality and character which you hope that others around you would exhibit. As a leader, you have to lead by example and be willing to perform the same task and duties. It is about only asking others to do things you are willing to do yourself or already have done. You have to set the example.

18. What else would you like to share about your decision to join and/or stay in Masonry?

Well, we touched on it earlier. The biggest thing I'm seeing now is about the diversity in Free Masonry. It (diversity) has more meaning now as I'm the first Hispanic elected to Grand Treasurer. Some people thought I was Filipino, but then they found out I'm Hispanic and they said it was close enough….I think I give a sense of new hope for others. An older Hispanic PM was tearing up when he told me he thought he would never see the day a Hispanic was in a high office. That affected me. I look at the Fraternity different now. Other committees (in Grand Lodge) need to show that same diversity. We (minorities) have a rich tapestry and bring a new level of Masonic experience in California. We can bring so many different perspectives to the table. There's a value in diversity; a strength in all.

19. Is there anything else you would like to discuss?

No.

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Well, what's on my mind is how losing people has influenced me. The death of my brother and my father. It's significant to think about life and death and the feelings which come with all of that. At the same time, those relationships affected my accomplishments. There are some great memories of achieving things which impacted my life. I was the manager of the track and field team in the 5th grade – they gave me a job due to the loss of my father and the morning and everything. That's the first time a job focused me in life and gave me confidence in my work and myself. In Jr. H.S. I turned around the PTA. I was the first student head of the PTA which became the PSTA (Parent Student Teacher Association). I led a fundraiser for the opening of the 1984 Olympics and having the right attitude helped raise the most funds ever. Joining DeMolay was a major event in my life as it provided me the opportunity to lead, succeed, and learn.

Joining Masonry and finding my way through college were also significant. I was an econ major and worked while in school. Eventually I got my MBA. The professional work for DeMolay and the building of the Merced Center for the Performing Arts (25 years ago) stands as a testimony of how I could lead efforts in raising thousands of dollars and build a program and building for the city. Becoming Grand Secretary for California Masons has been the most impactful in my adult life.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

Joining Masonry was an easy decision due to the association with DeMolay. My step-father encouraged me to join. He paid my application fees and conferred all three degrees. It was his prompting that caused me to join.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

I understood the value of relationships and opportunities with/in Masonry, which was an extension of DeMolay. I was not active in my first lodge as I was focused on school, working and building the performing arts center. But when I moved away to the bay area, I felt disconnected from home and the local lodge offered a connection. I was asked to speak at High 12 meeting and there was a Mason there who invited me to lodge. The people were friendly and I enjoyed their company, so I got involved. That experience created the connection I was missing from home, DeMolay, and church.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

It was a myriad of things and people. I had a range of jobs with DeMolay and California Masons, but it was the people who really influenced my decision to continue being active, especially at the Grand Lodge. They really are the best people; they have no personal agenda and the conduct themselves in a humble manner. In business school, I remember thinking about how I would measure my success and why I was in graduate school, and it was more about how to do my job better vs. getting a better job. Many of my classmates were looking for better jobs. I measure my success by how much good I can do.

5. What could Masonry have done better which may have kept you even more involved?

Yes, my former lodge could have expressed more interest in me. Everyone was older than me and I didn't really have a personal connection with the members. If hadn't have moved, I probably would not have been active in the same way.

6. Are your friends or other family members a member in Masonic organizations?

Yes, many friends and some family members.

7. Why did your friends or other family members join/not join?

Not answered.

8. What would be the ideal organization for you to join? What values are key to an organization?

One that has a purpose relevant to the world and a personal connection for me on some level. It would have to be about service to others, more give than get, and learning something of value. There would have to be alignment with my own social values, respect for everyone, where people value differences and freedoms are respected. Also, what is important and even vital are the friendships and building of relationships in the process – the bond between people would have to exist.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

See above.

10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Gordon Glidden was my coach. He was 81 at the time. We met two or three times a week at his home in between my degrees. I received the degrees over three months. I never knew Gordon very well, but I enjoyed the time we spent together and I am grateful for the attention he gave to me and his coaching was invaluable to the rest of my Masonic experience. Gordon is deceased now, but was active in the lodge until his death.

11. Were there any other relationships with members that affected your membership decisions?

Yes, quite a few, they range from past leaders to current members – they all contributed in some way to who I am today and how I act and serve.

12. How would you define a fraternal organization?

One that builds people and makes a difference for members and the community; a fraternal aspect with ritual and ceremonies which brings to life the values and ideals. They would have a common purpose which puts into practice their beliefs.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No not like Masonry.

14. What Masonic values or principles are important to you or stand out to you?

Justice and fair treatment for all.

15. What's important to you in terms of values or ideals?

The same as Masonry.

16. How does or did Masonry provide value to you?

See above.

17. What is your definition of leadership? How has your definition changed over time?

Leadership begins with love of people then it's about inspiring people to achieve things they want and deserve. It involves heling them in that process to become more than who they are. My definition has changed over time and has moved from "who I am" to "who we are" as those connections and relationships are the most valuable and important for growth. And leadership is not a solitary responsibility. From me to us; it is about collective contributions for greater productivity and for success.

18. What else would you like to share about your decision to join and/or stay in Masonry?

Nothing

19. Is there anything else you would like to discuss?

Regarding Masonry in the 20th century the bar was set so high in the first century the second century of membership wouldn't live up to the growth. We lived in the shadow of the first and took an inward view, became focused on the internal workings and lost our identity and sense of purpose. The bonds of service weren't present. Society changed a lot in the mid to late 1900s and Masonry could have made a difference. Yet, we retreated

out of fears. Many Masonic leaders didn't want Masonry to stand out during those times due to fear of being judged. Directives were given to not talk about Masonry in public and to stop writing about Masonry, which is why we formed the Research lodges. We became more of a civic organization and put societal over fraternal. We backed away from what our purpose of building people and communities and became more like Rotary and Kiwanis. We de-emphasized ritual. There was a process of making Masonry more business like and we started (1980s) regulating ourselves to death. We focused on the easy changes – like structural, processes, procedures – all which strangled the organizational freedom at the local level. We withdrew into our lodges and disappeared from the communities, and gave society reasons to distrust us. We hid our identity and focused on internal processes. But the organization (in California) has been changing. We are at a tipping point where we are moving into new territory of thought and the old ideas are vanishing. As an organization, we are starting to come out the shadow of the 20th century. The people and new lodges are being built to focus on the core ideals of service, brotherly love, relief and truth. This new movement is seen in the increases in new lodges where people just want to practice the Masonic ideals in their communities. Big lodges are as important as being present in the right numbers in the community. Over half of the urban areas/cities in California have no lodge, but there is a growing trend of Masonry rising up to serve the needs of the communities.

We have less regulation and giving lodges more freedom to meet the needs as they see them at their level. This all exists in the New Lodge Development Strategy, which is part of our 2020 plan, which is balanced with the New Lodge Development Guide where we focus on the right people with the right reason in the right place.

<u>Transcript of Interview – Apollo</u>

1. On this paper, I would like you to draw a brief timeline of your life and mark events you consider to be significant on it. Tell me about each event.

Well, I grew up around Masonry, played sports, went to college. Getting married and having kids and joining both DeMolay and Masonry were significant.

2. I noticed that you included (or did not include) your decision to become a Mason. Could you tell me about the decision to join?

Well, first I was a DeMolay, then joined Masonry with friends. It was Clifton Lodge #203.
Friends and involvement in DeMolay. Seemed like a good way to continue in the light and teachings. I enjoy being with people of similar interests, common interests like we have in the fraternity. I mentioned earlier that I besides family and kids, Masonry had a big influence. Being able to help others at the local level, with the Almoner Fund, and make a difference with widows and orphans is important work.

3. Also, I noticed that you included (or did not include) your decision to remain active in Masonry. Could you tell me about the decision to stay involved in the organization?

Absolutely, I got to help many over those days. I guess that what really makes me proud of being a Mason and the work we do for each other and the communities.

4. Tell me, in detail, what influenced your decision to join and/or then stay/remain involved?

That's easy. I liked it. It was a challenge. The right people help kept me around. They were good mentors. I got to work in things that made a difference and was given positions of greater responsibility. Well, it was great to be trusted with offices and moving up the line as Master of my lodge and then in Scottish Rite as Deputy. I mean I was scared a little, but fulfilled a lot. The leadership, enthusiasm, excitement of so many talented people, and I was leading them. I felt like I was a valuable part of it in the state. There were so many good personalities; together, we just made it work.

5. What could Masonry have done better which may have kept you even more involved?

When I was younger, they could have had more activities for my age group and the younger crowd. Also, more educational type stuff to let members know what Masonry is all about. They do a terrible job at informing the public. We need a better marketing program as the average person doesn't know what is Masonry is about.

Regarding recruiting, saying we shouldn't recruit is a lot of baloney. You can always say that if someone is interested, they can search online or pick up a petition. Not actively talking to people so many years ago, I think, caused us to lose a whole generation of members. But you know, not everyone is a fit for Masonry. Although we don't ask by tradition, there are ways to generate interest. It begins with having first class social events; they are key for prospective, new and old members. Membership is local just like politics. Making people feel welcome and creating a welcoming atmosphere are key. And what I mean by first-class is a classy setting, people are welcomed and people are treated in a positive, open way. They are not left alone – ever; and someone or two people are assigned to ensure they do not feel left out or not part of the click of members who have been around for a while. But those methods really vary by locality.

6. Are your friends or other family members a member in Masonic organizations?

Yes, most, if not all, of my friends are involved. My son joined as well.

7. Why did your friends or other family members join/not join?

They did.

8. What would be the ideal organization for you to join? What values are key to an organization?

A building where families could go together. Maybe a gym so professionals could go and still socialize before or after work. Maybe two forms of membership. One for those who just want the fraternity experience, and one for those who want more like the gym and other stuff.
Well, I guess I mean the values and ideals of Masonry. The ideal one would have to be open to family, high values like our Masonic ones. The organization has to greatly support causes, like charities, communities, and children, similar to our dyslexia centers. I mean, there is real value in it – Scottish Rite. They step up with the highest quality and makes a difference with all Masons and children. The fraternal aspect must be there; a real first-class social time together.
What do you mean by first-class social time? The activities must be what the members want and be modern stuff that appeals to all ages. The average age for Masons is close to 70 and we have to do things which appeal to all age ranges in order to attract younger generations. Masonry needs to show value for them like sports and social stuff they like; the ideal organization would have a cross-section of activities.

9. How, if at all, do you think the other significant events in your life influenced your decision join and/or stay in Masonry?

I think the significant events were family and DeMolay and friends like I already mentioned. But you know in my business at Campbell Foundry, the work is about trusting others, relationships, and honesty. What I was expected to do to sell in New York came from Masonry; those core values helped me.

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10. Did you have a coach assigned to work with you? Would you share with me the relationship you had with your coach? Is your coach still involved in Masonry?

Yes. He used to tease me about the ritual. We spent time together and he mentored me beyond just the ritual. A good mentor program equals greater membership retention.

11. Were there any other relationships with members that affected your membership decisions?

Friends and family.

12. How would you define a fraternal organization?

It is one that aids others in their values, develops people, people run the organizations, has fraternal bonds and friendships, stands for values, contributes to the community, gives back to others, and promotes the fraternity.

13. Do you belong to any fraternal organizations? If so, how involved are you? What caused you to join and remain involved?

No, not really. My family activities and Masonry activities keep me busy. Well, I'm already in one – Masonry and Scottish Rite.

14. What Masonic values or principles are important to you or stand out to you?

Integrity, honesty. You really can't have a great organization and trust people without those two. And they are found within our fraternity. In our obligations and oaths. I guess that's why ritual is a central part, but we need to focus more on the social aspect and age-specific activities of being a fraternity. The social aspect and living our values in our interactions with others and in the community really showcases what we are about.

15. What's important to you in terms of values or ideals?

The core values are integrity, honesty, justice, being fair. Helping others is key and making a difference in their lives like our ritual says.

16. How does or did Masonry provide value to you?

See above.

17. What is your definition of leadership? How has your definition changed over time?

Leadership is about guiding people you foresee as successful and assisting them. Stands for the values of the organization. He has humility and is able to talk to anyone about

anything; is open to others. It is about communicating in different ways and can make every member feel important to support your goals. He treats people equally, including the guy that cleans the place to the top leaders and everyone else. It really matters how you treat everyone fairly.

My definition has changed over time as it is now more people oriented, or closer balance between the people and the task. Now, I am mission first, but people always.
Yes, I think effective leadership is about experience, personality, work ethic, education, and learning. You have to really want to live by our ideals and be a part of helping others. It's been a great experience and I would recommend it to others.

18. What else would you like to share about your decision to join and/or stay in Masonry?

It has been mentioned that someone once called me a legend in terms of helping others. I just feel fortunate to have been a part of something called Scottish Rite which allows me to do good things for others in need. I stay involved because of that aspect.

19. Is there anything else you would like to discuss?

Regarding recruiting, saying we shouldn't recruit is a lot of baloney. You can always say that if someone is interested, they can search online or pick up a petition. Not actively talking to people so many years ago, I think, caused us to lose a whole generation of members. But you know, not everyone is a fit for Masonry. Although we don't ask by tradition, there are ways to generate interest. It begins with having first class social events; they are key for prospective, new and old members. Membership is local just like politics. Making people feel welcome and creating a welcoming atmosphere are key. And what I mean by first-class is a classy setting, people are welcomed and people are treated in a positive, open way. They are not left alone – ever; and someone or two people are assigned to ensure they do not feel left out or not part of the click of members who have been around for a while. But those methods really vary by locality.

John Hinck
School of Leadership & Ed Science

Re: Expedited - Initial - IRB-2018-149, Understanding the Decline in Participation in Fraternal Organizations

Dear John Hinck:

The Institutional Review Board has rendered the decision below for IRB-2018-149, Understanding the Decline in Participation in Fraternal Organizations.

Decision: Approved

Selected Category: 7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Findings: None

Research Notes:

Internal Notes:

Note: We send IRB correspondence regarding student research to the faculty advisor, who bears the ultimate responsibility for the conduct of the research. We request that the faculty advisor share this correspondence with the student researcher.

The next deadline for submitting project proposals to the Provost's Office for full review is N/A. You may submit a project proposal for expedited or exempt review at any time.

Sincerely,

Dr. Thomas R. Herrinton
Administrator, Institutional Review Board

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