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What Sorority and Fraternity Life (SFL) Professionals Learn About Navigating Their Positionalities When Advising and Advocating for Culturally Based SFL Organizations

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Abstract

Despite the growing literature on culturally based sororities and fraternities, little research has examined how practitioners on college campuses support these organizations. This constructivist narrative study addressed this gap by centering the stories of fifteen sorority and fraternity life professionals who advised culturally

based sororities and fraternities. In particular, this research project examined how participants reflected on their social identities and affiliation statuses as they built the multicultural competence needed to advise these organizations. Findings revealed how participants attempted to establish connections with students through shared experiences and marginalization, as well as how they also recognized the limitations of their own positionalities. Moreover, professionals discussed how they engaged in action to support these organizations in vastly different manners. We conclude with implications for research, together with recommendations for practice pertaining to those who work within and beyond sorority and fraternity life.

Keywords: advising, culturally based, social identities, sorority and fraternity life, student affairs professionals

Sorority and fraternity life (SFL) is a staple of college campuses across the U.S. and has served as a space for students to find community and belonging (Sasso et al., 2019). Developing this sense of belonging, however, has oftentimes been contingent upon possessing dominant identities like that of being white, heterosexual, and cisgender (Brown et al., 2005). In fact, when individuals reference SFL, the images that come to mind are of historically white sororities and fraternities (HWSFs), those typically within campus Interfraternity Councils (IFCs) and National Panhellenic Councils (NPCs). Despite the focus on NPC and IFC groups, culturally based sororities and fraternities (CBSFs) have long existed as spaces that centered students' marginalized identities related to race/ethnicity, gender, and sexuality (Kimbrough, 2002). In particular, culturally based sororities and fraternities (CBSFs) typically encapsulate those that are housed under a Multicultural Greek Council (MGC) and the National Pan-Hellenic Council (NPHC) on a college campus.

   There are myriad ways the centralization of historically white sororities and fraternities is harmful to students within culturally based organizations. Notably, campus community members frequently ignore the existence of culturally based sororities and fraternities, which can lead members of these groups to feel inferior and unvalued within their respective SFL communities (Garcia, 2019). Yet, the ramifications of these practices go beyond peers as SFL professionals themselves often lack the time, energy, and knowledge necessary to adequately support culturally based sororities and fraternities (Garcia, 2019). Although this paper focuses on SFL, these practices are also reflective of how whiteness is centered within college campuses broadly

(Gusa, 2010). It is imperative that educators recognize ways that these patterns contribute to inequities for Students of Color within educational spaces.

Presently, little research exists investigating the roles of SFL professionals in advising culturally based sororities and fraternities. Some notable exceptions include authors who have examined advisors[1] counseling Black Greek Letter Organizations (BGLOs; see, e.g., Parks & Spencer, 2013; Patton & Bonner, 2001; Strayhorn & McCall, 2012). What is consistent across this body of literature is that the role of the advisor is critical for these organizations, but that those who are unaffiliated with BGLOs do not frequently understand the nuances associated with these sororities and fraternities, lacking the competence to work with these groups. The same may apply to culturally based sororities and fraternities broadly. As highlighted in a recent text centering CBSFs (Garcia & Duran, 2021), there are several implications if advisors are unable to tap into the skills and knowledges required to work with these organizations; should advisors not build up this competence, they may lack the following: an ability to hold members accountable for affirming those with multiple minoritized identities (Garcia, 2021), the knowledge on how to intervene in hazing practices (Nirh & Guzman, 2021), and the tools to bridge the gap between CBSFs and broader SFL communities (Camacho, 2021).

Our constructivist narrative inquiry study thus serves as an intervention into the literature by examining how SFL practitioners reflect on their social identities and SFL affiliations when advising culturally based sororities and fraternities. We drew on Pope et al.'s (2019) scholarship on multicultural competence as a theoretical framework to comprehend how practitioners' positionalities informed their knowledge, skills, and actions when working with these organizations explicitly created to uplift minoritized groups (Torbenson & Parks, 2009). It is our hope to add to the scholarly literature on CBSFs and to inform future practice guided by the following research question: How do sorority and fraternity life professionals describe the role that their social identities and affiliation status play in developing competence to work with culturally based sororities and fraternities? This

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1 Throughout this manuscript, we use "advisor" to refer to professionals whose roles involve counseling student organizations, including those in SFL. However, when applicable, we honor each author's preference of "advisor/adviser."

manuscript will contribute to the limited, albeit growing, literature on culturally based sororities and fraternities (Garcia & Duran, 2021). However, we also contend that this study will be useful to practitioners in various functional areas as they reflect on their own positionalities when building the competence necessary to support those from minoritized backgrounds.

Scholarship on Advising and Culturally Based Organizations

To guide this study, we first find it useful to detail some of the literature that exists around defining advising in higher education, in addition to student affairs professionals' advising of student organizations broadly. We then offer distinctions of advising (culturally based) sororities and fraternities.

Advising in Higher Education

Student advising is a key component of work with college students. Some commonly described responsibilities of academic advisors, for instance, include "counseling, learning, mentoring, encouraging, advocating, educating, and having a friendship" (McGill, 2019, p. 92). Comparably, many scholars have offered their insights into advising student organizations (e.g., Gloe, 2011; Morrell, 2006; Whittington & Cano, 2007), emphasizing advisors' expansive roles of "mentor, team builder, conflict mediator, reflective agent, educator, motivator, and policy interpreter" (Dahlgren, 2017, p. 3). Constant in the literature is the essential role advisors play for student organizations. As Dunkel et al. (2014) posited, advisers are in the unique position to encourage students to apply classroom learning to their extracurricular experiences and vice versa. Key to promoting this link, organizational advisors can ultimately help students get the most out of their membership. Advising sorority and fraternity life communities involves many of the same broad characteristics of academic and organizational advisors, but also entails nuanced competencies specific to SFL organizations. Documents such as the American College Personnel Association/National Association of

Student Personnel Administrators (ACPA/NASPA) Professional Competencies (ACPA & NASPA, 2015), the Council for the Advancement of Standards in Higher Education (CAS, 2019), and the Association for Fraternity/ Sorority Advisors Core Competencies (Association of Fraternity/Sorority Advisors [AFA], 2018) offer insight to the skills required of these professionals. For instance, AFA identified 48 core competencies categorized within foundational knowledge and professional skills (AFA, 2018) that effective SFL advisors should possess. Foundational knowledge included governance, knowledge of fraternity/sorority systems, ensuring student safety, supporting student learning, and effective program administration while professional skills involved navigating complexity, operating strategically, driving results, working across differences, collaborating with stakeholders, and driving vision and purpose (AFA, 2018). In particular, working across difference involves competencies such as "Embracing our differences" and "Advocating for inclusive policies, practices, and learning environments" (p. 8)—all of which speak to the importance of multicultural competence (Pope et al., 2019).

Scholars have also offered unique advising considerations for culturally based student organizations, those that exist to support individuals from historically minoritized backgrounds (Delgado– Romero & Hernandez, 2002; Hoffshire & Campbell, 2019; Ozaki & Johnston, 2008). For example, in Ozaki and Johnston's (2008) chapter highlighting multiracial student organizations, they suggested advisers be reflexive of their own identities as well as equip students with the tools necessary to navigate their organizations, campuses, and multiracial identities. Hoffshire and Campbell's (2019) work examining advisors' experiences of LGBTQ+ student organizations within community colleges highlighted how barriers like high student turnover rate and little to no additional advisory compensation affected participants' ability to support their organizations. Despite these drawbacks, advisors remained in these positions in order to promote LGBTQ+ student visibility and community. Delgado–Romero and Hernandez's (2002) study on advisors and Hispanic student organizations communicated 10 competencies in which advisors can "facilitate cultural empowerment, which in turn leads to increased participation and leadership in campus activities and a sense of belonging, and culminates in increased retention and higher graduation rates among Hispanic

students" (p. 145). Of the 10, some included an extensive understanding of the Hispanic student population and a willingness to serve as familial and community liaisons between students. In all of these pieces, advisors were seen to be a conduit of empowerment for the students they advised. Through removing barriers (e.g., financial and social) and advocating for the mission of the organizations, advisors ensured their survival.

Considerations in Advising Sororities and Fraternities

Another body of literature that set the stage for the present study concerned the specific roles that SFL professionals play in advising sororities and fraternities on college campuses. To contextualize the present state of SFL affairs, the latest Council for the Advancement of Standards (CAS, 2019) standards discussed the increasing need for SFL advisors to be campus intermediaries. Particularly, the CAS (2019) mentioned, "to be successful, Fraternity and Sorority Advising Programs (FSAP) professionals must engage with many stakeholders in the shared pursuit of aligning the espoused purpose of these organizations with the actions of members." (p. 994). Of interest, scholars have inquired how changes in the SFL functional area have prompted shifts in advisor responsibilities (e.g., Barber et al., 2015; Karnes Hendricks & Whittier, 2019; Wrona, 2016). Capturing these shifts, Wrona (2016) discussed how the "responsibilities of the campus fraternity/sorority professional have expanded to include the roles of risk manager, counselor, student organization advisor, event planner, housing manager, educator, presenter and facilitator, disciplinarian, and more" (p. 18). Researchers have also parsed out how advising responsibilities differ between fraternities and sororities with scholars like Clarke (2007) explicitly examining the latter. Some of the marked differences discussed between fraternities and sororities involved the perceived personality differences of women opposed to men that both positively and negatively impacted participants' ability to advise. In addition, participants suggested a stronger likelihood for sorority members to thank and recognize advisors' involvement (Clarke, 2007). Important to take away from this work is how social identities may likely play a role in how students receive advisors.

To close, we examined scholarship concerned with culturally based sorority and fraternity advisor–student relationships. Specifically, scholars have explored how BGLO advisers' professional (mis)education (Solomon, 2011), professional development (Louis & Louis, 2013), and cultural competencies (Strayhorn & McCall, 2012) affect BGLO's success. Moreover, scholars have suggested relevant adviser approaches that are conducive to BGLO operation (Johnson et al., 2008). However, as highlighted by this area of research, there is frequently a disconnect between BGLOs and their advisors. The consequences are thus that these individuals may not be able to adequately support members as they address issues like hazing (Parks & Spencer, 2013), leading scholars like Strayhorn and McCall (2012) to name that advisors should seek to bolster their competence to work with these organizations.

What is consistent across the literature on BGLOs is that advisors who lacked the knowledge of these organizations' histories, cultures, and norms frequently struggled to provide appropriate guidance to these groups and their members. Moreover, as emphasized by Strayhorn and McCall (2012), bolstering one's cultural competency is paramount to successful advising for BGLOs. This present study thus emerged from a need to see how similar issues related to multicultural competence may manifest for those advising different kinds of culturally based sororities and fraternities, including BGLOs and other organizations frequently found under a Multicultural Greek Council. Namely, we came to this present study as we believed that there was room to investigate how characteristics like social identities and affiliation status played a role in campus-based professionals' understanding of and approach to working with CBSFs. Such an examination could then guide professional practice in sorority and fraternity life, especially for those who find themselves advising groups under the broad umbrella of culturally based sororities and fraternities with a desire to improve upon their multicultural competence.

Theoretical Framework

In order to better understand the role of attending to one's positionalities in SFL work, we used Pope et al.'s (2019) concept of multicultural

competence. Important to note, many scholars have explored the relevance of multicultural competence in education and there are various ways the concept has been conceptualized and defined. Because our work adopts a critical perspective, we relied on Pope et al.'s (2019) framework, which not only entails awareness of the ways power dynamics inform inequities in education but also requires action to address these inequities. Multicultural competence is "the awareness, knowledge, skills, and actions that are needed to work effectively across cultural groups and to work with complex multicultural and social justice issues" (Pope et al., 2019, p. 20). Multicultural awareness is constructed through "attitudes, values, biases, and assumptions that each of us carries with us, whether we realize it or not, that influence our worldview" (Pope et al., 2004, p. 12). Multicultural knowledge involves an understanding of the diverse cultures of those that are situated within postsecondary institutions as well as the ways systems of power and oppression function within the scope of higher education (Pope et al., 2004). Multicultural skills bring the two aforementioned concepts together and involves the ways individuals apply their awareness and knowledge in practice and in life (Pope et al., 2004, 2019).

Pope et al. (2019) were explicit in arguing the need for multicultural competence that is attuned to and works toward social justice in higher education. Therefore, adding to multicultural awareness, knowledge, and skills is a fourth domain—conscious action (Pope et al., 2019) which involves intentionality in working toward systemic change. As a whole, multicultural competence is developed purposefully and sometimes unknowingly through one's identities, experiences, and learning (Pope et al., 2019). As student affairs practitioners engage multicultural awareness in their work, social identities of both the educator and students play an important role. Students and professionals may possess privileged and/or minoritized identities. Of note, multicultural competence does not only entail having the ability to work with individuals that are different from oneself: "Having the awareness, knowledge, and skills to address cultural issues with someone who is culturally similar is just as crucial" (Pope et al., 2019, p. 37). This study focused on unpacking multicultural competence in relation to SFL work while recognizing those participants and the students they worked with possessed various identities that informed the ways these SFL professionals engaged in their work.

Study Design

This specific investigation came from a larger study broadly exploring the experiences of SFL professionals who work with culturally based sororities and fraternities. As a part of this research project, we were interested in topics such as what challenges/ successes these professionals witnessed culturally based SFL organizations encountering, as well as their specific interactions with these organizations and how they thought about their own advising practices. As described in the following subsections, our data collection methods and analytical approach for this paper were appropriate to answer the present research question.

Epistemological Foundation and Methodology

We constructed the research project using constructivism as an epistemological foundation. Constructivists assert each individual develops knowledge through their lived experiences (Denzin & Lincoln, 2000). Consequently, multiple perspectives of reality exist. Additionally, constructivists argue a researcher and participant engage in knowledge construction with one another (Denzin & Lincoln, 2000). What this principle suggests is that representation of an individual's experience is generated from the perspective of the researcher and participants.

   Aligning well with constructivism, we employed narrative inquiry (Clandinin & Connelly, 2000) as our methodology. Narrative research "is guided by the eliciting of stories that reveal insights into the human experience" (Foste, 2018, p. 11). Narrative inquiry challenged us to see how participants' experiences in negotiating identity were part of a larger arc of events and individuals shaping their approaches. Placing an emphasis on storytelling as a way to make meaning of people's realities, narrative scholars are attentive to dimensions of time, context, as well as how people interact with others and engage in reflection (Clandinin & Connelly, 2000). We used Pope et al.'s (2019) definition of multicultural competence to guide interview protocol construction and data analysis, decisions that we expand on below.

Participant Recruitment and Selection

Our process of recruiting and selecting participants involved following principles of criterion and maximum variation sampling (Patton, 2015). To actualize criterion sampling, we distributed recruitment materials via social media platforms like Facebook and Twitter that solicited individuals who adhered to the subsequent criteria: (a) works as an SFL professional and (b) has responsibilities in advising culturally based sororities and fraternities (e.g., those that are frequently within NPHC and MGC councils). Interested individuals were then directed to a Qualtrics form where they offered information about their social identities, their present and past work experiences, as well as information about their present institutions. In total, twenty-two individuals submitted an interest in participating.

In selecting participants for this project, we wanted to develop a sample that was diverse while at the same time, choosing an appropriate number to actualize the goal of narrative inquiry to understand the nuances of people's stories. We used maximum variation sampling to attempt to balance the sample in terms of social identities and professional experiences, selecting fifteen participants in total. For instance, we had seven participants who worked in SFL for one to 5 years while the rest had held positions in SFL for 6 or more years. Relevant to this study, seven of the participants were affiliated with culturally based SFL organizations, while the rest were affiliated with historically white sororities or fraternities. Moreover, seven of the practitioners identified as white and eight as People of Color (2 being bi-/multiracial). **Table 1** contains information about each of the participants, including their race/ethnicity, gender, and sexuality.

Data Collection Method

In planning data collection for this project, we were intentional in designing the study to align with narrative inquiry (Clandinin & Connelly, 2000). In particular, we used individual interviews and reflection journals as our data collection methods. Once selected to participate, each participant engaged in two semistructured interviews that lasted roughly 60–90 min and were conducted via Zoom video conferencing software. All three researchers were typically

Table 1 Profile of Sorority and Fraternity Life Professionals (Self-Reported on a Demographic Form)

Participant pseudonyms	Primary advising work	Affiliated with a CBSF?	Race/Ethnicity	Gender[a]/Pronouns	Sexuality
Alvaro	CBSFs (NPHC)	No	Mexican	Male; he/him	Gay
Amy	CBSFs (NPHC and MGC) & HWSFs	No	White/Caucasian	Female; she/her	Heterosexual
Cecilia	CBSFs (NPHC and MGC) & HWSFs	No	White Cisgender	Female; she/her	Straight
Christian	CBSFs (MGC)	Yes	(Latinx/o-Based) Latino	Male; he/him	Heterosexual
Declan	CBSFs (NPHC and MGC) & HWSFs	No	White	Male; he/him	Gay
Joanne	CBSFs (NPHC and MGC) & HWSFs	Yes (NPHC)	Black/African American	Woman; she/her	Heterosexual
JoJo	CBSFs (NPHC and MGC)	Yes (NPHC)	Black/African American	F; she/her	Heterosexual
Kaylee	CBSFs & HWSFs (NPHC and MGC)	Yes (Latinx/a-Based)	Bi-Racial (Black & White)	Cis-Female; she/her	Bisexual
Lisa	CBSFs (NPHC and MGC) & HWSFs	No	White	Female; she/her	Heterosexual
Marnie	CBSFs (NPHC) & HWSFs	No	White	Female; she/her	Heterosexual
Melody	CBSFs (NPHC and MGC) & HWSFs	Yes (Multicultural)	Multiracial—Asian, Pacific Islander	Female; she/her	Straight
Robert	CBSFs (MGC) & HWSFs	No	Caucasian	Male; he/him	Bisexual
Taylor	CBSFs (NPHC and MGC) & HWSFs	Yes (Latinx/a-Based)	Black/African–American	Female/Woman; she/her	Heterosexual
Tim	CBSFs (NPHC and MGC)	Yes (NPHC)	African American	Male; he/him	Heterosexual
Zane	CBSFs (NPHC and MGC) & HWSFs	No	White	Male; he/him	Gay

CBSFs = culturally based sororities and fraternities
HWSFs = historically white sororities and fraternities
NPHC = National Pan-Hellenic Council
MGC = Multicultural Greek Council
a. Participants had the opportunity to write in their own gender identities. Although terms regarding gender and sex assigned at birth may be conflated in their responses, we include their direct language to honor their answers.

present in these interviews. To establish research congruence with narrative methodology, we encouraged participants to share particular moments and events in their professional careers that influenced their work with SFL organizations, which allowed us to create a narrative arc in understanding their stories. We also prompted individuals to share formative experiences that informed their understanding of how their positionalities played a role relevant to their practice. We asked practitioners to name significant people and settings respective to these topics. Pope et al.'s (2019) components of multicultural competence were evident in our interview protocols; examples of specific questions we asked included:

- How do your own social identities influence your ability to work with culturally based sororities and fraternities? (multicultural awareness) v• In what ways are culturally based sororities and fraternities different in their needs from IFC and Panhellenic organizations? (multicultural knowledge)

- Talk to us about a time where you were able to support culturally based sororities and fraternities in the ways you would like. (multicultural skills)

- How did your graduate preparation program teach you how to support minoritized populations on campus? (multicultural knowledge/skills)

- What are specific initiatives that you have implemented that uniquely address the needs of culturally based sororities and fraternities? (conscious action)

In between the first and second interview, participants completed a reflection journal activity. Individuals received three prompts asking them to reflect upon the ideas that they were wrestling with after their first interview, the interactions/experiences they were now seeing in a new light relevant to their work with CBSFs, as well as a question about the supports/barriers they encountered in their practice. We found that the responses to these reflection journals were helpful in developing follow-up questions that were then posed during the second interview. One participant, Melody, only completed the first interview. We did include the data from their first interview in our analysis because of the meaningful insights she provided.

Data Analysis

Similar to our data collection, we designed our data analysis approach to align with narrative inquiry. To begin, as a part of the larger study, we generated individual narratives for each participant to allow us to get an in-depth understanding of the nuances of their stories. We wrote these narratives to be more chronological in nature given the fact that many participants do not tell their stories in sequential manners (Gubrium & Holstein, 2009). On average, these narratives were from four to 10 pages long, containing direct quotes from transcripts and the reflection journals as well as our initial interpretations. We note that these narratives were formed with special attention made to instances where advisors interacted with CBSFs specifically, whether that was through dialogue, action, or reflection. This decision made it easier to locate potential demonstrations of multicultural competence. We then individually and inductively coded these narratives, paying attention to the dimensions of narrative inquiry (i.e., settings, time, and the presence of the personal/social). Occasionally, we would return back to the original transcripts and journal responses to acquire additional insight specific to the research question.

Once we individually coded these narratives, we came together to discuss the codes that we believed held the most analytical weight and to identify overlapping categories that appeared across participants' narratives. It was in these discussions that we also spoke about and made connections to our guiding theoretical framework for this study. Of these connections, some recurring codes included the (dis)trust between advisor and organization and the multicultural skills needed to navigate these spaces, as well as not only the calling out of inequitable SFL policies or practices but also the conscious action required to act on pushing back. In grouping these categories, we came to the salient findings that we articulate below.

Researcher Positionality

As we sought to understand how SFL professionals negotiate their own identities and affiliations relevant to their practice, we saw it equally important to reflect on how our respective positionalities informed how we approached this project. Hannah Reyes identifies as a

cisgender Latina and Indigenous woman. Having advised a non- SFL, identity-based student group in her previous professional role, Hannah had a rudimentary understanding of some of the challenges associated with the advisor position. Nonetheless, Hannah understood the shortcomings afforded by her status as someone not affiliated with an SFL organization, especially as it related to the complexities of unique SFL advisor–student dynamics. Specifically, she was mindful of this point as she showed up in interviews, but during analysis, she knew that she had to identify the ideas that were unfamiliar to her. She then did research and discussed with Antonio and Crystal about these areas of disconnect.

Antonio Duran identifies as a queer Latino cisgender man who serves as an advisor to a Latino/x-based fraternity. Unaffiliated with an SFL organization himself, Antonio has long reflected on what it means to support these organizations given his outsider status. In this project, Antonio was mindful of how this lens influenced how he perceived people's similar journeys in reconciling how they were situated relative to these culturally based SFL organizations. He could bridge connections with participants who were not affiliated with culturally based SFL organizations during interviews, but also, he would strive to explain his motivations to advocate for these groups when talking with those who were affiliated with these groups. Antonio also regularly debriefed about this standpoint with his fellow co-researchers. Crystal Garcia is a Latina and white cisgender heterosexual woman. She recognized ways her identities and experiences informed her multicultural competence and the knowledge she entered this study with. For instance, because she is most often identified as white by outsiders, she has not experienced blatant forms of racism. However, she has witnessed others as they faced racism and studies dynamics around race which inform her understanding. She reflected on these nuances and others that pertain to what she knows, what she does not, and how that might affect her practice if she were an SFL professional. During analysis, she thought about points of connections with Participants of Color, but also how she had dissimilar experiences due to her affiliation with a historically white sorority.

Trustworthiness

As part of this research project, we attempted to adhere to various standards of trustworthiness (Jones et al., 2014). For instance, we engaged a member checking process by sharing the narratives that we developed with the participants, asking for their revisions and feedback. Six individuals responded and offered little to no changes. Member checking allowed us to engage confirmability, described as using others to confirm analytical insights. We also strove to establish credibility and confirmability by keeping a research audit trail and writing memos during the project. These steps allowed us to keep track of our research process and to also be able to make concrete connections between the data and our findings. Lastly, we sought to fulfill principles of transferability by offering rich detail regarding participants' stories so that readers can feasibly translate this information into their present contexts.

Findings

When viewed through a lens of multicultural competence (Pope et al., 2019), the stories offered by the participants reveal unique insights into their advising practices specific to CBSFs. In particular, all participants displayed awareness that they should be reflective of their positionalities when working with CBSFs. Further explained in the finding sections, participants articulated how they developed the need to demonstrate multicultural competence due to their own experiences as individuals affiliated with CBSFs or for unaffiliated members, through professional experiences. However, what they learned about how to navigate their identities and affiliation status varied, thus representing differences in their multicultural competence skills (Pope et al., 2019). First, we explain how each participant attempted to establish connections with students through shared experiences and marginalization, albeit sometimes only perceived as shared. Next, we describe how participants recognized the limitations of their own positionalities as well. We conclude with a discussion of how professionals engaged with the fourth component of multicultural competence, conscious action (Pope et al., 2019), in vastly different manners.

Establishing Connection Through (Perceived) Shared Experiences and Marginalization

In attempting to construct relationships with the culturally based SFL organizations they advised, participants across the sample attempted to build connections by emphasizing their points of similarity with chapter members. For practitioners affiliated with culturally based SFL organizations themselves, their affiliation was oftentimes an avenue to note a shared bond with students, in addition to showcasing how they had experienced marginalization based on their social identities. For those who were not affiliated with culturally based SFL organizations, they still attempted to create a bridge by trying to stress that they comprehended what members went through using their past experiences of oppression tied to race, sexuality, and gender. Through their experiences in the profession, participants recognized the need to develop multicultural knowledge and awareness. Participants' subsequent efforts to draw connections across identities thus represented their attempt to enact multicultural skills.

Within the participant pool, Christian, Joanne, JoJo, Kaylee, Melody, Taylor, and Tim were all affiliated with culturally based SFL organizations themselves, often drawing on this fact in their professional roles. An example of this came through Christian's narrative, as he explained how he used his own experiences as a member of a Latino/x-based fraternity to show his desire to advise them in culturally responsive manners. For instance, in his role as a graduate student, Christian was assigned to work with a United Greek Council (akin to an MGC), which he was excited about because as he said, there were a "couple of people [in the office] that maybe identified as Latinx, but they were a part of an IFC or PHC fraternity or sorority." Therefore, Christian believed he could bring his vantage point as someone affiliated with a culturally based SFL organization to this position, noting:

> So, although they had the kind of racial identity, they didn't have the same experience. You know, they didn't understand the lingo. They didn't understand what crossing meant. They didn't understand why line names were important or colors, for example. And so, I think, ultimately [the] decision was like they need someone who identifies with them, who understands what they're coming from, who could really … I mean, also, they're not going to pull anything over on me.

This kind of ethos, which represented multicultural awareness and knowledge (Pope et al., 2019), followed Christian in this role and in subsequent positions as he used his standpoint as a person affiliated with a culturally based fraternity to advocate for students. This perspective was particularly important given the knowledge that Christian recognized "that culturally based groups are under advised, under-supported, underfunded, you know, all those things." For Christian and other participants in the study who were affiliated with culturally based SFL organizations, their main goal was to make members "feel that they're cared about."

Taylor, a member of a multicultural sorority, had similar experiences to Christian and others as she sought to establish relationships with the NPHC and MGC members she advised in her first position. Given her relationship with MGC organizations, Taylor entered the role and immediately felt comfortable with the students she advised: "It felt like I was just working with like my little siblings. Like they … it was like, there was like automatic trust." In explaining this further, Taylor described how a chapter of her organization was on campus: "It also helped that there was a … chapter there and so they, on a personal level, welcomed me. Created a little welcome basket for me and made me feel … at home and so working with them was easy." However, her positioning as a member of a culturally based sorority and her identities as a Black woman helped her when working with NPHC organizations as well. Although she was initially worried that they would not understand why she was affiliated with a multicultural sorority as a Black woman (instead of an NPHC sorority), Taylor mentioned:

> But then my fears with my NPHC dissipated pretty much as soon as I met them. They also made me feel very welcome and made me feel very much like at ease and comfortable. And I think it's also because they have a lot of Afro-Latinos or Afro-Latinx students.

Taylor's ability to connect with the NPHC members came from someone who understood the challenges that these organizations face on college campuses, but also through the identities that she shared with students.

Conversely, Alvaro, Amy, Cecilia, Declan, Lisa, Marnie, Robert, and Zane were not affiliated with culturally based SFL organizations, a

fact that they were aware of when working with these groups. However, what each of these participants did share was having experienced marginalization due to their race (in the case of Alvaro), gender (Amy, Cecilia, Lisa, and Marnie), or sexuality (Alvaro, Declan, Robert, and Zane). Therefore, they drew upon these standpoints to demonstrate that they had the competence to work with these organizations. For example, Alvaro was the only Participant of Color who was affiliated with an IFC fraternity and advised culturally based SFL organizations in the study sample. However, Alvaro recognized the need to demonstrate multicultural competence relative to CBSFs and to uplift the work of these communities as he saw the emphasis placed on historically white sororities and fraternities:

> … it was that perspective of, you know, your IFC and Panhellenic organizations, so that was the end all, be all like sorority formal recruitment for the Panhellenic groups was like always seemed like it was the most important thing in the world and I never saw that then and I still don't.

Nevertheless, Alvaro did receive particular pushback from MGC members who would ask, "Why did you join an IFC chapter? I don't understand that." Despite the initial distrust that Alvaro experienced with MGC members, he wanted to hold these organizations accountable to be stronger due to his own positioning as a Person of Color. He described how he believed that SFL professionals "really try to baby our Students of Color," which then results in "not going to see what the world is really like after they graduate and that's not for anyone's benefit." A specific story that he offered involved when a Latina-based sorority mistakenly took his calling out the SFL community for not taking hazing seriously as a direct comment toward their chapter. Though they were initially angry, Alvaro made it a point to speak with them, stating, "I want to show students to have tough conversations especially with people of power, because they're gonna need that skillset for the rest of their lives, especially being Students of Color." In this moment, Alvaro himself practiced crucial skills grounded upon his knowledge of CBSFs and the identity groups associated with these organizations. Alvaro's own experiences as a Person of Color were thus instrumental for how he worked with culturally based SFL organizations.

For sexually minoritized individuals, sexuality also became a point of connection. For instance, Zane, a self-described "Greek enthusiast, but not a Greek apologist," named how he had long been known as an advocate for culturally based sororities and fraternities. In particular, he cited his office environment and a mentor he had as a coordinator of SFL as the reason why he first recognized the need to develop multicultural competence. Working alongside other student affairs professionals who worked in identity-based services, he noted:

> So, we were able to do stuff as a department together all the time and a lot of people from NPHC were coordinators, and my director, you know my mentor, the Dean of Students at the time. So, this is where I really started to learn cultural competency was as a full-time professional.

Affiliated with an IFC fraternity, Zane communicated how he later reacted when he learned he had to advise CBSFs:

> There was a part of me that thought, you're gay. You can do it. Seriously. I thought, you know, you are also marginalized. So, there's something in common. And there are things that were transferable because of that experience. You know, not much, but there were some things, you know, I was able to be more empathetic.

In this moment, Zane pointed to his status as a sexually minoritized individual as a way to feel comfortable about engaging with members who were racially minoritized. To this point, Zane also acknowledged that he was more aware of his places of privilege because of the marginalization experienced as a gay person: "I was able to, because of being queer, I'm able to acknowledge white privilege and what that looks like. I was able to acknowledge prejudice that I have growing up." Zane was acutely aware of not falling into the stereotype of a white savior due to his own positioning as a gay man. Like Zane, Declan and Robert were also reflective on how their sexuality informed their relationships with students. However, they were forthcoming about the limitations associated with this approach, explained further in the following finding.

Recognizing the Limitations of One's Positionalities

Though practitioners did try to establish points of connections with CBSFs, these professionals also viewed their own identities as limitations at times, made evident through self-reflection or the remarks of others. In particular, participants differed in how they grappled with these perceived limitations, with some acknowledging the vast differences in lived realities between them and their students and others choosing to work even harder to prove themselves. What their stories demonstrate is that though they recognized the need to engage multicultural awareness and knowledge, their multicultural skills (Pope et al., 2019) at times fell short as they attempted to establish connections with CBSF members.

For advisors with council-based differences like Declan, a white professional affiliated with an IFC organization, transparency was the best course of action. Given his white identity, Declan recognized that he should name his limitations to his CBSF members: " … being very clear that I don't know what being othered by my race or my ethnicity … using that lens of 'my lens is gonna be different than yours.'" Though he held this position, he offered an instance in which he attempted to have conversations with his IFC organizations about racial marginalization within SFL where he may have made a misstep. In this moment, Declan was attempting to translate his multicultural awareness and knowledge into skills, or practice. To help his students understand, he compared his own experience as a gay man. In doing so, however, Declan realized his own limitation as someone who could not explicate the racial realities of his CBSF-affiliated students:

> I'm going to draw you a picture of what it looks like for me as somebody who's been othered because of my sexuality. And then … I'm going to help you draw a line to what others may be facing in racialized identities, because that was more authentic. I was drawing from my own experience rather than talking abstractly about something I wasn't familiar with. And that was my bad. It was an attempt to help, where I failed. And in that moment, I very much became … I was very aware of what I had done.

In this statement, Declan was cognizant of the lens through which he views advising and how that may not be conducive to students' needs.

This same initial discomfort was also true for other IFC-affiliated professionals like Robert, who was "thrown into" advising CBSFs. In one instance he offered, his IFC values and experiences as a white fraternity man made it difficult for him to meet his students where they were:

> Really, the culture of my organizations, in that, in the area of the strolling and the stepping and you know how they want to represent themselves [was something I needed to be aware of]. That was something that I was a little bit naive to when I started. So, when they submitted the tape and I was like, no, this is so disrespectful. Like, you want to wear your letters and stroll to a song that is literally so derogatory. How is that okay?

It was as a result of this experience that Robert recognized that he needed to learn more in order to be competent in supporting these organizations. He acknowledged that his multicultural awareness was lacking, leading him to seek out knowledge to advise these groups. This moment led him to have monthly meetings with the presidents of CBSF organizations where he would state questions such as: "Why did your founding mothers choose 12 principles? And what do they mean to you? Why … ?" This also led him to attend conference sessions about what it meant to be white and advising CBSFs.

Cecilia's experiences blended these observations offered by other practitioners, connecting race, council affiliation, and other privileged identities that shaped her relationships with CBSF-affiliated students. Specifically, Cecilia first came to understand that she needed to engage unique skills to advise CBSFs as a graduate student when she was tasked with working with these groups. As she noted, "And so that kind of opened my eyes to how different fraternity and sorority could look to different types of organizations." Later on, when she found herself in her first professional position at a large predominantly white institution, she acknowledged that they "were an all-white staff advising culturally based organizations." This reality sparked reflection on her part about those implications:

... what that could do negatively in terms of our students not seeing themselves represented. It was a lot of translating for me in terms of looking at like ways in which my own identities were showing up in my work. Because I very much wanted to rest on this idea of like I'm good at my job, I put in good time. I create good product and I wanted that to be my defining factor in my work and not my identity. And so, starting to realize that like those two things couldn't be separated and I couldn't take away my identity in terms of how I responded to students and how I interact with them.

Realizations like these helped Cecilia to address her own identity in her work instead of seeing her positionality as something that could be separated when working with CBSFs. As a white woman, Cecilia acknowledged the importance of knowing her identities influenced her practice, conveying an interest in translating multicultural awareness and knowledge to skills.

These limitations, however, were also salient for those like Tim and Christian who shared similar affiliations and other positionalities with their students. One such example involved Joanne, a professional affiliated with an NPHC organization, advising other NPHC organizations. Her unique placement within the council was a double-edged sword as she understood the ropes of advising CBSFs yet was perceived to have specific loyalties by others:

... when I first came in, one, they assumed, "Oh, because she's affiliated, she's going to let us pass" and to see that I was holding them to the same standard that my white IFC-affiliated coworker at the time, who was advising them prior, was doing. They were just like, "Wait, we thought you were going to be different and you're not." ... It is the fact of these are the expectations of the office and these are the expectations of you as members and organizations of this community and if you can't uphold that, maybe you shouldn't be here ... Hearing it from someone who's NPHC-affiliated. And I deal with that on a daily, for sure, even from the advisors' standpoint. The chapter advisors sometimes are like, "You're a traitor." And I'm like, okay.

For others like Christian, a professional affiliated with an MGC organization, grappling with this sentiment of being a "traitor" was apparent as he often opposed CBSF expansion, the process of bringing new organizations to a campus. As he explained, revived chapters' existence was often short-lived and created a "revolving door" that was "constantly having people in and out." To let this continue, Christian said, was to do "a disservice to our MGC community."

Similarly for Tim, a professional affiliated with an NPHC organization, he described the outsider status he held when advising organizations within MGC. In one specific instance he offered, Tim recounted how one president of an MGC organization he advised didn't "trust him" and that Tim "needed to go." Though Tim's own identity as an NPHC-affiliated professional provided him unique insight, he understood that some students may still be wary. In times like those, Tim found it best to assure those students that he was not "going to press" or make assumptions about them:

> [The] thing is that it may not be what I assumed it is and I maybe I can't turn the corner that fast, you know, without, you know, making a mess of things, you know. And then all of a sudden, I'm changing my thought because of what I had already … preconceived known, putting that down and that's problematic to me. And so the thing is, it is easier to go in just like, hey, you know what? Let them tell me … And then when I have questions about different things, I can ask those questions for that …

In these instances, though the participants within the study possessed a wide variety of positionalities, each shared occasions where their identities seemed to complicate their relationships with students affiliated with CBSFs.

Wrestling With Translating Awareness, Knowledge, and Skills to Action

All participants recognized to some degree that there were power dynamics at play that made working with CBSFs distinct from historically white organizations, a reflection of their multicultural awareness and knowledge (Pope et al., 2019). Yet, it was also clear that even for

those that recognized the need to address inequitable practices surrounding these organizations, and who tried to practice their skills as they worked with members and the groups, the conscious action piece of multicultural competence was more difficult to enact across identities. This dynamic was reflected in Declan's observation of field norms:

> ... we don't take time to realize that every organization is different ... that's one of the biggest struggles that I have working within fraternity and sorority life is that we say a lot of stuff and it sounds great, but when we get back to our campuses, we don't always do it.

Therefore when it came to his practice, Declan, a white man affiliated with an IFC organization, was initially worried about reinforcing this harm as he navigated "intent versus impact."

Like Declan, the majority of participants recognized problematic ways CBSFs were situated within SFL communities; however, that did not mean that they knew how to disrupt these patterns or felt empowered to do so. One avenue professionals had to pave their way toward conscious action was bringing power dynamics within SFL to light through conversations with community members and colleagues. For example, JoJo shared, "what I hope to change or bring to the table is a sense of advocacy, awareness, and mattering or belonging." As a Black woman and member of an NPHC organization, JoJo observed how many individuals at predominantly white institutions in and outside of SFL were unaware of CBSFs and:

> ... are not familiar with culture-based organizations from a historical lens ... so doing presentations on Greek Life is more than skin deep ... the reason why they were formed [is] because these individuals were excluded from majority white organizations. And so unpacking that for people.

Participants often reflected on centering education to ensure that others recognized how power and privilege informed the origins of CBSFs and how these dynamics continued to minoritize these groups within broader SFL communities. At times, this felt particularly wearing for participants such as Amy and Christian who struggled with upper-level administration that did not recognize the purpose

and intent of CBSFs. For instance, as a member of a culturally based fraternity, Christian's past experience gave him insider knowledge of how members of CBSFs were not prioritized by campus administrators as he described, "Like, no one cares. No one wants to take the time to get to know them … It's always an afterthought." As a result, Christian was consistently engaging in awareness raising and advocating for the organizations in what always seemed like, "we have to defend this because no one else is going to or no one's even talking about them." As a white woman affiliated with a Panhellenic organization, Amy viewed it imperative to also advocate based on how she held privilege.

Other participants felt this tension and were often in the position to be the only advocate for CBSFs, though they tried their best to advocate for policy changes. For instance, Zane, a white man affiliated with an IFC organization, conducted focus groups with CBSFs to review SFL policies; one notable change that resulted from this was addressing rule inequities for hosting events with alcohol. Zane felt students appreciated the opportunity to contribute to these policy changes:

> I think that the major thing is they do feel as if their voice is included. And I ask them to speak from their personal experience, right. So I don't want them to project "Well, this is how a Black person would feel." I want you to talk to me about how you felt with this policy and how it would make you feel if we changed it. So I'm very intentional to use that language and tell them that that's my expectation.

As a white man, when it came to putting multicultural knowledge into action, Zane looked to the students to inform practice. As a member of a CBSF, Kaylee recognized myriad ways SFL policies were inequitable for CBSFs on her campus. Even though Kaylee implemented conscious action by making changes to policies, it was also isolating to know that she was the only one that understood the needs of these organizations:

> … not everybody knows everything about all four councils to accurately start to make those decisions. And I am in no way shape or form, a pro, but I know that I'm the only one that knows about our NPHC and MGC groups.

Like Kaylee, other professionals named the responsibility that fell to them to advocate for CBSFs.

However, a few participants discussed feeling supported by colleagues in this work. Joanne was one notable participant that shared how her supervisor supported these efforts:

> … administration is still trying to learn and navigate what MGC is or like NPHC is, she's willing to be their advocate, but also be the bad guy … Of her flat out telling our administration, like, "You can't continue to just like only focus on IFC and Panhellenic" … if she wasn't supportive and she wasn't that advocate, it would make it a really hard for my students to feel heard.

Similar to Joanne, Cecilia felt support from the entire office staff in questioning, "How are we making sure that these practices and policies and things are equitable?" Ultimately, Cecilia felt that the members of her SFL office recognized, "we don't represent these identities on our staff, so we got to go the extra mile to make sure that they are still represented in our decisions that are being made and things like that." Cecilia recognized that because she and her SFL colleagues identified as white they had to be intentional in thinking about the needs of CBSFs.

In contrast, there were also situations where participants engaged in conscious action because of their privileged identities and "bootstrap" mentalities. Lisa honestly reflected,

> There are certain times, I'm just gonna be really honest, where I was like "Can't you just be like Panhellenic? Like, can't you just do what I'm telling you to do because I'm telling you to do it and because I'm your advisor?" … So those have been my weaker moments of my white privilege showing through and like wanting to make them conform.

A Panhellenic member herself, Lisa recognized how this could be problematic and worked toward reconciling this in her work with CBSFs. However, some participants struggled to distinguish between the need to break down systemic inequities or encourage students to advocate for themselves. Alvaro for instance wanted students to understand:

how much privilege and power they have within their orga-
nization ... For our MGC groups, I just see so much complain-
ing and like "everyone's out to get us" and it's like, no, they're
not. Step up to the plate and do something with the resources
that you know you have and this, like, out to get us mental-
ity is just not going to get us anywhere, especially as People
of Color on campuses and with the resources that we have.

Though Alvaro espoused that he wanted students to thrive, his sim-
plification of power dynamics impacting CBSFs may have inhibited his
ability to deconstruct these in meaningful ways.

Discussion

Findings from this narrative inquiry study showcase the unique ap-
proaches that SFL professionals engage in to reflect on their position-
alities as they're building the multicultural competence (Pope et al.,
2019) needed to support culturally based sororities and fraternities.
Through this analysis, we observed practitioners building trust, dis-
pelling student apprehension, and walking the talk. As research ex-
amining how professionals advise culturally based organizations sug-
gests (Delgado–Romero & Hernandez, 2002; Ozaki & Johnston, 2008),
each of the participants found it necessary to attend to their own so-
cial identities and affiliations when advising these CBSFs. What this
reality indicates is that practitioners understand the need to develop
both their multicultural awareness and knowledge when they find
themselves in a position to advise these organizations that are explic-
itly founded to uplift minoritized communities (Kimbrough, 2002;
Torbenson & Parks, 2009). This interest in investing in their multi-
cultural competence for white professionals, for example, came from
initial moments of disconnect with CBSFs as in the example of Robert
or through encouragement from other practitioners such as the case
with Zane. And though these participants recognized the importance
of multicultural awareness and knowledge, how they translated this
into their skills varied.

As the narratives of the participants highlighted, regardless of
whether or not they held similar identities or were affiliated with
the same kinds of organizations, each professional attempted to find

points of shared connection. This represented how practitioners tried to draw connections between multicultural awareness and knowledge to skills. For those who were affiliated with CBSFs themselves, like the examples of Taylor and Christian, they oftentimes tried to demonstrate that they recognized the challenges that CBSFs face. In these instances, they are not only showing their multicultural awareness, but also direct knowledge of these groups. Conversely, those who were not affiliated with CBSFs often made efforts to indicate to CBSF members that they had a working knowledge of oppressive systems by highlighting their own experiences of marginalization. In these moments, these professionals such as Alvaro and Zane were hyper aware of how students perceived them, resembling other studies that focused on SFL member perceptions (Clarke, 2007). However, what our participants' stories uniquely demonstrated is how individuals acted upon these perceptions, either in beneficial or at times, deleterious ways.

Despite their well intentions to recognize the types of struggles that CBSFs face, participants did acknowledge their limitations in being able to fully bridge the divide. Wanting to exercise their skills occasionally led to moments where practitioners realized they needed to further develop their knowledge and awareness. The example of Declan's story where he described that he should not have tried to assert his own sexuality as a way to make connection to racism therefore showcases that these professionals still had some work to do to develop their multicultural competence (Pope et al., 2019). As researchers have already called attention to the miseducation of advisors working with councils like NPHC (Solomon, 2011), it is vitally important for practitioners to reflect on their positionalities and knowledge of these organizations. As Christian, Joanne, and Tim named, this awareness of where they were positioned also manifested for those who were in fact affiliated with CBSFs, thus offering necessary nuance to the literature on SFL advising. Additionally, our study conveys examples of when practitioners made missteps and how this led them to move forward.

Finally, another contribution of this project is that it captured how SFL practitioners strove to actualize the last component of multicultural competence: conscious action (Pope et al., 2019). What we found was that this took the form of advocating for more inclusive practices and policies, which at times, happened based as a result of one sole

professional or in conjunction with supervisors and upper-level administrators. As the role of SFL advisors continue to shift (Barber et al., 2015; Karnes Hendricks & Whittier, 2019; Wrona, 2016), it is ever more so necessary to shed light on the narratives of professionals attempting to make changes for CBSFs beyond simply showcasing their skills in working with students interpersonally. As Lisa's reflection underscored, the work of supporting CBSFs is not always easy, but this fact does not mean that SFL professionals should become complacent and unreflective.

Implications for Research and Practice

As a result of engaging in this project, we find ourselves in the unique position to identify other gaps in the literature, as well as to offer implications for practitioners both within and outside of SFL. Concerning future directions for research, this particular study attended to the experiences of practitioners as they navigate questions of competence when advising culturally based sororities and fraternities. And although scholarship focusing on CBSF members continues to grow (Garcia & Duran, 2021), it would behoove researchers to understand how CBSF-affiliated students themselves perceive and respond to advisor differences and how this may or may not affect their relationships. By comparing the experiences of the participants in this study with the students with whom they work, practitioners would be able to have a holistic understanding of the relationship intricacies within CBSFs on college campuses. Such knowledge could potentially be instructive for those in SFL as they evaluate their organizational structure and how they designate specific professionals to work with councils at the institution. This recommendation is especially vital given the literature that Pope et al. (2019) detailed indicating that multicultural awareness alone, absent of critical introspection, may lead to discrepant levels of self-perceived and actual multicultural competence.

Additionally, researchers may consider investigating the nuances present for professionals advising both HWSFs and CBSFs in their roles, which was true for many of the practitioners in our study. Though we were able to glean some insights from how these

participants navigated the time and energy they gave particular councils, future studies could investigate this phenomenon more thoroughly. For participants like Joanne, it was evident that she utilized different advising approaches when advising IFC or NPHC. These approaches resulted in her ability to communicate across councils, keeping in mind her own identities. Studies like these would be useful for all professionals in the SFL functional area to be mindful of, either for themselves or their colleagues. Moreover, this type of scholarship would generate important knowledge on which to assess the job responsibilities of SFL professionals and to develop professional development opportunities for these offices.

When it comes to practice, it is clear to see from the participants' narratives that further supports were necessary for those placed in the position to advise culturally based sororities and fraternities, which in turn is a call for action that extends across functional areas. To begin, professional associations should be attentive to offering professional development opportunities that give insight to tangible ways SFL practitioners can identify and make equity-centered change within their communities. In another project, we named how associations within SFL have started to make moves to create initiatives specific to CBSFs, but that they frequently did not go beyond a surface level. In this particular study, it was clear that all participants understood that CBSFs were often harmed by being held accountable to the same guidelines as HWSFs, but it was not apparent that they could always identify specific examples of which policies did so. Moreover, individuals struggled in learning how to advocate for such changes. Consequently, these are the kinds of conversations that should be held within association spaces, whether it is in their conventions or through the professional development put on year-round. Sessions should be provided on how to work with institutions and outside organizations to revise policies that impact CBSFs. Associations should also encourage members to further reflect on how their social identities inform their work and must consider placing this type of language into their competencies and strategic plans. Though organizations like AFA (2018) include competencies such as working across difference, changes in language should occur to further implicate reflecting upon areas of privilege, especially whiteness, in one's work.

From a campus perspective, the reflective work that goes into advising culturally based sororities and fraternities, and student organizations broadly, should not be done in isolation. Instead, it should be incentivized to actively engage with others about questions of social identities in advising practices. What this could look like are campus-wide initiatives held for different advisors across academic and student affairs to have routine conversations about advising across identities and how to build multicultural competence. Individuals could receive compensation after they have engaged rigorous identity-conscious advising training or workshops. Another related strategy that could be put into place is to establish communities of practice in which advisors from various areas of the university could come together to engage in these discussions. Such initiatives could be constructed to account for those who hold shared minoritized identities to the students they are advising and those who do not.

Furthermore, and connected to the aforementioned strategies, for professionals that were able to enact equity-centered change, having colleagues and upper-level administration that supported this work was crucial. Therefore, supervisors of SFL professionals or practitioners who advise culturally based organizations should encourage the development of multicultural competence so that individuals could do their role intentionally. This process should involve aspects such as regular check-in meetings to share how practitioners are reflecting upon their positionalities or rewarding those who engage with professional development opportunities. Accordingly, these supervisors should themselves attend to their own multicultural competence and work alongside advisors to move toward equity within their offices. It is clear that senior-level administrators, directors of SFL offices, and fellow SFL staff must be asked to learn about CBSFs to make sure the work is not isolated to those who advise these groups.

Conclusion

In order to support culturally based sororities and fraternities, organizations that came to be in order to center the needs of minoritized communities (Kimbrough, 2002; Torbenson & Parks, 2009), it is increasingly necessary to take a critical look at the advising practices of

the professionals tasked with guiding these groups. The professionals in this study offered insights into how their positionalities informed their approach to advising these organizations, discussing their own perceptions of how multiculturally competent (Pope et al., 2019) they were to do so. As named above, their stories reflect a wide range of knowledge, skills, and actions. It is our hope that readers can reflect upon the narratives provided by these SFL practitioners as they engage in similar work within their roles. Though this project focused on the SFL context, professionals across functional areas can apply the lessons gained from this study in order to effectively support minoritized communities on their campuses, further contributing to equitable practices in the process.

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