To the Graduate Council:

I am submitting herewith a thesis written by Josephine W. Evans entitled "Greek Advisors' Perceptions of Sorority Hazing: A Replication Study." I have examined the final copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in College Student Personnel.

Jeffery Aper, Major Professor

We have read this thesis
and recommend its acceptance:

Accepted for the Council:

Associate Vice Chancellor and
Dean of The Graduate School

GREEK ADVISORS' PERCEPTIONS OF SORORITY HAZING: A REPLICATION STUDY

A Thesis
Presented for the Master of Science
Degree
The University of Tennessee, Knoxville

Josephine W. Evans
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DEDICATION

This thesis is dedicated to my grandparents

Jane Evans

and

Byron Shupee

who have provided encouragement and support in all my endeavors.

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Abstract

This study determined the current perceptions of Greek advisors regarding hazing in sororities by replicating the Shaw and Morgan (1990) study. For this study, 230 Greek advisors were surveyed and the responses were compared to the data from the 1990 study. Changes from 1990 to 1997 were evaluated by using the chi-square testing procedure and the only significant changes that were found between the two studies were in the actual hazing activities that are most prevalent.

Further contributions of this study include the presentation of Arnold Van Gennep's theory of rites of passage in the attempt to explain why hazing occurs in sororities.

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CHAPTER I.

INTRODUCTION

Sororities have long been a part of the collegiate experience for many young women. Sororities offer their members opportunities to meet other students, participate in campus and community activities, and also provide a support system for young women who are in a new environment, often away from their families and friends (Hunt & Rentz, 1994). A sorority can also be a place for a woman to examine and experiment with the various aspects of her developing identity (Kuh & Lyons, 1990). While sororities can offer numerous positive experiences, many Greek advisors worry about what can happen to prospective members after they are chosen by a sorority. These Greek advisors have reported that some sorority members have abused vulnerable young women who would do almost anything to join a sorority. These sorority members would then torment the pledges, physically and psychologically, sometimes requiring them to engage in demeaning rituals before they could become members (Collison, 1990).

To further investigate the frequency of such incidents Deborah Shaw, an Associate Director of Student Activities at Auburn University, and Thomas Morgan, an Auburn University professor, conducted a national survey of Greek advisors about sorority hazing. Their study revealed that 64% of the responding Greek advisors thought that hazing of some kind existed in some sororities on their respective campuses (Shaw & Morgan, 1990). A second study by

Shaw concluded that "...a significantly high occurrence of hazing activity [was found] among sorority women" (Shaw, 1992, p. 73).

During the late 1980s and early 1990s numerous articles were written on the subject of hazing in fraternities and sororities (Collison, 1988; Collison, 1990; Meyer, 1986; Richmond, 1987). While the majority of the literature focused on fraternity hazing, sororities were acknowledged as practicing hazing activities (Meyer, 1986).

In 1990, a book entitled Broken Pledges: The Deadly Rite of Hazing was published that detailed the alleged hazing-related death of fraternity pledge Chuck Stenzel. As a result of Stenzel's death, a New York state anti-hazing law was established (Nuwer, 1990). Currently, thirty-six states have anti-hazing laws (Shaw, 1992; Delaware, 1992; Idaho, 1991; New Hampshire, 1993; North Dakota, 1995; Tennessee, 1995; Washington, 1993; West Virginia, 1995).

Since the early 1990s, very little research (Shaw & Morgan, 1990; Shaw, 1992) has been conducted and very few articles (Collison, 1990; Nuwer, 1990) have been published on the topic of sorority hazing. Since the Shaw and Morgan (1990) study, the issue has since seemingly faded into the background. This may have occurred because the results of the Shaw and Morgan (1990) study, as well as the publication of related articles, raised the awareness of hazing in sororities and, as a result, Greek advisors were able to reduce the frequency of occurrences. Along the same lines, the enactment of state legislation, similar to the New York anti-hazing law, may have curtailed activities that could be potentially harmful, further reducing sorority hazing as an issue of concern. However,

these are speculation-what is needed is another empirical look at the frequency of sorority hazing.

Problem Statement

In order to gain a view of circumstances in the late 1990s the problem of this study is to determine the current perceptions of Greek advisors concerning sorority hazing by replicating the Shaw and Morgan (1990) study and comparing the 1997 results with their findings.

Research Questions

The following questions provided guidance and direction to this study:

1.) Do a majority of Greek advisors still think that hazing exists in some sororities on their campus as was reported in the Shaw and Morgan (1990) study?

2.) Has the percentage of reported sorority hazing incidents to Greek advisors changed since the Shaw and Morgan (1990) study?

3.) Has the nature of reported sorority hazing incidents changed since the Shaw and Morgan (1990) study?

4.) Do Greek advisors report a change in the frequency of specific types of hazing activities from what was reported in the Shaw and Morgan (1990) study?

5.) Do Greek advisors report different preferences for how to handle sorority hazing incidents from what was reported in the Shaw and Morgan (1990) study?

6.) Do Greek advisors still feel as if more educational materials that address sorority hazing are needed as was reported in the Shaw and Morgan (1990) study?

7.) Is there a significant relationship between states' anti-hazing laws and the frequency of reported sorority hazing on the collegiate campuses in the states?

8.) Do Greek advisors think that all sorority hazing activities are equally objectionable?

Purpose of the Study

In October 1990, The Chronicle of Higher Education published an article that increased public awareness of the occurrence of sorority hazing by reporting the results of the Shaw and Morgan (1990) study (Collison, 1990). While the author presented the issue as one needing serious attention, very little research has been done on this topic since the Shaw and Morgan (1990) and Shaw (1992) studies. Consequently, the purpose of this study is to update the data on the topic of sorority hazing by replicating the Shaw and Morgan (1990) study in order to determine if efforts to reduce hazing have been effective. The updated results are important to assess the degree to which the frequency of hazing in sororities has been reduced by such activities as research and literature on sorority hazing, as well as state anti-hazing legislation.

Significance of the Study

Shaw and Morgan (1990) concluded that their data indicated "a problem in our women's groups that needs attention" (p. 63).

Through the Shaw and Morgan (1990) study, the problem of sorority hazing was acknowledged. However, it is important for the well-being of new sorority members to determine if hazing has declined or is still occurring. Therefore, the importance of this study is to ascertain if hazing still exists in sororities and if the efforts that have been made to curtail it have had any obvious effect.

Delimitations

To address the research questions, a questionnaire concerning hazing in sororities was mailed during the 1997 Spring semester to 230 randomly selected Greek advisors at colleges and universities in the United States who advised national sororities on their campus. The advisors were members of the Association of Fraternity Advisors (AFA) and were chosen from an AFA member list provided by the organization.

Limitations

The study is limited by the number of sorority hazing incidents that are reported to Greek advisors, as opposed to the number of incidents that may have actually occurred and were not reported. The potential for Greek advisors to give inaccurate responses on the questionnaire to protect the image of their institution was another limitation of this study.

Definitions

Active: a woman or man who has been formally initiated into a fraternity or sorority; also referred to as an initiated member.

Association of Fraternity Advisors: a nation-wide organization of Greek advisors.

Bid: an invitation to join a sorority or fraternity.

Bid Day: the day at the end of rush when bids are extended to rushees

Fraternity: a Greek-letter society of either men or women; typically refers to men's groups.

Greek advisor: a person who consults with fraternities and sororities.

Initiated member: (see active member).

Initiation: a ceremony that formally admits a man or woman into membership with the fraternity or sorority.

National: a Greek organization that is a member of either the National Panhellenic Conference (sororities) or the National Interfraternity Conference (fraternities).

National Panhellenic Conference: an organization for national sororities.

Pledge: a person who has acceptance an invitation to join a sorority or fraternity, yet has not been initiated.

Pledge ceremony: an occasion where the rushee formal accepts the bid and becomes a pledge.

Pledge period: the time between formal accepting a bid, or the pledge ceremony, and being initiated.

Rush: a series of parties or get-togethers where members meet potential members and encouraged them to join.

Rushee: the potential member who has expressed an interest in joining a sorority or fraternity.

Sorority: the common name for a female fraternity.

CHAPTER II.

REVIEW OF RELATED LITERATURE

For some people, the term hazing has become synonymous with fraternity pledging (Collison, 1988). Hazing activities are sometimes differentiated from pranks and fun based on the end result. For example, an article described the 1996 Republican presidential candidate, Bob Dole, as having a good sense of humor because during his Kappa Sigma Hell Week he wore burlap underwear to his classes and "...survived other standard fraternity rituals" (Helmes, 1996, p. 15). The author continued by quoting one of Dole's friends as saying, "Back then, pledges were paddled. If you misbehaved, they just said, 'Bend over,' and they would hit the spot" (p. 15). However, in 1989 a fraternity pledge "misbehaved and bent over" to be paddled and ended up suffering from kidney dysfunction (Nuwer, 1990).

What Bob Dole and his fellow Kappa Sigma pledges endured has a long history in American higher education. The term 'hazing' became prevalent in America during the 1850s. The word was used to describe the activities that were occurring in the Ivy League schools between classes of students as a way to build unity in the institutions. The upperclassmen treated their younger classmates as "...lowly creatures who needed to be molded into outstanding students" (Shaw, 1992, p. 21). This attitude may have been due to the influence of students who were transferring into the Ivy League schools from West Point and Annapolis, where hazing activities were already receiving attention and were considered a problem (Nuwer, 1990; Shaw, 1992).

National fraternities first acknowledged the existence of hazing in their organizations during the late nineteenth century. Many fraternity members deplored the practice, yet allowed it because they thought it fostered class unity and school spirit (Nuwer, 1990). The first hazing-related death to receive newspaper coverage occurred at Cornell University in 1873. A Kappa Alpha (KA) pledge was blindfolded and taken for a walk in the country. After a while, the KA members took off his blindfold and as they all attempted to return to school in the dark, the pledge and two KA members fell down a slope to the edge of a cliff. While no one fell off the cliff, the pledge died as a result of injuries sustained in the accident (Nuwer, 1990).

Hazing incidents decreased dramatically during World War I and World War II, for the reason that many of the fraternity men left school to join the military. When the veterans returned to school, they were often older and more mature than their fellow fraternity members and would not tolerate hazing from the younger members (Richmond, 1987). Ironically, though, the World War II veterans were noted as having introduced strenuous physical hazing, which created a type of boot-camp environment in some fraternity pledge programs (Nuwer, 1990). Hazing activities again decreased during the 1960s, when student activism resulted in a great decline in interest in the fraternal system. Some fraternity chapters had to close as a result of a drop in membership. The fraternity organizations that did not close eliminated hazing so as not to alienate prospective members (Richmond, 1987; Hornbuckle, 1981).

The earliest documented case of sorority hazing, according to Nuwer (1990) was at Syracuse University in 1942. Nuwer (1990) writes that Gamma Phi Beta "Sorority pledges were made to feel as if they were being interrogated by members. While bright spotlights were shined in the faces of the young women, embarrassing questions were asked" (p. 295). Sorority hazing has been overlooked because it has tended to be more psychological than physical in nature (Shaw & Morgan, 1990). Women may not think that their actions could be viewed as hazing since their activities typically appear 'harmless' in comparison to the nature of the physical hazing of fraternity men (Shaw, 1992). However, such activities are not harmless. A sorority member from Adrian College in Michigan required counseling after her experience with the mental hazing imposed by her sorority sisters. She said:

> Sometimes the mere idea of a confrontation can shake me. I'd love to knock some sense into the girls for their rude, uncalled-for tongue lashing. I wish at times they could experience the hurt they so willingly inflicted....If that is brotherhood or sisterhood-our society is in trouble. (Nuwer, 1990, p. 228)

The National Panhellenic Conference (NPC) has tried to act to curtail such incidents. The NPC is an organization that was established to foster interfraternity relationships, to support collegiate chapters of the NPC member groups, and to cooperate with colleges and universities in upholding the highest scholastic and social standards ("Introduction," Manual of Information, 1990). Currently, twenty-six national sororities are members of the NPC.

Moreover, the NPC has defined hazing in the Manual of Information (1990) as:

> Any action taken or situation created intentionally, whether on or off fraternity premises, to produce mental or physical discomfort, embarrassment, harassment, or ridicule. Such activities and situations include creation of excessive fatigue; physical and psychological shocks; wearing, publicly, apparel which is conspicuous and not normally in good taste; engaging in public stunts and jokes; morally degrading or humiliating games or activities; late night sessions that are not consistent with the regulations and policies of the educational institution. ("Policies," 1990, p. 33)

The National Interfraternity Conference (NIC), the NPC counterpart for fraternities, defines hazing as the NPC does except it adds: use of alcohol, paddling in any form, quests, treasure hunts, scavenger hunts, road trips, or any other activities carried on outside the confines of the chapter house, and "any other activities which are not consistent with academic achievement, fraternal law, ritual or policy or the regulations and policies of the educational institution, or applicable state law" (Interfraternity Directory, 1997, p. 165)

Besides the guidelines for national organizations, other recommendations have been made in an attempt to eliminate hazing in the Greek system. For example, Douglas Richmond from the University of Kansas has suggested four guidelines for student affairs administrators to use to end fraternity hazing. The four steps include:

> (a) developing a common definition of hazing on their campuses and adopting policies prohibiting it; (b) educating alumni, active members, and pledges regarding the harmful

> consequences of hazing; (c) closely supervising pledge activities; and (d) punishing those chapters and individual members who participate in hazing activities. (Richmond, 1987, p. 49)

Some fraternity administrators have argued that eliminating fraternity pledge programs would control the incidents of hazing. Jonathan Brant, a member of the NIC, has said:

> It was only at the turn of the century that pledging was established. Fraternities existed many years without pledging, and we can do it again. Now we ask people to join, treat them terribly, and try to make them quit....[Eliminating pledging would] reduce the chances for abuse, because you won't be holding membership over their heads. (Collison, 1988, p. A26)

Still other leaders of fraternal organizations think that hazing can be controlled by establishing programs that provide positive alternatives for initiation rites coupled with tougher penalties from anti-hazing laws. For example, several years ago University of Texas (UT) president William Cunningham attempted to make UT students aware of the state's hazing laws. He met individually with the leaders of every student group that had an initiation process and had them sign an agreement stating that they were aware that hazing was illegal in Texas, against university policy, and dangerous (Meyer, 1986).

The attempts to curb the problem of fraternal hazing in the form of educational programs, alternative pledge procedures, as well as institutional and state policies that prohibit hazing are in contrast to the old belief that hazing builds unity (Baier & Williams, 1983). However, anti-hazing efforts are futile if hazing is still occurring.

Therefore, it is important to establish whether hazing still exists in sororities considering the recent attempts to eliminate it.

CHAPTER III.

METHODS

The purpose of this chapter is to describe the procedures used in selecting the subjects, the research instrument utilized, the process of data collection, and the method of analysis.

Selection of Subjects

In the Shaw and Morgan (1990) study, which this study replicated, 463 Greek advisors, who were members of the Association of Fraternity Advisors, were mailed a questionnaire concerning hazing in sororities (Shaw & Morgan, 1990). Therefore, the Association of Fraternity Advisors (AFA), a national organization of Greek advisors, was chosen as the population for this study. The AFA provided a list of all its members that, as of November 7, 1996, totaled 568 members. The member population represented approximately 400 institutions of higher education in forty-nine states in the United States, the District of Columbia, and Canada. For the purposes of this study, the Canadian AFA member was not included in the population, thereby, reducing the AFA member population to 567 members. The sample size of 230 AFA members was established by using a table that listed sample sizes as calculated by a formula developed for determining representative sample size for research projects (Krejcie & Morgan, 1970).

The 230 subjects were determined by stratified random sampling. McMillan and Schumacher (1993) write, "In this procedure, the population is divided into subgroups, or strata, on the

basis of a variable chosen by the researcher...Once the population has been divided, samples are drawn randomly from each subgroup" (p. 162). Therefore, the AFA sample population was divided by state. The number of selected subjects per state were proportionally determined by the representation of the total number of institutions per state in the sample population. Each school on the AFA member list received a number from 001 to 400, which also served as an identification number for each questionnaire for the purposes of confidentiality and for follow-up mailings. A table of random numbers was then used to select the institution to which a questionnaire was mailed. After each state had its proportional number of representatives, the remainder of the sample size was randomly chosen using the rest of the numbered institutions on the AFA member list and the table of random numbers.

Research Instrument

The research instrument (Appendix B) was composed of two parts. It was designed by Deborah Shaw and Thomas Morgan and was used in their 1990 study. The two sections included:

1.) Demographic information on the institution and professional characteristics of the Greek advisor;

2.) Questions that solicited the Greek advisor's opinions about hazing in sororities on their campus.

The first section contained three questions that required a written response and seven questions that were in a format where the appropriate answer was to be circled.

The second part of the questionnaire contained ten questions in which the answers were listed in a format where the appropriate response(s) were to be circled or checked. An optional section was included at the end of the questionnaire for additional comments.

The questionnaire used in this study was similar to the questionnaire used in the Shaw and Morgan (1990) study with a few adjustments. The questionnaire for this study was formatted according to Dillman's (1978) Total Design Method. Consistent with Dillman's (1978) theory, the construction of the questionnaire involves using lower case letters for the questions, upper case letters for the answers, assigning a number to each answer, arranging the answers vertically below the question, and providing directions after every question to ensure clarity. Additionally, the order of three questions in Part I (numbers 4, 5 and 6) was changed from the Shaw and Morgan (1990) questionnaire for spacing purposes, the wording of three questions in Part I (numbers 1, 2, and 3) was altered from the Shaw and Morgan (1990) survey in order to present them in question format, and one question in Part II (number 6) was given a defined period of time to consider in answering the question. Finally, one question in Part II (number 7) was added to the questionnaire for this study and was not included in the Shaw and Morgan (1990) survey. The question asked the Greek advisor if he/she thought that all hazing behavior was equally objectionable for the purpose of seeking their personal opinion regarding varying levels of offensiveness for hazing activities.

Data Collection

On February 24, 1997, the University of Tennessee, Knoxville's Leadership Studies Unit Human Subjects Review Committee approved the request to conduct this research and on February 25, 1997, a cover letter (Appendix A), a questionnaire (Appendix B) and a stamped return envelope was mailed to 230 Greek advisors, who were members of the Association of Fraternity Advisors. One week after the initial mailing a postcard (Appendix C) was sent to all subjects, which served as a thank you and reminder to all participants (Dillman, 1978). No additional follow-up correspondence was needed after the postcard.

While the responding Greek advisors were asked to return the questionnaire to the researcher by a specified date, the questionnaires were received until the first week in April 1997. A total of 173 questionnaires were returned, representing forty-seven states in the United States and the District of Columbia, and resulting in a return rate of 75.2%. Two returned questionnaires were unusable because the Greek advisors did not have sororities on their campuses. Therefore, 171 questionnaires were used in reporting the results of this study, a response rate of 74.3%

Method of Analysis

The purpose of this study was to determine the current perceptions of Greek advisors concerning sorority hazing on their respective campuses and to compare the data to the results of the Shaw and Morgan (1990) study. More specifically, the following

research questions were examined and a corresponding survey question(s) was/were used to determine the answer to each research question.

For instance, research question one: Do a majority of Greek advisors still think that hazing exists in some sororities on their campus?, was determined by survey question two in Part II. Research question two: Has the percentage of reported sorority hazing incidents to Greek advisors changed since the Shaw and Morgan (1990) study?, was ascertained by survey question three(a) in Part II. Research question three: Has the nature of reported sorority hazing incidents changed since the Shaw and Morgan (1990) study?, was answered by survey question three(b) in Part II. Research question four: Do Greek advisors report a change in the frequency of specific types of hazing activities from what was reported in the Shaw and Morgan (1990) study?, was disclosed in survey question six in Part II.

Furthermore, research question five: Do Greek advisors report different preferences for how to handle sorority hazing incidents from what was reported in the Shaw and Morgan (1990) study?, was determined by survey question four in Part II. Research question six: Do Greek advisors still feel that more educational materials that address sorority hazing are needed as was reported in the Shaw and Morgan (1990) study?, was answered by survey question nine in Part II. Research question seven: Is there a significant relationship between states' anti-hazing laws and the frequency of reported sorority hazing on the collegiate campuses in the states?, was

discovered by survey question one in Part I, survey question three(a) in Part II and the list of state anti-hazing laws (Appendix D). Lastly, research question eight: Do Greek advisors think that all hazing behavior is equally objectionable?, was answered by survey question seven in Part II.

Since the data collected were nominal in scale, frequencies of responses were entered onto a SPSS spreadsheet so that the chi-square statistical analysis could be used to determine any significant relationships between each study's data. The data were also calculated as percentages based on the number of responses to each question, rounded up to the nearest whole number, and entered onto a Microsoft Excel spreadsheet in order to present the comparison of data from each study in table form.

The chi-square statistical analysis was used to answer each research question with the level of significance set at $p< 0.05$, which indicates a 5% chance of a Type I error in claiming a significant relationship between the data when there is not one. For each research question the variables used in determining if a significant relationship existed was the 1990 data and the 1997 data with the exception of research question seven and eight. In order to establish if a significant relationship existed in research question seven between state anti-hazing laws and the prevalence of reported hazing in the collegiate campuses in the state, the p-value <0.05 and the variables were whether there was an anti-hazing law and the number of schools with reported sorority hazing incidents in each state. Moreover, in research question eight the chi-square test was

used with $p<0.05$ and the variables were the responses collected from the survey question seven that was added to the 1997 questionnaire, which asked whether or not the Greek advisor thought all sorority hazing activities were equally objectionable.

Summary

Two hundred and thirty Greek advisors, who represented forty-nine states and the District of Columbia, were randomly selected and mailed a survey, which solicited their responses to questions regarding the prevalence of hazing in the sororities on their respective campuses. The responses were collected nominal in scale and were entered onto SPSS and Microsoft Excel spreadsheets in order to be compared to the data reported in the Shaw and Morgan (1990) study. The chi-square statistical analysis was used to determine if any significant relationships existed between each study's data.

CHAPTER IV.

FINDINGS

The research problem of this study was to determine the current perceptions of Greek advisors concerning sorority hazing by replicating the Shaw and Morgan (1990) study and then comparing the results of this study with their reported findings. Questionnaires for this study were mailed to a stratified random sample of 230 Greek advisors who were members of the Association of Fraternity Advisors (AFA). A total of 173 questionnaires were returned yielding an overall return rate of 75.2%. Two questionnaires were unusable because the Greek advisors did not have sororities on the campus where they work and were unable to answer the questions. Therefore, 171 questionnaires were used in determining the results of this study, a 74.3% response rate.

Questionnaires for the Shaw and Morgan (1990) study were mailed to 463 Greek advisors who were AFA members. A total of 283 surveys were returned that provided a 61% return rate.

The percentages of each answer were calculated based on the total number of responses to each question. Two questions solicited more than one response and some Greek advisors were unable to answer all of the questions. Therefore, the total number of responses used in tabulating the percentages will be indicated.

The first part of the questionnaire asked ten questions regarding the demographic characteristics of the institution and professional background of the Greek advisor. While Greek advisors

in forty-nine states and the District of Columbia were mailed a questionnaire for this study, Greek advisors in forty-seven states and the District of Columbia responded. The three states without institutional representation were Alaska, Maine, and Montana. Forty-five states and the District of Columbia were represented in the Shaw and Morgan (1990) study.

The comparison between the demographic characteristics of the institutions represented and the professional background of the Greek advisors that were surveyed in each study is shown in Table 1. Specifically, Table 1 exhibits the numerous similarities found between the two studies. For example, the undergraduate enrollment range was very similar for both studies, as was the average number of National Panhellenic Conference sororities. Further similarities appear in each study between the number of years spent advising sororities on the campus and the number of years of prior student affairs experience for the Greek advisors.

Table 1 also displays an increase in the percentage of Panhellenic Councils that exist on campuses, as well as a shift in the percentage of time Greek advisors spend advising sororities. For instance, in this study the largest percentage of Greek advisors (43%) spend between 25-49% of their time advising sororities, while in the Shaw and Morgan (1990) study the largest percentage of Greek advisors (35%) spent less than 25% of their time advising sororities. Additionally, the status of the Greek advisors' university employment remains similar, yet it appears that more undergraduate initiated fraternity and sorority members are

Table 1-Part 1 Responses			
QUESTIONS:	ANSWERS:	EVANS DATA	SHAW & MORGAN DATA
undergraduate enrollment range:		700-45000	650-53000
average # of NPC sororites		7.2	6.6
		(n=171)	(n=283)
# of yrs. spent advising sororities at the school:	less than one yr.	21%	24%
	one-two yrs.	34%	34%
	three or more yrs.	45%	42%
		(n=170)	(n=283)
# of yrs. of student affairs exp. prior to advisor position:	less than one yr.	24%	23%
	one-two yrs.	25%	22%
	three or more yrs.	51%	53%
		(n=171)	(n=280)
Is there a Panhellenic Council?:	yes	93%	85%
	no	7%	15%
		(n=169)	(n=278)
% of time spent advising sororites:	less than 25 %	25%	35%
	25-49%	43%	33%
	50-74%	20%	21%
	75-99%	8%	7%
	100%	5%	4%
		(n=170)	(n=280)
status of university employment:	full-time	94%	92%
	part-time	5%	7%
	volunteer	1%	1%
		(n=170)	(n=281)
undergraduate initiated member of fraternity/sorority:	yes	85%	75%
	no	15%	25%
		(n=170)	(n=282)
the highest level of education attained:	BA/BS	10%	22%
	MA/MS/M.Ed	88%	73%
	Ph.D/Ed.D	2%	6%

becoming Greek advisors. Lastly, Table 1 presents an increase (88%) in the percentage of Greek advisors who have attained a Master's degree since the reported 73% in the Shaw and Morgan (1990) study.

The second part of the survey asked questions to solicit the Greek advisor's opinions about hazing in sororities on their campus. Table 2 shows the percentages of responses to each question from the second part of the survey that was collected in both studies. Since the majority of the questions in the second part of the survey corresponded with a research question asked in this study, each survey question will be examined in relation to its role in answering the research question.

The first research question in this study investigated Greek advisors' current awareness of hazing in sororities and found that the majority of Greek advisors still think that hazing exists in some sororities on their campus.. The Greek advisor was asked in the questionnaire whether he/she thought hazing existed in some sororities on their campus. This study revealed that 66% of Greek advisors feel as if hazing exists in the sororities on their campus in comparison to the reported 64% of Greek advisors in the Shaw and Morgan (1990) study. The chi-square test ($p<0.05$) showed no significant difference ($p=0.947$) between the responses in the 1990 and 1997 studies.

The second research question in this study examined if there was a change in the percentage of reported sorority hazing incidents to Greek advisors since the 1990 study. The data revealed that there has been no significant change in the percentage of reported sorority

Table 2-Part 2 Responses			
QUESTIONS:	ANSWERS:	EVANS DATA	SHAW & MORGAN DATA
		(n=170)	(n=281)
Is there a hazing policy:	yes	99%	96%
	no	1%	4%
		(n=171)	(n=281)
Is it felt hazing exists:	yes	66%	64%
	no	23%	24%
	not sure	11%	12%
		(n=171)	(n=282)
Have hazing incidents been reported:	yes	45%	44%
	no	55%	56%
		(n=88)	(n=142)
How are the incidents characterized:	physical	3%	4%
	psychological	48%	40%
	both	49%	56%
		(n=224)	(n=385)
How is the incident handled:	themselves	37%	38%
	refer to supervisor	11%	8%
	refer to PH Judiciary Com.	25%	29%
	refer to UN Com.	21%	17%
	no set procedure	7%	8%
		(n=165)	(n=259)
Contact sorority's National:	yes	99%	98%
	no	1%	2%
		(n=167)	
Is all hazing equally objectionable:	yes	51%	N/A
	no	49%	N/A
		(n=171)	(n=272)
Has programming been conducted:	yes	88%	80%
	no	12%	20%
		(n=170)	(n=283)
Are more educational materials needed:	yes	85%	89%
	no	15%	11%

hazing incidents since the Shaw and Morgan (1990) study. In this study 45% of Greek advisors had a sorority hazing incident reported to them, while the Shaw and Morgan (1990) study reported that 44% of Greek advisors had a hazing incident reported to them. The chi-square test ($p<0.05$) revealed no significant difference ($p=0.826$) between the number of reported sorority hazing incidents to Greek advisors in both studies.

Research question three sought to find if the nature of the reported sorority hazing incidents had changed since the Shaw and Morgan (1990) study. The data collected in this study revealed that the largest percentage (49%) of reported sorority hazing incidents are both psychological and physical in nature. This is similar to the 56% of reported sorority hazing incidents that are both physical and psychological in nature as was reported in the Shaw and Morgan (1990) study. The chi-square test ($p<0.05$) revealed no significant change ($p=.525$) between responses in both studies.

Research question four inquired whether there was a change in the frequency of specific types of hazing activities from what was reported in the Shaw and Morgan (1990) study. The data collected revealed that there has been a change in the specific types of activities that are most frequently reported. Table 3 shows the percentage of hazing activities that have occurred in sororities in the past two years according to Greek advisors. Moreover, Table 4 presents the frequency of activities reported in each study. The chi-square test ($p<0.05$) was used to compare the frequency of each hazing activity as reported in each study to determine if a significant

Table 3-Percentages of Reported Hazing Activities

Reported Hazing Activities:	EVANS DATA (1997)	SHAW AND MORGAN DATA (1990)
Blindfolding	30%	37%
Hitting pledges	5%	6%
Branding	0%	2%
Interrogations	26%	21%
Drinking alcohol	36%	27%
"Signature lists"	32%	54%
Early/late initiations	24%	30%
Wearing ridiculous clothing	25%	27%
Singing to fraternities	30%	35%
Running errands for actives	27%	30%
Scavenger hunts	42%	51%
Scaring about initiations	24%	26%
Yelling at pledges	23%	20%
Deprivation of sleep	20%	21%

Table 4-Frequency of Activities		
	EVANS DATA (1997)	SHAW & MORGAN DATA (1990)
1	Scavenger hunts	"Signature lists"
2	Drinking alcohol	Scavenger hunts
3	"Signature lists"	Blindfolding
4	Singing to fraternities &	Singing to fraternities
	Blindfolding-Tied	
5	Running errands for actives	Early/late initiation
6	Interrogations	Running errands for actives
7	Wearing ridiculous clothing	Wearing ridiculous clothing &
		Drinking alcohol-Tied
8	Scaring about initiation &	Scaring about initiation
	Early/late initiations-Tied	
9	Yelling at pledges	Interrogations
10	Deprivation of sleep	Deprivation of sleep
11	Hitting pledges	Yelling at pledges
12	Branding	Hitting pledges
13		Branding

relationship existed. The only activities with a significant difference were requiring or encouraging pledges to drink alcohol ($p=0.039$) and requiring pledges to obtain a "signature list" of all actives to be initiated ($p=0.00$). For all of the other hazing activities there was no significant change in the frequency of reported incidents to Greek advisors.

Hence, the significant change in the activity of requiring or encouraging pledges to drink alcohol indicates an increase in the frequency of this reported sorority hazing incident and the significant change in the activity of requiring pledges to obtain a "signature list" indicates a decrease in the frequency of this reported sorority hazing incident. Even though there was no significant change in the frequency of scavenger hunts since the 1990 study, it has become the most frequently reported sorority hazing incident.

The fifth research question asked if Greek advisors reported different preferences for how to handle sorority hazing incidents from what was reported in the Shaw and Morgan (1990) study. The data collected revealed that the largest percentage (37%) of Greek advisors prefer to handle a sorority hazing incident themselves. Therefore, Greek advisors do not report different preferences for how to handle sorority hazing incidents from what was reported in the 1990 study. The chi-square test ($p<0.05$) reveals no significant difference ($p=0.480$) between any of the sets of reported responses.

The sixth research question inquired whether Greek advisors still felt as if more educational materials that addressed sorority hazing were needed. The data collected revealed that 85% of Greek

advisors feel as if more educational materials are needed that address sorority hazing. The chi-square test ($p<0.05$) revealed no significant change ($p=0.295$) in the number of Greek advisors who felt that more educational materials are needed since the Shaw and Morgan (1990) study.

Research question seven examined whether there was a significant relationship between states' anti-hazing laws and the frequency of reported hazing incidents in the institutions in the states. The chi-square test ($p<0.05$) revealed that no significant relationship ($p=0.055$) existed between states' anti-hazing laws and the frequency of reported sorority hazing incidents in the states. This finding indicates that state laws are not a deterrent in whether or not sorority hazing occurs on the state's collegiate campuses.

Finally, research question eight: Do Greek advisors think that all sorority hazing activities are equally objectionable?; was the only question that was asked in this study's questionnaire and not asked in the Shaw and Morgan (1990) study. Table 2 shows that 51% of responding Greek advisors think that all sorority hazing activities are equally objectionable and 49% think that the activities are not equally objectionable. The chi-square test ($p<0.05$) revealed that no significant relationship ($p=0.699$) exists between the number of Greek advisors who answered yes and those who answered no. Consequently, the answer to research question eight is inconclusive. There is not a distinguishable difference between the number of Greek advisors who think that all sorority hazing activities are

equally objectionable and the number of Greek advisors who think that all sorority hazing activities are not equally objectionable.

Summary

In sum, statistically significant differences from 1990-1997 were only found in the specific sorority hazing activities of requiring or encouraging pledges to drink alcohol and requiring pledges to obtain "signature lists". The perceptions of Greek advisors that sorority hazing exists on their respective campuses is not significantly different from what was reported in the Shaw and Morgan (1990) study. Moreover, the percentage of institutions that have had sorority hazing incidents reported has not significantly changed since the Shaw and Morgan (1990) study. Therefore, the findings of this study indicate that sorority hazing does still exist on campuses across the country irrespective of increased deterrents such as anti-hazing laws. The only element that has changed significantly in the past seven years are the sorority hazing activities themselves.

CHAPTER V.

THEORETICAL CONSIDERATIONS

Why does hazing continue, apparently unabated, despite concentrated efforts to end it? Two specific theories will be examined in an attempt to explain the on going prevalence of hazing in college sororities. Specifically, the psychosocial developmental theory of Arthur Chickering and Linda Reisser (1993) and the anthropological theory of "rites of passage" developed by Arnold Van Gennep (1960) will be presented in order to determine whether hazing should be viewed as an independent cultural phenomenon or, alternatively, within the context of a broader set of human needs.

In establishing their theory, Chickering and Reisser (1993) expanded on Erik Erikson's (1950, 1968) theory of identity development. Combining existing theory with their own research on college student development, Chickering and Reisser proposed seven developmental stages, or vectors, that predominate at different points in a person's life. These vectors are presented in a sequential order on the premise that individuals proceed to "higher" stages based on the mastery of certain skills in the "lower" stages. Moreover, the skills learned in the earlier vectors lay the foundation for the challenges faced in the later vectors.

The seven vectors in Chickering and Reisser's theory are labeled Developing Competence, Managing Emotions, Moving Through Autonomy Toward Interdependence, Developing Mature Interpersonal Relationships, Establishing Identity, Developing Purpose, and Developing Integrity. Chickering and Reisser assert

that the establishment of one's identity depends on the successful mastery of the first four vectors, Developing Competence, Managing Emotions, Moving Through Autonomy Towards Interdependence, and Developing Mature Interpersonal Relationships. One's identity, in turn, fosters change in the last two vectors, Developing Purpose and Integrity (Sottile, 1996).

For the purpose of considering freshmen sorority women's developmental needs, Chickering and Reisser's four vectors of Developing Competence, Managing Emotions, Moving Through Autonomy Towards Interdependence, and Developing Mature Interpersonal Relationships will be considered.

Developing Competence involves mastering three types of developmental challenges: intellectual, physical and manual, and interpersonal. Chickering and Reisser summarize intellectual competence as:

> [Involving] mastering content, gaining intellectual and aesthetic sophistication, and, most important, building a repertoire of skills to comprehend, analyze, and synthesize. It also entails developing new frames of reference that integrate more points of view and serve as "more adequate" structures for making sense out of our observations and experiences. (p. 45)

Physical and manual competence can include activities such as athletic or intramural achievements or simply doing laundry for the first time. Chickering and Reisser write, "Competition and creation bring emotions to the surface since our performance and our projects are on display for others' approval or criticism" (p. 46).

Interpersonal competence involves developing the skills of listening,

effective communication and cooperation, as well as learning to respond appropriately to another person and to adjust one's personal goals with the goals of the group.

Managing Emotions involves developing an awareness of one's emotions and effective ways of handling one's feelings. Examples of the types of emotions college students try to cope with include anger, sympathy, anxiety, relief, fear, aggression, and depression.

Chickering and Reisser's third vector, Moving Through Autonomy Towards Interdependence, is an important developmental step for students in relation to learning how to function with relative self-sufficiency, to take responsibility for pursuing self-chosen goals and to be less affected by other people's opinions. Movement through this stage requires emotional and instrumental independence and then later recognition and acceptance of interdependence. Chickering and Reisser write:

> Emotional independence means freedom from continual and pressing needs for reassurance, affection, or approval. It begins with separation from parents and proceeds through reliance on peers, nonparental adults, and occupational or institutional reference groups. It culminates in diminishing need for such supports and increased willingness to risk loss of friends or status in order to pursue strong interests or stand on convictions (p. 47).

Instrumental independence involves critical and independent thought for the purposes of self-directed problem solving as well as learning to find the information or resources required to make individual decisions. Chickering and Reisser define interdependence

as "respecting the autonomy of others and looking for ways to give and take with an ever-expending circle of friends" (p. 48).

The forth vector, Developing Mature Interpersonal Relationships, involves two skills: (1) developing tolerance and acceptance of the differences among people and cultures, and (2) establishing the capacity for intimacy. They write:

> Increased capacity for intimacy involves a shift in the quality of relationships with intimates and close friends. The shift is away from too much dependence or too much dominance and toward an interdependence between equals. Development means more in-depth sharing and less clinging, more acceptance of flaws and appreciation of assets, more selectivity in choosing nurturing relationships, and more long-lasting relationships that endure through crises, distance and separation. (p. 48)

A recent study by James Sottile (1996) in which eight female freshman college students were interviewed and observed during their first year in college discovered that the participants described their first semester mostly in social terms. The social themes of "Going Out", "Meeting People" and "The Impact of College Friends" were pervasive aspects of the participants' lives (Sottile, 1996). Sottile (1996) writes:

> Being social was a form of empowerment that connected and gave their experiences meaning. In order to be social, participants sought to meet new people in the residence hall or in some type of social activity. This was a vehicle to meet new people and bridge social networks. The experiences and stress of college no longer seemed to be individual experiences, but common in nature. The participants were no longer alone: they had allies who understood their similar fears and concerns. (p. 37)

Sottile (1996) concluded that Chickering and Reisser's theory of development supported his findings and their first four vectors described the experiences of the female freshman college student. For example, Sottile's (1996) themes of "Going Out" and "Meeting People" were congruent with Chickering and Reisser's vector of Developing Interpersonal Competence, the theme of "The Impact of College Friends" related to Chickering and Reisser's vectors of Developing Mature Interpersonal Relationships and Managing Emotions, and the themes of "On Your Own: The Responsibility of Being Mature" and "Learning to be Independent" correspond to Chickering and Reisser's vector of Moving Through Autonomy Towards Interdependence. Given the research of Chickering and Reisser as well as that of Sottile, one might reasonably conclude that the decision to pledge a sorority and participate in sorority activities is one avenue that some young women pursue that is consistent with their psychosocial developmental needs.

The second theory to be considered, "rites of passage", was established by Arnold Van Gennep (1960) and has been observed in the activities of college students by a number of writers (Shere, 1993; Butler, 1993; Butler & Glennen, 1991; Leemon, 1972). Van Gennep was an anthropologist who studied the rites of membership in tribal societies and observed that certain rituals had similar structures in different areas of the world (Butler & Glennen, 1991; Butler, 1993). These rituals were linked with the movement, or passage, of people from one position in the social structure to another, and he concluded that life is composed of these rites of

passage (Butler, 1993; Butler & Glennen, 1991). Van Gennep (1960) writes:

> The life of an individual in any society is a series of passages from one age to another and from one occupation to another. Wherever there are fine distinctions among age or occupational groups, progression from one group to the next is accompanied by special acts. (p. 2)

Moreover, a society's survival depends on its revitalization through various rites, rituals, or ceremonies that validate the member's societal rights and acknowledge its controls (Leemon, 1972). According to Van Gennep's (1960) theory, a rite of passage is divided into three phases: rites of separation, transitional rites, and rites of incorporation. Each stage is distinct and is always present in a rite of passage (Leemon, 1972); however, the stages are not necessarily developed to the same extent or equally important to all people (Shere, 1993).

The first phase, separation, is characterized by a noticeable reduction or complete cessation of interaction between the individual and the members of the group in which the person had previously belonged (Leemon, 1972). This act can be experienced when freshmen go away to college and leave their family's home to live in another living quarters, such as a residence hall or an apartment. Furthermore, the student will meet new friends and establish new peer groups during this time and start to disassociate themselves from their high school friends (Butler & Glennen, 1991).

The second stage, transition, is a period during which the person interacts within a new system and becomes conditioned to their new

status within the system (Shere, 1993). This phase is characterized by ambiguity because the person is no longer in the old group, yet has not been fully accepted into the new organization (Schultz & Lavenda, 1990). This phase can also be a very dramatic period for the freshman college student. Butler and Glennen (1991) write:

> The transition stage is a passage from the old to the new, between associations of the past and the plan for new association of the present and the future. College students must be able to cope with the problems of adjusting to this new social and intellectual environment. (p. 3)

Moreover, the transitional phase can be a time of "rolelessness" and perceived danger. It is often a period in which the new member will be subjected to difficulties by those who have already passed through the phase (Schultz & Lavenda, 1990). Butler (1993) writes:

> The purposes of the liminal [transition] period are to teach passengers about the group's specialness and uniqueness, or how to be "good" members, and to provide the receiving group an opportunity to assess the desirability and *worthiness* [italics added] of passengers for joining their group. Perhaps of equal importance, it offers the chance for passengers to demonstrate such *worthiness* [italics added]. (p. 51)

The final stage, incorporation, is marked by a series of rituals and ceremonies that symbolically express the person's introduction into the social group in their new position (Shere, 1993; Butler, 1993). Butler (1993) writes, "Incorporation rituals identify the point at which student passengers are accepted and welcomed as members of a new group with all the rights and privileges of membership" (p. 52). This phase is a relatively stable period because the new member now has rights and obligations (Shere, 1993).

The main rite of passage can contain a reduplication of the three phases within a particular phase (Leemon, 1972). For example, the marital rite of passage is traditionally characterized by a proposal and its acceptance (separation), engagement activities (transition), and the wedding ceremony (incorporation). The wedding ceremony, however, may involve a reduplication of the three phases in that: the bride's family "gives her away" at the beginning of the ceremony (separation), the vows are recited, which describe the responsibilities and expectations by the bride and groom (transition), and the pronouncement of recognition and confirmation of the new union is made by the minister (incorporation) (Leemon, 1972). Whatever the sequence of phases, once the person is incorporated into the new group, the rites of passage are complete until the individual seeks membership into another group or moves to another position in society (Butler, 1993).

In his book Rites of Passage in a Student Culture, Thomas Leemon (1972) wrote about the prevalence of rites of passage in becoming a member of a fraternity. For his study, he followed a group of fraternity pledges from the time that they rushed until they were initiated, observing the numerous phases in the overall rite of passage of becoming a fraternity member. On the basis of Leemon's (1972) study and the personal experiences of this researcher, the pledge period of a sorority member will be examined below in the context of the activities that a typical young woman who pledges a sorority participates in and the symbolism of these activities in relation to this rite of passage.

Typically in American higher education, the first interaction a young woman has with the sorority system is during a time called "rush". Rush consists of a series of parties given by each sorority during a specific period of time, usually at the beginning of the Fall semester, for the purpose of introducing those who desire to join the sorority to those who already belong to the group. The rush period culminates on Bid Day when bids, or invitations to join, are extended to the non-members. Typically, after the young woman has accepted a sorority bid, or invitation to join, a pledge ceremony occurs during which time the young woman is given a sorority pledge badge. This ceremony and the wearing of the pledge badge begins the first phase of the rite of passage, separation. The young woman is differentiated by the pledge badge from the members of the sorority and socially separated from other young women that did not pledge the sorority. Leemon (1972) writes of the pledge ceremony:

> The pledges, by stating the oath, declared their acceptance of being associated with the fraternity and their promise not to reveal secrets of the fraternity to outsiders. The oath served to bind the pledges to the fraternity and to increase their receptivity to the high rate actions to be originated to them by members during the pledge period. Secrecy within the system separates those who are related to the fraternity from those who are not. (p. 23)

Besides wearing the pledge badge, pledges are differentiated from the members in other ways in an attempt to define the status of a member and a non-member. For example, some sororities do not allow their pledges to wear the Greek letters on a t-shirt or jewelry until they have become an initiated member. Nuwer (1990) writes:

> Pledges who desire entrance into fraternities or sororities aspire to wear Greek letters, which are highly symbolic. Those Greek letters have an almost mystical appeal for neophytes. They symbolize a group that has an image the initiate [pledge] finds appealing. They symbolize a group that attracts a certain type of the opposite sex. They symbolize a group whose members make up a society that the pledge feels is worth joining. (p. 116)

After the separation phase, which involves the ritualistic pledge ceremony during which those seeking membership are accepted into the sorority in a limited, provisional, capacity, the pledges begin a pledge period, or the transition phase. The specific activities required of the pledges during this time are not as important as the fact that the pledge has not been granted full membership and, therefore, exists in an ambiguous state. Leemon (1972) notes:

> During the transition phase the pledges are subjected to experiences that test their capacity to adjust to, and that teach them, the characteristic and idealized ways of life and social relationships in the fraternity. The pledges learn this way of life by participating in day-to-day activities in the fraternity, in training classes, in rituals and ceremonies, and through regulation, isolation, and ordeals. (p. 52)

It is during this transitional period that hazing is most likely to occur. According to Butler (1993), hazing is intended as a way to tear the old person down to rebuild the individual into something new and better prepared for membership in the new group. During this time sorority pledges attempt to prove their worthiness for membership, creating a situation ripe for potential abuse. Therefore, activities during the pledge period need to provide women, who are in the

midst of establishing interdependence and intimacy in their interpersonal relationships (Chickering & Reisser, 1993), a chance to show that they are worthy to be in the new group. Furthermore, since the pledge period is also the time that the new group is wanting to judge the new member's worthiness (Butler, 1993), the activities need to involve all members of the sorority. In other words, the pledge period is a transitional time without formal rituals and ceremonies, that by definition needs to have activities for non-members to show their value and importance to members.

Lastly, after the pledge period is completed an initiation ceremony is held in which the pledge is fully incorporated as a member of the sorority. Secret rituals are shared in the ceremony that are known only by the other women in the sorority and the new members are given equal status with the other, older members of the group. A symbol of this passage is exemplified in the wearing of the member badge or pin (Leemon, 1972). During the initiation ceremony, the pledge badge is exchanged for the member badge symbolizing ritual equality and the end of the period of pledge status (Leemon, 1972).

Summary

In sum, membership in a sorority may offer young women a venue in which they can work through and resolve certain developmental tasks as described by Chickering and Reisser. However, the rites of passage described by Van Gennep may be at working the process by which sororities induct new members. Such rites could entail activities that may be interpreted as hazing. This

may explain the resistance of hazing to eradication efforts. Despite the continued attempts on the part of the National Panhellenic Conference, university policies, and state anti-hazing laws activities defined as hazing have continued. Rather than being mindless pranks and cruel practices, it may be that hazing-type activities will preserve as long as the needs of the people involved in the membership selection process are not met by sanctioned activities, which suggests the possible value of controlled, sanctioned rites of passage activities.

CHAPTER VI.

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter is divided into three sections. The first section summarizes this study. The second section presents the conclusions deduced from the findings of this study. The third section suggests recommendations based on the finding of this research.

Summary

The purpose of this study was to determine the current perceptions of Greeks advisors concerning sorority hazing by replicating the Shaw and Morgan (1990) study and then comparing the results of this study with their reported findings. Data for this study were collected from 171 Greek advisors from forty-seven states and the District of Columbia. The chi-square test was used to determine if responses had changed and if any significant relationships existed between the data collected in this study and the data reported in the Shaw and Morgan (1990) study. The results of this study should help university administrators, national, and local sorority leaders in an assessment of current educational programs as well as in the development of new educational programs that address sorority hazing. This study was based on the following research questions:

1. Do a majority of Greek advisors still think that hazing exists in some sororities on their campuses as was reported in the Shaw and Morgan (1990) study?

2. Has the percentage of reported sorority hazing incidents to Greek advisors changed since the Shaw and Morgan (1990) study?

3. Has the nature of reported sorority hazing incidents changed since the Shaw and Morgan (1990) study?

4. Do Greek advisors report a change in the frequency of specific types of hazing activities from what was reported in the Shaw and Morgan (1990) study?

5. Do Greek advisors report different preferences for how to handle sorority hazing incidents from what was reported in the Shaw and Morgan (1990) study?

6. Do Greek advisors still feel that more educational materials that address sorority hazing are needed as was reported in the Shaw and Morgan (1990) study?

7. Is there a significant relationship between states' anti-hazing laws and the frequency of reported sorority hazing on the collegiate campuses in the states?

8. Do Greek advisors think that all sorority hazing activities are equally objectionable?

Conclusions

Several conclusions have been drawn from the findings of this study.

A majority of Greek advisors still think that hazing exists in some sororities on their campus. Moreover, there is no statistically significant change in the percentage of Greek advisors who feel as if

hazing exists in the sororities on their respective campus as found in this study when compared to the Shaw and Morgan (1990) study.

Reasons why a large percentage of Greek advisors feel as if hazing exists in some sororities on their campus may have to do with a heightened awareness of activities that constitutes hazing by sorority women. For example, several Greek advisors wrote in the comment section of their survey that an NBC movie entitled "Dying to Belong", which portrayed a sorority woman who died as a result of sorority hazing, promoted discussion by the sorority women about the existence of hazing in sororities. Discussions like this may lead to an increase in the number of reported hazing incidents, which, in turn, would create the appearance that there is an increase in the existence of sorority hazing.

Furthermore the percentage of reported sorority hazing incidents to Greek advisors has not significantly decreased since the Shaw and Morgan (1990) study. Again, a possible explanation for this finding is that an increase in the level of awareness may have lead to an increase in the number of reported sorority hazing incidents. For example, the Northeast Panhellenic Conference was recently held for both Greek advisors and sorority women. The conference offered interest sessions that addressed the issue of sorority hazing and discussed the numerous activities which constitute hazing according to the NPC definition. In these sessions students may have been made aware of activities that the NPC considers to be hazing that they did not think constituted hazing. As a result, more incidents of sorority hazing would be reported due to a

heightened awareness of the various activities that constitute hazing according to the NPC definition.

The review of literature produced a theoretically based suggestion that hazing is an innate aspect of the Greek pledging procedure. The research of Arnold Van Gennep (1960) found that the incorporation of members into an established group in tribal societies from all around the world involved three phases, separation, transition and incorporation. These three phases can also be seen in the pledging process required of women who seek to join a sorority. Therefore, another possible explanation for the finding that the percentage of reported sorority hazing incidents has not significantly decreased is because, as stated in Van Gennep's (1960) theory, during the transition period, or pledge period, of one's joining a new group the new member is expected to prove their worthiness to the group. Moreover, the new member wants to prove their worthiness to the group. Since this is the period of time that hazing occurs, it may be unrealistic to expect hazing to diminish as long as the process for becoming a sorority member remains the same. A different way to approach the situation could be for Greek advisors to acknowledge that hazing is an innate aspect of the pledging process, as it currently exists, and, in turn, to develop safe and monitored activities that would allow the new member to prove their worthiness to the group. Perhaps if activities were provided during the pledge period that addressed the natural developmental needs of the young women, then the more potentially harmful activities would not occur.

The nature of the largest percentage of reported sorority hazing incidents is still both psychological and physical as was reported in the Shaw and Morgan (1990) study. This finding can give some direction as to the types of activities that young women are inclined to perform in order to prove their worthiness to the group. Therefore, it is a possible starting place in the development of acceptable activities for young women to participate in during the pledge period.

While signature lists and scavenger hunts were the top two most commonly reported sorority hazing activities in the Shaw and Morgan (1990) study, Greek advisors should be particularly concerned with the significant increase in the sorority hazing activity of requiring or encouraging pledges to drink alcohol. The alcohol problem on collegiate campuses opens the door to a large number of additional problems, including date rape and death from alcohol poisoning, so that the increased presence of this hazing activity should cause great alarm to Greek advisors.

The largest percentage (37%) of Greek advisors still prefer to handle a sorority hazing incident themselves as was reported in the Shaw and Morgan (1990) study. Moreover, several Greek advisors circled more than one answer to this question, noting that the procedure they would use to handle a hazing incident often depended on the severity of the incident. However, Shaw and Morgan (1990) concluded that the various procedures used to handle a sorority hazing incident was of particular concern, since they write, "A set procedure should be defined and listed along with the hazing

policy and/or be placed in the Panhellenic constitution" (p. 63). It appears that consistency is still needed in the matter of how to handle an incident of sorority hazing.

Additionally, 85% of responding Greek advisors still felt as if more educational materials were needed that addressed sorority hazing. A few Greek advisors wrote in the comment section of their survey that they thought more educational materials were needed that directly addressed what constitutes hazing according to the NPC definition. Perhaps, since the majority of sorority hazing activities are psychological in nature, the Greek advisors are having a hard time monitoring the hazing activities and would like more comprehensive educational materials that address the psychological nature of sorority hazing activities.

There is not a statistically significant relationship between states that do not have an anti-hazing statue and a lower prevalence of reported sorority hazing on the collegiate campuses in that state. This finding was surprising given that very few states do not have anti-hazing statues.

It is, also, an interesting finding that responding Greek advisors were almost equally split between those who think all hazing is equally objectionable (51%) and those who do not think all hazing is equally objectionable (49%). It would appear that if hazing is an innate aspect of the pledging period, and a suggested reaction for Greek advisors is to design activities for sorority member and pledges, then the Greek advisor would have to determine on their own what they found acceptable in order to be able to develop

alternative activities to meet the needs of sorority women and pledges.

Perhaps so many activities have been labeled as hazing, that a mutual understanding of what hazing really is has been lost. Many activities have the potential to cause harm, but does that make each activity hazing? A fatal or painful end-result is what most people want to avoid. However, is creating a long list of activities that sorority women cannot do the way to prevent the undesired end-result? Maybe it would be beneficial for Greek advisors to re-evaluate the purposes that some hazing activities serve and redefine the actions that they truly view as unacceptable.

Recommendations

The following recommendations are made on the basis of the data collected in this study:

1. More educational materials are needed that directly address hazing issues as they relate to sorority women. Additionally, a comprehensive list is needed of existing sorority hazing educational materials and should be made available to all Greek advisors for their use.

2. Further study is needed to determine the prevalence of hazing in local sororities as well as NPHC sororities. Numerous Greek advisors wrote in the comment section of their survey that NPHC and local sororities were the women's organizations on their campus with the highest frequency of hazing activities.

3. Further study is needed to determine the extent of hazing that may exist in other organizations besides the Greek community. For example, one Greek advisor wrote in the comment section of their survey that, "hazing is not just a Greek problem" and another wrote that there were reported hazing incidents from the school's band and other social organizations.

4. Further study is needed to determine activities that sorority women can participate in during the pledge period that will meet their needs that originate from the rite of passage associated with joining a sorority. Moreover, discussion is needed in the Greek community to determine if the current perceptions of what constitutes hazing should be changed to include only truly offensive actions. In that manner, programs that adequately meet sorority members' needs could be developed and, perhaps the hazing activities that are unobjectionable could be eliminated.

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APPENDIXES

Appendix A

Cover letter

February 25, 1997

Dear Greek Advisor,

I am a graduate student in the College Student Personnel program at the University of Tennessee, Knoxville. I am currently working on my thesis research, which is focused on the perceptions of sorority hazing on collegiate campuses. The intent of the research is to determine the degree to which hazing exists in sororities. Your name was randomly chosen from a membership list provided by the Association of Fraternity Advisors. If an error has been made and you are not the advisor to sororities, please feel free to pass this information on to the Greek advisor for sororities. Your participation in this study is completely voluntary and if you choose to answer the enclosed questionnaire, your answers will be kept strictly confidential. An identification number has been assigned to each survey for follow-up purposes only and your name or the name of your school will not be linked with your responses. There is no risk involved in participating in this survey and your voluntary consent to participate in this study will be indicated by your completion and return of this questionnaire.

The survey will require approximately ten minutes of your time and contains nineteen questions that will ask you to circle or check the answers that most accurately reflect your perceptions of hazing activities in sororities at your institution. This survey is a replication of a 1990 study conducted by Deborah Shaw and Thomas Morgan of Auburn University. The results of this study will be compared to the results of the Shaw and Morgan study to determine if advisors' perceptions of hazing in sororities have changed in the past seven years. The results will then be available to assist Greek administrators in their work with sororities. You may receive a summary of the results by writing "copy of results requested" on the back of the return envelope in addition to your name and address below it. Please do not put this information on the questionnaire itself.

If you have any questions, please feel free to contact either me through e-mail address jo611@utkux.utcc.utk.edu or my faculty advisor, Dr. Jeffrey Aper, Associate Professor of Leadership Studies in Education, 233 Claxton Addition, Knoxville, TN 37996-3400, (423) 974-6152. Please return the questionnaire by March 7, 1997, in the enclosed stamped return envelope.

This project has been reviewed and approved by the Institutional Review Board of the University of Tennessee, Knoxville. If you have any question regarding your rights about participating in this study, you can contact the University of Tennessee, Knoxville Office of Research Compliance, 404 Andy Holt Tower, Knoxville, TN 37996-0140, (423) 974-3466. Thank you in advance for your time.

Sincerely,

Josey Evans
College Student Personnel

Appendix B

Greek Advisors' Perceptions of Sorority Hazing Survey

Part I

1.) In what state is your institution located?

_____

2.) What is your university or college enrollment?

_____

3.) What is the number of national sororities on your campus?

_____

4.) How long have you advised sororities on your campus? (Circle number)

(1) LESS THAN ONE YEAR

(2) 1- 2 YEARS

(3) 3 YEARS OR MORE

5.) How many years of professional student affairs experience have you had prior to serving as Panhellenic Advisor? (Circle number)

(1) LESS THAN ONE YEAR

(2) 1-2 YEARS

(3) 3 YEARS OR MORE

6.) Do you have a Panhellenic Council? (Circle number of your answer)

(1) YES

(2) NO

- Please continue on next page -

7.) What percentage of your time is devoted to advising sororities in your job description? (Circle number)

(1) LESS THAN 25%

(2) 25-49%

(3) 50-74%

(4) 75-99%

(5) 100%

8.) Is your university employment? (Circle number)

(1) FULL-TIME

(2) PART-TIME

(3) FULL/PART-TIME VOLUNTEER

9.) Were you an undergraduate initiated member of a sorority or fraternity? (Circle number)

(1) YES

(2) NO

10.) Your highest level of education attained? (Circle number)

(1) BS/BA

(2) MS/MA/M.Ed.

(3) Ph.D./Ed.D.

- Please continue on next page -

Part II

1.) Does your campus have a Hazing Policy? (Circle number)

(1) YES

(2) NO

2.) Do you feel that hazing exists in some sororities on your campus? (Circle)

(1) YES

(2) NO

(3) NOT SURE

3.) (a) Have any sorority hazing incidents been reported to you? (Circle number

(1) YES

(2) NO

(b) If yes, would you consider the actions? (Circle number)

(1) PHYSICAL

(2) MENTAL

(3) BOTH

4.) If a sorority hazing incident occurred, would you? (Circle number)

(1) HANDLE THE INCIDENT YOURSELF

(2) REFER THE INCIDENT TO YOUR SUPERVISOR TO HANDLE

(3) REFER THE INCIDENT TO THE PANHELLENIC JUDICIARY COMMITTEE

(4) REFER THE INCIDENT TO A SPECIFIC UNIVERSITY COMMITTEE

(5) NO SET PROCEDURE DEFINED

5.) Would you contact a sorority's National if they were involved in an incident of hazing? (Circle number)

(1) YES

(2) NO

-Please continue on next page-

6.) Please check the following actions which you are aware of having occurred among sororities on your campus within the past two years:

_____BLINDFOLDING

_____HITTING PLEDGES

_____BRANDING

_____INTERROGATIONS

_____REQUIRING OR ENCOURAGING PLEDGES TO DRINK ALCOHOL

_____REQUIRING PLEDGES TO OBTAIN A "SIGNATURE LIST" OF ALL ACTIVES IN ORDER TO BE INITIATED

_____CONDUCTING INITIATION PAST MIDNIGHT OR BEFORE 8:00 A.M.

_____REQUIRING PLEDGES TO WEAR RIDICULOUS CLOTHING

_____REQUIRING PLEDGES TO SING TO FRATERNITY MEN

_____REQUIRING PLEDGES TO RUN ERRANDS FOR ACTIVES

_____SCAVENGER HUNTS

_____SCARING PLEDGES ABOUT INITIATION

_____YELLING AT PLEDGES

_____DEPRIVATION OF SLEEP

7.) In your personal opinion, do you think that all hazing behavior is equally objectionable? (Circle answer)

(1) YES
(2) NO

8.) Has any programming been conducted on your campus to address hazing, such as speakers or seminars? (Circle number)

(1) YES

(2) NO

-Please continue on next page-

9.) Do you feel more educational materials are needed which address hazing in sororities? (Circle number)

(1) YES

(2) NO

Comments:_____

_____

_____

_____

Thank you for your time and interest in completing this questionnaire. Please return the form by March 7, 1997, in the enclosed stamped envelope.

Appendix C

Follow-up Postcard

March 4, 1997

Last week a survey seeking your perceptions of sorority hazing was mailed to you. Your name was randomly selected from the Association of Fraternity Advisors member list.

If you have already completed and returned the questionnaire to me, please accept my sincere thanks. If not, please do so today. Your responses are important to this study in order for the results to accurately represent sororities from all types of universities and colleges.

If by some chance you did not receive the questionnaire, or if it got misplaced, please call (423) 974-6152 immediately and I will send you another one in the mail to you today.

Sincerely,

Josey Evans
College Student Personnel

Appendix D

States With Anti-Hazing Statutes

The following is a list of the 36 states that, as of December 1996, have anti-hazing laws:

Alabama	New Hampshire
Arkansas	New Jersey
California	New York
Connecticut	North Carolina
Delaware	North Dakota
Florida	Ohio
Georgia	Oklahoma
Idaho	Oregon
Illinois	Pennsylvania
Indiana	Rhode Island
Iowa	South Carolina
Kentucky	Tennessee
Louisiana	Texas
Maine	Utah
Maryland	Virginia
Massachusetts	Washington
Mississippi	West Virginia
Missouri	Wisconsin

VITA

Josephine Evans was born in Columbus, Ohio on January 30, 1970. She attended school in Houston, TX and graduated from Bellaire High School in May, 1988. She went to Texas Christian University and graduated with a Bachelor of Arts in Religion-Studies in May 1992. After working for three years, she entered the Master's program in College Student Personnel at The University of Tennessee, Knoxville in August, 1995, officially receiving a Master of Science degree in August, 1997.

After spending a semester working as an intern in the Panhellenic Office at The University of Tennessee, Knoxville, she is seeking a career in Student Affairs as a Greek advisor.