

9-2016

Understanding Ties Among Diversity-Focused Greek Organizations, Sense of Community, Multicultural Openness, and Leadership

Jose DJ Iniguez
National Louis University

Follow this and additional works at: <https://digitalcommons.nl.edu/diss>

Part of the [Community Psychology Commons](#), [Educational Leadership Commons](#), and the [Leadership Studies Commons](#)

Recommended Citation

Iniguez, Jose DJ, "Understanding Ties Among Diversity-Focused Greek Organizations, Sense of Community, Multicultural Openness, and Leadership" (2016). *Dissertations*. 187.
<https://digitalcommons.nl.edu/diss/187>

This Dissertation - Public Access is brought to you for free and open access by Digital Commons@NLU. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons@NLU. For more information, please contact digitalcommons@nl.edu.

NATIONAL LOUIS UNIVERSITY

UNDERSTANDING TIES AMONG DIVERSITY-FOCUSED GREEK
ORGANIZATIONS, SENSE OF COMMUNITY, MULTICULTURAL OPENNESS, AND
LEADERSHIP

A DISSERTATION SUBMITTED TO
THE GRADUATE SCHOOL IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF PHILOSOPHY

COMMUNITY PSYCHOLOGY DOCTORAL PROGRAM
IN THE COLLEGE OF ARTS AND SCIENCES

BY

JOSE DE JESUS INIGUEZ ALDANA

Chicago, Illinois

SEPTEMBER, 2016

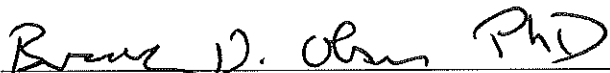
Community Psychology Doctoral Program

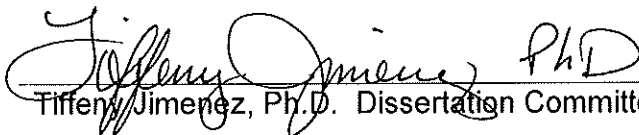
Dissertation Notification of Completion

Doctoral Candidate: Jose De Jesus Iniguez Aldana

Title of Dissertation: UNDERSTANDING TIES AMONG DIVERSITY-FOCUSED GREEK ORGANIZATIONS, SENSE OF COMMUNITY, MULTICULTURAL OPENNESS, AND LEADERSHIP

Certification: In accordance with the departmental and University policies, the above named candidate has satisfactorily completed a dissertation as required for attaining the Doctor of Philosophy degree in the Community Psychology Doctoral Program (College of Professional Studies and Advancement) at National Louis University.


Bradley Olson, Ph.D. Dissertation Chair


Tiffeny Jimenez, Ph.D. Dissertation Committee Member


Suzette Fromm-Reed, Ph.D. Dissertation Committee Member

September 15, 2016
Date

Dedication

This final effort is dedicated to mi madre y padre, Altagracia Aldana and Gabriel Iniguez, and my second parents, Daniel and Silvia Maciel, whose every action in their lives reflected the importance of education. My family, close friends, and Brothers and Sisters of Sigma Beta Theta Co-Ed Multicultural Fraternity Inc. who together gave me the strength and support to believe that I could always evolve to the next me.

Acknowledgements

I am immeasurably appreciative for the experience and inspiration of my dissertation chair, Dr. Brad Olson, together with committee members, Dr. Tiffeny Jimenez and Dr. Suzette Fromm Reed in supporting and challenging me during this roller coaster of emotions.

I would like to recognize Dr. Judah Viola, Dr. Michael D. Anthony, Maria Isabel Gonzalez, Gloria Mullons, Estela Melgoza, Claudine Clarke, and Esmeralda Dominguez for their encouragement and support during this process.

Table of Contents

Dedication.....	ii
Acknowledgements.....	iii
Abstract.....	2
Introduction.....	3
The New Education: Toward Multicultural Openness.....	3
Communication.....	5
Retaining Students of Color in Higher Education.....	6
Multicultural Openness.....	9
Ethnic Identity.....	9
Ethnic Group.....	12
Sense of Community.....	14
Student's Sense of Community.....	14
Social Network.....	18
University Building Sense of Community.....	21
Leadership.....	24
Student Leadership Development.....	24
Extracurricular Activities in Leadership.....	27
Greek Organizations.....	31
Greek Life.....	31
Impact of Greek-letter Organizations on Students of Color.....	35
Greeks, Diversity and Engagement.....	37
Purpose of the Study.....	39
Research question 1.....	40

	5
Research question 2.....	40
Hypothesis 1.....	40
Hypothesis 2.....	40
Study 1: Quantitative Method.....	40
Participants.....	40
Survey Instruments.....	41
Survey 1: National Louis University Student Demographic Instrument.....	41
Survey 2: Miville-Guzman Universality-Diversity Scale – Short Form.....	41
Survey 3: Student Leadership Practice Inventory – Self	42
Survey 4: Sense of Community Index.....	42
Survey 5: Student Program Question Instrument.....	42
Survey 6: SBT Members Questions Instrument II.....	42
Procedures.....	43
Study 1 Results.....	43
Quantitative Data Results.....	43
Regression Analyses.....	44
Study 2: Qualitative Method.....	46
Participants.....	46
Interview Protocol.....	47
Survey 1: Sigma Beta Theta Members Questions Interview Instrument.....	47
Data Analysis Procedures.....	47
Study 2: Results.....	48
Theme 1: Multicultural Openness.....	48
Diversity of Contact.....	48

Relativistic Appreciation.....	51
Comfort with Differences.....	54
Theme 2: Sense of Community.....	55
Membership.....	56
Influence.....	57
Reinforcement of Needs.....	58
Shared Emotional Connection.....	59
Theme 3: Leadership.....	60
Expectations.....	61
Commitment.....	61
Actively Listen.....	63
Membership Common Goal.....	64
Building Consensus.....	65
Undertaking Projects Together.....	66
Celebrating Accomplishments.....	67
General Discussion.....	68
Multicultural Openness.....	69
Limitations of the Study.....	72
Future Directions for Research.....	73
Implications for Practice/Policy.....	73
References.....	75
Appendices.....	80
Appendix A: National Louis University Student Demographic Instrument.....	80
Appendix B: Multicultural Openness Instrument.....	82

	7
Appendix C: Student Leadership Instrument.....	86
Appendix D: Sense of Community Instrument.....	92
Appendix E: Student Program Question Instrument.....	93
Appendix F: SBT Members Questions Instrument II.....	94
Appendix H: Sigma Beta Theta Members Questions Interview Instrument.....	95
Appendix I: Informed Consent-Participant.....	99

Abstract

The current study examined whether NLU fraternity students and non-fraternity students differ in how they experience multicultural openness and sense of community, and how these factors may contribute to their sense of leadership. Students (N = 55, 40 females and 15 males) at a university, both those part of a multicultural fraternity and those in the general population, were recruited to participate in the quantitative study (Study 1). The fraternity students were part of a mixed method design, additionally recruited for a qualitative portion of the study (Study 2). In Study 1 both groups were assessed on their multicultural openness, sense of community and leadership. Regression analyses revealed interesting, both consistent and differential, findings related to multicultural openness and sense of community as predictors of student perceptions of their leadership. The Study 2 qualitative findings of the members of the diversity-focused fraternity gave richer descriptions of how multicultural openness, sense of community, and leadership can be enhanced within this community. There was a clear difference in means between the fraternity students and non-fraternity students on the multicultural openness (Greek M= 4.2212 and non-Greek M= 3.7026). The study provided additional insight regarding students with higher scores on multicultural openness tended to score higher on leadership. The R Square for the two regressions suggested that the predictors of leadership accounted for 66% of the variance for the fraternity students and 34% for the non-fraternity students.

Understanding Ties Among Diversity-Focused Greek Organizations, Sense of Community,
Multicultural Openness, and Leadership

The New Education: Toward Multicultural Openness

Transformative pedagogies can take individuals and communities to the next level of innovation (Min Shim, 2011). The developmental process of education involves complex practices that help us identify the differences and similarities among communities around the world (Min Shim, 2011; Faas, Hajisoteriou, & Angelides, 2014). Our educational system can profit and reach greater levels when willing to offer opportunities to immigrant communities who bring new perspectives to the field (Faas, Hajisoteriou, & Angelides, 2014). Human identity from a global perspective is a cross of experiences, languages, and engagements and the calling for new levels of education to meet the needs of different learners (Min Shim, 2011). Where, how, when, what, and why are the new education strategies needed to empower and strengthen educational systems to the relevant bodies of students from different backgrounds. Nowadays, migration is becoming an increasingly greater challenge to education by providing new ways to appreciate multicultural openness and work with racial and ethnic communities towards a sense of community and citizenship among different groups of people (Min Shim, 2011; Faas, Hajisoteriou, & Angelides 2014).

The dominant curriculum tends to value the legitimization of current institutions of education. This legitimization tends to minimize understandings of multicultural openness of student's experiences as they embrace their journey into the academic world (Min Shim, 2011). Multicultural openness should also be introduced to innovative approaches to education and experiences. This leads to questioning the social responsibilities of each university in providing a unique educational experience to their student body. Multicultural openness experiences

combined with academia that develops individual skills have been shown to improve current and future generations of students (Faas, Hajisoteriou, & Angelides, 2014). The need to create and support multicultural openness is a paradox because there are continual tensions among higher education administration about how best to serve this growing population while paying attention to the business of running a school (Min Shim, 2011; Faas, Hajisoteriou, & Angelides 2014). There are ways to deliver better connections among university administration, faculty, staff, and students to create curricula that will improve all student experiences (Min Shim, 2011).

Academia has a responsibility to think outside of the box and implement resources to their current student body that will support student academic goals. Min Shim (2011) argues that we should work towards, “an understanding and transforming how we think that largely inform how we interpret and mitigate multicultural openness curriculum that will require something much more rigorous beyond teachers’ commitment to diversity” (p. 741). New education requires a university’s administration, faculty, and staff to look into extracurricular activities as potential avenues to improve their students overall academic journey. Recognizing the power dynamics and the historical and cultural context in the development of multicultural openness is a key component for progressive change in higher education. Only through understanding can we begin to improve student’s experiences that will implement possible new understandings to view social, political, and economic relationships among different communities (Min Shim, 2011; Burton & Furr, 2014; Faas, Hajisoteriou, & Angelides 2014). It is time to step outside the traditional “faculty and student” dynamics of power and explore new possibilities for the university to better serve students from all backgrounds. There is a need to focus more on a supportive sense of community, which is often found outside the classroom in student organizations. This builds upon the extra-curricular skills that equally impact the educational process (Min Shim, 2011).

Communicating

Creating a sense of social responsibility among all stakeholders to implement new pedagogies to improve the student's educational process is part of the challenge. Understanding how different groups communicate needs to be addressed as new interventions and innovative approaches to education are created for the best educational experience based on the institution's community. Burton and Furr (2014) indicated that it is essential to model behaviors that will infuse cultural understanding and uncomfortable topics into discussions. Too often the idea of education is based on the notion that European cultures are more advanced and sophisticated which has shaped the curricula and pedagogies that often undermine multicultural openness education (De La Mare, 2014).

Some theorists argue that the strongest biases and prejudice occur when trying to work with multicultural communities and handling their conflicts and disagreements (Burton & Furr, 2014; De La Mare, 2014). Communication is a key factor to improve engagement among African American students, American Indian students, Asian American students, and Latino students experiences, issues, and social identities; as well as improving their education (De La Mare, 2014).

Higher education provides one process to humanize the student's experience, in the classroom and outside, by engaging their trust and multicultural openness. In other words, both sense of community and tolerance of others are important factors to help develop multicultural openness. Moreover, building a sense of community and tolerance toward others has improved student's citizenship and professionalism (Burton & Furr, 2014). Creating multicultural openness inside and outside the classroom is one of the initial steps in building and exploring communication styles that challenge student positions to create dialogue-based interventions

(Burton & Furr, 2014; De La Mare, 2014). Burton and Furr (2014) linked communication and interpretation among student's multicultural openness to minimize conflict between different groups. This argument was also supported because classroom communication was not only delivered by the teachers but also the environment, and the one-sided story of a Eurocentric approach (De La Mare, 2014). This new area of education requires collaborative efforts in the classroom and outside the classroom. This will empower students to improve their communication styles through understanding multiculturalism openness in ways that will improve respect, responsibility, and allow for meaningful connections with different communities on campus and off campus (De La Mare, 2014). According to Burton and Furr (2014), there should be avenues that, "allow students to voice their opinions and feelings regarding difficult dialogue and issues in the relatively safer context of writing as well as in the less intimidating space of smaller groups." Groups can facilitate better communication styles among different students by implementing ground rules during difficult conversations (De La Mare, 2014).

The ways in which students communicated with each other was a key element in taking stock and moving forward together as one academic community (De La Mare, 2014). In the modern day United States, gaining a college degree should focus on providing the communication skills needed to work in a multicultural community. Such learning settings provide safe spaces for students to explore difficult dialogues that will improve their multicultural perspective; essentially engaging rather than enraging one another (Burton & Furr, 2014; De La Mare, 2014). Groups can move students beyond entrenched ideological positions by providing real conversations to start transformational processes on how multicultural openness can apply in and outside the classroom (De La Mare, 2014).

Retaining Students of Color in Higher Education

Implementing new avenues by addressing the needs of students of color can increase retention in higher education. While not a new topic, it is definitely one that needs more research. More work needs to be done on innovating an institution's ideals and understandings, and avoiding perceptions that students of color should be treated as a monolithic group (McNairy, 1996). McNairy (1996) makes a great point by indicating that, "Because regularly admitted students of color are so diverse, institutions need to carefully develop retention strategies that do not focus on just one particular aspect or quality of those students." Higher education administrators too often have a homogeneous view of students of color, and of programs on campus that are designed to retain and address the specific academic concerns for this community (McNairy, 1996). McNairy (1996) reminds us to stay away from "blaming the victim" when creating new strategies designed to "fix" students of color. McNairy (1996) stated that some of the typical programs that colleges design to retain students of color are academic support services such as tutoring, counseling, and remedial services. However, those strategies ignore different dynamics like the role that institutional policies, faculty, administrators, staff, the curriculum, and campus environment play in retaining students of color.

Retaining students of color is a big challenge, yet every institution of higher education has the responsibility to find effective ways for students of color in college and, at the same time, to help them become responsible citizens or leaders (Conley & Hamlin, 2009). The community-based approach to pedagogy utilizes a "justice-learning" design to enhance academic and civic engagement for students of color. Such methods address students of color from a low-income and first-generation background, understanding they have bigger obstacles to complete a college degree. Most college campuses assume that students of color can adapt on their own to this new environment successfully. Some theorists argue that one strategy for students of color to

successfully adapt to the college campus is to find ways for those students to connect their outside communities with their academic community (Conley & Hamlin, 2009).

Creating a justice-oriented curriculum requires a framework for students of color to experience and develop for themselves a sense of respect, reciprocity, and relevance. Such a setting provides an on-going ability to reflect on their communities of origin in relation with their academics, creating a sense of civic engagement (Conley & Hamlin, 2009). Students of color need new spaces where contemporary social conditions can be questioned in classroom reflections and community immersion (Conley & Hamlin, 2009). Conley and Hamlin (2009) emphasized the need for, “new forms of agency and engagement for traditional marginalized students both within the privileged side of higher education and within their local communities.”

Attending an institution of higher education can be seen as the best opportunity for students of color to improve their lives. Unfortunately, it has been found that some students of color do not buy textbooks, attend classes regularly, or set times to complete assignments. Too often they are faced with other everyday struggles that need to be understood in order to provide the most supportive options for the experience of these students (Munro, 2011). Each university and college should be responsible to understand their unique student body. They can do so by exploring their personal and family background, high school academia, extracurricular experiences, and university life in general along with future career aspirations and expectations, and ideas on social issues such as unionism and citizenship (Munro, 2011). Pre-university experiences are one factor that negatively impacts student retention in higher education. Non-traditional student’s experiences have different sociological factors such as government funding that can prevent students from pursuing a bachelor’s degree (Munro, 2011).

Addressing the needs of multicultural openness emphasizes empowerment and ensuring equity among students of color, and resolves inequalities in their preparation for college (Farmer-Hinton, 2008). Farmer-Hinton (2008) reminds us that parents of color are supporters. They want to see their kids accomplish their academic goals, but many parents of color have not attended college. Therefore, they rely on the institutions of higher education to provide supportive academic and personal planning to complete the educational journey.

The type of resources an institution offers must ensure that students of color have the network to create positive postsecondary expectations, college planning, and degree completion (Farmer-Hinton, 2008). Colleges and universities are archetypal institutions with the mission and organizational capacity to increase the staff and faculty commitment to share resources towards academic plans for students of color. Other resources, less used, are student-to-student approaches, which can build a sense of community and leadership capacity to guide successful achievements (Farmer-Hinton, 2008). It is time to challenge the exclusionary and monoculture practices that typical archetypal institutions of higher education use as preparatory models for students of color (Farmer-Hinton, 2008).

Multicultural Openness

Ethnic identity

The university system provides an avenue for students to explore and become future responsible citizens. For students of color, it is critical to recognize the importance of self-identity during those adolescence years and how their ethnic identity plays in institutions of higher education (Roberts, Phinney, Masse, Chen, Roberts, & Romero, 1999). According to Roberts et al. (1999), students of color' ethnic identity was crucial to their development and psychological well-being. Institutions of Higher Education have a social responsibility to address

ethnic identity. Too often, there is a theoretical focus on specific groups, leaving out common characteristics across student's ethnic identity (Roberts et al., 1999). Universities are unique places to develop ways for their students of color to better assess their ethnic identity across diverse samples while addressing affirmation, belonging, achievement, and behaviors (Roberts et al., 1999). Students of color can benefit from in-class and outside-class activities to explore their ethnic identity that is central to their developmental process (Roberts et al., 1999). According to Roberts et al. (1999) students of color can benefit from avenues to strengthen their ethnic identity because it will lead to positive attitudes regarding their sense of belonging at the institution level. Roberts et al. (1999) also argued that students of color need safe spaces to process their ethnic identity such as their customs, traditions, and social interactions during their academic journey. Students of color, through the development of their ethnic identity, can increase their positive self-concept, psychological well-being, and cope better with psychological distress (Roberts et al., 1999).

Given the assumption that universities and colleges have a responsibility to create civically minded students that will be better prepared to understand themselves as communities of a larger social fabric and view their own social problems by understanding the civic dimensions of issues, it is in their interest to take a multicultural openness to action (Cole & Zhou, 2013). According to Cole and Zhou (2013), there is a need for academia to understand each institution of higher education diverse population by having each university or college research their own student body to create new approaches to serve those students with a more multicultural view (Cole & Zhou, 2013). One avenue to think about is to create different approaches for improving multicultural openness to impact the diversity that communities in higher education face and to improve co-curricular activities, civic outcomes, and cultural awareness among the campus (Cole & Zhou, 2013).

Students in higher education need the space to experience diversity, but how can an institution provide a representative experience among diverse groups to ensure there are avenues for multicultural openness to be present among peers, and academically have a multicultural classroom for students to read, see materials, and explore conversations about diverse communities (Cole & Zhou, 2013)? If students of color cannot receive and process multicultural openness in the classroom to create their own ethnic identity, then what other avenues can the institution provide and support (Cole & Zhou, 2013)? The authors answer their questions by stating that universities need to make sure their student body will receive a multicultural openness experience that will increase their integration, knowledge, equitable pedagogy, prejudice reduction, and empowerment while also increasing their cultural and social structure (Cole & Zhou, 2013). Cole and Zhou (2013) argued that meaningful multicultural openness can change students in a positive way by exploring the individual's attitudes, beliefs, and actions that will create positive experiences of the student's perceptions and behaviors towards cultural and ethnic diversity. Cole and Zhou (2013) stated that single institution's co-curricular activities can provide a different framework for students of color to integrate their identity experiences on campus. Participation in community services can have a positive outcome for student's identity development by learning civic outcomes that can bring a new form of purpose for students of color.

In an effort to improve university multicultural openness and better retain students of color, the implementation of new strategies by institutions of higher education need to design initiatives to support and explore student ethnic characteristics (Lopez & Bursztyn, 2013). Lopez and Bursztyn (2013) stated, "Our nation's demographic composition is rapidly changing, and current projections point to an increasingly diverse population in all geographic areas." Universities and colleges have to be ready for new trends regarding minorities, because they are

becoming the majority on campus. They further need to acknowledge that languages in the United States are more diverse and in need for students to gain the correct skills to interact with people from different backgrounds (Lopez & Bursztyn, 2013). Student's ethnic identity is a journey that needs all the support possible from administration, faculty, and staff in higher education to integrate multicultural openness in reframing the educational scope by increasing the experiences in and outside the classroom (Lopez & Bursztyn, 2013).

Ethnic group

Research on ethnic student organizations (ESOs) in higher education is limited, but the research showed that students of color benefitted from them and they were also good for the campus as a whole (Chung, 2014). Chung (2014) indicated that organizations were notable for their role in retaining students of color, nurturing identity development, and sustaining a positive campus climate. In developing ethnic group identities, there was a historic prospective regarding the 1960s student activism for ethnic studies, antiwar, self-determination, and solidarity with other people of color (Chung, 2014). Ethnic student organizations improved the students of color environment on campus by exposing them to cultural familiarity, connections, identity development events, and political connections among members and non-members (Chung, 2014). Chung (2014) indicated that ethnic student organizations recognized how students of color think and process their cultures and identities.

Creating a campus climate where students of color can feel part of the institution's community could be difficult because colleges often remain with the ideals and traditions from a white prospective (Winans, 2010). Multicultural openness lenses are essential for all students on campus where their experiences and interpretations need to be critically challenged to develop a worldwide perspective (Winans, 2010). Winans (2010) makes a good point regarding how white

students also needed to address race and racial identity that can help them develop and create a new understanding of race in the United States. When addressing multicultural openness in group identity, Winans (2010) stated that, “models of white identity development pose a direct correlation between white people’s knowledge of race and racism and their stage of identity and racial awareness.” Invoking the inquiry about institutions of higher education regarding to ethically address and support the emotions of all students’ beliefs about race and identity. Ethnic student organizations can provide a safe space for all students to process those emotions that have been socially constituted and help them develop a more informative identity as they create relationships within individuals from different groups (Winans, 2010).

Students in higher education need to explore those social aspects of race to improve their ethnic identity by creating collective experiences, processing political injustices, and exploring human struggles as one community (Roberts et al., 1999; Cole & Zhou, 2013; Lopez & Bursztyn, 2013; Chung, 2014; Winans, 2010; Perez & Cueva, 2012; & Rios, 2008). According to Perez and Cueva (2012), experiences are processes that can engage students to share knowledge of oppression that can create self-reflective movements that can critically empower and humanize different groups.

Institutions of higher education often try to build social and racial justice approaches to increase knowledge of communities of color and to improve ways all students are able to process race, class, gender and other social issues related to oppression (Perez & Cueva, 2012). Is higher education ready to have real spaces where students from different backgrounds can explore racial micro aggressions to develop a positive ethnic group identity (Perez & Cueva, 2012)? Rios (2008) indicated that the social and political influences have implications on student’s identity, ideology, and issues in developing a critical consciousness identity. A group’s culture and language can be different, but connecting different communities in higher education is a unique

social-cultural development. Therefore, administration, faculty, and staff need to be prepared to provide the best possible avenue for students on campus to create those experiences among each other, support and challenge each other's ethnic identity, and to create a new ethnic group identity (Rios, 2008).

Sense of Community

Student's sense of community

Whitney-Thomas and Moloney contended that building positive avenues for student's entering college was essential in their developmental stages because students are shaped by psychosocial, biological, and contextual factors to continue their passage from childhood to adulthood as their roles and expectations are being changed by the relationships and environments they experienced (2001). They went on to state that supporting students of color on campus by building a community provided the necessary skills and opportunities where students can experience decision making and exercising control. Moreover, the authors indicated that it was important to understand that as students of color process their struggles transitioning from high school to college, to be aware that there are also programs in place for those students in higher education to acquire the skills needed to understand what they want in life and achieve their goals. Whitney-Thomas and Moloney felt that creating space where students of color can feel at home during their college experience was important because their self-determination to complete their academics improves by increasing their problem-solving skills, adaptability, choices, decision-making skills, self-awareness, self-regulation, self-efficacy expectations, and clarity of personal vision (2001).

To create a sense of community among students of color, it is important to offer spaces where they can develop their self-determination and grow with each other (Whitney-Thomas &

Moloney, 2001). The authors thought that students could best understand their future and experience positive environments where they can be challenged and have the support when making decisions and introspections. Whitney-Thomas and Moloney also took into consideration that students of color come from a familiar school and peer group contexts. They indicated that students of color can be at risk for isolation, depression, and failure when institutions of higher education fail to provide positive spaces on campus where students can belong. "Students who find schools risky or isolating places may struggle more on a daily basis or develop negative images of themselves" (Whitney-Thomas & Moloney, 2001, p. 377). They also stated that students need to be provided with environments where they feel that they belong, where they feel supported, where they can develop self-definition with other peers and where they can process issues like sexuality, relationships, career decisions, academic demands, and major events. They indicated that creating a sense of community on campus provided students with the extent to which they feel supported with their everyday struggles, aspects of their lives, learn about themselves, create a vision for their future, increase their confidence, and stay consistent with their educational goals. The authors stated that, "students' self-knowledge and visions for the future develop from introspection, learning from mistakes and choices made, and interactions with significant others across context such as family life and school." Lastly, Whitney-Thomas and Moloney felt that students of color could be supported by the people and networks in their life as they become more inclusive on campus and their ability to seek help.

There are limited studies on psychology sense of community (PSOC) in an educational setting, but institutions of higher education are being encouraged to promote avenues among students where they can be a part of and experience harmonious interactions on campus (Berryhill & Bee, 2007). The authors pointed out that student involvement in campus organizations was related to PSOC, because student's participation in campus activities had a

greater sense of community. They pointed to studies on PSOC that focused on students' traits regarding feeling sense of community, but multicultural openness was one characteristic that received limited attention.

Thus the multicultural openness of campus may result in students of varying backgrounds experiencing PSOC differently; students of color in particular may be likely to have a distinct experience from their White counterparts on predominantly White campus (Berryhill & Bee, 2007, p. 77).

Berryhill and Bee indicated that student's perception of racial climate for diversity on campus had an influence on PSOC. Racial tension, ethnic discrimination, and relations among members of multicultural communities are some of the complex issues faced among different people coming together (Berryhill & Bee, 2007). The researchers also thought that students of color PSOC in college have been influenced by demographics and personality to campus climate factors.

Colleges and universities need to pay attention to the typical heterogeneous style of the campus and try to increase positive racial climate among students of all ethnic backgrounds (Berryhill & Bee, 2007). They indicated that increasing cross-racial contacts among student from different backgrounds can result in having more positive feelings toward each other. They felt that it was time for institutions of higher education to create innovative learning communities like student organizations to deliver multicultural openness experiences among freshmen, transfer students, and current students to help them adjust to college. Student organizations on campus can provide the space for students to come together for discussions, community service, spend time with students from different ethnic communities, and other activities (Berryhill & Bee 2007). The authors indicated that one way for institutions to start their own process in

creating their learning communities was by collecting academic climate data, PSOC, and academic engagement to understand the relationship to variables of student's interest. They thought that having safe spaces for students of color to discuss their life experiences as minorities on campus can increase their feelings and becoming more comfortable at the institution. "Thus college administrators interested in enhancing PSOC should begin to explore whether or not their institutions' racial climate and other environmental factors sense of community" (Berryhill & Bee, 2007, p. 89). They felt that students of color who participated in organizations were more actively involved in campus.

The fact that students' involvement in-class and out-of-class activities was a factor for enhancing the development and influencing retention (Elkins, Forrester, & Noel-Elkins, 2011). The more access for students to participate in different activities on campus, the more they felt part of the college community and became fruitful members of the institution (Elkins, Forrester, & Noel-Elkins, 2011). Elkins, Forrester, and Noel-Elkins (2011) acknowledged that students in fraternities and sororities had a better understanding of the larger society.

Accurate information about student engagement and involvement in various co-curricular activities, and how they contribute to the development of sense of community, is important not only for student success and persistence, but also in forming the policy decisions of an institution as to how and where institutional resources should be allocated (Elkins, Forrester, & Noel-Elkins, 2011, p. 106).

They thought that truthful evidence on what type of campus activities was needed to create a positive contribution for students to develop a sense of community. The authors thought it was important to remember that what students experience and learn during their university time can be a powerful factor for them to stay persistent in their education and develop a stronger identity.

They thought that social involvement on campus has shown student's success and persistence because of a broader social network. As they formed a sense of community, students benefitted from the positive socialization, development of leadership skills, and development of a capacity for mature interpersonal relationships that resulted from them participating in campus organizations (Elkins, Forrester, & Noel-Elkins, 2011).

There is a need to create space where students can come together to form a sense of community and work on a common cause or experiences (Elkins, Forrester, & Noel-Elkins, 2011). They indicated that as students come together in social and academic life in institutions of higher education, this was the perfect combination to explore a sense of community where "a greater commitment to the university leads to a greater likelihood of persistence" (p. 107). They thought that college persistence was a developmental process of students being able to get different type of skills where they can flourish socially and academically to successfully build a sense of community. The authors believed that learning was a process that could occur in a group where members of the campus community could explore a sense of being cared about; feel valued as an individual, and be accepted by others. Another contribution by student organizations regarding how those organizations could create spaces on campus for students to prevent feeling lonely was by creating activities outside the class where a sense of community was the most empowering factor empowering to support those experiences (Elkins, Forrester, & Noel-Elkins, 2011).

Social networking

Building a sense of community on campus with diverse students requires providing different avenues of social networking where rich opportunities for student learning and interactions are being experienced (Lundberg, 2014). Lundberg believed that the lack of studies

regarding students of color engagement as a factor to complete their studies of a baccalaureate-degree serves as a positive experience and a powerful predictor of learning in higher education. What type of curricular engagement was beneficial for students of color as they have to fulfill other obligations like family, employment, and personal relationships (Lundberg, 2014)? “Faculty interaction, peer teaching, student organization involvement, and discussion with diverse other contribute to self-reported learning for students involved in at least one ethnic-specific or multicultural student organization” (Lundberg, 2014, p. 80). Lundberg thought that students of color could benefit from faculty and peer engagement to work together in the learning process and build a sense of community on campus where multicultural openness could take place by the different type of programming by student organizations (2014). According to Lundberg, social networks like belonging to a student organization can support students of color by navigating institutions of higher education’s understanding like how to apply for financial aid, access an academic advisor, and ask for support because students of color have less access to such information. Lundberg stated, “procedural assistance boosted students’ confidence in their ability to effectively negotiate the college system in general and enhance their sense of belonging” (p. 81). Student of color can benefit from various avenues of social network to increase their sense of community on campus and increase their support system for a successful journey completing their bachelor degree (Lundberg, 2014).

Student organizations are productive venues for students of color to build relationships, fostering learning, and creating sense of community (Lundberg, 2014). Moreover, Lundberg thought that student organizations are learning communities because students working together in those organizations are experiencing peer learning by fostering interactions and completing peer-to-peer tasks. The author thought that student learning outside of class creates leadership

skills, multicultural openness, intellectual skills, social ability, and civic interest by the social integration of student's engagement in student organizations.

The effect of engagement on learning for students of color may be dependent on institution type. For students of color and underserved students enrolled in 4-year institutions, engagement was a stronger contributor to their learning than it was for white students (Lundberg, 2014, p. 82).

Lundberg believed it was important to address that multicultural student organizations can be strengthened and valued for students of color to engage and create a sense of community on campus that will lead them to complete their education.

Students of color can benefit from connecting to other students of color when they arrive on campus (Wortham, 2013). The author thought that student organizations can add to the social network that students of color can value from their initial on campus encounter (2013). Wortham believed that student organization members also can provide social network to students of color by contacting students, creating relationships, guide incoming students of color through their college years, and create multicultural openness programming for the university community. Wortham thought that students of color need to be connected and engaged on campus activities in order to enhance their college experience and support them in their academic journey. "So minority students who engage in social activities become a part of the social environment and are more likely to persist" (Wortham, 2013, p. 22). The author felt that student organization members can also be effective by becoming future mentors to new students of color on campus. The researcher felt that student organization members can be leaders and provide the mentoring and support for new students of color on campus to encourage, process, experience, and guide those new students in their college journey. Wortham's researched showed that student

organizations' activities could develop the initial relationships during the first weeks, especially for new students of color that are on-campus in order to help them get connected to the campus community and have a face-to-face interaction during their university experience. Wortham felt that student organization members can connect by engaging with new students of color on campus in a personal level but also via online by creating a different type of social network sense of community.

It is important that student development professionals and educators stay current with the latest technology trends if they want to connect with today's and tomorrow's wired generations (Wortham, 2013, p. 24).

Bottom line, student organizations can be the avenue for students of color to build a network of friends or acquaintances that can provide a positive adjustment at their institution (Wortham, 2013).

University building sense of community

During the first year when undergraduates depart from high school to experience college life, institutions of higher education have a responsibility to address student dropout rates and help students stay on track to graduation (Jacobs & Archie, 2008). The authors thought that a sense of community was a possibility for future research in terms of student's graduating institutions of higher education. Jacobs and Archie identified social integration as a predictor of student persistence in higher education, but remains unexplained regarding the sources that influence this phenomenon. The authors felt that exploring a sense of community among institutions was a factor that identifies student's social integration and student persistence. They thought that universities had the academic environment to enrich student's experiences by creating a sense of community that will provide positive journeys and increase student

persistence to accomplish their academic goals. Jacobs and Archie (2008) addressed the fact that universities needed to design or support social avenues at their campuses like membership in fraternities and sororities to influence this important factor.

Additionally, this research has provided further support for residence, ethnicity, membership in fraternities and sororities, campus club membership, and employment as significant influences of persistence (Jacobs & Archie, 2008, p. 284).

They thought that some of the factors like fraternities and sorority membership, residence status, multicultural openness, and employment status are avenues to explore and strengthen in higher education to provide a sense of community to future students and increase student persistence.

Institutions of higher education are facing troubles addressing students struggling with many dilemmas of their lives like academics, personal and social demands of attending college (Countryman & Zinck, 2013). The authors thought that there was a need for institutions of higher education to step outside the box in innovating avenues for student's success by helping students to transition from high school to university settings. Countryman and Zinck (2013) indicated that universities need to understand the literature on undergraduate student engagement in order to create helpful frames that will support student's persistence. First year student success was the key in creating a sense of community that will continue students persistence in their academics (Jacobs & Archie, 2007 & Countryman & Zinck, 2013). What specific initiatives are being addressed for the first year of student experience at your university in terms of student success and social integration (Countryman & Zinck, 2013)? Countryman and Zinck believed that student engagement was linked to the college experience and that colleges needed to help students stay engaged. They addressed ways for student engagement in creating sense of community on campus by the level of academic challenge, active and collaborative learning,

student-faculty interaction, supportive campus environment, and enriching their educational experience. First year students need to develop a sense of community as a member of the institution by experiencing powerful social influence (older peers in organizations) that can guide them to navigate the university (Countryman & Zinck, 2013).

Can universities utilize the voice of the students on campus to understand the challenges and victories as new, current and future students collectively and individually create a sense of community at the institution (Countryman & Zinck, 2013)? Yes, because “we initiated this project as a result of many conversations about how we might tackle our mutual concerns about some first-year students’ academic engagement” (Countryman & Zinck, 2013, p. 4). The authors thought that developing university programs that share the pedagogical ideas and voices of the students to implement new avenues to support first year students on campus to overcome academic and social challenges is not easy, but is not impossible. There is a need to create multiple opportunities that provide student engagement as they develop a sense of community on campus that will lead them to social integration and student persistence during their college experiences (Jacobs & Archie, 2007 & Countryman & Zinck, 2013). One way to understand and approach this collaboration among university administration and students is to have a mutual goal that explores students’ understanding of interrelationships between their academics and social experiences in higher education (Countryman & Zinck, 2013).

The students’ wellness was helped because they felt a sense of community, and they felt supported by their school (Harmening & Jacob, 2015). Just like “well-being is an important topic to understand among today’s college population because it may be linked to better college retention and graduation rates” (Harmening & Jacob, 2015, p. 2). The authors thought that promoting student engagement in higher education would address their social, emotional, physical, and spiritual factors of student life in connection to the role of the university

experience. Giving the space for student's voices to be the influence to create new lenses that improved the institution's multicultural openness by understanding how students talked about their university experiences when they discussed their social integration and well-being as a predictor of their persistence and belonging on campus (Jacobs & Archie, 2007; Countryman & Zinck, 2013; & Harmening & Jacob, 2015). Harmening and Jacob (2015) reminded us that student well-being was related to how they engaged with the institutional environment.

Understanding the level of engagement that students apply for themselves academically and in extracurricular activities was the first step in creating a frame that addressed a sense of community on campus (Harmening & Jacob, 2015). They stated that whether students are curricular or co-curricular active, their input was needed when creating environments that will increase student's involvement and well-being. The authors believed that student interaction with faculty, peers, Greek life, residence life, and academics were examples where university administration could innovate ways to create sense of community on campus (2015).

Leadership

Student leadership development

One of the keys for student leadership development was the involvement in organizations that can provide multicultural awareness (Okcu, 2014). Okcu indicated that students that are involved with organizations are already demonstrating organizational goals like efficiency and collectability. The author believed that they are working with each other to respect their differences and their desire to live freely as they work on those goals. Understanding that individuals and groups (in this case students and organizations) need the space to create positive goals in academic settings were an avenue to empower students of color to develop leadership skills (Okcu, 2014). Okcu thought that student's leadership development was a process that can

be achieved through the organizational process and development of member's openness, acknowledgement, and acceptance of each other's multicultural background. Okcu stated that, "one of the most significant elements of effective schools is school administrators and their leadership styles." The author thought that Institutions of Higher Education administration and student organizations need to understand each other's leadership characteristics, differences, and most importantly the similarities in providing services to the specific university campus community to create a collaborative cultural change in the environment. According to Okcu (2014), it is essential to understand that in today's world, where change is needed, higher education administration and student organizations need to work together by creating new leaders that can chase new directions. The author suggested for administration in higher education and student organizations to work together by applying transformational leadership to the decisions made based on the conditions of the institution's campus and students' needs.

Student leadership development is not created with magic, but it is critical to understand how administration in higher education has the power to support student organizations on campus. Student organizations can provide services and programming to the general student body that will benefit everyone on campus. Okcu, (2014) argued that a collaborate structure from administration in higher education and student organizations can provide the potential and needs of their students in order to develop the capacity of other student's leadership skills. Administration in higher education has the responsibility to provide environments where student organizations differences are respected and supported in order for those student leaders to provide beneficial programming to the rest of the university community (Okcu, 2014).

In this sense, school administrators are responsible of changing and consolidating the understanding of different groups regarding the cultural structure and reflecting this to the common organizational goals of schools (Okcu, 2016, p. 2163).

One clear point by Okcu (2014) is that, “administrators can either encourage or hinder student organizations.” The fact is that administration in higher education needs to understand and care for the differences and focus into appreciating how student organizations contribute to both the individual development of students and general success of the institution (Okcu, 2014).

Exploring student leadership development is examined through observation, interviewing, documenting, and analyzing student leaders’ developmental experiences (Hine, 2014). Hine believed that implementing programs and services to improve leadership development in higher education is a process that needs to focus on the university’s student leadership environments, roles, responsibilities, and expectations for student leaders themselves. Transformational leadership style is a great approach for student leaders to take in consideration in order to motivate other students to improve their leadership on campus by creating change that seeks to change the status quo and improving their attitudes and assumptions (Okcu, 2014 & Hine, 2014). Student leaders in organizations can process building community, empowering others, and persuasion ethically of others by interacting and experiencing and creating events that demonstrate care for and nurture those students in the organization and on campus (Hine, 2014). According Hine (2014) a number of authors have written on student leadership, but current research also indicates that student leadership continues to be a worthy topic of investigation to understand how vital leadership opportunities are to the development of students identity by providing student leadership trainings, programs, understanding student leaders on campus, and analyzing how student leadership is promoted and sustained within each university or college.

Understanding student leadership development takes more than skills. It requires being able to have the spaces to process situations where confidence, honesty, truthfulness, and sincerity experiences are being practiced among students on campus (Mineo, 2014). The essence of trust is what makes a difference regarding the philosophy of leadership and how to create a

bond between the current student leaders and future student leaders who are being led on campus (Mineo, 2014). According to Mineo (2014), understanding that the glue that binds the current student leaders is the trust that has been created in student organizations by success programming on campus. The author thought that vision, alignment, and execution is part of the foundation of trust that student organizations on campus can provide to create a groundwork of collaboration among students to experience credibility, respect, and fairness which will increase their leadership skills. “Steps toward creating trust include taking actions that demonstrate a genuine concern for others, being willing to acknowledge areas of weakness, and compensating by sharing or delegating responsibility – in other words, under-promise and over-deliver” (Mineo, 2014, p. 4). In working with student leadership development, there is a need to understand that the trust is what will make students on campus excel when creating programs by the student organizations (Mineo, 2014).

Extracurricular activities in leadership

Multicultural openness in higher education can create safe spaces for students to build environments where extracurricular activities allow for leadership skill development in these communities (Patterson, 2013). The author thought that student organizations on campus provide spaces for students to process individual identities, personal experiences, and work together to build a community on campus. Patterson explained that as the cultural landscape keeps expanding, educators have the responsibility to create culturally competent, critically conscious, and global citizens among colleges and university’s personnel. This includes administration, faculty, and staff who are accountable to prepare and cultivate a holistic institutional experience for students (Patterson, 2013). The author goes on to state that student organizations demonstrate that students need authentic spaces where true dialogue and interaction with diverse peers can take place in order to have a truly development process in leadership skills. According to

Patterson (2013), “educators hold different level of multicultural proficiency, and institutional differentiation makes it difficult to accurately implement theoretical (p. 12),” but there is a need to integrate social justice lenses in creating and innovating ways to implement multicultural openness within the multiple layers of the college curriculum.

In creating leadership in higher education, it is critical to understand the level of engagement between the institution’s personnel. This is important for the students to have a real dialogue that will transform the campus environment and cultivate new holistic and social justice approaches to student’s extracurricular activities. In turn, this will help students develop those leadership skills (Patterson, 2013). The authors pointed out that it is important to recognize that student organizations bring history, traditions, symbols, and rituals to campus student life and influence students to build community. Patterson thought that cultural student organizations understand the importance of symbolic meaning by programming events on campus that they forge genuine connections with underrepresented groups on campus. Patterson (2013) claimed that students are academically productive and successful if they have extracurricular options were diverse communities are being build, because the experience adds to the student-to-student interactions were positive influences in building leadership skills takes place. For example, “educators should therefore provide students with spaces to learn how to develop these skills sets options could include curricular activities, interpersonal skill development workshops, academic curricula, and seminars” (Patterson, 2013, p. 14). The author believed that student organizations provide a space to make sense of their personal experiences to cultivate their leadership skills, civic experiences, and clarify of their values. Co-curricular participation is a reflective loop where students continuously filter their reality through a critically conscious lens that allows checkpoints for student’s self-exploration and leadership development (Patterson, 2013). The author indicated that student’s engagement impacted student learning by challenging the

student's leadership skills to construct new perspectives that empowers them to increase their cognitive abilities, and most importantly, to involve them in implementing transformational change at the institutional, regional, and global levels.

As higher education is moving to a new area, it is important to recognize a greater focus on student learning outcomes, professional skill development, and the importance of experience outside the classroom in creating leadership skills (Foreman & Retallick, 2012). Institutions of higher education have a full responsibility to build avenues for students to develop their leadership skills inside the classroom along with outside activities (Foreman & Retallick, 2012). They make a point that in recent years, institutions understand that participation in extracurricular activities was a good way to reach learning outcomes, and foster leadership development by breaking the stigma of social activities. The authors recognized that student's social and personal growth is part of the leadership development were extracurricular experiences provide the space for students to process those experiences. This is indicated were "studies have shown that participation in extracurricular activities contributes positively to interpersonal skills, academic achievement and persistence, peer-to-peer interactions, and positive faculty interactions" (Foreman & Retallick, 2012, p. 113). The authors believed that exposures to different out-of-classroom experiences provide the students an opportunity to expand their leadership skills and personal development. They indicated that students in organizations have higher scores in developing purpose on educational involvement, career planning, lifestyle planning, cultural participation, and academic autonomy. Foreman and Retallick pointed out that extracurricular participation also increases the student's affective development of attitudes, values, aspirations, and personal dispositions.

Extracurricular organizations are an important aspect that could lead students to serve in positions of leadership (Foreman & Retallick, 2012). They pointed out those students who hold a

position in a student organization have richness and magnitude experiences during their college years by increasing their learning experience and personal development in which their leadership skills and decision making skills have increased. According to Foreman and Retallick (2012), students in organizations also gain interpersonal competence, practical competence, cognitive complexity, humanitarianism, developing purpose, educational involvement, life management, and cultural participation. The authors thought it was important to understand that leadership has many definitions, but it was critical to comprehend how influential relationships are in student organizations between their members and creating change that reflect their mutual purpose. They thought that student organizations provide the ability for students to work with others in social responsibilities and change for the common good projects that allow certain principles and values to be experienced. Foreman and Retallick (2012) believed that some of those experiential principles and values are equality, social justice, self-knowledge, personal empowerment, collaboration, citizenship, and service. They felt it was important to acknowledge, identify, and describe how student organization involvement results in increasing student leadership development. Foreman and Retallick (2012) pointed out that a group of first year freshman who entered the university was directly involved in clubs and organizations, compared to students who transferred.

Higher education is becoming an avenue for students to use multiple pedagogies to improve their leadership development, making those institutions morally responsible to provide transformational experiences to their student community inside the classroom and also immerse them in co-curricular experiences (Johnson, Grazulis, & White, 2014). The authors indicated that institutions of higher education could utilize student organization programs by working together to instill a sense of social responsibility within the student community. An example is the Leadership Education and Development (L.E.A.D.) program that is developed, implemented, and

evaluated by a group of undergraduate students at Aurora University which allowed students to *Sleep Out on the Quad* in order to simulate homelessness (Johnson, Grazulis, & White, 2014). They argued that student leadership development should be one of the most important outcomes for students who attend colleges and universities. The authors believed that student organizations programs can provide and enhance the campus community development by increasing self-knowledge, leadership competence, and positive social change. They thought that higher education administration and student organizations can collaborate on a program's purpose to evoke a sense of social responsibilities through experientially based leadership. According to Johnson, Grazulis, and White (2014), learning is most useful when students have a balance immersion in their academia and in their communities.

To this day, as the face of higher education continues to evolve, so must the way curriculum is delivered. The most effective student learning continues to often be the result of student engagement through experiences both in and outside the classroom.

After all, education should serve to infuse people back into their own communities to be agents of social change (Johnson, Grazulis, & White, 2014, p. 235).

They pointed out that having the right combination of behavioral and cognitive aspects of experiential education can provide powerful learning pedagogies for students to experience in and outside the classroom.

Greek Organizations

Greek life

The first Greek letter organization was founded in 1776 at the college of William and Mary as an honorary fraternity (Whipple & Sullivan, 1998). The authors stated that Greek letter organizations have a sense of secret rituals, symbols, values, beliefs that are shared by initiated

members who wear badges and wear apparel representing the fraternity or sorority. According to Whipple and Sullivan (1998), the curriculum was prescribed in the classroom by making students memorize the texts and formulas. The authors point out that academia lacked of intellectual excitement and social freedom so it forced students to create societies and clubs in institutions of higher education. Whipple and Sullivan stated that social Greek letters were developed to address the new creation of housing in higher education around 1825 when students were forming communities of cultural, academic, and interaction. In 1870 the first women's fraternity was created at DePauw University, starting the Greek letter organization movement for women (Whipple & Sullivan, 1998).

Greek life has provided communities of learning in higher education for decades (Whipple & Sullivan, 1998). The authors indicated that student organizations are learning communities where "the extent to which these smaller communities complement and contribute to the institution's educational mission will determine its success as a learning community" (p. 9). Institutions of higher education have the responsibility to promote learning inside and outside the classroom by developing student-center frames that collaborate and support the "learning community" where the student's experience and knowledge are being shaped (Whipple & Sullivan, 1998). They also state that student organizations, such as fraternities and sororities, are learning communities where students have the opportunity to work in collaboration with those student's leaders to improve the campus engagement. The authors point out those Greek letter organizations was one way students learn, make goals, and enhance their personal growth and development. They also cited that administrators in higher education needed to understand the impact on how students influence each other's learning.

Greek letter organizations constitute a powerful student culture, with powerful implications for their members learning. In other words, administrators can influence

students to create learning communities within the Greek system (Whipple & Sullivan, 1998, p. 10).

Whipple and Sullivan believed that administration in higher education has a big responsibility to understand their student cultures in order to create positive changes that requires student support. The authors stated those students who join fraternities and sororities volunteer more, are active in civic affairs, increase in civic participation like charitability to nonprofit organizations or religious groups, participate in other organizations on campus, and are satisfied more than non-Greeks with their social development in college. Whipple and Sullivan (1998) addressed the importance for administrators in colleges and universities to, “aid in this endeavor by providing organizational, educational, and financial resources, as well as moral support” (p. 13). The Greek experience also helps students appreciate people from diverse communities, backgrounds, and cultures to the extent to which can prepare student’s openness to face the multicultural society in the U.S. (Whipple & Sullivan, 1998). Lastly, the authors indicated that Greek organization can cherish and create productive activities to the educational experience of students making them contributor members of the educational institution.

Every institution of higher education is responsible to understand their Greek life by performing fair evaluations regarding Greek contributions and impacts upon the university life, identify opportunities to improve student life outside the classroom, and building Greek life as a consensus community on campus (Neuberger & Hanson, 1997).

The benefits derived from Greek membership, which included such frequently made claims as the ability of fraternities to make integration into campus life more easy, the sense of community and lasting friendships they provide, the opportunities they give to develop leadership and social skills and to perform social service, their encouragement of

high ideas and academic achievement, and the network of contacts they engendered that would extend beyond college (Neuberger & Hanson, 1997, p. 4).

Universities can strengthen their outside activities by providing better evaluations and support to Greek life on campus (Neuberger & Hanson, 1997). The author's one recommendation was to provide social space where Greek life can take place and provide programming for the general student body. They believed that Greek life needs to be supported during recruitment by administration, faculty, and staff in order to increase or maintain the membership. Finally, Neuberger and Hanson (1997) recommended that each college self-studies are defined by the unique demographics and circumstances of the institution.

Organizations in colleges and universities contribute in meaningful ways to the learning and personal development of student's multicultural openness on campus (Case, 2011). Case thought that students can become more purposefully involved in their educational experience by participating in campus organizations that will increase their cognitive skills, self-confidence, interpersonal skills, developmental skills, and problem-solving skills. The author cited that organizations in Greek life can provide service projects, volunteer work and accessing campus resources to their members, especially male students who are at risk of missing some of the learning and developmental processes due to lower participation. Another reason why Greek life is beneficial on campus was because students of color' success in college are related to the involvement in the institution. Students of color have positive perceptions of campus organizations, for example, African American students have a higher involvement in organization when they attend historically Black institutions. Finding parallel advantages in Greek life and student retention was that higher participation in organizations had a higher sense of community by experiencing social integration and feelings of belonging increases as a

predictor of student persistence (Jacobs & Archie, 2008 & Case, 2011). Case indicated that student interactions have a powerful inspiration on how other students devote their time.

Impact of Greek-letter organizations on students of color

Black Greek Organization (BGO) members have a higher level of involvement regardless of the campus type and also feel positive confidence in their leadership skills (Hutcheson, 1998). The author pointed out that BGO enhance the campus by providing avenues for other students to become involved and experience ways to increase their leadership skills. This indicates that “early leadership experiences provide individuals with the tools they need to succeed academically, in the future workforce, and in other social arenas” (Hutcheson, 1998, p. 1). The author indicated that student involvement can be part of the leadership process for students to become successful in academia, prevent dropout, and develop and enhance skills by experiencing those social interactions that BGO provide to their membership. Hutcheson (1998) indicated that BGO members experience their learning by having older role models in the organizations that pass down those leadership experiences and skills. The author cited that BGO also provided a cultural aspect to the unique membership experience, leadership, and opportunities. Greek-letter organizations provide opportunities to students of color to develop their leadership skills by being involved during their college years because the membership in BGO is lifelong (Hutcheson, 1998).

Students of color Greek life experience was different in regards of smaller chapter size, lack of student housing, and recruitment methods that incorporate African customs and rituals (Kimbrough, 1997). Social environments in higher education for students of color have different perspectives and play different dynamics where fraternal support can improve their educational enrichment and social network (Kimbrough, 1997). The authors thought that it was important to

recognize that students of color see organizations where Black students wear Greek-letters as symbols of academic excellence. Kimbrough recognized that BGO intake process provided a mode of cultural awareness and experience that invoked group values to be responsible for each other's actions and support to develop as a better student. The author believed that BGO has been creating members since the 1920s, but there is a historical transition that institutions of higher education need to understand in order to provide the best resources possible for students of color.

The challenge is to create a real alliance between undergraduates, graduates, national organizations, and institutions of higher learning in order to openly and honestly discuss the issues surrounding membership, and, together, identify ways to achieve the goal of preserving Black Greek-letter organizations (Kimbrough, 1997, p. 9).

Kimbrough argued that higher education administration and BGO need to work together in new forms to collectively support each other in providing the best experience possible for students of color on campus life.

Leadership skills are becoming action-oriented and increasing cognitive skills are some of the benefits that students of color attribute to participating in fraternities and sororities (Kimbrough, 1995). Kimbrough thought that there was little understanding on how minority fraternities and sororities could be strengthened by university administration to create better support systems for students of color on campus. Students of color need to develop the right academic and personal skills to have a complete college life that can be facilitated by BGO by improving and making stronger bonds between minority student's perceptions and the college environment (Kimbrough, 1995). Studies recognize the importance for students to be involved in organizations, but there is a lack of research to connect minorities. The author recognized that

students of color can benefit from Greek membership because of the social aspect of the membership which helps them to develop the skills they need to become productive members of society. Lastly, Kimbrough thought it was important for administration in higher education to understand that minority Greek-letter organizations provide a significant source of leadership development and increased their sense of community for these students.

Student academic success was the goal for every institution of higher education, but regarding students of color, how can particular minority-serving organizations become an avenue to facilitate the success of minority students (McClure, 2006)? The current literature indicated that black Greeks are different from white Greeks, but there is little literature on Latino Greeks, Asian Greeks or multicultural Greeks (McClure, 2006). McClure cited that social integration was a key factor for students of color to be successful and connect to the university life. The author recognized that students need to have a balance between being academically and socially integrated during their college life in order to prevent them from dropping. McClure (2006) stated that it was important for institutions of higher education to understand their college student population in order to create or support appropriate avenues for students of color to feel as part of the campus community in the academic and social aspects. BGO membership benefit from their organizations by making connections between members and the university to their larger community, and society by creating new system of social networks and preventing feelings of isolation (McClure, 2006). This phenomenon of student success and Greek-letter organizations in higher education needs to explore all levels of students of color participating and development as community members of academia (McClure, 2006).

Greeks, diversity and engagement

The definition of diversity takes different forms based on the institution, student populations and regions (Boschini & Thompson, 1998). They stated that engaging students was taking new approaches as environments in higher education are always changing based on individuals and groups on campus. Boschini and Thompson (1998) recognized that fraternities and sororities are agents that shape the institution's culture, characteristics, and influence among student's experience on campus. How can institutions of higher education close the gap between what services they provide and how to deliver them to the students to create a more inclusive experience (Boschini & Thompson, 1998)? The authors indicated that administration in higher education could provide a vision, culture, and genuine support to fraternities and sororities on campus to improve diversity and engagement as a collaborated effort from a student and institution framework. This included for "colleges and universities need to embrace diversity and create hospitable and inclusive learning communities as part of the challenge for institutions is to team with Greek letter organizations in this effort" (Boschini & Thompson, 1998, p. 21). The authors believed that historical aspects remind us that fraternities and sororities were founded on the bases of friendship, scholarship, leadership, rectitude, and service. Also, diversity takes place in different concepts where the brotherhood and sisterhood feelings of those organizations embraced those members to overcome those differences and work together (Boschini & Thompson, 1998).

The time for new trends in student participation is here as minority students are becoming the majority in institutions of higher education (Sutton & Kimbrough, 2001). These authors believed that multicultural organizations are becoming the avenues for students of color to become involved on campus, and multicultural organizations prevent feelings of alienation and desolation by offering support and confidence to their membership. Sutton and Kimbrough thought that multicultural organizations could provide students of color greater opportunities

regarding their skills and talents. They stated that students of color look for experiences outside the classroom because those interactions had positive effects that increased their personal development. Multicultural organizations are the primary avenue for students of color to become involved on campus (Sutton & Kimbrough, 2001). The authors highlighted that multicultural organizations provided major curricular experiences for students of color during their college years.

Multicultural Greek organizations carry a value of academic mission among their membership that reflected on the academic achievement of the institution, and the academic values among multicultural Greek organizations members' emphasized a positive exploration for academic engagement (Harper, 2007). Harper believed that multicultural Greek organizations positively developed membership's cognitive skills and increased their social support network systems and brought several levels of benefits for their membership. Furthermore, the students learned multicultural openness by participating in those organizations (Harper, 2007). According to Harper (2007), multicultural Greek members participated in class and were more active outside of the classroom when they were "representing" their Greek letters by wearing Greek apparel because multicultural Greek members felt a responsibility as student role models on campus for other students of color. Also, multicultural Greek members feel a responsibility to represent in positive ways issues regarding race and diversity in the classroom (Harper, 2007). Harper felt that it was clear that multicultural Greek members were conscious, active, and were more motivated because they actively embraced their Greek letter organization.

Purpose of the Study

The purpose of this study is to understand whether NLU fraternity and non-fraternity students differ in how they experience multicultural openness and sense of community, and how these contribute to their sense of own leadership. A mixed method design, involving both

qualitative and quantitative data collection, was developed. Both groups were assessed on their multicultural openness, their sense of community, and sense of own leadership. This study sought to answer:

1. How sense of community and multicultural openness relate to student sense of their own leadership (quantitatively), and particularly how those relationships might differ between students in the multicultural fraternity compared to other students at the same school, and;
2. To uncover (qualitatively) the themes and categories, from students in a multicultural fraternity, tied to relationships between sense of community, multicultural openness, and student perceptions of their own leadership.

The following hypotheses were proposed:

Hypothesis 1: It was hypothesized that higher multicultural openness and sense of community are associated with student leadership.

Hypothesis 2: It was hypothesized that higher multicultural openness and sense of community are associated with student leadership, differently for students of a diversity-focused fraternity compared to other students in the school.

Study 1: Quantitative Method

Participants

A convenience sample of $N = 55$ students were recruited as part of the study. The participants were recruited from National Louis University. The institution was chosen based on previously research relationship between the committee chair and the investigators' established connection. There were 40 females in the sample (15 females were in the fraternity and 25 females were non-Greeks). There were 15 males in the sample (11 males were in the fraternity and 4 males were non-Greeks). There were 19 Latinas in the sample (nine were in the fraternity

and 9 were non-Greeks). There were eight Latinos in the sample (six were in the fraternity and two were non-Greeks). There were three African American males in the sample (two were in the fraternity and one was non-Greek). There were 17 African American females in the sample (five were in the fraternity and 12 were non-Greeks). There were two Caucasian males in the sample (one was in the fraternity and one was non-Greek). There were two Caucasian females in the sample (both were non-Greeks). There were two Asian males in the sample (both were in the fraternity). There were three Asian females in the sample (one was in the fraternity and two were non-Greeks).

Survey Instruments

Tools used in the current study included National Louis University Student Demographic Instrument (Appendix A); Miville-Guzman Universality-Diversity Scale – Short Form, (M-GUDS-S; Appendix B); Student Leadership Practices Inventory – Self (Appendix C); Sense of Community Index (Appendix D); Students Program Question Instrument (Appendix E); and SBT Members Questions Instrument II (Appendix F).

Student demographic instrument

The Student Demographic Instrument consisted of 20 questions. The questions included; grade level, student status (full vs. part time), time at the institution, major, level of confidence to graduate, age, race/ethnicity, language, sex, sexual orientation, marital status, citizenship status, zip code, employment status, number of people in the household, income, and father/mother level of education.

Miville-Guzman universality-diversity scale – short form, (M-GUDS-S)

This instrument was comprised of 15 questions designed to obtain a self-report of participant's overall multicultural openness. The choice of answers ranged on a 6-point scale from "Strongly Disagree" to "Strongly Agree." This instrument is known to have a solid validity

and reliability. The coefficient alpha for this scale was sufficient at 0.77 to 0.93, with test-retest reliability of 0.94 used among 150 participants (93 women, 57 men) in a study with residents of communal living (Olson, Jason, Davidson, & Ferrari, 2009).

Student leadership practices inventory

The inventory was comprised of 30 questions designed to obtain participants self-report of leadership. The choice of answers ranged on a 5-point scale from “Rarely or Seldom” to “Frequency.” Cronbach’s alpha coefficients of internal reliability for each practice have been reported in the literature at 0.70 or greater indicated in a study were 303 undergraduate student participants took the inventory. The age of the respondents ranged from 19 to 26 years and the sample consisted of 105 males and 194 females (Nurul Izza Wan Husin, Ibrahim, Jaafar, & Abuhasan, 2014).

Sense of community index

The Sense of Community Index scale consisted of 12 questions. The questions were answers “true” or “false.” The coefficient alpha for SCI scale in this study was .63 and indicates a moderate degree of internal consistency although it does not reach the magical .70 level in a study that 301 undergraduate students participated were 132 were males and 84 females between the ages of 19 to 45 years old. The word “community” was replaced with “university” because the scale was used in a university (Krafona, 2014).

Students program question instrument

The Student Program Question Instrument consisted of one question. The question was designed to obtain a self-report of non-Greeks participant’s overall growth at NLU. The choice of answers ranged on a 6-point scale from “Strongly Disagree” to “Strongly Agree.”

SBT members questions instrument II

The SBT Members Questions Instrument II consisted of two questions. The questions were designed to obtain a self-report of the fraternity participant’s overall growth at NLU because of the participation in the organization. The choice of answers ranged on a 6 point scale from “Strongly Disagree” to “Strongly Agree.”

Procedure

All data collection took place in person after obtaining an IRRB approval. Each participant was given the informed consent form (Appendix I) by the researcher before the data was collected. All 55 participants provided their written consent to participate in the study. After obtaining their consent, the instruments were administered in the following order:

National Louis University Student Demographic Instrument; Miville-Guzman Universality-Diversity Scale – Short Form (Multicultural Openness); Student Leadership Practices Inventory – Self; Sense of Community Index; Students Program Question Instrument; and SBT Members Questions Instrument II.

Study 1 Results

Quantitative Data Results

In order to test the hypothesis of whether SBT have a higher sense of community, multicultural openness and perception of leadership compared to the non-Greek students, these groups were administered the M-GUDS-S, Student Leadership Practices Inventory-Self, and the Sense of Community Index. Table 1 shows a comparison between the means of both groups in all three instruments.

Table 1. *Group Statistics.*

Condition		N	Mean	Std. Deviation
Multicultural	SBT	26	4.2212	.51999

Openness	General	29	3.7026	.60634
Sense of Community	SBT	26	.2009	.17783
	General	29	.4023	.26463
Leadership	SBT	26	2.8615	.61331
	General	29	2.7092	.67741

In order to test the hypothesis on whether Greek organization students have a higher sense of community, an increased multicultural openness and higher perception of leadership compared to the non-Greek students, these groups were administered the M-GUDS-S, Student Leadership Practices Inventory-Self, and the Sense of Community Index. Table 1 shows a comparison between the means of both groups in all three instruments. There is a clear difference in means between the Greek students and non-Greek students on the multicultural openness (Greek M= 4.2212 and non-Greek M= 3.7026) and the sense of community (Greek M= .2009 and non-Greek M=.4023). In terms of promoting leadership, both group's means were comparably similar (Greek M=2.8615 and non-Greek M=2.7092).

Table 2. *Independent Samples t-test.*

	<i>t</i>	df	Sig. (2-tailed)
Multicultural Openness	3.385	53	.001*
Sense of Community	-3.274	53	.002*
Leadership	.871	53	.388

Results in Table 2 illustrate that Greek students were significantly different than non-Greek on multicultural openness ($p = .001$) and also in sense of community ($p=.002$). In terms of multicultural openness, the Greek students yielded $M = 4.2$ compared to the non-Greek $M = 3.7$,

indicating a higher multicultural openness. The opposite occurred for sense of community, where non-Greek students had $M=.40$ and Greek had $M=.20$.

Regression Analyses

Hypothesis 1: It was hypothesized that higher multicultural openness and sense of community are associated with student leadership.

A multiple regression analysis was conducted to examine predictors of leadership among all the students in the sample. The predictors of leadership were student gender, age, sense of community, and multicultural openness. The R Square value was .266, indicating that 26% of the variance in leadership was explained by the combined variables. Table 3 shows the beta coefficients, and indicating that multicultural openness alone significantly predicts leadership. In other words, students with higher scores on multicultural openness tended to score higher on leadership.

Table 3. Multiple Regression Analysis for Multicultural Awareness, Sense of Community, Sex, and Age Predicting Leadership

Model	B	Beta	t	Sig.
Gender	-.199	-.138	-1.118	.269
Age	-.013	-.032	-.260	.796
SOC	-.349	-.134	-1.080	.285
Multi Openness	.470	.450	3.692	.001*

R-square = .266

Hypothesis 2: It was hypothesized that higher multicultural openness and sense of community are associated with student's leadership, differently for fraternity compare to general population student.

Two more regression analyses were run, this time separating the SBT from the general population students. The predictors of leadership included age, sense of community, and multicultural openness. The R Square for the two regressions suggested that the predictors of

leadership accounted for 66% of the variance for the SBT students and 34% for the general population students. Table 4 results show two significant predictors of leadership for the SBT group and two for the general population group.

Table 4. Multiple Regression Analysis for Greek Group on Multicultural Awareness, Sense of Community, Sex, and Age Predicting Leadership

Condition	Model	B	Beta	Sig.
SBT	Gender	-.600	-.493	.001*
	Age	.040	.110	.405
	SOC	.516	.150	.282
	Multi Open	.831	.704	.000*
General	Gender	.485	.251	.159
	Age	.005	.011	.952
	SOC	-1.239	-.484	.015*
	Multi Open	.507	.454	.015*

More will be said about the interpretations of these results in the discussion section. Briefly here, for both the SBT and the General group, multicultural openness is significantly related to leadership. There are two other unique results. For the SBT group, gender predicts leadership, and one possibility, known by observation, is that males, in the SBT, tend to take more leadership roles than the females. Also for the SBT group, sense of community to the university as a whole is not significantly related to leadership. Sense of community for the university, however, is a significant predictor of leadership for the group of general population students. Unexpectedly though, it is in the wrong direction, so the more sense of community for the school, the less students perceive themselves to be leader. Perhaps the collective nature of sense of community tends to contradict the frequently individualistic nature of leadership, which does not seem to be a problem in the multicultural fraternity.

Study 2: Qualitative Method

Participants

A sample of N = 8 fraternity students were recruited as part of the study. The participants were recruited from National Louis University. There were four females and four males in the sample. These eight members from the fraternity range in their nationalities and ethnicity.

Interview Protocol

The interview protocol consists of 17 questions (Appendix H: Sigma Beta Theta Members Questions Interview Instrument). The tool included questions about multicultural openness, sense of community, and leadership. The qualitative questions were based on a life story format (fraternity members), asking about their past history and narratives about their experience in the organization. By using qualitative research to understand the relationship between human behaviors (fraternity members) and the environment (institution). The research focused on behavior settings, places, things/events, and times that take place in specific environments. The questionnaire allowed the researcher to explore the participants' experiences, knowledge, perceptions, and goals. Finally, the questionnaire asked about the multiple spheres of influence within their lives (personal, fraternity and community).

Data Analysis Procedure

The study explored the experiences of the fraternity members at National Louis University were analysis by using a grounded theory inductive approach. The data was collected and analyzed by creating the initial theoretical framework from the current literature regarding multicultural openness, sense of community, leadership, and Greek letter organizations. The initial framework was influenced by the topics that emerged, the development of themes and categories. Themes (Multicultural Openness, Sense of Community, and Leadership) and Categories (17) were logically assembled from one to seventeen based on logic that makes good

sense. The 17 categories were created by the participant's ideas from the transcribed interview recordings. Themes began with categories in the literature review but simultaneously were open to new ideas that emerged from the participant interviews. In other words, the framework and themes was ultimately a combined process of inductive and deductive analysis. Inductive approach was used to identify themes from the transcribed interviews, where the majority of the analysis stayed as close to the voices of the participants as possible. First, all recorded interviews were transcribed verbatim. Second, open coding included breaking down the data within the transcripts, incorporating the existing categories set up within the interview protocol across participants. It is important to note that the interview protocol was developed based on a thorough understanding of the literature. Finally, there was a minimum of three participants that needed to fit in a category to make it a real category.

Study 2: Results

Theme 1: Multicultural Openness

Multicultural openness describes those elements that influence members in the fraternity to be more tolerant of others. Within this theme are three categories: Diversity of Contact, Relativistic Appreciation, and Comfort with Differences.

Diversity of Contact

These eight members from the fraternity range in their nationalities and ethnicity. Participant 1 (male) was born in Thailand and was of Asian heritage but grew up in Singapore. He was an international student at NLU. Participant 2 (female) was of Chinese heritage, born in Pakistan and raised in Canada. Participant 3 (male) and 4 (female) were African American. Participant 5 (male, Mexican ancestry), 6 (female, Mexican ancestry), and 8 (male, Puerto Rican) were all Latino/a.

Members of the fraternity gained diverse contact by the interactions and experiences that each individual brought to the organization. Self-identity is critical for students of color during the adolescent years and therefore it is important to explore how institutions of higher education play a role in the development of ethnic identity (Roberts, Phinney, Masse, Chen, Roberts, & Romero, 1999). All of the participants enjoyed their experiences at NLU after they joined the fraternity, and a big portion of their satisfaction was related to the diverse others and multicultural activities they encountered with these contacts. The evidence for the diversity of contact theme can be found in Table 1:

Table 1: Diversity of Contact

- *“After joining this group (fraternity) I was able to meet some friends, hangout in the student lounge, and the library for studying, and we are able to help each other in the process of understanding the university.” (P1)*
 - *“I have gotten to know a lot of brothers and sisters from different parts of the world and I have become more open-minded with understanding different cultures. My brother and I are the only members that are Chinese. This one time we went to Chinatown to eat Chinese food and to show other members what real Chinese food was compared to going to Panda Express.” (P2)*
 - *“I am normally not social, out of my culture, so this fraternity has helped me be more social with different people with different backgrounds like African American, Asians, Caucasians, by interacting with them more and more.” (P5 P6)*
 - *“My experience with Sigma Beta Theta has been a type of personal growth because I joined Sigma Beta Theta during my senior year of college and for me that last semester that I joined was like my entire 4 years of college. So, I was able to meet new friends, have new experiences and meet students with different backgrounds.” (P7)*
-

Members were able to explore and benefit from the diversity of contacts through their fraternity membership. Through these connections they also seemed to begin to better understand university expectations and services. Processing their own interpretation (self and culture) with

other members allowed them to explore the different backgrounds of members in the organization, which brought them exposure to new foods, experiences, and places.

The fraternity has grown to be a diverse organization. Students of color can benefit from unique avenues that universities can provide to better develop and understand their ethnic identity by diverse exposure; addressing affirmation, belonging, achievement, and behaviors (Roberts et al., 1999). All of the participants have had positive experiences through learning about other members of the fraternity who heralded from different ethnic backgrounds.

Table 2: Diversity of Contact

- *“My experience has been good because we are so different. Each of us gets to learn each other’s background. Everyone has become more experienced with what they know about other cultures, and members have become more open-minded and accepting to what we see in our daily lives. We become more understanding as a member after asking other members why one culture would do this, why one culture wear this, or eat this. We learned to understand other cultures in the organization, something we did not learn at NLU.” (P2, P5, P6, P8)*
 - *“So when I met this member, I discovered he’s Caucasian and autistic. He was like the most interesting to actually get to know. He was so different and he made me actually work because we were in the same line together. I had to develop a relationship and talk to him. Like that was the most interesting process for me to get out of my box. When I think of autism, I think of someone not social, not wanting to talk to people, but he stepped outside of his norms. So I told myself, ‘if he can do it, then you need to stop being so reserved.’ (P4)*
 - *“I love this fraternity because no matter if we are from different cultures or if we are from different nationalities, we all get along together. That is something that I really like about the fraternity because we respect each other. Becoming a member of the fraternity has been very interesting because I learn from all of the members and it has helped me understand me.” (P7)*
-

Through the fraternity at NLU, students gained the opportunity to see how certain members reacted around others members of different nationalities and cultures. Members described becoming more open-minded and accepting of what they experienced in their daily

lives by the relationships they developed in the fraternity. Members have been able to understand themselves by discussing their similar and different values, but, most importantly, they learned respect for all members.

Relativistic Appreciation

Members of the fraternity describe themselves as growing to appreciate the organization as a learning experience that supports different cultural practices and communities. Universities and colleges have a responsibility to foster civic-mindedness in their students, helping them to understand themselves as part of communities of excellence by understanding the civic dimensions of issues, judgments, and creating multicultural approaches to action (Cole & Zhou, 2013). All of the participants agreed that having been part of the fraternity increased their personal experiences and tolerance to understanding other members in the organization with different backgrounds.

Table 3: Relativistic Appreciation

- *“How we cooperate with members is by trying to understand each other first by seeing how each member deals with things. We had some miscommunications here and there, but I feel that is normal with any group. For example, another member and I had a barrier. I do not know if the race or gender had anything to do with it, but from the beginning I did not like talking to him or facing him. I felt that we were not able to connect. After getting to know each other on a more personal level, we got off really well. We are great friends now and we still hangout.” (P1)*
- *“Each member is special in their own way and they have different skills that they bring to the fraternity. Some members are more educated or more experienced and I feel that having this variety of membership helps to create an open-minded environment. There is always room to improve, because I was raised as a Catholic. There was a time when another member and I clashed because of our different religious affiliations.” (P2)*
- *“As soon as I started in the fraternity, I interacted with the African American members more. I socialized with them by going out to eat, or just having a one on one with them. Being here at NLU, making sure that we know each other, helped me increase my understanding of my African American brothers and sisters. One of my challenges was*

with a member who has autism. It was really hard for me to interact with him. Because of the fraternity, my understanding increased of people with Autism” (P6)

Members have been able to explore their personal differences among different cultures in the fraternity to better themselves in creating more inclusive communities. When confronting barriers, members found themselves more cooperative and understanding with each other as they develop their brotherhood and sisterhood. Creating a personal relationship was the first step for members to appreciate and understand their differences and similarities to create an open-minded environment in the organization. Members brought all this enrichment of skills in the organization that supplemented members’ challenges to support each other as they worked together toward multicultural approaches of action in their communities.

Members of the fraternity believe that their current participation in the organization improved their personal skills. Academia can build social and racial justice approaches that supplement their skills in processing issues of race, class, culture, gender, and other social issues related to communities of color (Perez & Cueva, 2012). All participants agreed that knowing members who are ethnically different from them enhanced their relationship within the organization.

Table 4: Relativistic Appreciation

- *“I feel like knowing all the different ethnicities helps you adapt to future work experiences because, down the road, we do not know who we are going to meet. Our bosses, our management, or any company may have a variety of ethnicities working for them. From experiencing that with this fraternity, it will help me adapt better in the future when I have to be faced with real world situations.” (P1)*
- *“The members that are ethnically different from me helped me to be more involved in getting to know them. For example, Mexicans seem to be tied to their families all the way into adulthood, and it was something that I could not understand. By getting to know the Mexican members, now I can see the connection that they have with their families are typically the same ones that they are try to build with their friends.” (P3)*

- *“So, I feel like I am more aware of my surroundings and the things that are going on.” (P4)*
- *“I see mostly advantages, because getting out of my shell is hard to do if he or she is not Latino, but the fraternity has helped me more and more with all the different backgrounds amongst the members.” (P6)*

Members’ personal awareness among different cultures have been fostered in the fraternity. Members could understand different cultural situations by observing others before giving any input, stepping out of their personal shells when interacting with members from other backgrounds, becoming more open-minded, thinking before making any comments or jokes, and increasing their self-skills to be able to adapt to diverse places like the university, workplace, and community.

Members in the fraternity found different avenues to understand the differences and similarities from each other. Improving co-curricular activities, civic outcomes, and cultural awareness among institutions was one avenue in creating different approaches for students to experience diverse communities in higher education (Cole & Zhou, 2013). All the participants agreed that communication was the key factor when they interacted with each other.

Table 5: Relativistic Appreciation

- *“Communication is important because everyone has their own ways of doing things and their own experiences. It’s important for me to learn other ways that we can adapt to things because I can understand where they are coming from and maybe you are not always right and maybe having an open mind to see if their way of seeing things may be better for this or that situation.” (P1, P2, P5, P6)*
- *“I really do not see the grey areas. With being in the fraternity with members that are different from me and have different mind sets, I am able to see those other areas that I normally do not think about. That really helps me to make better informed decisions by finding out what other people are thinking. Now I tend to listen to members and the*

reaction to the things that I am saying and I know how to improve my communication with other members.” (P3)

- *“When we are in groups, I find out more things about the members that I did not know. For example, one thing that we did once was go to my house and we painted my room. I was able to know what sports they like, where they like to go, and where they work. Even knowing where they work is a big thing because in my family, many people work in a factory or they work outside, but other members, these friends of mine now, they work in big companies or different places.” (P7)*
-

NLU granted recognition to the fraternity so members were able to explore personal and communal experiences in one particular avenue that provided different spaces to increase their cultural awareness and communication. Members were meeting in groups and one-on-one, and their communication skills developed so that they could understand that other members have their own ways of doing things. Their own experiences have shaped them to be who they are, but because of the fraternity, members were able to come together and communicate. They now can see the grey areas and not just black and white.

Comfort with Differences

Members in the fraternity expressed how their experiences in the organization have increased their comfort levels when dealing with differences in the group. Students in academia need the space to explore diversity among multicultural groups to ensure that peers have been academically challenged with a comfortable environment to explore conversations about diverse communities (Cole & Zhou, 2013). All of the participants believed that knowing about the experiences of members different from them, and having a comfortable place to discuss the differences helped them to understand their own problems better.

Table 6: Comfort with Differences

- *“Yes, I believe that knowing about the experiences from people different from you will help you understand your own experiences and that everyone also has problems. Like I*

said, we do not know what we will be facing in the future, what type of people we are going to face, and all these experiences will help me because I am more familiar with people from different ethnicities and how they do things. This experience has shown me to keep an open mind so we do not engage in a misunderstanding with other members in the fraternity or in the future when we are in our careers and making important decisions.” (P1)

- *“Not everything you learn is in a text book. Basically through Sigma Beta Theta (SBT), you learn about social skills to see other member’s problems in the group. NLU is not a traditional university so a lot of students have family problems, relationship problems, and school problems.” (P2)*
 - *“I will say yes, because if you do not know or you do not learn from members’ mistakes then you will learn by yourself. For example, one of our members had a hard time going back to college, but recently graduated. So I believe that the problems stopping her from graduating helped me move on with my life and see new avenues for me to complete my education no matter what because I learned from her struggles.” (P6)*
 - *“For people like us, we work and we work and we work, but when it comes more for the professional level, for some people, it is really hard to accept things. For me, it was kind of hard to accept that I was doing things for others more than I was doing things for myself. Being in this fraternity has helped me to understand that it’s not only community services and doing things for my loved ones. So it is more about who am I and what am I doing to help others to be there for them, or to understand where they’re coming from because members helped me understand myself.” (P7)*
-

SBT was a safe space for members to explore diversity, develop their personal understanding of who they were, and how their own experiences shaped the way they support themselves and others. SBT was a comfort place where members could openly talk about their mistakes and experiences for other members to learn from. Members understand that not everything they learn about was from a theory or out of a book but from the diverse experiences of other members.

Theme 2: Sense of Community

Sense of Community describes those factors of the members in the fraternity to which they feel that they belonged in the fraternity and academic environment. Healthy and vibrant

communities for NLU students to belong to was key to good learning where the environment can provide social, spiritual, and educational needs to increase the student's experience. Within this theme are four categories: Membership, Influence, Reinforcement of Needs, and Shared Emotional Connection.

Membership

Members of SBT were grateful to have an organization on campus that provided a unique and supportive experience to those students at NLU who chose to become members. It was vital to distinguish that student organizations bring history, traditions, symbols, and rituals to campus student life and impact students to build community (Patterson, 2013). All the participants agreed that by having the same symbols, logos, and experiences in the organization helped create a home away from home at NLU by interacting with the brothers and sisters of SBT.

Table 7: Membership

- *“We have sigma beta theta Greek letters. We have the centaurs and you can see that in our crest or shield. We take things seriously, we make sure things are done but when it's time to play, we play hard, as well. To me, it feels like a second family away from home. I can always come to the fraternity for help. Like I said, we do have a variety of people in the fraternity, from different backgrounds, different degrees, different experiences, different ages, and I feel like everyone can help out in some way or help you out in another way. We have different ethnicities, different ages, different prospective on how Latinos do things, or African Americans do things that are different from how white people do it or Asian people do it. We are able to learn all aspects of things and I feel like it is a win-win situation because it is a learning experience for everyone. As a family, we help each other out in times of need. They are always there for me and I try to be there for them as well.” (P1)*
- *“We may not know some of the members for example between undergraduates and graduates but by wearing those letters we can easily bond. This shows that we have been through the same steps, like if we were literally related.” (P2)*
- *“We do use symbols and logos as Sigma Beta Theta are Greek letters. When I feel at home is when I can be myself and they just love me for that and I just love them and we*

just get together as a whole family and even with the different backgrounds and we are just family and is all I can say about that because family means a lot.” (P6)

- *“What makes me closer to my brothers and sisters of Sigma Beta Theta are just the relationships that we have. It makes me feel like they consider you to be important in this. I don’t care where I am, once I put that shirt on, for some reason, I feel empowered. I feel way more empowered when people ask me what it means.” (P8)*
-

Being a member of SBT was more than just being a part of another student organization on campus. Members wore the same Greek letters, symbols, and colors of the fraternity. They felt that SBT was like a second family because of all the support, advice, and love that members provided to each other. Becoming members have specific steps that created those unique experiences and relationships among members of different backgrounds.

Influence

Members of SBT work hard to make sure that positive influences were created in the organization as a unique learning experience for the membership. Creating positive influences for students that matriculate in higher education was important in their development stages and building a sense of community as students were formed by psychosocial, biological, and contextual factors to endure their road from childhood to adulthood as their roles and expectations were transformed by the relationships and environments they experienced (Whitney-Thomas & Moleney, 2001). All of the participants agreed that conflict was part of the environment in this multicultural fraternity, but more importantly, was how member’s positive influences were used to resolve any problems.

Table 8: Influence

- *“We did have talk to one member, make him understand that we appreciate everything he has done, but it is not what we are looking for yet, but maybe we all can come out with some ideas to help him see what are we actually looking to do. That is how we work things out. Just because we do not agree with one member, the idea would not be*

canceled or thrown out. The thing is that we find ways to work things out with everyone.” (P1)

- *“There are some problems, like communication, some members say that they are going to do something and they can’t, but usually we are very apologetic, accepting, and understanding regarding the fact that everyone has a lot of things to do.” (P2)*
 - *“When you hold meetings with members or anybody, you are always going to have conflicts with members that do not agree with certain aspects of what we are proposing, but we just let the member know that this is bigger than them, and is for a better cause which is the fraternity. As a member, we just make sure that we choose what is best for the fraternity and tell members to not take it personal because it is just business.” (P5)*
 - *“It was very discouraging at my first meeting when a member said, ‘Okay, is we being serious right now?’ For a novice, I am like, why are you guys never serious about anything? It started making me think what did I get myself into, but now I know that I made the best decision in becoming a member of Sigma Beta Theta Co-Ed Multicultural Fraternity Inc.” (P8)*
-

Members learned to be careful in the ways each of them influenced each other in the way they interacted in chapter to foster a positive environment for everyone. Members were able to reinforce that everyone’s input was appreciated by helping each other out, apologizing when it was needed, and understanding that we always needed to look at the bigger picture. Always reminding members that they should never take things personal because they are all working together to make a better fraternity was something the members learned to do.

Reinforcement of Needs

Members of SBT have a mutual commitment to continue to remind each other to reinforce the needs of creating excellent experiences for all members based on the eight fraternity values. Sense of community between students of color was created by having spaces where they can cultivate their self-determination and grow with others to recognize their future as they experience positive reinforcements where they can experiment and have the support when making decisions (Whitney-Thomas & Moleney, 2001). All participants agreed that the

fraternity values were necessary for membership agreements, reinforcements, and supporting the experiential needs of each member.

Table 9: Reinforcement of Needs

- *“What fits all of us best is what we all agree upon and how we did it was to vote on all the ideas that we had. Yes, not everyone is going to vote one way, but the thing is that majority rules and we are going to have to go with the majority. At the end, we are able to come out with agreements and all the values that we have for the fraternity.” (P1)*
 - *“Voting helps. We have a set of values in our guide book (bylaws). There are agreements that you make before becoming a Sigma Beta Theta member.” (P2)*
 - *“Although we are different, we all are one at the end of the day based on the letters and the experiences that we have with one another. So, I think that is how we were able to make things work. I think that each member since we go through our process to become a member and we learn all this information about the fraternity. I think that helps us to make a final decision to see if we agree with these values anyways. I feel like essentially the values of the fraternity are already aligned with some of the values that we believe as individuals anyways.” (P3)*
 - *“Being in the fraternity and having all these different backgrounds, it can be hard to have the same values but is something that we instill in our members since the process that these values are the ones that we are going to adhere to. At the end of the day, we all want the same things because we want to be known, we want the fraternity to be known, and we want the fraternity to get big so we have the same goal and the same values.” (P5)*
-

Members of SBT felt that they were on the same level as new members coming into the organization because the values were already established. Since the fraternity values have been used in the organization to make sure all members have an understanding of the business aspect of the fraternity, those values improved the members’ abilities to work together to improve their programs, events, and experiences for all memberships and surrounding communities.

Shared Emotional Connection

Members of SBT's sense of community came from all the shared emotional connections that the membership experience provided at NLU. Captivating in deliberation that students of color learning process and feelings involved having a familiar university environment and peer group contexts where emotional connections have been shared (Whitney-Thomas & Moleney, 2001). All of the participants agreed that having the space and time at NLU to hang out with other members of the fraternity made their university experience enjoyable and created a place of belonging even after they graduated.

Table 10: Shared Emotional Connection

- *“During our retreat, we were all together in one place, one area, and one house for a few days and I guess we did not kill each other or blow up. That shows that we can have fun and enjoy the night. It's a process of learning what everyone likes and enjoys and we try to get everyone to come together and do things together once in a while.” (P1)*
 - *“When I was first in Chicago, I did not have a lot of friends. Well, I had no friends so I guess this group has made me become better with communication, social skills, and friends has increased a lot and I can depend on so many members now.” (P2)*
 - *“It helps me to adapt when I am around certain people, but as far of what made it enjoyable it was just like finding out the things that we actually have in similarities. Like those experiences and spending time with somebody that I usually handle business with and getting to know who they are as a person instead of just getting to know them as a member, finding out the things that we have in common and also finding out the things that we do not have in comment is also fun to me.” (P3)*
 - *“There is not one specific day that is not enjoyable, even if it is just a professional meeting or a hangout. Every time, we are a family and we get together and we enjoy ourselves just seeing each other's and just making sure that we say, 'hi,' and with a hug and show our love for each other.” (P5, P6)*
-

Every day was an experience with the members of SBT and how they shared their emotional connections. Members experience each other's emotions by going to retreats, gaining true brotherhood and sisterhood from the fraternity, and discovering the things that they all have

in common. Being able to hang out with their brothers and sisters created those shared emotional connections that built a sense of community, family, and love for each other.

Theme 3: Leadership

Leadership described those factor structures of the members in the fraternity by a self-report measurement of their satisfactory contribution in the organization. Within this theme were seven categories: Expectations, Commitment, Actively Listen, Membership Common Goal, Building Consensus, Undertaking Projects Together, and Celebrating Accomplishments.

Expectations

Being a member of SBT required members to be more active and to have personal, group, and future expectations for the survival of the organization. One of the key factors during student leadership development was the membership expectations of participating in organizations that delivered diverse richness and awareness (Okcu, 2014). All of the participants explained how each of them had personal expectations in the organization that they expected of other members.

Table 11: Expectations

- *“I expected everyone to have an open mind since we are a multicultural fraternity.” (P1)*
 - *“If I said I was going to do something, I did it. But if I said that I wasn’t going to do something, then I would not do it.” (P2)*
 - *“I definitely sacrificed time to the fraternity in order to make sure the fraternity continues to grow and prosper.” (P3)*
 - *“I expect from other members as much as I expect from myself. For example, being committed, showing up to things on time, making time for the events in the school or outside the school, or just stepping up when other members were not around were ways to show my commitment to the fraternity.” (P4)*
-

Having expectations was part of the members' everyday challenges to ensure the organization was successful. Some of those expectations included having an open mind to the multicultural approach of the fraternity, being consistent with commitments, making time for the organization, showing up and attending events on time, increasing interaction among members, and supporting new members.

Commitment

Members of SBT challenged themselves by being committed to their education, personal, social, and work life by being dedicated to working together in the organization. Students committed by participating in organizations, exploring organizational goals like efficiency and collectability in working together and respecting their differences as they accomplish their goals (Okcu, 2014). All of the participants agreed that being in the fraternity required time and energy to make sure that members in the organization adhered to the principles and standards that they all agreed upon.

Table 12: Commitment

- *“Yes, we do meet once a week to agree on things. From time to time this is when we make our decisions on how we are going to move forward with this project, that project or this decision or that decision. We all come together to vote. It is not a one person thing.” (P1)*
- *“I voted to continue to have chapter (our weekly meeting) and I actually stood in another's place during that week in order to make sure that everything was going forward. As far as adhering to the standards that we all set, I think it's just basically trying to hold myself accountable before I can try to hold anyone also accountable.” (P3)*
- *“We had one of our Krispy Kreme sales and I made the commitment to be here at 8am and I was late to the event. But I was the only one at the event so I was texting the other member who was supposed to be here with me.” (P4)*
- *“So when I wear my letters, I make sure that I am not doing something inappropriate that does not go with the fraternity. Because whatever I do, it seems like my whole fraternity is doing it. I make sure I let them know our values, our excellence, and that we are about*

education so they see that our fraternity is different from what they know or the stigma that they have about fraternities and sororities.” (P7)

Members developed an understanding of their commitment to the fraternity. Members explored different types of commitment during their membership with SBT. Members practiced the professionalism of the organization by not bringing personal issues to the weekly meetings, making sure the rules were followed as needed, and making sure to never wear the SBT Greek letters when doing things that were not in alignment with the fraternity. Members also committed to the organization by creating events and making sure those events took place as scheduled. Members learned to take the place of other members' obligations in times of need to make sure the fraternity kept moving forward.

Actively Listen

Members of SBT understood that multiculturalism was part of the organization and was an expectation that each member must grow and listen to the diversity of brotherhood or sisterhood. Creating leadership development to students in higher education was a process where universities need to adjust to the student environments, roles, responsibilities, expectations, and listening skills (Hine, 2014). All of the participants agreed that they were becoming more active listeners to diverse points of view because of the fraternity.

Table 13: Actively Listen

- *“When we went to Wisconsin for a retreat, we brought in this diverse group of members together and then we were able to listen and ask questions of each other. If the way we ask the questions, and if members have problems, then we have to be open-minded and understanding.” (P2)*
- *“What I been trying to do is be more open-minded by listening to what members will think about situations first and take those points of views into my own and then make the decisions from there.” (P3)*

- *“I just try to listen to what members have to say and where they come from in order to understand what they are saying exactly and knowing that I am not the only person that has an opinion.” (P5, P8)*
 - *“I make sure that I listen to the members first. For example, if there is a question we have to do something, I make sure I listen to all of the members and I do not try to speak when others are speaking. If I want to say my point of view, I say my point of view, but I make sure that I am really polite, so I listen to them and I can say what I think, but then at the end it is also about respecting all points of views and choosing to me the one that most of us want.” (P7)*
-

Listening was part of the members' everyday struggles to make sure they could work together. SBT provided the space for members to practice their listening skills by attending their weekly meetings where the fraternity's programming was developed. Members learned to listen, pay attention, and then give their opinions to whatever was discussed in the meeting. Members improved their listening skills in social environments with the fraternity or by watching other members debate on different point of views.

Membership Common Goal

Members of SBT learned that having a common goal in their organization was difficult, though not impossible, because of the diversity in membership, but not impossible. Skills were not enough in creating student leadership. Providing spaces to process situations where confidence, honesty, and truthfulness led to sincere experiences on campus. These were the first steps for students to learn and implement skills in creating common goals (Mineo, 2014). All of the participants agreed that it was important for the dynamics of the organization to provide a space for members to talk about their own interests were met by working toward a common goal.

Table 14: Membership Common Goal

- *“Members will always have their own interest in things and goals, but if we talk it out and show our point of view, I believe that it will help all of us come to a common goal because we know what we want to achieve.” (P1)*

- *“First we will figure out what is the common goal. For example, with the SBT chocolate fundraiser, one of the problems that a lot of members brought up was the money and how much money we were going to spend and also how to distribute the jobs at the event. By us coming together, we were able to work it out.” (P2)*
 - *“Yeah, like all of us have the same common goals to help SBT grow bigger and be in more schools so we can make it the great fraternity that we already know it is. Knowing that the original 11 are starting our lives, like getting married, finding work, you know now it is up to us to step up. Like the different roles that we want to take on and what we want to do to change things and get our name out there and be more known.” (P4)*
 - *“Some of our goals were just to be successful and making sure that we graduate. Making sure that we have connections outside the world because we need these experiences and interacting with the members helped us more achieve our goals.” (P6)*
-

The membership of SBT understood that they each have their own interests and goals, but they learned to talk, listen and come together to create and achieve those common goals as a fraternity. Some of the common goals of the fraternity were to create successful events, stay open-minded to new ideas, make the organization bigger, and support all the brothers and sisters to graduate and become successful in their careers.

Building Consensus

Members of SBT have grown by developing skills during the times they were needed to build a consensus to improve the fraternity. The foundation of trust, vision, and alignment that student organizations in higher education can provide created the groundwork of collaboration for student experiences of credibility, respect, building consensus, and fairness (Mineo, 2014). All of the participants agreed that having the fraternity’s eight values was essential during the process of making decisions, but most important to build consensus among all membership.

Table 15: Building Consensus

- *“Yes, we try to come and agree on a set of values and sense of everyone’s goals in trying to help out in any way or try to understand everyone’s point of view. At the end, we still*

have to come out with one task and one goal. We do have our set of values in the fraternity and we follow them as a requirement of the membership.” (P1)

- *“Like we usually try to narrow it down to where we are able to come into a consensus to when we vote. The majority of vote’s rules.” (P2, P3)*
 - *“We are not only waiting on the leader to tell us what to do, but we are actually helping each other out. So, I think the biggest one is communication and that is how we start building up from helping each other out and doing what we said we were going to do.” (P7)*
 - *“I listen to other member’s sets of values and I do agree with a lot of them because to be honest with you, I didn’t have any values of my own. I actually like the values that Sigma Beta Theta has. When I hear some of the values that other members talk about I actually agree with them because there are some very smart educated members in our fraternity.” (P8)*
-

Chapter was the weekly meeting where the members came together to discuss and to understand their different points of views to create and work on events for the fraternity based on the values and goals of the organization. Members acted like professionals when building consensus by utilizing Robert’s Rules of Order in the meetings and listening to the issues (advantages and disadvantages) of the project before voting. Membership did not wait for those members in leadership positions to help each other out. Building consensus provided the experience for members to explore different values they could implement in their own lives.

Undertaking Projects Together

Members of SBT worked together as brothers and sisters to accomplish all types of projects in their organization. Student organizations in higher education offered spaces for students to create individual identities, personal experiences, and worked together to shape a community on campus (Patterson, 2013). All of the participants agreed that making goals and specific plans for projects that supported the fraternity’s values was the key factor in undertaking actions together.

 Table 16: Undertaking Projects Together

- *“As we set our goal to one thing, we are supposed to follow it. We always verified this by making sure that we can meet on this day, do service on that day. How we are going to get there, how are we going to get back, how are we going to help each other to know what do we need to bring. You know, work is work and pleasure is pleasure and we separate that from our chapter.” (P1)*
 - *“Example is the Krispy Kreme one. Our goal was to make as much money as possible, but at the same time to interact with our students, communicate with people, and get to know the rest of the student body. We did make our goal by everyone having instructions beforehand on who is going to do what so it did come together by communicating.” (P2)*
 - *“This is how we can communicate. Everybody gets a task of what they are supposed to do and when are they supposed to do it, when are we supposed to meet up, like everyone gets delegated to get everything done.” (P4)*
 - *“We make sure that we are meeting once a week and it is not only about meeting and is not only about losing our time but actually about making business and making it worth it.” (P7)*
-

Members came together in projects after voting by understanding that work was work and pleasure was pleasure, so they separated that from the chapter. Members stayed focused when working together on projects by making sure their time was used appropriately, making sure each member was responsible for a task, and communicating all the way through the end of the project.

Celebrating Accomplishments

Members of SBT worked hard for their organization, but they also understood that having time to celebrate together was necessary to continue having member’s participation. Student organizations provide the space to celebrate accomplishments of members, make sense of their personal experience to nurture their leadership skills, civic experiences, and elucidate their values (Patterson, 2013). All participants agreed that celebrating their accomplishments, as little or big, was the best reward for membership interaction experiences in the organization.

 Table 17: Celebrating Accomplishments

- *“Small or big, we always appreciate each other... We appreciate everyone’s birthdays. We are always secretly surprising them with gifts, surprises, parties, events, dinners and all the way to annual events.” (P1)*
 - *“The way we celebrate accomplishments is by giving members the recognition that they deserve. When we have our annual anniversary, we recognize those people that have been dedicated...and who have put forth the effort to the fraternity and I think that just celebrating those accomplishments and having the one day or one moment to celebrate the growth of the fraternity is a good thing. People like getting praised for the efforts that they put into the fraternity and getting that recognition continues to keep people motivated as well.” (P3)*
 - *“So for us, one of the biggest ways to accomplish celebrating was to hang out and get to know each other more, have fun and enjoy the moment, not only living by, but enjoying what we already have because of who we are.” (P7)*
 - *“I like how SBT gets together and does BBQs and to me it is just a very intimate moment with the members. I love meeting the members, I really do. I think when we all get together in a formal, or BBQ, or even if we just go out as a huge group, it was one of the reasons why I looked forward to the retreat.” (P8)*
-

Members of SBT celebrated each accomplishment no matter how small or big because recognition was how members stayed encouraged to continued working together in the fraternity. Members understood that creating this organization at NLU two years ago was not an easy process. This was why every accomplishment as a fraternity or individual member was celebrated together.

General Discussion

In Study 1, several instruments (M-GUDS-S, Student Leadership Practices Inventory-Self, and the Sense of Community Index) were administrated to SBT members and other students to examine sense of community, multicultural openness and perception of leadership. In Study 2, the students involved in the diversity-focused Greek fraternity were interviewed using more in-depth interviews.

In Study 1 it was found that the mean of Greek (fraternity) students was higher than that of non-Greek students on multicultural openness. There was also a clear difference in means between the Greek students and non-Greek students on sense of community to the institution, with the non-Greek students, higher; although both groups were similar on the perception of their own leadership.

There were two differential, unique results for the SBT and the general population groups. For the SBT group, gender predicts leadership, and one possibility, known by observation, is that males, in the SBT, tend to take more leadership roles than the females. Also for the SBT group, sense of community to the university as a whole is not significantly related to leadership. Sense of community for the university, however, is a significant predictor of leadership for the group of general population students. Unexpectedly though, it is in the wrong direction, so the more sense of community for the school, the less students perceive themselves to be leader. Perhaps the collective nature of sense of community tends to contradict the frequently individualistic nature of leadership, which does not seem to be a problem in the multicultural fraternity.

Multicultural Openness

Despite the differential and unique results found above, there was one consistent set of findings, and those findings were around multicultural openness. Quantitatively, from the independent samples t-test, the fraternity students had higher means on multicultural openness. Because this was a quasi-experimental design it is unclear whether the students who had more multicultural openness chose to join the fraternity compared to the general population or if the multicultural openness grew by being part of the fraternity. What seems clear from the qualitative results in Study 2 is that the interactions within the fraternity did have an impact on students' appreciation of diversity and other cultures.

For both the SBT and the General group, the regression showed that multicultural openness was significantly related to student perceptions of their own leadership. Again, it is not clear whether the SBT fraternity increased either multicultural appreciation or leadership. It is also not clear whether multicultural appreciation increase leadership or the other way around.

These are some of the areas where the qualitative findings in Study 2 do not completely answer the questions, but show overwhelming narratives that show many of the connections found in Study 1. The fraternity students described their positive experiences joining and participating in this organization. These positive experiences led to a new form of personal growth, skills, and learning that found its source strongly in other members in the organization who were from different ethnic backgrounds. Participants 2, 5, 6, and 8 all discussed what they felt they did not learn from the university as a whole, but which they were able to obtain by being part of the fraternity. Some of the learning gained by being part of the fraternity was the direct experience of other cultures, becoming more open-minded, and better accepting the diverse others they encountered in their daily lives.

Harper (2007) indicated that multicultural openness development is part of the process that students in Greek organizations experience by participating in their membership. Building off of this literature, Kimbrough (1995) argued that leadership is action-oriented by increasing cognitive skills, and that students of color, in particular, can benefit from the fraternity and sorority membership. This literature is very consistent with Study 2 findings showing that members described becoming more open-minded and accepting of what they experienced in their daily lives by the relationships they developed in the fraternity. The most illustrative quote here was mentioned by participant 7 who indicated that "I love this fraternity because no matter if we are from different cultures or if we are from different nationalities, we all get along together. That is something that I really like about the fraternity because we respect each other. Becoming

a member of the fraternity has been very interesting because I learn from all of the members and it has helped me understand me.”

In terms of multicultural openness, the literature has also shown that being part of a fraternity or sorority enhanced the student’s appreciation for diverse communities, backgrounds, and cultures to the level in which can prepare students multicultural openness in and out of the classroom (Whipple & Sullivan, 1998). Within diversity-focused fraternities, multicultural openness takes place in different aspects, where the feelings of brotherhood (males) and sisterhood (females) are embraced, which therefore help to overcome those differences and help each individual work together as part of the same group (Boschini & Thompson, 1998).

Other congruent findings in Study 2 showed that all the participants agreed that by having the same symbols, logos, and experiences in the fraternity helped create a home away from home at NLU. One participant said: “to me, it feels like a second family away from home. I can always come to the fraternity for help.”

In terms of the connection between multicultural openness and leadership, Harper (2007) indicated that fraternity and sorority members’ sense of leadership can be seen by the participation in class and been more active outside of the classroom when they are “representing” by wearing their shirts Greek letter. This is consistent with Study 2 where participants describe that being a member of SBT was more than just being a part of another student organization on campus because they wore the same Greek letters, symbols, and colors of the fraternity. Participant 8 in Table 7 stated that “I don’t care where I am, once I put that shirt on, for some reason, I feel empowered. I feel way more empowered when people ask me what it means.” This quote relates to the finding in Study 1 that multicultural openness significantly predicts leadership. It is also consistent with the literature on fraternity and sorority members’ sense of

leadership where students, by participating in class and being active outside of the classroom, represent a collective identity by wearing their fraternity Greek letters t-shirts (Harper, 2007).

In terms of sense of community to the university as a whole, the Greek students mean is lower in sense of community in the university compare to the non-Greek students. People of color often feel disconnected in institutions of higher education. Greek student life also parallels student retention and sense of community. Higher participation in the organization's social integration and feelings of belonging in the fraternity or sorority can increase the member's persistence in their education (Jacobs & Archie, 2008 & Case, 2011). The fraternity student sense of community is related to their contribution in the group. In Study 2, participant 1 was able to explain with examples that describe how sense of community is built among the fraternity members. Some of the examples given by participant 1 were that he was able to meet some friends, hangout in the student lounge, and was more likely to utilize the library to study by helping each other in the process of understanding NLU's environment (Table 1).

In terms of leadership itself, in Study 1, both group's means in leadership were comparable, though the Greek student's mean was a little higher compare to the non-Greek students. The literature indicates that fraternity and sororities are learning communities where student affairs can work in collaboration with those student's leaders to bring new opportunities and experiences for the campus engagement (Whipple & Sullivan, 1998). In Study 2, participants agreed that making goals and specific plans for projects that supported the fraternity's values was the key factor in under-taking actions together. In many ways, the agency involved in making goals and action is what leadership is about. One of the students discussed a greater sense of leadership and a sense of accomplishment by completing the Krispy Kreme sales project. The fraternity's goal then was to make as much money as possible, but equally, at the same time, to

interact with NLU students. They did, in this project, reach both of the goals, and in many ways this study shows that these goals are intertwined.

Limitations of the Study

This study is limited in its generalizability. These participants were all recruited from one institution of higher education. A local related Greek organization who is affiliated with the institution was used to interview the fraternity members. Those fraternity members who joined in on the interview were leaders in the organization. There has not yet been an opportunity to take the themes back to the participants to check to see if my interpretations accurately reflected their experiences. The researcher is also a member of the Greek fraternity organization used in this study. Finally, the study asked about leadership involvement in a university that has overall low amount of leadership opportunities on campus.

Future Directions for Research

Based on the literature review, and the current study, there is room for future research to investigate in more detailed effort to improve the collaboration between fraternities, sororities, and administration in higher education. Ideas include: analyzing each of the themes and categories to create a model with indicators that can help lead to better interventions for student's organizations on campus. Larger studies could be conducted across schools, interviewing administrators in higher education to see if similar themes and categories emerge. Focus groups could be done with multiple Greek organizations to ask them directly what they think should be changed in their community (campus) to make a better student life experience. This is a particularly promising strategy given that the population (fraternity and sororities members) seems alright to collaborate with each other.

Implications for Policy or Practice

Too often, institutions of higher education do not have an ideal set up, organizationally, for serving the needs of diverse students, and multicultural fraternities and sororities have great promise. Administrators in academia can better utilize the strength-based approach of community organizations that build a sense of community and promote tolerance to implement new avenues of collaboration on campus. Diversity-focused Greek organizations can help to promote multicultural openness, sense of community, and leadership as part of the student's life experience. Movements can be created to improve the social educational process of students in university/college by supporting Greek fraternity organizations on campus to deliver better programing.

References

- Berryhill, J. C., & Bee, E. K. (2007). Ethnically diverse college students' psychological sense of community: Do their perceptions of campus racial climate influence it? *College Student Affairs Journal, 27*(1), 76-93.
- Boschini, V., & Thompson, C. (1998). The future of the Greek experience: Greeks and diversity. *New Directions for Student Services, (81)*, 19-27.
- Burton, S., & Furr, S. (2014). Conflict in multicultural classes: Approaches to resolving difficult dialogues. *Counselor Education and Supervision, 53*(2), 97-110.
- Case, K. F. (2011). A gendered perspective on student involvement in collegiate clubs and organizations in Christian higher education. *Christian Higher Education, 10*(3-4), 166-195.
- Chung, J. Y. (2015). A critical biculturalist approach to ethnic student organizations. *Journal of Diversity in Higher Education, 8*(1), 30-42.
- Cole, D., & Zhou, J. (2014). Do diversity experiences help college students become more civically minded? Applying Banks' multicultural education framework. *Innovative Higher Education, 39*(2), 109-121.
- Conley, P. A., & Hamlin, M. L. (2009). Justice-Learning: Exploring the efficacy with low-income, first-generation college students. *Michigan Journal of Community Service Learning, 16*(1), 47-58.
- Countryman, J., & Zinck, A. (2013). Building connections in the first-year undergraduate experience. *Canadian Journal for the Scholarship of Teaching and Learning, 4*(2),
- De La Mare, D. M. (2014). Communicating for diversity: Using teacher discussion groups to transform multicultural education. *Social Studies, 105*(3), 138-144.

- Elkins, D. J., Forrester, S. A., & Noel-Elkins, A. V. (2011). Students' perceived sense of campus community: The influence of out-of-class experience. *College Student Journal*, *45*(1), 105-121.
- Faas, D., Hajisoteriou, C., & Angelides, P. (2014). Intercultural education in Europe: Policies, practices and trends. *British Educational Research Journal*, *40*(2), 300-318.
- Farmer-Hinton, R. L. (2008). Creating opportunities for college access: Examining a school model designed to prepare students of color for college. *Multicultural Perspectives*, *10*(2), 73-81.
- Foreman, E. A., & Retallick, M. S. (2012). Undergraduate involvement in extracurricular activities and leadership development in college of agriculture and life science students. *Journal of Agricultural Education*, *53*(3), 111-123.
- Harmening, D. S., & Jacob, S. A. (2015). Institutional factors that positively impact first-year students' sense of well-being. *Journal of Case Studies in Education*, *7*
- Harper, S. R. (2007). The effects of sorority and fraternity membership on class participation and African American student engagement in predominantly White classroom environments. *College Student Affairs Journal*, *27*(1), 94-115.
- Hine, G. C. (2014). Student leadership development: A functional framework. *Journal of Catholic Education*, *18*(1),
- Huber, L. P., & Cueva, B. M. (2012). Chicana/Latina "testimonios" on effects and responses to micro aggressions. *Equity & Excellence in Education*, *45*(3), 392-410.
- Jacobs, J., & Archie, T. (2008). Investigating sense of community in first-year college students. *Journal of Experiential Education*, *30*(3), 282-285.

- Johnson, K. A., Grazulis, J., & White, J. K. (2014). "Sleep out on the quad": An opportunity for experiential education and servant based leadership. *Critical Questions in Education*, 5(3), 232-241.
- Kimbrough, W. M. (1995). Self-assessment, participation, and value of leadership skills, activities, and experiences for Black students relative to their membership in historically Black fraternities and sororities. *Journal of Negro Education*, 64(1), 63-74.
- Kimbrough, W. M. (1997). The membership intake movement of historically Black Greek-letter organizations. *NASPA Journal*, 34(3), 229-39.
- Kimbrough, W. M., & Hutcheson, P. A. (1998). The impact of student membership in Black Greek-letter organizations on Black students' involvement in collegiate activities and their development of leadership skills. *Journal of Negro Education*, 67(2), 96-105.
- Krafona, K. (2014). A sense of belonging in a university community: A study of undergraduate students. *International Journal of Psychology and Behavioral Science*, 4(1), 16-20.
- Lopez, E. C., & Burszty, A. M. (2013). Future challenges and opportunities: Toward culturally responsible training in School Psychology. *Psychology in the Schools*, 50(3), 212-228.
- Lundberg, C. A. (2014). Peers and faculty as predictors of learning for community college students. *Community College Review*, 42(2), 79-98.
- McClure, S. M. (2006). Voluntary association membership: Black Greek men on a predominantly White campus. *Journal of Higher Education*, 77(6-), 1036-1057.
- McNairy, F. G. (1996). The challenge for higher education: Retaining students of color. *New Directions for Student Services*, (74), 3-14.
- Mineo, D. L. (2014). The importance of trust in leadership. *Research Management Review*, 20(1),

- Munro, L. (2011). "Go boldly, dream large!" The challenges confronting non-traditional students at university. *Australian Journal of Education*, 55(2), 115-131.
- Neuberger, C. G., & Hanson, G. S. (1997). The Greek life self-study: A powerful process for change on campus. *NASPA Journal*, 34(2), 91-100.
- Okçu, V. (2014). Relation between secondary school administrators' transformational and transactional leadership style and skills to diversity management in the school. *Educational Sciences: Theory and Practice*, 14(6), 2162-2174.
- Olson, B. D., Jason, L. A., Davidson, M., & Ferrari, J. R. (2009). Increases in tolerance within naturalistic, self-help recovery homes. *American Journal of Community Psychology*, 44(3-4), 188-195.
- Patterson, S. M. (2013). Layers of critical engagement: Exploring the intersections of leadership, critical theory, and learning. *About Campus*, 18(1), 9-15.
- Roberts, R. E., Phinney, J. S., Masse, L. C., Chen, Y. R., Roberts, C. R., & Romero, A. (1999). The structure of ethnic identity of young adolescents from diverse ethnocultural groups. *Journal of Early Adolescence*, 19(3), 301-322.
- Rios, F. (2008). "From" Chicano/a to Xicana/o: Chicano/a. *Multicultural Education*, 15(4), 2-9.
- Shim, J. M. (2011). Structuralism's relevance in a post-structural era: Re-visiting research on multicultural curricular studies. *Journal of Curriculum Studies*, 43(6), 739-758.
- Sutton, E. M., & Kimbrough, W. M. (2001). Trends in Black student involvement. *NASPA Journal*, 39(1), 30-40.
- VanValkenburg, S. E. (2013, January 1). Finding a niche: Examining sophomore and junior sense of community. *Online Submission*,

- Wan Husin, W. N. I., Ibrahim, M. B., Jaafar, J., & Abuhasan, S. (2014). The dimensional structure of the student leadership practice inventory. *Journal of Education and Practice*, 5(30), 109-117.
- Whipple, E. G., & Sullivan, E. G. (1998). Greek Letter organizations: Communities of learners?. *New Directions for Student Services*, (81), 7-18.
- Whitney-Thomas, J., & Moloney, M. (2001). "Who I am and what I want": Adolescents' self-definition and struggles. *Exceptional Children*, 67(3), 375-89.
- Winans, A. E. (2010). Cultivating racial literacy in White, segregated settings: Emotions as site of ethical engagement and inquiry. *Curriculum Inquiry*, 40(3), 475-491.
- Wortham, F. B. (2013). Social networking: Engaging prospective and admitted African American and other minority students before they arrive on campus. *About Campus*, 18(1), 21-24.

Appendices

Appendix A: National Louis University Student Demographic Instrument

ALL INFORMATION COLLECTED FROM THIS SURVEY IS ANONYMOUS. ALL INFORMATION IS KEPT CONFIDENTIAL.

PLEASE SELECT THE RESPONSE THAT BEST DESCRIBES YOUR FAMILY AND YOU.

1. Your current grade level at National Louis University:

Freshman Sophomore Junior Senior Graduate Alumni

2. Are you part-time or full-time at National Louis University?

3. How many months/years have you been at National Louis University? _____

4. What is your major (type)? _____

Indicate how descriptive each statement is of you by circling the number corresponding to your response.	Strongly Disagree	Disagree	Disagree a Little Bit	Agree a Little Bit	Agree	Strongly Agree
5. It is important for me to graduate from NLU	1	2	3	4	5	6
6. I am confident I will finish school with a degree	1	2	3	4	5	6

7. What is your age? _____

8. What is your race/ethnicity?

American Indian or Alaska Native Hawaiian or Other Pacific Islander Asian or Asian American Black or African American Latino/a or Hispanic White or Caucasian Mix Race Other (type) _____

9. Language Spoken at home (select as many as need it): English Spanish Chinese
 Arabic Other (type) _____
10. What is your sex? Male Female
11. What is your sexual orientation? Straight Gay Lesbian Bisexual
Asexual Unsure Other (type) _____
12. Are you: Single Married Divorced Widowed Separated
13. Are you a U.S. citizen? Yes No
14. What is your Zip Code: _____
15. Are you currently employed? Yes No
16. If yes, Full-time or Part-time
17. Total of all members of household: _____
18. House Income: \$10,000-\$20,000 \$20,000-\$30,000 \$30,000-\$40,000 \$40,
000-\$50,000 \$50,000-\$60,000 \$60,000-\$75,000
19. Father's Education: No School Some High School High School Graduate
Some College College Graduate Graduate School Professional School
20. Mother's Education: No school Some High School High School Graduate
Some College College Graduate Graduate School Professional School

Appendix B: Multicultural Openness Instrument

ALL INFORMATION COLLECTED FROM THIS SURVEY IS ANONYMOUS. ALL INFORMATION IS KEPT CONFIDENTIAL.

Instructions: Please indicate how descriptive each statement is of you by circling the number corresponding to your response. This is not a test, so there are neither right or nor wrong, good nor bad answers. All responses are anonymous and confidential.

Indicate how descriptive each statement is of you by circling the number corresponding to your response.	Strongly Disagree	Disagree	Disagree a Little Bit	Agree a Little Bit	Agree	Strongly Agree
1. I would like to join an organization that emphasizes getting to know people from different countries.	1	2	3	4	5	6
2. Persons with disabilities can teach me things I could not learn elsewhere.	1	2	3	4	5	6

3. Getting to know someone of another race is generally an uncomfortable experience for me.	1	2	3	4	5	6
4. I would like to go to dances that feature music from other countries.	1	2	3	4	5	6
5. I can best understand someone after I get to know how he/she is both similar to and different from me.	1	2	3	4	5	6
6. I am only at ease with people of my race.	1	2	3	4	5	6
7. I often listen to music of other cultures.	1	2	3	4	5	6
8. Knowing how a person differs from me greatly enhances our friendship.	1	2	3	4	5	6

9. It's really hard for me to feel close to a person from another race.	1	2	3	4	5	6
10. I am interested in learning about the many cultures that have existed in this world.	1	2	3	4	5	6
11. In getting to know someone, I like knowing both how he/she differs from me and is similar to me.	1	2	3	4	5	6
12. It is very important that a friend agrees with me on most issues.	1	2	3	4	5	6
13. I attend events where I might get to know people from different racial backgrounds.	1	2	3	4	5	6

14. Knowing about the different experiences of other people helps me understand my own problems better.	1	2	3	4	5	6
15. I often feel irritated by persons of a different race.	1	2	3	4	5	6

Appendix C: Student Leadership Instrument

ALL INFORMATION COLLECTED FROM THIS SURVEY IS ANONYMOUS. ALL INFORMATION IS KEPT CONFIDENTIAL.

Instructions: Please read each statement carefully. Then rate **yourself** in terms of **how frequently** you engage in the behavior described. **This is not a test** (there are no right or wrong answers). The usefulness of the feedback from this inventory will depend on **how honest you are with yourself** and how frequently you **actually** engage in each of these behaviors.

Consider each statement in the **context of one student organization/program with which you are now involved with**. As you respond to each statement, **maintain a consistent perspective to your particular organization/program**. The rating scale provides five choices. Circle the number that best applies to your response.

How frequently do you typically engage in the following behaviors and actions?

Circle the number to the right of each statement, using the scale below, that best applies.

1	2	3	4	5
Rarely or Seldom	Once in a while	Sometimes	Very often	Frequency

1. I set a personal example of what I expect from other people.	1	2	3	4	5
2. I look ahead and communicate about what I believe will affect us in the future.	1	2	3	4	5
3. I look around for ways to develop and challenge my skills and abilities.	1	2	3	4	5

4. I foster cooperative rather than competitive relationships among people I work with.	1	2	3	4	5
5. I praise people for a job well done.	1	2	3	4	5
6. I spend time and energy making sure that people in our university adhere to the principles and standards we have agreed upon.	1	2	3	4	5
7. I describe to others in our university what we should be capable of accomplishing.	1	2	3	4	5
8. I look for ways that others can try out new ideas and methods.	1	2	3	4	5
9. I actively listen to diverse points of view.	1	2	3	4	5

10. I encourage others as they work on activities and programs in our university.	1	2	3	4	5
11. I follow through on the promises and commitments I make in this university.	1	2	3	4	5
12. I talk with others about sharing a vision of how much better the university could be in the future.	1	2	3	4	5
13. I keep current on events and activities that might affect our university.	1	2	3	4	5
14. I treat others with dignity and respect.	1	2	3	4	5
15. I give people in our university support and express appreciation for their contributions.	1	2	3	4	5

16. I find ways to get feedback about how many actions affect other people's performance.	1	2	3	4	5
17. I talk with others about how their own interests can be met by working toward a common goal.	1	2	3	4	5
18. When things do not go as we expected, I ask, "what can we learn from this experience?"	1	2	3	4	5
19. I support the decisions that other people in our university make on their own.	1	2	3	4	5
20. I make it a point to publicly recognize people who show commitment to our values.	1	2	3	4	5
21. I build consensus on an agreed-upon set of values for our university.	1	2	3	4	5

22. I am upbeat and positive when talking about what our university aspires to accomplish.	1	2	3	4	5
23. I make sure that we make set goals and make specific plans for projects we undertake.	1	2	3	4	5
24. I gave other a great deal of freedom and choice in deciding how to do their work.	1	2	3	4	5
25. I find ways for us to celebrate accomplishments.	1	2	3	4	5
26. I talk about the values and principles that guide actions.	1	2	3	4	5
27. I speak with conviction about the higher purpose and meaning of what we are doing.	1	2	3	4	5

28. I take initiative in experimenting with the way we can do things in our university.	1	2	3	4	5
29. I provide opportunities for others to take on leadership responsibilities.	1	2	3	4	5
30. I make sure that people in our university are creatively recognized for their contributions.	1	2	3	4	5

Appendix D: Sense of Community Instrument

ALL INFORMATION COLLECTED FROM THIS SURVEY IS ANONYMOUS. ALL INFORMATION IS KEPT CONFIDENTIAL.

Instructions: Please indicate how descriptive each statement is of you by circle true or false based on your response. This is not a test, so there are neither right or nor wrong, good nor bad answers. All responses are anonymous and confidential.

The following questions about community refer to: **National Louis University**

1. I think my university is a good place for me to get my education. True or False
2. People in this university do not share the same values. True or False
3. My university and I want the same things. True or False
4. I can recognize most of the people who study on my university. True or False
5. I feel at home on this university. True or False
6. Very few in my university know me. True or False
7. I care about what my university thinks of my actions. True or False
8. I have no influence over what this university is like. True or False
9. If there is a problem on this university people who study here can get it solved. True or False
10. It is very important to me to study on this particular university. True or False
11. People on this university generally don't get along with each other. True or False
12. I expect to study on this university for a long time. True or False

Appendix E: Students Program Question Instrument

ALL INFORMATION COLLECTED FROM THIS SURVEY IS ANONYMOUS. ALL INFORMATION IS KEPT CONFIDENTIAL.

Instructions: Please indicate how descriptive each statement is of you by circling the number corresponding to your response. This is not a test, so there are neither right or nor wrong, good nor bad answers. All responses are anonymous and confidential.

Indicate how descriptive each statement is of you by circling the number corresponding to your response.	Strongly Disagree	Disagree	Disagree a Little Bit	Agree a Little Bit	Agree	Strongly Agree
1. I have grown as a person because of the program I have been in at NLU.	1	2	3	4	5	6

Appendix F: SBT Members Questions Instrument II

ALL INFORMATION COLLECTED FROM THIS SURVEY IS ANONYMOUS. ALL INFORMATION IS KEPT CONFIDENTIAL.

Instructions: Please indicate how descriptive each statement is of you by circling the number corresponding to your response. This is not a test, so there are neither right or nor wrong, good nor bad answers. All responses are anonymous and confidential.

Indicate how descriptive each statement is of you by circling the number corresponding to your response.	Strongly Disagree	Disagree	Disagree a Little Bit	Agree a Little Bit	Agree	Strongly Agree
1. I have grown as a person because of the organization I have been in at NLU.	1	2	3	4	5	6
2. The ways I have grown as a person are partly due to my fraternity.	1	2	3	4	5	6

Appendix H: Sigma Beta Theta Members Questions Interview Instrument

Thank you for participating in this interview. Some of the questions I am about to ask you are an attempt to hear more about your life experience at National Louis University. As a social scientist I am trying to gather experiences about some of the assets and challenges with students at National Louis University by exploring levels of multicultural awareness, leadership skills, and sense of community in your fraternity. When I am asking these questions, I am mostly looking to hear about episodes in your life or those in others that you think are important to understanding what happens in the student development process. So please try to give me as much information and details about what happened in each instance, where it happened, interactions among different people, and what you feel is most important to understanding the broader context of the developmental process. In addition, since we also have a relationship previously to this session, I am hoping we will speak with each other as if we do not know each other very well. In other words, I'm hoping you will be as explicit with me as possible regarding your responses.

Multicultural

Let's start this conversation with some information regarding your involvement with Sigma Beta Theta Co-ed Multicultural Fraternity Inc. 1) Can you explain to me, How has your experience been since you join this fraternity that emphasizes getting to know members from different backgrounds or countries (1) (Diversity of contact)? **KNOWING OTHERS DIFFERENT**

THAN SELF

- Can you give me an example of a time you....
- 2) What is your nationality and/or ethnicity. This fraternity is a very diverse group. Please tell me how your experience has been getting to know other members of the fraternity, taking into

account your own ethnic background (Diversity of contact). **RELATIONSHIP TO DIVERSITY**

3) Can you walk me through your experience on how you understand other members in your fraternity? I am particular interested in hearing an example of you getting to know how others who are both similar to and different (5) (Relativistic Appreciation)? **PERSPECTIVE ON WORKING WITH PEOPLE DIFFERENT THEN SELF**

- Can you tell me about a time when you had a challenging experience getting to know someone? How did that go?

4) How does knowing a member is **ETHNICALLY** different from you enhance, or not enhance, your **RELATIONSHIP** with them (8) (Relativistic Appreciation)? What are some advantages or disadvantages? **VALUE OF DIFFERENCES**

5) How do you understand how members are different from you and **ARE** similar to you (11) (Relativistic Appreciation)? What types of communication and interaction have you had? **HOW THEY SEE DIFFERENCE FROM THEIR PERSPECTIVE**

- How are these important in your relationships with other members?

6) Do you believe that knowing about the experiences of people different from yourself helps you to understand your own problems better? If yes, please give me some examples. If no, can you say more about that? (14) (Comfort With Differences). **PERCEIVED VALUE OF DIVERSITY**

Leadership

Now, I will like to learn more about your leadership in the fraternity.

1) Explain to me how you set a personal example of what you expect from other members (1).

2) I was wondering if you can tell me a story of how you spend time and energy making sure members in your fraternity adhere to the principles and standards that you all agreed upon (6).

3) Please, walk me through an example of how you actively listen to diverse points of view in your fraternity (9).

4) I am interest to understand the dynamics in your fraternity's goals. Can you give me an example of how you talk with others in your fraternity about their own interests and how those interests can be met by working toward a common goal (17)?

5) Help me understand the process in your fraternity to build consensus on an agreed-upon set of values (21).

6) Can you give me an important story of how you make sure that you and members in your fraternity set goals and make specific plans for projects that you all undertake together (23)?

7) Please tell me a story of the ways you all celebrate accomplishments (25).

Sense of Community

We are almost done and thank you for taking your time and giving information regarding you and your fraternity. Finally, I will like to learn more about your sense of belonging in your fraternity.

1) Help me understand how you recognize most of the people in your fraternity (4) example, symbols, logos, and experiences. Can you tell me a story regarding how you feel at home in your fraternity (5)? I am really interest for you to give information or a story regarding what make you closed to your brothers and sisters. (Membership)

2. Regarding conflict in your fraternity, can I get a store when there was a problem in your fraternity, but members can get it solved (9). (Influence)

3. Can you help me understand how been a member of your fraternity want the same things (3).

Also, how do you all agree with your values as members? (Reinforcement of Needs)

4. Can you walk me with your personal story regarding the times you hang out with other members from your fraternity and what made it enjoyable being with them (10) (Shared Emotional Connection)

Appendix I: Informed Consent-Participant

Thank you for agreeing to participate in this study on Strengthening University Sense of Community at National Louis University by interviewing students and having students complete the instruments. This form outlines the purposes of the study and provides a description of your involvement and rights as a participant.

I consent to participate in a research project conducted by Jose De Jesus Iniguez, a doctoral student at National-Louis University located in Chicago, Illinois.

I understand that this study is entitled "Strengthening University Sense of Community: How Greek Organizations help create Multicultural awareness and promote Leadership Development". The purpose of the study is to evaluate the support services at National Louis University and evaluate the relationship between sense of community, multicultural awareness, leadership development, and fraternity membership involvement.

I understand that my participation will consist of completing with honestly all the instruments for this study and answering the interview questions.

I understand that my participation will consist of one interview lasting approximately 1 hour in length and answering all six instruments lasting approximately 25 – 30 minutes.

I understand that my participation is voluntary and can be discontinued at any time without prejudice.

I understand that only the researcher, Jose De Jesus Iniguez, will have access to a secured file cabinet in which will be kept all instruments, transcripts, taped recordings and field notes from the interview in which I participated.

I understand that the results of this study may be published or otherwise reported to scientific bodies, but on no way will my identity or information that can be in connected to me be revealed.

I understand that in the event I have questions or require additional information I may contact the researcher: Jose De Jesus Iniguez, 122 South Michigan Avenue, Chicago, Illinois 60603, (312)261-3095; Email address: jiniguez@nl.edu.

If you have any concerns or questions before or during participation that you feel have not been addressed by me, you may contact my Primary Advisor : Dr. Bradley Olson, National-Louis University, 122 South Michigan Avenue, Chicago, Illinois, 60603, 312-261-3464; Email address: Bradley.olson@nl.edu.

Participant Name (Print) _____ Date _____

Participant Signature _____ Date _____

Researcher Name (Print) _____ Date _____

Researcher Signature _____ Date _____

Jose Iniguez

From: IRRB Mailbox
Sent: Wednesday, May 04, 2016 2:46 PM
To: Jose Iniguez
Cc: IRRB Mailbox; Shaunti Knauth; Bradley Olson
Subject: IRRB Response Approved_Jose De Jesus Iniguez

Follow Up Flag: Follow up
Flag Status: Flagged

Dear Jose De Jesus Iniguez:

The Institutional Research Review Board (IRRB) has received your application for your research study "Strengthening University Sense of Community: How Greek Organizations Help Create Multicultural Awareness and Promote Leadership Development". IRRB has noted that your application is complete and that your study has been approved by your primary advisor and an IRRB representative. Your application has been filed as EXempt in the Office of the Provost.

Please note that the approval for your study is for one year, from May 4, 2016 to May 4, 2017. At the end of that year, please inform the IRRB in writing of the status of the study (i.e. complete, continuing). During this time, if your study changes in ways that impact human participants differently or more significantly than indicated in the current application, please submit a Change of Research Study form to the IRRB, which may be found on NLU's IRRB website.

All good wishes for the successful completion of your research.

Best,
Shaunti Knauth

Shaunti Knauth, Ph.D.|Director of Engaged Research| National-Louis University
122 S. Michigan Avenue, Chicago IL 60603 | p/f: | 312.261.3526