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Eliminating Hazing By Addressing Masculinities In A Fraternity Setting

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Eliminating Hazing by Addressing Masculinities

in a Fraternity Setting

(TITLE)

BY

Kevin J. Kolman

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF

Master of Science in College Student Affairs

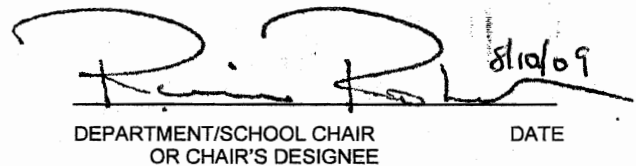
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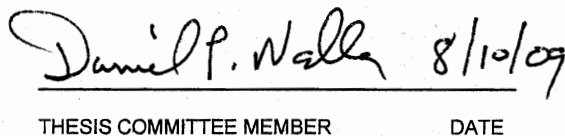
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Dedication

I have been immeasurably grateful to have two loving and very supportive parents who have always believed in me and my abilities. My parents along with my incredible wife Annie have shown me a life most can only dream of living.

This thesis is dedicated to them.

My father, Frank J. Kolman

My mother, Sandy L. Kolman

and

My wife, Annie C. Kolman

I will never be able to fully express how much you all mean to me.

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This thesis could only have been possible with support, advice, motivation, inspiration and dedication from others. I am honored to express my utmost gratitude to them. I am very fortunate to have such a significant number of people in my life who have always supported me and believed in my talents.

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At this time I would like to thank my wife Annie. Annie, I cannot tell you enough how much you mean to me. Your loving support and kindness is something I will treasure forever. I would not be the person I am today if it was not for you being in my life. You have taught me more about myself and you are the true measurement of character. Thank you for being my best friend and most importantly my wife.

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Finally, to my unbelievable parents Frank and Sandy Kolman who have loved and supported me throughout my life. I love you both very much and thank you for all of the opportunities you have given me throughout my life. Mom, you are the one who has taught me the real definition of unconditional love. I am a better man, brother and husband because of you. Dad, you are my best friend and hero. I thank you for giving us all the opportunity to follow our dreams.

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Abstract

This study was conducted to establish a way of eliminating hazing on college campuses. The researcher sought to determine if addressing masculinities in a fraternity setting can facilitate the elimination of hazing. The qualitative design of this study focused on interviews with fraternity men who were working to eliminate hazing in their chapters. The study presented three primary questions:

1. Is there a relationship between hazing and male masculinity?
2. Is there a relationship between hyper masculinity and hazing and if so can hazing be eliminated by redefining masculinity in a fraternity setting?
3. Are “authentic masculinity” and “genuine masculinity” key components to eliminating a hazing sub-culture in a hyper masculine setting?

All participants were involved in one way or another with hazing, and were part of a hyper masculine subculture with accepted hazing practices. The results indicated these men used a form of “authentic masculinity” and or “genuine masculinity” to eliminate and reduce hazing practices within their group.

Several recommendations are made following a summary of the interviews and the common themes that occurred amongst the men interviewed. There are also recommendations to campus administrators in order to promote focused programming to help fraternity men deal with their development of masculinity in an “authentic” and “genuine” way.

CHAPTER I

INTRODUCTION

The negative outcomes of fraternity hazing practices have been an ongoing concern for universities, college administrators and fraternal organizations for many years (Johnson, 1972). Hazing practices can occur in many different forms from simple demands such as running errands at odd hours, to demanding someone to do something that could lead to physical harm or death. Hazing has become a major problem associated with the presence of fraternities on college campuses due to the sheer number of deaths associated with the practice in the past twenty years (Nuwer, 2004).

“After hitting a record of about 400,000 undergraduates in 1990, fraternity membership has plunged as much as 30 percent in the past decade, by some estimates” (Reinsburg, 2000, p. 59). Could it be that negative perceptions about being hazed have been a primary catalyst in the decline of fraternity membership? Undergraduate fraternity members and alumni volunteers need to embrace a healthier form of masculine expression rather than promote these harmful activities, or many students’ lives and psyches will continue to be crushed. Scholars have studied the signs and symptoms of hazing, but have yet to identify a practical solution for its elimination (Keating, Pomerantz, Pommer, Ritt, Miller, & McCormick, 2005). One potential way to eliminate the consequences of hazing may be to encourage students to develop close fellowship in a healthy masculine setting without having to resort to physical hardship or mental stress. Kimmel (2008) defined this non-hazing healthy masculine setting as a “culture of integrity” (p. 288), while the hazing setting was defined as a “culture of entitlement” (p.

288). Responsible members of the fraternal community must find ways to engage new members' intellects and emotions to deflect the confrontation of hazing members to submit to acts of physical and emotional endurance (Eberly, 2008). The Ritual ideals of all fraternities are based upon altruistic moral principles (McMinn, 1979). If new members can be challenged to live a healthy masculinity via the values-based foundation of fraternities (Anson & Marchesani, 1991), not only hazing, but many of the negative social stigmas associated with fraternities may be reduced or eliminated.

Even in the 21st century the issue of hazing monopolizes public discussions of fraternity life (<http://www.stophazing.org/pro-hazing/index.htm>). Every year fraternity members die because of hazing practices in the form of physical, mental and alcohol related incidents (Pulley, 2005). The cultural origins of hazing as a rite of passage into fraternity membership need to be understood, and healthy masculine alternatives to hazing practices identified (Nuwer, 1998; Keating, et al., 2005; Campo, Poulos, & Sipple 2005; Kimmel, 2008). Contemporary fraternity behavioral problems may be found in the unstated rules of what it means to be a man as identified by college aged males (Edward King, personal communication, March 25, 2006). For many aspirants to membership, the concept of a fraternity man appears not to be based on mental capacity or intellect but on how much beer one can drink, pushups one can do, or how much mental punishment one can take (DeSantis, 2007). These attributes of hyper-masculinity provide a way for many young men to avoid the psychosocial risks associated with developmental challenges (Chickering & Reisser 1993). Pledge training in the form of hyper-masculine testing does not make an individual a better student, brother, son and upstanding citizen (Nuwer, 2004). A new form of member development needs to be created that reduces or even

eliminates the old physical induction rites, and encourages young men to risk and achieve important developmental milestones such as managing emotions, being accountable for their behavior, and acting with integrity (Chickering & Reisser, 1993; Kimmel, 2008).

STATEMENT OF THE PROBLEM

For nearly a hundred years fraternity leaders in organizations such as the North American Interfraternity Conference have discouraged as well as legislated against hazing (Johnson, 1972). Some efforts have been made to eliminate or deflect students from the most serious hazing practices, such as changing the name of “Hell Week” to “Help Week”, and promoting service to others above hidden rituals steeped in local “tradition”. Despite these efforts to deflect students from unhealthy traditions, the practice of hazing has persisted, and even shows some signs of increase among current undergraduate students (Nuwer, 2004). Throughout these efforts, little attention has been paid to the developmental challenges young men who join fraternities undergo during their college years. New members must find their way without becoming an unwitting participant in temptations to drink, carouse, and sleep around, and thus avoid the pitfalls of stereotypical college fraternity life (Kimmel, 2008). Many fail to do so. The programs meant to deflect fraternity members from hazing practices have essentially been unsuccessful – hazing persists. Alternative programs to substitute for hazing have not up to this time engaged the undergraduate psyche (Keating, et al., 2005) and they have not included important developmental challenges that men face on their way to becoming an authentic, responsible adult male. A quote attributed to Albert Einstein is that insanity is “doing the same thing over and over again and expecting different results” (<http://www.quotationspage.com/quote/26032.html>).

The focus of this qualitative case study of undergraduate fraternity leaders who are working to eliminate hazing in their chapters focuses on their struggles to include issues of healthy men's development and positive masculine behavior as a replacement for hazing rituals that have been practiced within their groups. What can the men's movement and its emphasis on "authentic masculinity" (<http://www.exploringmanhood.net/masculinity.html>) offer to college men that can serve as an alternative to the hyper-masculine tests of endurance and survival against the odds that characterize common hazing practices?

A "purposeful sample" (McMillan & Schumacher, 2001, p. 404) of young men within two fraternity chapters at a medium-sized comprehensive public university were interviewed on several occasions about their experiences in working to eliminate hazing traditions within their fraternity chapters. The primary focus of the qualitative interviews was these men's use of their fraternity's ritual within the context of men's issues to encourage all members of the organization to express their feelings, emotions, and affiliation with each other in an authentic masculine setting that encouraged a strong sense of brotherhood. What emerging themes of male bonding can be learned from their voices that can be applied to the fraternity experience within other chapters, and eventually taught by trained volunteers to other undergraduate leaders?

Reflective Statement

The reader should be aware of my own experiences with hazing as an undergraduate member of a college fraternity. My perceptions as a researcher are influenced by my personal experiences, and it is my personal conflict with loyalty to my fraternity and my personal sense of integrity as a man that first brought me to question

what was happening that so many men endured hazing without coming forward to question the activity.

Through my fraternity experience I witnessed too many types of abuse. Over time I began to understand that the abuse was hazing. During my days as an undergraduate fraternity man I stood up against hazing and my chapter was able to rid itself of these practices. Overall, my experience was very intense, life altering and difficult (Appendix C).

Definition of Terms

The following definitions dealing with various concepts surrounding the American College Fraternity were taken from Nuwer (1999, p. xxiii - xxvii). Selected definitions dealing with masculinity were taken from other sources as listed below.

Active Member: An active member is “a member who has been initiated into a social club” (p. xxiii).

Advisor: An advisor is “a university staff member who advises fraternities and /or sororities; also an individual who advises a single chapter” (p. xxiii).

Alcohol-Free Housing: Alcohol free Housing is “a joint National Interfraternity Conference (NIC) and National Pan-Hellenic Conference (NPC) initiative to remove alcohol from chapter properties to turn houses into learning centers providing members and guests with a safer living environment” (xxiii).

Alumnus: An alumnus is “a member of a fraternity who was initiated as an undergraduate and continues his or her lifelong involvement in a group” (xxiii).

Bid: A bid is an invitation to nonmember (rushee) with an interest in Greek Life to join a fraternity or sorority to be considered for membership.

Big Brother: A big brother is “an active male fraternity member who agrees to look out for a specific male pledge (known as a little brother) or female pledge (known as a little sister) belonging to a sorority closely aligned with his fraternity”(xxiii).

Big Sister: A big sister is “an active female fraternity member who agrees to look out for a specific female pledge (known as a little sister) in her sorority” (xxiii).

Binge Drinking: Binge drinking is a “controversial term used by many alcohol researchers to refer to the consumption of five or more drinks at one sitting by males or four or more drinks at one sitting by females” (xxiii).

Blackball: Blackball is “a vote taken to deny membership in a group to a pledge deemed unworthy for membership” (xxiv).

Chapter: A chapter is “a group at a particular institution affiliated with a national or international fraternity or sorority” (xxiv).

Depledging: Depledging is “quitting pledging, on the part of a pledge” (xxiv).

Dry: Dry is “an adjective used to describe events, campuses, or houses that do not allow alcohol on the premises” (xxiv)”.

Founders: The founders are “the young men and women who the young men and women who as undergraduates began what later turned into a national fraternity and sorority. All Greek groups were founded upon certain principles that the founders held sacred” (xxiv).

Fraternity: Fraternity is “a male Greek organization, or an active female Greek

organization that uses that legal name instead of calling itself a “sorority” (xxiv).

Greek: Greek is “a member of a fraternity or sorority; also a fraternal organization”(xxiv).

Hazing: Hazing is “an activity that a high-status member orders other members to engage in or suggest that they engage in that in some way humbles a newcomer who lacks the power to resist, because he or she wants to gain admission into a group. Hazing can be noncriminal, but it is nearly always against the rules of an institution, team or Greek group. It can be criminal, which means that a state statute has been violated. This usually occurs when a pledging-related activity results in gross physical injury or death”(xxv).

Initiation: Initiation is “the ceremony involving agreed-upon rituals that are performed when pledges become members of fraternities and sororities”(xxv).

Lineup: A lineup is “a term describing a common hazing infraction. During a lineup, male and female pledges form a line and are then subjected to verbal or physical abuse (such as forced calisthenics, beatings, and forced consumption of unpleasant foods or beverages) as punishment for real or imagined lapses”(xxv).

Mental Hazing: Mental hazing is “any activity or verbal abuse intended to put a pledge under stress or to demean that person”(xxvi).

National Fraternity or Sorority: A National Fraternity or Sorority is “a fraternity that is a member of the historically white NIC or sorority/female fraternity belonging to the NPC. Also a fraternity or sorority belonging to the historically African American National Panhellenic Council (NPHC). Those with chapters in Canada and elsewhere term themselves international fraternities or

sororities”(xxvi).

National Interfraternity Conference (NIC): The NICE is “an Indianapolis-based umbrella group historically made up of national white fraternities. All fraternities now are integrated, although some have had few minority members. Some sixty plus fraternities belong to the NIC”(xxvi).

National Panhellenic Conference: The NPC is “an Indianapolis-based umbrella group historically white (now integrated) sororities and female fraternities”(xxvi).

Peer Pressure: Peer pressure is “when a group whose members are roughly equals and that has the power to influence the behavior of peers or newcomers”(xxvi).

Physical Hazing): Physical Hazing is “hazing in which members exert themselves by doing exercises, or are manhandled, paddled, beaten, encouraged to drink alcohol or to drink or eat concoctions, and so forth”(xxvi).

Pledgemaster: A pledgemaster is “a fully initiated member who is put in charge of pledge ‘training’(xxvi).

Pledges: Pledges are “nonmembers of fraternities and sororities who are doing what is required to them to gain full admission to those organizations. In African American fraternities and sororities, pledges are expected to be like “dots on a line”. Hence to pledge is to go ‘online’(xxvi)

President (chapter): A chapter President is an “individual, usually serving for one year term, elected by the members to be the head of a fraternity/sorority chapter”(xxvi).

Risk Management: Risk management is “the function of keeping legal liability problems to a minimum, or eliminating them. Fraternal areas of risk include

hazing, alcohol misuse, illegal-substance use, sexual assault, and house safety and maintenance”(xxvi).

Wet: Wet is “an adjective describing events or houses that permit people legally entitled to drink to be served alcohol on the premises”(xxvii).

Authentic Masculinity: As defined, “authentic masculinity is that inner quality which enables a man to rise up in his manhood and take responsibility for himself, his wife and his family and everything within his sphere of responsibility”(Retrieved April 10, 2005 from <http://www.exploringmanhood.net/masculinity.html>).

Chapter II will present a review of literature on issues on hazing, masculinity, and student development. Chapter III will describe the methodology to be used in this qualitative study of hazing intervention using a model of healthy masculinity. Chapter IV will present the narrative results of the study, and offer the “voices” of the men interviewed for the reader to consider. Chapter V will include a discussion of the results of the qualitative interviews carried out for the purposes of this study, and integrate the qualitative results with the professional literature that bears on the issues of hazing, healthy masculinity, and other emerging issues based on the qualitative findings.

CHAPTER II

REVIEW OF LITERATURE

Hazing is a problem that occurs on many levels during the college fraternity experience, but it has its primary impact on new members. According to "The Alfred University study, hazing is defined as any humiliating or dangerous activity expected of you to join a group regardless of your willingness to participate" (Alfred University, 2002, p. 8). Hazing then becomes any type of physical or mental dominance activity done to a member during their entire membership experience within the fraternity. Time and time again fraternity members look to testing another member's physical and mental strengths. There are many authors that go into great depth discussing issues concerning the effects of hazing on fraternities and society (Arnold, 1995; Broadbent, M L., 2003; Finkel, M. A., 2002; MacLachlan, 2000; Nuwer, 1999, 2004). These authors continue to address the symptoms and negative effects hazing has on all parties involved.

Taylor (2001)) gave insight into hazing and its problems. Taylor used the Alfred University survey which demonstrated that hazing practices occur throughout many different groups and educational levels. Alfred University's study stated that "the survey delineates various categories of hazing including, 'humiliation (socially offensive, isolating, or uncooperative behavior), substance abuse, (abuse of tobacco, alcohol, or illegal drugs), and dangerous hazing (hurtful, aggressive, destructive, and disruptive behaviors'" (Taylor, 2001, p. 76). Taylor described how to break down hazing into categories that makes finding and understanding the symptoms of hazing much easier. Taylor emphasized that hazing is not just a college problem but a societal problem.

Taylor stated, “the reality is that although hazing continues to be problematic for postsecondary academic institutions, studies suggest that close to 1.5 million high school students have been subjected to some form of hazing” (p. 76). Taylor also insisted that there are many myths about hazing that people need to realize. She stated that a “myth about hazing involves consent of the participant. Many believe that willing participation in an initiation or other hazing ritual means that the incident is really not hazing at all. This is not accurate” (p. 76). She outlined many of the myths about hazing and provided insight into the possible problems occurring from hazing practices.

Campo, Poulus and Sipple (2005) examined college student’s attitudes, behaviors and beliefs related to hazing. The authors discussed how thirty six percent of Greeks and male varsity athletes were highly likely to participate in hazing activities. The authors also discussed how hazing was not always recognized as a campus crime, but there are factors that can contribute to enabling students to stop hazing. The authors believed that “[c]onfusion about the definition of hazing exists, students often complain that hazing policies are not explicit enough or disagree that specific activities are not hazing” (p.138).

Hazing has been around since Plato’s era and has persisted across time to plague college campuses and institutions of higher education. The authors defined hazing as activities that “endangers one’s physical and emotional well being” (p. 137).

Hazing is often conducted in secret. These rituals serve the significant role of indoctrinating new members with the organizations’ ideals, including but not limited to, religious values, moral standards, basic principles, and virtues and notions of brotherhood (p. 137).

The authors stated that when this type of activity goes “unchecked, [it] can contribute to hazing as a dangerous, complex, poorly understood, and understudied practice and keep those possibly able to stop hazing ignorant and powerless to address this issue” (p.137). Many students believe hazing will

Increase [a] group’s cohesiveness, and foster organizational respect, discipline, and loyalty. Others note the psychological and sociological needs that rites of passage, like hazing or any initiation, fulfill for the college students (p. 138).

Many members of these organizations believe it is worth it for members to go through this rite of passage because it makes the organization more attractive. The authors continued to state that “research suggests that the more severe the initiation process, the greater the feelings of depression, dissatisfaction, and the loneliness among new members” (p.138) post-initiation. The authors noted that “in a recent study 60 percent of hazed university athletes indicated that they would not report hazing” (p. 138). Hazing is a harmful activity and is very widespread but there seems to be a problem when over 60 percent of the students who report being hazed will not report abusive activity.

There seems to be an unspoken rule among young men against reporting hazing to authorities (Hollmann, 2002). Could there be an environment that enables a student or group to experience a teachable moment as opposed to not reporting hazing, so that individuals or groups can choose to stand against this abusive behavior? Campo, Poulus and Sipple (2005) suggested some hazing interventions, but the interventions did not directly incorporate concepts from men’s issues, values congruence, and student development theory.

These include message dissemination through authority figures and written policies; quick response to hazing violations; lack of tolerance; and organized activities that promote leadership, service to community and goal setting. Other ideas for targeting hazing practices entail direct support to hazing victims and initiation of preemptive strategies like educational efforts and steps to make the university environment inhospitable to hazing practices (p. 139).

Most of these interventions do not address either the perpetrators or the victims of hazing in any developmental fashion. While some interesting ways to leverage and change hazing behaviors were outlined, “in terms of stopping the practice of hazing, the most important dependent variable is actual participation rate, which are predicted by Greek status, gender and friends attitudes” (p.147). The effects of friendship on hazing intervention and changing the hazing behavior / culture are key.

Students believe having friends outside the organization in which they were being hazed would be the most helpful enabling factor in extricating them from that situation. Additionally, students indicate that the enabling factors most helpful in stopping a friend from hazing would include strong relationships with that friend that would not be jeopardized by the student’s view (p. 147).

Using friendship to combat hazing behaviors seems to have a good chance of success in the authors’ research. The authors believed that “campaigns that address that norm must do so within friendship networks as suggested by the theory of planned behavior, and not social norms campaigns” (p. 147). It seems that educational programs are not enough to combat hazing. College administrators need to take holistic approaches to confronting hazing behaviors. The authors stated that

college officials must be careful with education and policy changes, as students may respond to efforts to curb their behavior with psychological reactance, a process in which individuals respond by doing the opposite of what is advocated in order to protect their own attitudes and actions (p. 147).

Eliminating hazing from group behavior must be addressed on a student development level in order to change student culture group by group.

Ellsworth (2006) provided many differences in response to hazing scenarios and hazing situations. Throughout Ellsworth's research he worked to determine what the true definition of hazing was amongst college groups. These groups consisted of fraternities, sororities, ROTC and other groups in which students participated on a college campus. Ellsworth's assessment concluded that sorority women were much more likely to identify physical activities ("March, walk, or run for excessive amounts of time or for excessive distances" p. 50) as hazing. Defining hazing will continue to be elusive to society because the forms of hazing continue to change. Students have different ways of interpreting situations whereby one's definition of the situation could be hazing, but to the hazer it could just be defined as something harmless or silly.

Morgan (2007) provided an insight into what hazing is and possible reasons why it exists from an African-American point of view, but the information included suggested that hazing is fundamental throughout all types of groups. Her work was based on comments by a panel of experts formed to address hazing in Divine Nine Greek organizations. Ruffins, who has done extensive research on the subject of hazing in Black Greek Letter Organizations (BGLOs), suggested that "one reason hazing persists is that many fraternity and sorority members don't consider new members to be true

members unless they have been properly inducted” (in Morgan, 2007, p. 18), and proper induction includes hazing. A belief that novices must earn their rights within an organization is not just prevalent in African American groups but appears in many areas of society. Hazing is a form of dominance over subordinates that needs to be addressed (Keating, et al., 2005). Since hazing has occurred in college fraternities for over 100 years, trying to eliminate it entirely could be impossible. After dealing with all of the issues that were brought before them, panelists offered three recommendations to fraternity leaders about dealing with hazing. They were to “educate prospective members, have knowledge of university policy and state law; and enlist the help of graduate chapters” (Morgan, 2007, p. 19). This panel asserted that educating new members on hazing was one major concept that needed to be done more effectively. Phillips associated the “culture of hazing” within current Black Greek Letter Organizations (BGLOs) with a confusion among members of the difference between a fraternity and an urban gang, where extreme physical punishment is commonplace (Charles Phillips, personal communication, June 27, 2008).

Drouot and Corosoro (2003) and Reinsburg (2000) suggested underlying themes among fraternities in decline and attitudes toward hazing among undergraduates. Drouot and Corosoro (2003) detailed attitudes toward hazing among members and suggested ways to eliminate hazing. They analyzed data from “231 students (112 Greeks, 119 independents) at a moderate size state university in the eastern United States with a moderate Greek presence” (p. 535). The authors defined hazing as activities that “typically involves risky behavior, such as intensive drinking, or potential life treating activities” (p. 535). These authors differentiated attitudes toward hazing and its effects

between Greek and independent students. "Greeks may rely more on their peer relationships and have a higher level of social orientation than do non-Greeks" toward hazing (Borsari & Carey, 1999, in Drout & Corosoro, 2003, p. 537). Greeks also seem to place a lot more emphasis on extracurricular social outlets, which in turn can play a major role in alcohol abuse and drug abuse. Since there is such an emphasis on drinking and substance abuse among fraternity / sorority groups, which supports the dominance pattern, hazing continues as an issue on campuses sheltering such groups.

Hollmann (2002) called hazing a "Hidden Campus Crime" (p. 11) since "violence on campuses increased during that latter part of the twentieth century, yet students were reluctant to report the crimes" (p.11).

A survey of students living on campus at a medium-size public university in the Northeast found that 30 percent of the participants had experienced at least one form of victimization during the academic year, yet less than 10 percent had reported the incident to either the university police or housing and resident life officials. The students reported completed or attempted incidents of robbery, assault, sexual victimization, verbal harassment, bias-related violence, domestic or courtship violence and hazing (p.11).

Greek-letter organizations are not the only type of organizations that are prone to hazing. Hollmann stated that "athletic teams, spirit groups, marching bands, military groups, cult like groups, high school groups, and work groups also haze" (p.12).

Hollmann cited Nuwer (2001) as she stated,

Hazing continues to be a campus crime but it also occurs on high school campuses. Nuwer discussed that "hazing activities are beginning in high school

before students reach colleges and universities and approaches to hazing prevention must reflect the current culture surrounding such behaviors.” By ignoring the hazing that is going on in high schools college campuses will continue to be plagued by hazing.

Both cult members and pledges in fraternal groups that haze seem to lose touch with reality, or at least to gain a new perverse sense of what constitutes reality after they have sacrificed their individuality to the group (Nuwer, 2001). Victims of high-intensity hazing who leave a group “can experience the same type of post-traumatic stress, disconnectedness, and angst that experts have associated with cult members who opt to leave the group” (p.52).

Hollmann (2002) also found a connection between hazing and alcohol abuse.

Commonly, drinking games and forced or coerced consumption are involved in initiation activities. Mixing impulsive, risk-taking behavior with excessive alcohol consumption is a formula for dangerous, out of control situations (p.13).

Hollmann believed that part of the issue with hazing is that there is too much confusion over its definition. She stated that “confusion and disagreement over a definition of hazing have led to a lack of commitment on campuses to address the problem. Even state laws are inconsistent as to what constitutes hazing” (p.14). Hunt and Laidler (2001) stated in their research which Hollmann discussed that

Drinking works as a social lubricant, or social glue, to maintain not only the cohesion and social solidarity of the gang, but also to affirm masculinity and male togetherness. In addition to its role as a cohesive mechanism, particular drinking

styles within gangs may operate, as with other social groups, as a mechanism to maintain group boundaries, thereby demarcating gangs from each other (p.71).

Hollmann also cited Adler and Adler to discuss how groups generate intense loyalty.

After observing participants on athletic teams for five years, researchers determined five elements are essential to generate intense loyalty in an organization: domination, identification, commitment, integration, and alignment.

These five elements should be integrated into any initiation ritual to generate loyalty that is important for organizational membership (Adler and Adler, 1998).

These five elements can facilitate hazing activities. Many individuals in organizations misinterpret the true meaning of these words. These misinterpretations thus bring a tainted definition of how to translate these elements into group activities.

According to Nuwer (1999).

Hazers... are nothing more or less than addicts in an addictive system. For hazing to continue to survive within the education system, as it has for thousands of years, requires dependence and tolerance-the two common characteristics of addiction...on the parts not only of hazer's and the hazed but also those who supervise them (p.114-115).

Nuwer suggested that many campus administrators, themselves members of fraternities, avoided holding fraternities and their members accountable for acts of hazing.

Hollmann (2002) specified actions that need to be carried out to combat hazing.

Hazing is an addiction and must be treated as such. College and university administrators can no longer ignore, deny or enable hazing and alcohol abuse, but

should actively implement strategies just as when dealing with other forms of serious campus crime (p.18).

As with any culture change, education, sociological and psychological approaches in addition to enforcement of policies and laws will be required to change the traditions and rites of passage that groups believe they must have. Group leaders must be convinced that change is necessary by understanding what constitutes hazing, and foreseeing the potential danger of specific activities and behaviors. Since rites of passage and initiation activities are important, student leaders, faculty, and professional staff must be trained and supported in helping groups develop alternative team-building and loyalty-generating activities to replace the old traditions (p.20).

Although hazing continues to occur in many institutions of higher education, Nuwer (2001) does believe this issue is being addressed. According to Nuwer

Today, the activists are in the fraternity/sorority system. Curious about the change, I ask why the shift has occurred: In some cases it was people seeing things first hand," Nuwer says. "They are driven by their conscience. It is also people like Chuck Eberly [of Eastern Illinois University], who are looking at hazing in an intellectual way and challenging the fraternal world to address the issue. The other group is those who have been brought up in a supportive system of the fraternity and sorority world who know it is sometimes embraced to be an anti-hazing advocate in the fraternal world. (Bureau, 2007, p. 3).

If hazing is to be minimized as an approved rite of passage, the entire college sub-culture of the college fraternity must be changed. Forms of healthy masculinity that

promote a confident sense of manhood must be developed based on the latest research dealing with masculinity.

MEN AND AUTHENTIC MASCULINITY

In talking about men and their masculinity there has recently been a movement toward “authentic masculinity” (<http://www.exploringmanhood.net/masculinity.html>). As defined, “authentic masculinity is that inner quality which enables a man to rise up in his manhood and take responsibility for himself, his wife and his family and everything within his sphere of responsibility” (<http://www.exploringmanhood.net/masculinity.html>).

Nurturing his masculinity means developing manly strength. This entails, on the one hand, rejecting unhealthy aggression, which is a perverted masculinity, and on the other hand abandoning passivity, which is a diseased masculinity. These are the two unhealthy extremes which a man must recognise and avoid. A man needs to develop moral courage and inner strength, strength of character rather than strength of muscle. He needs to exercise godly initiative and leadership in his sphere of influence. In Christian terms, he needs to develop strength and gentleness. He must not use his strength to dominate and control, but to lead by moral persuasion and example. He needs to actively reject and fight against passivity in areas where he should take initiative. The essence of masculinity is will, initiative and moral strength, whereas the essence of femininity is response, according to Leanne Payne in *'Crisis in Masculinity'*.

(<http://www.exploringmanhood.net/masculinity.html>).

In order to address hazing problems on college campuses, male students need to be supported towards an authentic manhood. Male students need development in the areas of

nurturing, moral courage and self esteem. Men need to understand that being a “real man” who fits the media’s portrayal of a hard drinking womanizer is not the true definition of being a man. Authentic masculinity teaches and develops men into the proper role models and mentors society is looking for in male role models.

Having a clear understanding of the definition of healthy authentic masculinity aids in the understanding of what is defined as being masculine. The traditional definition of masculinity emphasizes a male gender role which measures manhood by strength, success, transgression of social rules, and opposition to femininity (Brannon, 1976). Men who do not fit the traditional hegemonic definition of masculinity because of their race, class, sexual orientation, religion, age, or ability are often marginalized as a result, as are the various versions of masculinities that these cultures and social groups develop (Edwards 2007). By the traditional definition there seems to be a correlation between masculinity and the large amount of hazing that goes on in the fraternity setting. Men have to continue to show dominance and live up to the definition or they will face a lifetime of hazing and or bullying. Researchers need to carefully examine how men develop amongst themselves and how to change the way in which men define what “masculine” means in their own terms.

Nuwer (1999) discussed how cult like behavior can be very prevalent in hazing groups.

Greek groups who haze may have cult like behaviors agreed fraternity executive Michael Carlone, although he does not see them as cults to fear like those operated by a Jim Jones or Charles Manson. Rather, said Carlone, they are cult-like in the sense that certain business corporations have cult-like aspects. *Built to*

Last authors James C. Collins and Jerry I. Porras described such companies as 'cult like' in that they strive to whip up absolute loyalty in all employees, and that they want employee behavior 'to be consistent with the company's ideology' (p. 45).

It is extremely important to realize the environment in which fraternities exist plays an enormous role in individual student development. If the environment allows for hazing, alcohol abuse and drugs the group members can take on these characteristics. Nuwer cited Dr. Scott Saucier, the father of a young man killed in a hazing incident, in describing the kind of techniques fraternities use to manipulate students and situations.

Greek chapters that resemble cults are less admirable than such companies. His view of hazing groups is that they like cults employ what psychologist Edgar Schein calls 'coercive persuasion,' and cult expert Margaret Thaler Singer calls, 'systematic manipulation of psychological and social influence (p.45).

This type of manipulation can ultimately change the way individuals act and develop within an organization. Students who might not have participated in certain behaviors prior to entering one of these organizations can act out illegal behaviors due to the group's influence. Nuwer used Singer's list of characteristics that are common among cults and cited at least nine cult-like similarities that can be applied to fraternities and sororities.

1. Like cults, hazing fraternities and sororities trumpet their exclusivity to potential recruits, promising to solve pressing problems or to meet needs. Just as cult members tend to think they have one true answer, so too do many hazer's

arrogantly claim to have special knowledge, telling pledges that the abuse will make sense once they become members.

2. Like cults, hazing fraternity and sorority chapters expect members to be two-faced as Janus, disclosing all to those in the group and after being less than honest to outsiders (the press, college officials, and their own national officers).

Fraternities and sororities often monopolize pledges' time, restrict their movements, strip them of power, introduce fear and a feeling of dependency, and symbolically or actually replace their belief system with new attitudes and values indicated by members.

3. Like cults, hazing fraternities and sororities tend to be obsessed with control. Members dictated when pledges can come and go, study, eat, drink, smoke and bathe.

4. Like cults, some hazing fraternities and sororities, try to isolate recruits, keeping them away from their family, old friends, other student organizations, jobs, and significant others. In this way they achieve 'control and enforced dependency,' according to Singer. Thus students swept up in the life of such a fraternity tend to avoid immersions in other campus activities, running for student office, or becoming active in student publications, non-Greek volunteer efforts, and off-campus study.

5. Like cults, hazing fraternities and sororities tend to be authoritarian, refusing to allow pledges to report injustices to a Greek council, a school administrator, or even their own national executives. Many hazer's possess overall charisma and/or an unusual ability to dominate others. And groups that haze often have self-

appointed sadists or hazing fanatics who are recognized for their zeal by others in the group.

6. Like the members of some cults, members of hazing fraternities and sororities believe that pledges are not one of the group until they have endured an ordeal and/or have successfully made it through an initiation ceremony.

7. Like those of some cults, members of hazing fraternities and sororities emphasize the idea of family, calling one another brothers, sisters, pledge moms, and pledge dads. Once pledges consider themselves to be part of the family of fraternity members, it is highly likely that peer pressure will affect their behavior.

8. Like cults, some hazing fraternities and sororities have a belief system that 'ends up being a tool.' in Singer's words, to manipulate recruits, to bind members to the organization, and to ultimately satisfy the whims and ambitions of those who haze and encourage others to do the same. Almost always present in Greek groups that haze and in cults is what cult expert Robert Jay Lifton termed 'a pattern of manipulation and exploitation from above and idealism from below.' The fraternity manipulation and exploitation is conducted by chapter leaders who haze, while pledges who endure hazing can certainly be described as idealistic.

9. Hazing fraternities and sororities, like cults, make it clear to pledges and followers that there is but one path. Fraternal newcomers-whether they are labeled neophytes, pledges, associate members, or line brothers-are asked to put trust and blind faith in the group and its members, as if they were suddenly incapable of making important life decisions on their own. Hazer's use mental games, verbal abuse, and peer pressure to make newcomers bend to the will of the group. The

peer 'pressure' referred to here is usually manifested in taunting or disrespectful remarks, although physical pressure caused by pushing, shoving, and beatings sometimes occurs. Only when an individual capitulates to group members' wishes does he or she solidify a connection to those members (p.45-47).

Cult like behavior and fraternity and sorority behavior is very similar in some uncomfortable ways. In order to combat hazing issues within a chapter one must be able to identify some of these similar issues and then develop a strategy to attack the problem. There must be some type of student development component (Evans, Forney & Guido-DiBrito, 1998) introduced into these organizations or hazing practices will continue to plague college campuses.

Kimmel (2009) described masculinity in terms of a "social constructionist" (p. 10) perspective.

The important fact of men's lives is not that they are biological males, but that they become men. Our sex may be male, but our identity as men is developed through a complex process of interaction with the culture in which we both learn the gender scripts appropriate to our culture and attempt to modify those scripts to make them more palatable.

Pollack discussed in his work that men have a different way of dealing with their emotions. "It is not surprising that so many boys turned to alcohol and drugs as a way to deal with emotions they were unprepared to feel, express, or manage in a healthy way" (Pollack, 1999, p. 11). As adolescence continues, girls generally viewed sex as a way of demonstrating love and connection while boys primarily view sex as a way of proving

their masculinity (Pollack 1999; Kimmel, 2008). Male students seem to arrive on college campuses with a conditioned way of showing their masculinity. "We cannot speak of masculinity in the United States as if it were a single, easily identifiable commodity. To do so is to risk positing one version of masculinity as normative, and making all other masculinity problematic" (Pollack, 1999, p.11)

West (2001) implied that drinking cultures are a means for men to negotiate masculinities in leisure activities. Her study consisted of interviews, focus groups, and participant observation at five of the universities with enlisted men from all male U.S. Navy air combat units. Eight fraternity men and nine low-ranking enlisted men were interviewed. She suggested that "alcohol drinking behaviors are important rites for understanding how masculinities get socially constructed and negotiated" (p 372). West stated that

Drinking cultures are places where a variety of masculinities get worked out in homosocial leisure activities associated with drinking. These activities include drinking games, particular forms of male joking and bantering, watching or playing sports, sexual encounters with women and the act of 'being drunk'. In male homosocial alcohol subcultures, social hierarchies and boundaries that create masculinities get discussed, reinforced and breached during leisure activities.

Two American subcultures, the fraternity and U.S. Navy, are noteworthy for alcohol use, for how men say they use alcohol and what it means to them in relation to their masculinity, and for their alcohol-related behaviors (p. 372).

Both subcultures are continually sites of "social problems including hazing and alcohol-related deaths and date rape" (p. 372). "American culture has linked 'being a man'

(dominant masculinities) with alcohol use. Toughness means being able to 'hold your liquor' or drink vast quantities (binge drinking) without serious social consequences" (p. 373).

Gertner (1991) discussed how the use of student development theory needs to be a large part of supporting a student's individual development. Student development is defined as "a process in which an individual undergoes a number of changes toward more complex behavior that results from mastering the increasingly demanding changes of life" (p. 1). The author suggested that these types of student development theories do not address the needs of men in our ever changing world. Gertner discussed Bannings' model in conjunction with male development. Banning's (1978) model "employed in campus ecology that will thus be useful in establishing a new understanding of student development as it relates to men" (p. 2). The author stated that "male college students who are free of gender role strain are able to be more fully developed human beings (due to the shift away from traditional theories of student development)" (p. 2). When addressing men and men's' issues attention must be placed on the environment because this will have major influence on how males develop. Blocher (1978) suggested that three subsystems of campus ecology that promote effective learning environments such as those needed to confront the existing theories of development and their effects on men. These subsystems are: opportunity, support and reward. For each case, there are interventions which will assist in reformulating our understanding of the development of men (p. 2).

Opportunity in men's lives must focus more on men's development during the years of high school and college. Men must be able to experience new opportunities that are different from what they believe is stereotypical of male behavior.

Support is the next part of the equation and this must be done through academic programs and student services. Through support student affairs professionals must challenge existing theories on college men to provide a stronger basis for male support. Rewards are the last part of the equation and student affairs professionals must be able to handle the changing lives of men. In order to better suit college men on campus new research must be done in order to get a better understanding of how males develop. Colleges and universities must challenge men and implement change into their lives in order to confront issues of sexism and other problems with overtones of masculinity.

Whitehead's (2000) discussed the issues of masculinity, race and nationhood and how this effected male development. The conception of masculinity and the research on masculinity is continually growing.

Since the mid 1980's, research on men and masculinities has been a growing area of sociological enquiry. The last decade alone has seen over 400 books published; the introduction of two specialist journals; and, more recently a proliferation of web sites devoted to exploring the cultural conditions of men and masculinity at the turn of the millennium (p.472).

Men and their masculinity are now becoming more and more important to our society. In order to help men in specific areas of development, researchers and practitioners must be able to understand how they develop. Whitehead suggested that "the field generally recognized not only the multiplicity of men and masculinity, but, importantly, has

exposed the discursive or ideological dimensions surrounding power differentials between women and men, and between men (p. 473).

By understanding men and masculinity it seems possible to understand why men haze and why it is so hard to eliminate this destructive behavior. The roots of hazing are very likely found early in young men's lives.

During an interview with Dr. Ted Blakeney, Morgan (2007) discussed hazing and its abusive practices. Dr. Blakeney offered great insight into how student development can help in the elimination of hazing. Dr. Blakeney stated that we don't give our top people training on how to view and value young people," said Dr. Ted Blakeney, a member of the Kappa Alpha Psi fraternity. "We view them as a problem and mostly want to stamp them out. We need constant training on how to work with young people and their values" (p.18).

BULLYING

Naylor, Cowie and Del Ray (2001) elaborated on how to counteract abusive hazing practices. Hazing has as an antecedent in the bullying that is endemic in K-12 education.

Bullying defined in the article as "(being) centered on the systematic abuse of power. It is typified by the bully and victim's inequality of access to power in favor of the bully. It may be physical, (for example, hitting, kicking, or punching) or verbal (saying nasty things to a person) and be intentionally hostile" (p. 114).

The authors addressed issues concerning bullying and ways in which teachers and parents can use coping strategies to eliminate the practice. One issue of concern is why some students remain silent about being a victim of bullying. The authors stated that,

while there is very little direct research as to why some children fail to make use of adult peer support to help them deal with the experience of being bullied, researchers have put forward a number of explanations. Children may not always know that they are being bullied. Even when they are aware of being bullied, they may fear further retaliation from their tormentors; they may anticipate ridicule from peers; or they may have no faith in the support system in their school or at home (p. 115).

Naylor et al. stated, "peer behaviors indicated that peers were coded as showing more respect to bullies than to victims" (p. 115). It would be thought that students would have negative feelings or hatred toward bullies but apparently they have respect and at times fear of being bullied. A theme that is beneficial to students who are bullied is counseling.

Bullied children who tell someone (whether a parent, teacher, friend or peer supporter) about their problem said that it helped 'to have someone to talk to and who listens', that the process of talking 'gave them the strength to overcome the problem' and that they appreciated having 'someone who cared (p. 115).

One interesting finding in Naylor et al. was "the results also suggest some age and gender differences between those victims who told and those who did not tell that they were being bullied. Older girls were more likely to tell someone - either an adult or peer than older boys were" (p. 118).

Juvonen, Graham, and Schuster's (2003) research objectives were to give insight into the health problems concerning bullying and being bullied. The authors stated "bullying and being bullied have been recognized as health problems for children because of their association with adjustment problems, including poor mental health, and more

extreme violent behavior” (p.1231). Bullying is an abusive problem that can harm students for the rest of their lives. This behavior which can be considered a form of hazing can affect the future of children. In order to help students confront this behavior it is important to “intervene with bullying, it is important to recognize the unique problems bullies, victims, and bully victims” (p. 1231). Ways in which to combat this problem is to have school wide anti-bullying programs aim to change peer dynamics that support and maintain bullying.

The authors stated that “bullies are more likely to manifest defiant behavior and negative attitudes toward school and use drugs” (p. 1231). The findings of the study report some interesting issues concerning bullying.

We found that bullies manifest the fewest number of adjustment problems.

Specifically, bullies are psychologically stronger than classmates not involved in bullying, and they enjoy high social status among their classmates. Victims on the other hand, suffer not only emotional distress but also social marginalization.

Finally those who are both bullied and get bullied are especially troubled. They are by far the most socially ostracized by their peers, most likely to display conduct problems, and least engaged in school, and they also report elevated levels of depression and loneliness (p.1233).

The authors found an interesting correlation between bullying and the area of mental health of bullies. The authors found that “supreme mental health of bullies documented in the current study can in part be understood in light of social prestige that they enjoy among their classmates” (p. 1235). Through developmental research it has been found that social status is one of the strongest predictors of positive self-views and

psychological well being. Through bullying, bullies find their part of a social group and believe that they are finally accepted by their peers.

Ways in which to eliminate these acts of violence include “comprehensive, school wide anti-bullying programs aim to change peer dynamics that encourage and maintain bullying by raising the awareness of how bystander’s contribute to the problem of bullying” (p. 1235). Instead of trying to attack the bully’s schools, administrators and peers need to focus on the students who allow this behavior to continue. They are the ones who need to be programmed to, not the bullies and not the bully victims. These individuals need a different type of programming concentrating on counseling but the bystanders are the ones who really need to realize they are in control of this type of behavior and need to start putting an end to this behavior.

Wilkins-Shurmer, O’Callaghan, Najman, Bor, Williams and Anderson (2003) findings suggests that bullying is a concern with children’s mental and physical health. The authors finding are very insightful into bullying.

A percentage of victimized children many show severe effects such as attempted suicide, truancy and school refusal. In a large Finnish epidemiological study of 14-16 year-old adolescents reported that 26 percent of girls being bullied reported depressive symptoms and 8 percent suicide ideation compared to 16 percent of boys reporting depressive symptoms and 4 percent suicide ideation” (p. 436). Being bullied has also shown issues with a child’s physical health. Students who have been bullied are “a direct association with reports of health problems including frequent headaches, stomach aches, bedwetting and poor sleeping” (p. 436). Bullying is not only a mental health problem but as the research has found a physical health problem.

The author's research demonstrates that "being bullied is associated with a significantly poorer adolescent psychosocial quality of life" (p. 439). The article also finds that 36 percent of boys and 38 percent of girls are bullied at least once over an entire school year. The authors stated that,

This study has demonstrated that being bullied is associated with poorer ratings of psychosocial HR-QOL for adolescents. The association of bullying with lower mental health, impairment in social role and adverse effects on families provides additional information to standard behavioral scales and highlights the value of quality of life as a multidimensional construct. Findings from this study support the need for greater collaboration between professionals in the fields of health, education and social services towards recognizing bullying and further developing initiatives in prevention and intervention, in order to enhance the quality of life of adolescents (p. 440).

Bullying and hazing are related abusive behaviors that cause mental and physical duress. Since both of these terms are rooted in abuse there is a common link between them.

Naylor, Cowie and Del Ray (2001) discussed the importance of having someone talk to when hazing or bullying occurs. It appears that both of these abusive behaviors occur in a child's development just at different times. Naylor et al again found the importance of talking to someone about being abused lead to the overcoming of this problem.

Bullied children who tell someone (whether a parent, teacher, friend or peer supporter) about their problem said that it helped 'to have someone to talk to and

who listens', that the process of talking 'gave them the strength to overcome the problem' and that they appreciated having 'someone who cared (p. 115).

In order to begin to address these problems and eliminate them students have to understand how important it is to talk about hazing and its antecedent behavior, bullying (Morgan, 2007). By educating students and allowing them the opportunity to talk about their issues and problems, changing the dynamic of school or group can be addressed. This will be a focal point in eliminating hazing and other abusive behaviors such as bullying.

O'Moore and Kirkham (2001) discussed how self esteem plays a major role in victims, bullies, and bully victims. The author's findings stated,

The lower levels of self-esteem and the feelings of inadequacy that characterized the victims, bullies, and bully victims in this study have implications for prevention and treatment of bullying behavior. It has been pointed out by Harter [1993] that inadequacy in children and adolescents with regard to cluster of domains that include appearance, likeability, and athletic competence provokes low levels of peer support and leader to a combination of low self-esteem (p. 281).

The author's research suggested that low self esteem played a vital role in the bully process. This low self esteem does not just affect the bullies but also the victims of bullies. The authors believed that peer to peer interaction was one of the best ways in which to deal with bullying. The authors stated that,

"It is generally accepted that victims of bullying need psychological help support to overcome their feelings of inadequacy. Encouraging results have been reported

on programs that involve peers in formal helper roles. It would appear that children who bully and in particular bully-victims need rehabilitative programs rather than punitive approaches to help them overcome their strong feelings of inadequacy (p. 281).

Another interesting question the authors addresses was, "Are there any distinguishing features of personality and or self esteem among bullies who target children who are superior vs. inferior to them?" (p. 281). The authors believed that there was a relationship to this type of behavior and a child's feelings of superiority and inferiority. It would appear that both bullying and hazing are rooted in feelings of self esteem and self concept or lack thereof. While bullying is rooted in secondary education and hazing is rooted in higher education and post secondary education both concepts are very similar and have the same end results.

Andershed, Kerr and Stattin (2001) found students who bullied were much more likely to commit crimes outside the school. The authors discussed the increasing amount of youth violence in our societies. The authors also discussed how bullying in schools has been on a rise and was widespread. In an interesting point the author's discussed the link between bullies and violence outside the classroom. Their research suggested that

[B]ullies tend to have certain characteristics that could be linked to violent behavior in any context. Specifically bullies have been shown to have generally more aggressive behavior patterns and personality characteristics, to have more positive attitude toward violent and aggressive acts and to lack a range of non-aggressive solutions. (p. 31).

Another important finding of research in the article suggested that

[B]ullying has also been shown to be significantly associated with the psychoticism dimension is Eysenck's personality inventory involving tendencies to be aggressive, cold, egocentric, impersonal, unsocialized, and unconventional (p.32).

The authors argued "bullying is a special phenomenon that is produced by the school situation, rather than a reflection of individuals' characteristic styles of interaction with others" (p. 32). The authors suggested that a school setting increased the tendency toward bullying. This can be attributed to Olweus's "situational pressure" (p. 32) theory. It states that "if there are conflicts and tension producing conditions in the school situation, this can aggravate the potential bullies" (p. 32). This study concluded that "bullying in school and violent behavior on the streets involve the same people" (p. 43). Another interesting finding from this research is "that bullying behavior in school carries with it a higher probability of being violently victimized when out on the streets" (p. 43). The authors cited some great points about violence in and out of the classroom. Also the point of "situational pressure" does give insight into why bullying happens and also why hazing continues to happen on college campuses.

O'Moore and Kirkham (2001) discussed ways in which to combat bullying in schools. The author's research addressed the need for administration and teacher training to confront and combat bullying. The author stated that when confronting bullying "it is imperative that teachers recognize that they must challenge every incidence of bullying that comes to their attention" (p. 107). Students must see their teachers as a resource and someone that will help them in time of need. The author believed that "teachers come to understand that to suspend or expel a pupil from school is to add to the

psychic blows of an already wounded individual” (p. 108). Schools need to work on the counseling side of helping this type of individual. The author’s research focused on counseling and group intervention work in combating bullying. The author also believed in a zero tolerance policy when it comes to bullying.

Summary

The literature found on hazing focuses on the problem in college and university settings. The literature tends to focus more on the victimization of hazing and eye witness accounts. Although hazing is not a topic researched in the K-12 setting, bullying is and has a large amount of research done on it.

The literature also found on hazing focused on men and hyper masculine behavior. Hazing is an abusive practice which tends to affect males along with stereotypical male organizations.

The amount of literature focusing on male development, “authentic masculinity” and “genuine masculinity” is not great. Although some of the literature focuses on men and their issue’s with masculinity there was not a great amount of it which is needed in order to address male intensive issues.

CHAPTER III

METHODOLOGY

Foreshadowed Problem

Hazing is an ongoing problem for college campuses and society in general. The physical dominance and intimidation begins when students are growing up and peaks during their college years. The practice of hazing has killed and injured numerous people. Nuwer (1999) stated:

Hazing is an extraordinary activity that, when it occurs often enough, becomes perversely ordinary as those who engage in it grow desensitized to its inhumanity.

Hazing can lead to death or serious injury (p.31).

Students need to understand not just the implications of hazing and common themes to look for, but they also need to understand how to fight it. The most common occurring theme in the literature reviewed for the present study is that hazing is an act of dominance. This dominance occurs because of the hierarchical relationship (pledge / active) systems that fraternal organizations have in place. As long as there are hierarchies in fraternity life hazing will continue. When there is always someone above you telling you what to do and when to do it hazing will continue to happen. Another theme that supports hazing is the typical societal view of masculinity. This view causes men to develop a false sense of how relationships among members in an organization are supposed to be arranged. Society views masculinity as how tough a man is physically and numerous activities show men how to achieve the necessary toughness. One way to fight this problem is to provide these organizations ways in which students can develop intellectually and emotionally instead of just physically.

Significance of Proposed Study

The significance of this proposed study was to establish a way of eliminating hazing on college campuses. By examining the ways in which men interact with each other and how masculinity applies to this interaction, a clearer understanding of why hazing happens may be identified. By providing men a different type of setting in which hazing and stereotypical masculinity is not reinforced, ending hazing can finally be imagined.

Research Questions

1. What is the definition of a “fraternity man” among this select sample of men working to eliminate hazing practices within their chapter?
2. What is / was the quality of “brotherhood” within your chapter before and after hazing was eliminated?
3. In what ways did the organization change across time as hazing practices were eliminated?
4. In what ways were your fraternity’s Ritual used in the process of making change within the chapter?
5. In what ways were members’ perceptions of masculine behavior changed or not changed as a result of eliminating hazing?

Site or Social Network Selection

The current research was carried out using qualitative life history interviews (Karen, 1993) with three purposefully sampled individuals that not only stood up to

hazing but also found ways to eliminate this practice within their fraternities. Each interview explored ways that students worked to eliminate hazing practices within their organizations. The principle investigator asked questions regarding hazing, if they were hazed, how they went about eliminating hazing and what activities they incorporated into their perspective member programs to make sure hazing would not reoccur.

Research Role

My role as the primary investigator was to be the primary interviewer. The primary investigator had asked the members a number of questions regarding hazing and their own personal experiences with it. The primary investigator role was one of asking questions and listening for respondents' answers.

Purposeful Sampling Strategy

The primary researcher found a "purposeful sample" (McMillan & Schumacher, 2001, p. 404) through contacts within the Greek community at a Midwestern comprehensive university. The primary researcher identified three students who had been hazed and afterwards were advocates against hazing practices. The primary researcher looked at all types of fraternities regardless of race, color, or gender, but respondents were all from historically white organizations.

Data Collection

The primary researcher's data collection came from in-depth interviews (Appendix A) which the primary researcher did with each research participant. The primary researcher did take notes and also tape recorded the interviews in order to remember and retain all the information from the interviewee. An informed consent

document was presented to each research participant prior to the interviews that explained the purpose of the research, and indicated that participants may withdraw from the research project at any time.

Inductive Data Analysis:

Verbal data was transcribed and transcriptions analyzed using the “constant comparison” method (McMillan & Schumacher, 2001, p. 468) of analysis. Themes were identified and were related to prior literature.

Limitations of the Design

There were limitations to the research. The scope of the study was limited only to those persons who were interviewed, and results cannot be generalized beyond the research participants. Since all research participants were from the same two organizations, the in depth understanding of hazing and the means to eliminate it may be limited to these groups only. The primary researcher’s background in hazing and subsequent bias against hazing practices is another limitation to the study as presented.

CHAPTER IV

Description and Analysis of Findings

The primary researcher developed a life history interview protocol (Karen, 1993) dealing with hazing and men's issues that was used to gather information from informants whose anonymity was assured by the researcher. The interviews were all transcribed and analyzed using a constant comparative method of analysis (McMillan & Schumacher, 2001). Emerging themes were identified across the responses of all participants. The interviews yielded first person information concerning ways to deal with hazing in the context of a masculine environment. Interview participants had very similar yet unique experiences concerning their experiences with hazing.

Fraternity Man Defined

There appears to be a theme underlying the idea of what specifically defines a "fraternity man". In both organizations represented by participants in the present study, all identified with being a gentleman and living up to the standard of being a "Fraternity Man." The two members of Alpha Chapter identified similar characteristics of what defined being a Fraternity Man. These similar characteristics were defined as "prerequisites and standards". Among these "prerequisites and standards" are "academic excellence, financial maturity, good taste in high moral character, gentlemanly conduct, cleanliness and neatness, acceptance and respect, promptness and dependability.

As one of the two Alpha Chapter participants stated, “We base our standards off of those categories to come up with benchmarks. Overall, as a fraternity man, you are held at a higher standard than if you are just a man.”

Members each understood that they were going to be held at a higher standard inside the classroom and outside the classroom than traditional non-affiliated males. Very similar attributes were identified by all participants as making up the “fraternity man”. Members stated these attributes were used by both groups to mold and develop their new members into each group’s unique definition of what a “fraternity man” was idealized to be. Obligations and standards were held not only academically but also socially. These gentlemen also identified group leadership and participation in intramural sports as a part of being a traditional “fraternity man”.

IM’s leadership, campus as well as fraternity, academic strengths, being a gentleman to women and things of that nature, compared to an average man that goes throughout life and focuses on just getting by.

Brotherhood in a Hazing Chapter

Another theme surrounded the question of what the brotherhood experience was when hazing was a part of chapter life. All three participants related that when hazing was prevalent within their organization, the group partied more and paid more attention to the social aspects fraternity life instead of academics and values congruent with their fraternity’s ritual.

When hazing existed in our chapter, we were not a fraternity we were just a bunch of quiet drinkers. We hung out and partied together. The only thing we were organized with was hazing. The brotherhood did not surpass friendship.

Two of the participants described an incident or series of events that led to their questioning whether hazing was the right thing to do.

A theme surrounded the question about “the definition of being a man”.

Both individuals discussed how the group had “identity crisis” and “when we hazed we were just a group of friends that drank together.”

This theme is important due to the fact that they groups had moved from healthy masculinity to hyper masculinity. The group has moved from an organization of values to an organization of “hazer’s and drinkers”.

Masculinity influences these standards by how an organization defines what benchmarks are going to be used. Organizations that use core values and healthy masculinity characteristics have fewer issues with hazing.

The participants described hazing incidents called “line ups” and “Big Brother Night” as one of the defining moments that led them to question whether hazing practices were right. Also, both participants described how the hazing affected their academic success and caused problems in intercollegiate sports. One participant, also a varsity athlete, described how destructive “Big Brother Night” was as a pledge.

Um, the first experience, it was our Big Brother Night. It was probably half way through our new member process. We started um experiencing some alcohol or forced alcohol consumption, by some of the older members throughout the first couple of weeks but specifically on the Big Brother Night um I was told that I had to drink a fifth of black label soco, as well as drink um all of us had to drink from a keg and once we were done with that then we could leave. And I actually had a swim meet the following morning and I had to catch the bus at 6:30 in the

morning and the entire next week and, um or the following weekend I had the swim meet I just felt like shit. I, it a, I was ,completely worthless and it was due to the fact that I drank so much in such a little time I actually drank the a fifth of soco in about 35 minutes and, a and, it ruined me the night.

The Alpha Chapter members' concerns with "Big Brother Night" led them to question their hazing practices. One concern was the amount of alcohol pledges had to drink during Big Brother Night, and the other concern was that the members had the event in their fraternity house. These concerns led the Alpha Chapter members to begin discussions with other chapter members about the hazing practices within their organization. The discussions that occur within the organizations are the beginning steps of healthy masculinity.

Two of the participants did not list a set of specific events or incidents that happened to them but described conversations with others that lead to the discussion about hazing. Both discussed how they had conversations with a couple of other members and how those led to more conversations about the issue of hazing. These two individuals did not discuss a hazing event that affected them, but hazing that they saw affected other members within their group.

It started with our president and I having conversations about hazing and the events out chapter had during the new member process. We began to bring one or two more people into the discussions. A member named "Andy" came to me to discuss it one day. He told me that he had set up a meeting with, the director of Greek Life, and he wanted me to come.

Another participant discussed how conversations with his president and senior members helped in establishing a non-hazing culture.

Um the steps that were taken to finally start to eliminate the practices of hazing within the fraternity started my senior year and during that process we had a new fraternity president come into office as well as a few members that were leaders outside the fraternity officers, and with the balance of leadership throughout the entire senior class we were able to start to mold the minds and concepts of non hazing and things of working actually with team working and building peoples um personal aspects instead of focusing on, you know, we were going to break you down and build you up type focus.

Brotherhood Without Hazing

One theme that was found in two of the participants was how brotherhood changed after hazing. A huge emphasis on school, community service project, a gift to the house, time management, there are articles to read, we actually use the national books that are sent to us and new members are asked to plan recruitment event. This group of men had changed the values and benchmarks, which in turn helped change the identity of the organization. The organization moved from hazer's to a group that emphasis school and community service.

One theme that was communicated by all participants was how the brotherhood experience was in the chapter when the entire group was confronted about the problems surrounding hazing. Each of the participants described how "friendships were destroyed" and "members quit the organization". One participant described how hazing caused hatred within this fraternity.

They hated it. They hated it, the most people don't like change um specifically when they don't understand it and most guys in the fraternity experience the hazing as a new member and when they were active members they thought it was a right or an expectation to continue that hazing. Um they really did not have the purpose of it or why specifically things were done. They just did it blindly. When it was actually confronted to them saying, ok guys we are going to change how we do things, they still did not understand. They did not think it needed to be changed. And it actually caused a lot of conflict throughout the fraternity and actually caused a few members to drop out of the fraternity because they thought hazing was one of the building blocks of what our fraternity was based on.

Another participant discussed how the "brotherhood" was destroyed in his organization when hazing was confronted.

Brotherhood went out the window completely. Friendships were destroyed over opinions on hazing. Before hazing was confronted, everyone was close and we did not have cliques. Now hazing broke the chapter into about three opinion groups. One group wanted to leave hazing in the new member program, another group wanted to get rid of it completely. The third group wanted to just eliminate some of the activities.

All three participants agreed about how difficult it was to eliminate hazing within their group. Each said eliminating hazing practices were "very hard and difficult."

Some participants discussed the difficulty of being a senior leader in a fraternity when hazing was eliminated and the hardships the younger members had once hazing was eliminated.

Well it was extremely difficult and we are still working on it right now. Um it's a process that has taken several years to change and um because throughout the years once the seniors that first initiated the change um those change agents are now gone and there the people that were their main workhorses their main people that tried to pursue the new concepts and the new ways of doing things are the ones that are now trying to change its really difficult specifics sophomores that they came in and they were hazed one semesters and then the following semesters we are now going to change everything. They still felt like that they did not get their opportunity to pass that hazing ritual on. They did not get their time to shine or their opportunity to have the power that they wanted.

Another participant discussed his similar issues concerning how difficult it was to eliminate hazing and being a senior leader.

Last semester was the first semester that we did not haze at all. I am the oldest person in the house right now, and we began eliminating hazing so many generations ago. The biggest problem was our active members convincing the new members that they wanted to be hazed. They convinced them that "getting in" to the organization was too easy.

Some participants reported that when the hazing was eliminated the organization was undergoing an identity crisis. It was noted that these two participants believed their organizations were "so far from values and their rituals" it was hard to bring the organization back to one that valued morals and respected a ritual.

We were suffering from an identity crisis. We were so far from our ritual that there was no definition for a fraternity man. When we hazed we were just a group

of friends that drank together.

Another participant had similar views about how his organization had an identity crisis.

We were a bunch of guys who all we knew was drinking. Um we were more social than anything else. We had no standards and values because hazing had eliminated those. Again we were just a bunch of guys who drank together.

Chapter V

Conclusion and Recommendations

The purpose of the present study was to interview undergraduate fraternity leaders who were working to eliminate hazing in their chapters. The interviews focused on their struggles to include elements of healthy man's development and positive masculine behavior as a replacement for hazing rituals formerly practiced within their groups. This study sought to understand the similarities and differences these undergraduate members had throughout the process of trying to eliminate hazing from their organizations. While there is a large amount of research on hazing and its consequences (Nuwer, 2004), there is not as extensive an amount of research concerning the intersection of hazing and healthy masculinity.

Motivation for research

The principal investigator (PI) had a passionate interest in the elimination of hazing based on life-threatening personal experience, as my reflective statement addressed above. The PI had a very involved undergraduate leadership experience which led him to many intense encounters with hazing in male organizations. After taking a class in student development theory for the masters in college student affairs program, the idea of combating hazing by advocating healthy masculinity came to fruition.

RESULTS

Themes emerging from the life history interviews (Karen, 1993) that were analyzed using the “constant comparative” methods of qualitative analysis (McMillan & Schumacher, 2001) are summarized below (Table 1).

Table 1

Interview Protocol and Related Emerging Themes

Question	Response
1. Tell me how your fraternity defines being a “fraternity man” as opposed to being a “man”?	There was a common underlying theme of what specifically defines a “fraternity man”. All three participants in the present study identified similar qualities of what defines a “fraternity man”.
2. What was the brotherhood experience like in the chapter when hazing was a part of chapter life?	There was a common theme surrounding the question of what the brotherhood experience was when hazing was a part of chapter life. All three participants described similar events in chapters that hazing was present.
3. Tell me about your feelings when these hazing practices occurred.	No theme was present.
4. What incident or series of events led you to question whether hazing was right?	There was a common theme that surrounded the question about what led the individuals to question whether hazing was right.
5. What steps did you and / or your organization take to confront and eliminate hazing?	There was a common theme that surrounded the question of what steps did you and your organization take to confront and eliminate hazing. All three participants described conversations and groups they were involved with to combat the hazing that was occurring in their perspective chapters.
6. What was the brotherhood experience like in the chapter when hazing was confronted?	There was a common theme surrounding the question concerning the brotherhood experience in the chapter when hazing was confronted. All three participants stated that “we partied more and paid more attention to social aspects”.
7. When taking this stance, were any relationships you had with fraternity brothers affected and, if so, in what ways?	There was a common theme surrounding the question on were any relationships affected and if so in what ways. All three described how “friendships” were destroyed” and “members’ quit the organization”.
8. What types of leadership characteristics do you believe you have that made you successful challenging this practice?	No theme was present.
9. While eliminating hazing did you / your fraternity have to redefine what the organization was and what it stood for?	There was a common theme surrounding the question about how did you/your fraternity have to redefine what the organization was and what it stood for. Two of the individuals described how a “huge” emphasis was placed on school, recruitment and community service projects.

10. Looking back over the time in your organization, how difficult was eliminating hazing?	There was a common theme surrounding the question about how difficult it was eliminating hazing. Two of the participants discussed how difficult it was convincing new members to not haze.
11. What types of new member / pledging activities have taken the place of hazing now that your organization is hazing-free?	No theme was present
12. Please compare and contrast the unspoken rules about the ways in which a man should act or behave in your chapter before and after hazing, in both public and private conduct.	No theme was present
13. At the time that hazing was present; do you think the definition of being a man was different? If so, in what ways was it different?	There was a common theme that surrounded the question about "the definition of being a man". Two of the individuals believe their perspective groups had "identity crisis" when hazing was present
14. Did this definition of being a man play into the stereotypes of being a member of your fraternity, and did these ideas feed into the hazing activities your organization was doing?	No theme was present

There was a common theme found in question #1 concerning what defines being a "fraternity man" as opposed to being a "man". All three participants in the present study identified similar qualities of what defines a fraternity man. The participants identify key categories that helped define their organizations. These similar "prerequisites and standards" are "academic excellence, financial maturity, good taste in high moral character, gentlemanly conduct, cleanliness and neatness, acceptance and respect, promptness and dependability."

There was a common theme surrounding question #2 concerning what brotherhood experience was when hazing was a part of chapter life. Again, all three participants described similar events in which hazing was being practiced inside their chapters. All three participants described how social influence became part of their group's identity. One participant said "when hazing existed in our chapter, we were not a

fraternity we were just a bunch of quiet drinkers. We hung out and partied together and brotherhood did not surpass friendship. The analysis of interview data suggested that all three organizations had the same problems concerning social influence and a hazing culture.

There was a common theme that surrounded question #4 concerning what led the individuals to question whether hazing was right. All three participants discussed new member education practices which put new members in a very dangerous situation. One of the Alpha Chapter members stated that "one concern was the amount of alcohol pledges had to drink during "Big Brother" night which was held at the chapter house.

It was these same concerns among a group of members inside the organization that aided in the elimination of hazing practices. The analysis of interview data suggested that to eliminating hazing the organizations need to start with a small group. By building relationships with members who value standards, morals and accountability, members can then begin to formulate an action plan.

There was a common theme that surrounded question #5 concerning what steps were taken by you or your organization to confront and eliminate hazing. All three participants described conversations and groups they were involved with that helped combat hazing. One of the participants described a conversation they had with their president at the time. It started with our president and I having a conversation about hazing and the events our chapter had during the new member process. We began to bring one or two more people into the discussions.

There was a common theme that surrounded question #6 concerning the brotherhood experience in the chapter when hazing was confronted. All three participants stated that “we partied more and paid more attention to social aspects”. One member stated “the only thing we were organized with was hazing. The brotherhood did not surpass friendship”. The analysis of interview data suggested that all the organizations present had focused the majority of their energy on social and hazing activities.

There was a common theme that surrounded question #7 concerning were there any relationships you had with fraternity brothers affected after confronting hazing. Again all three members described how “friendships were destroyed” and “members quit.” This is an ugly truth about hazing. The analysis of interview data suggested that hazing can cause organizations membership to be affected. This was a common theme amongst all three participants.

There was a common theme that surrounded question #9 concerning while eliminating hazing and redefining what that organization stood for. Two of the participants described how a “huge” emphasis was placed on school, recruitment and community service projects. The analysis of interview data suggested from the research that the Alpha chapter redefined who they were as an organization which helped establish their identity.

There was a common theme surrounding question #10 concerning how difficult it was to eliminate hazing. The research suggested that all three participants stated that it was “very hard and difficult” to eliminate hazing. The research also suggested that members view hazing as a ritual. One member stated that “they still felt like that they did

not get their opportunity to pass that hazing ritual on". The analysis of interview data suggested that hazing goes from an activity to a ritual or rite of passage.

There was a common theme surrounding question #13 concerning do you think the definition of being a man was different. Some of the participants said that their organizations had "an identity crisis". One member from the Alpha Chapter stated

We were suffering from an identity crisis. We were so far from our ritual that there was no definition for a fraternity man. When we were hazed we were just a group of friends that drank together.

The analysis of interview data suggested that hyper masculine behavior is associated with hazing. The analysis of interview data also suggested that by moving towards a genuine masculine or authentic masculine culture that the identity of the organization can change.

Conclusion

The PI did not find in the literature review for the current study much overlap between research on hazing and research on healthy male development in college. Hazing has been a problem in institutions of higher education for centuries (Nuwer 1999). By recognizing men's development, hazing can then be addressed as a developmental issue rather than as a punitive issue. By reviewing a web site focusing on "authentic masculinity" (<http://www.exploringmanhood.net/masculinity.html>) and exploring how to engage men within the context of their masculinity, administrators, staff and educators can develop ways to promote "authentic masculinity" Because hazing effects men and

women differently, working to eliminate hazing needs to be addressed differently by gender.

A man needs to develop moral courage and inner strength, strength of character rather than strength of muscle. He needs to exercise godly initiative and leadership in his sphere of influence. In Christian terms, he needs to develop strength and gentleness. He must not use his strength to dominate and control, but to lead by moral persuasion and example according to Leanne Payne in *'Crisis in Masculinity*. (<http://www.exploringmanhood.net/masculinity.html>)

Men develop differently over time and have different needs than women. It is these needs which must be defined in order to handle hazing situations as an opportunity to promote healthy masculinity. College administrators need to learn how to help males understand how to engage each other in a manner that is conducive to their development. By enabling men to engage each other in a manner that is non aggressive and non physical men can learn how to use their moral strength and learn self control. By teaching these lessons men can become more civil toward each other and learn how exist in a "culture of integrity" (Kimmel 2008, p.288).

Organizations that have a large problem with hazing and abuse are using the wrong standards and benchmarks to hold members accountable. This is where healthy masculinity and male development can lead to the elimination of hazing. Men need to understand how to communicate with each other. Men also need to know how to approach hard conversations and be able to have these conversations without ignorance or bias. By using healthy masculinity, men can learn to interact with each other using intellect instead of abuse or harassment. It is crucial that men be able to hold themselves

accountable without abuse. By using healthy masculinity men can begin to learn how to interact with each other and begin to have difficult conversations that in the end will promote a healthy non aggressive environment.

After observing participants on athletic teams for five years, researchers determined five elements are essential when generating loyalty in an organization. Domination, identification, commitment, integration and alignment all play vital roles in coercing members into intense loyalty. (Alder and Adler 1998)

It is important to be cognizant of these five elements because men can interpret these elements the wrong way. This is where administrators and professionals need training and understanding. By being aware that these elements can lead to hazing and abusive behavior educators can help develop programming that will convey the correct meanings of these elements. By providing clear meaning to these elements students can then develop positive activities and meanings that will help build the "culture of integrity" (Kimmel 2008, p.288) needed to help men develop in a healthier atmosphere.

Healthy male development needs to address how men interpret these common elements. Men need to understand the correct definition of these elements. These men need to understand the importance of intellect and masculinity and how they apply to their own development. Organizations need to begin to understand how character and integrity are keys to having ethical leaders and ethical organizations. Men need to be able to interact with each other on a level and puts everyone on an equal playing field. This means opinions are valued, feelings are valued and more importantly intellect is valued over hyper masculinity. By eliminate hyper masculine behaviors men can then begin to interact with each other without fear of abuse or harassment.

There needs to be a new approach by campus administrators and fraternity professionals to hazing education and also hazing prevention. Educators need to use the valued resources found on www.stophazing.org for alternatives to hazing. For example as stated on www.stophazing.org

1. FOSTER UNITY: Have the members of your group/organization work together on a community service project. Visit a ropes course to work on group cohesiveness, communication and leadership skills. In fraternities and sororities with chapter houses, the group might work together on a chapter room improvement project. Another option for fostering unity without hazing is for the members to work together to plan a social or athletic event with another group.

2. DEVELOP PROBLEM-SOLVING ABILITIES: Have pledges discussed chapter weaknesses such as poor rush, apathy, and poor scholarship, and plan solutions that the active chapter might then adopt.

3. DEVELOP LEADERSHIP SKILLS: Encourage participation in school/campus activities outside of the organization. Encourage new members to get involved in organizational committees and/or leadership roles. Develop a peer mentor program within your group for leadership roles. Invite school/community/business leaders into the organization to share their experiences.

4. INSTILL A SENSE OF MEMBERSHIP: Plan special events when the entire chapter gets together to attend a movie, play, or church service. Plan a "membership circle" when actives and pledges participate in a candlelight service in which each person has a chance to express what membership means to them.

5. PROMOTE SCHOLARSHIP: Take advantage of your school/college/university academic and tutoring services. Designate study hours for members of your organization. Invite college/university or community experts to discuss test-taking skills, study methods, time management etc.

6. BUILD AWARENESS OF CHAPTER HISTORY: Invite an older member to talk about the chapter's early days, its founding, special chapter traditions, and prominent former members.

7. KNOWLEDGE OF THE GREEK SYSTEM: Invite leaders of IFC, Panhellenic, PanHellenic, and/or Advisers to speak on Greek governance including their goals and expectations of the Greek system.

8. AID CAREER GOALS: Use college resources for seminars on resume writing, job interview skills; various careers.

9. INVOLVE PLEDGES IN THE COMMUNITY: Get involved with campus and community service projects. Plan fund-raisers for local charitable organizations.

10. IMPROVE RELATIONS WITH OTHER GREEKS: Encourage new members to plan social or service projects with other pledge classes; work together to plan joint social or service activities
(<http://www.stophazing.org/alternatives.html>).

By encouraging students to reward alternatives to hazing educators and administrators can begin to change the way students influence each other. Ultimately educators need to provide students the correct options for development. As educators need to help students make the correct choices that will allow them to understand the

importance of having an environment free of hazing and abuse. These new steps must address how students develop over time and also must look at male developmental needs. This is why an approach dealing with student development is a necessity. Nuwer's research (1999, 2001) suggested that hazing was occurring among school-age students well before students entered college. This means colleges must have in place preventative and educational messages and materials in order to combat this problem before students have the opportunity to haze on college campuses.

Implications for Practice

Practitioners who work to eliminate hazing in student organizations can create useful approaches to hazing education based on the results of the present study. Men's issues and its relation to hazing is a topic that administrators, deans, vice presidents, student affairs professionals and coaches should be well versed in managing. This same group of people should have in place ways to educate and prevent hazing in their specific area of oversight. These individuals should take a proactive approach and set standards and guidelines concerning acts of hazing and its intersection with healthy male masculinity. It appears that college administrators espouse blanket policies against hazing, but do little to proactively work against hazing (Farr, 2004). Campo, Poulus and Sipple (2005) discussed how hazing was not always recognized as a campus crime, but they asserted there were factors that contributed to enable students to stop hazing. Students have a hard time confronting hazing and working for its elimination by themselves.

Professionals Developing Students before College

Hazing and bullying continues to plague K-12 and higher education.

Administrators, professors, teachers and coaches need to create a developmental approach to eliminate this harmful practice. Nuwer (1999) stated that

Hazer's . . . are nothing more or less than addicts in an addictive system. For hazing to continue to survive within the education system, as it has for thousands of years, requires dependence and tolerance—the two common characteristics of addiction...on the parts not only of hazer's and the hazed but also of those who supervise them (p. 114–15)

It is time for administrators, professors, teachers and coaches to break the silence about these two areas of addiction. Student affairs professionals must look for new ways in which to promote the development of authentic masculinity (Edwards & Jones, 2009). Kimmel (2008) and Laker (2003) both provide great resources to appreciate the daily lives of males and their developing sense of gendered masculinity. These authors have extensive research that supports the ideas of genuine and authentic masculinity and how to develop men in a proactive way without abuse. Working toward developing young men using principles of authentic masculinity enables them to acquire correct and proper behavior as a man who reflects solid moral character and ethical values. Male students need developmental education in the areas of nurturing, moral courage and self esteem in order to develop the type of masculine character modern society needs in its leaders.

Hazing and its consequences are not only a higher education problem but also a high school problem. The Alfred University (Hoover and Pollard 2000) study also

supported the fact that hazing occurs at ages well before college. Students from a wide range of grade levels report hazing occurring from elementary school and middle school all the way into high school. Combating hazing can be addressed within student development theory using concepts of authentic masculinity as one of the main catalysts for change. Exposing and devaluing hyper masculine behavior as a desirable male characteristic and replacing it with concepts of healthy masculinity can promote the ideal of men built with great character and a solid moral compass. Men need to be developed in this area to ensure this problem will not continue. Men need to understand the importance of a moral compass and how this will enable them to be more insight and character built leaders. In order to ensure this type of development administrators need to be able to interact with students in a way that helps developed this type of authentic masculinity. Administrators and educators need to understand the importance of developing men into leaders with a moral compass that value authentic masculine behavior and condone hyper masculine behavior. These two groups also need to help men develop skills to be able to interact and confront each other in a way that shows respect and dignity without using violence or aggression.

Universal Issues to be addressed

Throughout the current research several themes emerged that make hazing a very difficult problem to attack. Hazing continues to hide successfully on most campuses because the word alone, "hazing," gives students and administrators a knee jerk reaction. What specifically constitutes hazing is a very difficult concept for many people to understand and know how to interpret whether some action truly was hazing or not. One of the problems with hazing is how to define the practice. Hollmann (2002) stated

Confusion and disagreement over a definition of hazing have led to a lack of commitment on campuses to address the problem. Even state laws are inconsistent as to what constitutes *hazing*. "A survey that was conducted on a campus found 30 percent of on campus living students experienced victimization yet only 10 percent a filed any type of report" (Hollmann, 2002, p. 11).

Not holding hazer's accountable for their actions is an enormous problem that needs to be addressed by student affairs professionals. Students must be free to openly talk about hazing issues and be supported when they do so. College campuses will continue to experience hazing as a problem until effective programming facilitates open communication from students to administrators. Students must feel safe in order to discuss hazing and understand that their whole world will not crumble because they have admitted to either being hazed or to hazing themselves. Students must understand there has to be a level of accountability when found in the act of hazing. The students must also understand that punishment cannot be the final sentence for accountability.

Counseling, student interaction and authentic masculinity must be included as part of the developmental process in order to encourage male students to embrace a positive masculine identity. Holding students accountable for their behavior is one piece of the puzzle to eliminate hazing from student life, but development and programming must also be major contributing factors to support positive change (Sanford & Adelson, 1962).

Morgan (2007) discussed how important it is for students to be able to talk and discuss hazing.

"We don't give our top people training on how to view and value young people," said Dr. Ted Blakeney, a member of the Kappa Alpha Psi fraternity. "We view

them as a problem and mostly want to stamp them out. We need constant training on how to work with young people and their values."(18).

Integrating positive male development and accountability are essential to helping bring mention of hazing to a level that when people use the word, hazing, the stigma is not felony or guilty but one of development and personal responsibility. Student affairs professionals need to understand men's holistic development over time. They need to look at new and inventive ways in which they can facilitate men's development in an authentic way instead of reinforcing hyper masculine beliefs. By valuing authentic male behavior and devaluing hyper masculine behavior student affair professionals can send a strong message for what is acceptable and what is not acceptable. Student affairs professionals must be able to engage male students and help aid in their development as authentic males. Programming and education will be the key to helping hazing become a developmental problem instead of an accountability problem.

Limitations of Study

There were several limitations that existed during this research project. First of all, all of the participants were fraternity members from the Mid West. Second, data collection was limited to a single college in the Mid West. Third, financial and time limitations existed for purposes of data collection. Fourth, it was very difficult to find fraternity members who were willing to be interviewed on the topic of hazing. Furthermore, hazing is so societal taboo it was very difficult to find members who would openly discuss their problems. Five, it was difficult to get the men to open up about their own personal experiences. Some of their experiences were very emotional, and some of the participants had a hard time putting a voice to their experiences.

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APPENDICES

APPENDIX A:

HAZING PROTOCOL

Kolman Hazing Interview Protocol

1. Tell me how your fraternity defines being a “fraternity man” as opposed to being a “man”?
2. What was the brotherhood experience like in the chapter when hazing was a part of chapter life?
3. Tell me about your feelings when these hazing practices occurred.
4. What incident or series of events led you to question whether hazing was right?
5. What steps did you and / or your organization take to confront and eliminate hazing?
6. What was the brotherhood experience like in the chapter when hazing was confronted?
7. When taking this stance, were any relationships you had with fraternity brothers affected and, if so, in what ways?
8. What types of leadership characteristics do you believe you have that made you successful challenging this practice?
9. While eliminating hazing did you / your fraternity have to redefine what the organization was and what it stood for?
10. Looking back over the time in your organization, how difficult was eliminating hazing?
11. What types of new member / pledging activities have taken the place of hazing now that your organization is hazing-free?
12. Please compare and contrast the unspoken rules about the ways in which a man should act or behave in your chapter before and after hazing, in both public and private conduct.
13. At the time that hazing was present, do you think the definition of being a man was different? If so, in what ways was it different?
14. Did this definition of being a man play into the stereotypes of being a member of your fraternity, and did these ideas feed into the hazing activities your organization was doing?

APPENDIX B:

LETTER OF CONSENT FORM

Consent Form

Title of Investigation: Eliminating Hazing

Name(s) of Principal Investigation(s): Kevin Kolman

IRB File Number

This document is to certify that I _____, hereby freely agree to participate as a volunteer in a program questionnaire study as an authorized part of the educational and research program of the Eastern Illinois University under the supervision of Dr. Charles Eberly.

The research project and my role in the research project have been fully explained to me by the facilitator of the questionnaire and I understand his explanation as well as what will be expected of me by virtue of my participation in this research project. A copy of the procedure of this investigation and a description of any risks, discomforts and benefits associated with my participation has been provided and discussed in detail with me.

I have been given an opportunity to ask questions, all such questions and inquiries have been answered to my satisfaction.

I understand that I am free to decline to answer any specific items of questions in the questionnaire. I understand that the questionnaire will be tape recorded and observed.

I understand that all data will remain confidential with regard to my identity.

I understand the benefits and risks of participating in this research.

I understand that participation in this research project is voluntary and not a requirement or a condition for being the recipient of benefits or services from Eastern Illinois University or any other organization sponsoring this kind of research.

I understand that the approximate length of time required for participation in this research project is about one hour.

I understand that if I have any questions or concerns about the treatment of human subjects in this study I may call or write:

Institutional Review Board
Eastern Illinois University
600 Lincoln Avenue
Charleston, IL 61920
Telephone: (217)581-8576

Although this person will ask my name, I understand that all inquiries will be kept in the strictest confidence.

Furthermore, I understand that if I have any questions concerning the purpose of the procedures associated with this research project, I may call or write

Kevin Kolman
1105 Greek Court
Charleston, IL 61920
(847)778-8409
Kevin@askacpa.biz

I also understand that it will not be necessary to reveal my name in order to obtain additional information about this research project from the principal investigator.

**I FURTHER UNDERSTAND THAT I AM FREE TO WITHDRAW MY
CONSENT AND DISCONTINUE MY PARTICIPATION AT ANY TIME.**

date

Signature of Subject

I, the undersigned, have defined and fully explained the investigation to the above subject.

date

Signature of Subject

APPENDIX C

REFLECTIVE STATEMENT

My glorious experience with my International Fraternity started when I was fifteen years old. That was the first time I saw those famous Greek letters. I knew something special was about these letters but I would never believe that it would indeed change my life. I am fortunate to have two brothers in the same International Fraternity. Our experience has been unbelievable but it has almost taken one of our lives.

The local chapter of my fraternity was falling apart, drugs, alcohol and hazing had pillaged my fraternity. It was a time for change and that is when I decided to run for the president of my chapter. Brothers in the house knew it was my time and nobody ran against me. It was finally time for me to take back the fraternity and redefine who we were. I was excited to take on this new challenge and had a fire lit in me which still burns to this day.

During my younger brother's junior year at a Mid-Western Flagship University, he finally decided to rush my International Fraternity. He was extended a bid, which he accepted and was now a pledge. My older brother and I were so excited that we were so close to having all of the "brothers" in our family connected to our International Fraternity. This excitement still is alive every time we are together for birthdays, family gatherings, and holidays. During the time of my younger brother's pledgeship I began to become very critical of my chapter. I was seeing too many brothers failing out of school, abusing alcohol, drugs and hazing and sexual abuse. It was time for someone to take a stand and put a stop to these practices. I was still contemplating the correct steps to get my chapter back on track when my life almost changed forever.

It was Thursday night and I was headed to this Mid Western University to hang out with my little brother. At the time he was 6' 4", a muscular athlete, and weighed 220 pounds. He was in his fourth or fifth week of pledeship and was really having a great time with the house. I got to the house and a couple of brothers were cleaning up in the kitchen and I proceeded to walk the house to find my younger brother. I got up to the third floor and found him drinking in a room with some other pledge brothers. Everyone seemed to be having a great time and they were definitely under the influence of alcohol. After a couple of beers we went to a local bar and that is when the night and my life flashed before my eyes. My younger brother was getting out of control every minute that went by. I came to find out from one of the brothers that it was Big Brother Night and my younger brother had been drinking an excessive amount of alcohol from about 7:00 p.m. until about 9:00 p.m. when I got there. It was now about 11:00 p.m. and I had to take my little brother out of the bar. His eyes were rolling back in his head at the time, and he was spitting on people and starting fights. He had no control over what he was doing.

Once we got back to the house the night continued to spin out of control. More and more pledges were showing up intoxicated and at times beyond consciousness. Two of the pledges had to go to the local hospital. One registered a blood alcohol level at .42 and the other around a .35. I found myself right in the middle of the horrific event because the brothers were bringing their little brothers back and leaving to go back out. One pledge was passed out and then began to urinate all over himself. My younger brother at this time was throwing up in the bathroom and beginning to pass out. After about 2 hours of taking care of pledges and the house I began to do some investigation.

After talking to some of the brothers I came to find out that two members were feeding the pledges shots of half Everclear and vodka. This made it much clearer as to what was going on with the pledges and why many of them were having the same problems. The problem was the pledges believed they were taking shots of vodka and had no idea that Everclear was added to the bottle of booze. It was 3:00 a.m. and the house and the pledge dorm was quiet. Then my little brother woke up and was very upset and angry. He was out of control and could not be physically controlled. He was throwing people around the hallways and yelling. I ran down the hallway to control him and try to grab him to make him stop. Things after that got even more out of control. Even though I was 6' 5" and 310 pounds, he was throwing me around. We proceeded to break the fire door exit open on the third floor and go out to the fire escape. Still out of control we got to the ledge and then proceeded to begin to fall over it. I was holding on to my little brother with my arms and at the same time had them wrapped around the banister for dear life. Our feet were about 40 feet off the ground parallel to the banister. We began to start falling when some of the fraternity brothers grabbed our feet to pull us back up. We got back up and then I proceeded to make sure everyone was okay, then I took my younger brother to his apartment off campus. I put him to bed about 5:00 am and then watched him sleep to make sure he did not stop breathing. He woke up that same day and did not remember one thing that happened. After going through this experience I knew I had to make a change with my own chapter. I could not complain about my little brother's chapter if I was not willing to do anything about mine.

I tried to take this experience and use it as my motivation to fix my chapter. I was able to attend the annual Mid-American Greek Council Association meeting in Chicago,

Illinois. At this conference I was able to listen to Ed King (Vice President at Bradley University) about fraternity ritual. I used many of the ideas from his speech and took them back to my chapter. I used Ed King's presentation about "The secret thoughts of a ritual" to incorporate weekly ritual training into my chapter. Each week on Wednesday nights, brothers would meet in my room and talk about the ritual, our purpose and our behavior as members. During these weekly meetings we began to question our policies and also change our policies. We began to hold our members accountable and most important eliminate all hazing practices. The house slowly began to turn around and get back on the right track. Things were looking up for the members of the house and our fraternity continued to develop into a great leadership organization. Everything seemed to be going in the right direction... until my little brother entered his initiation week. This is where my life and purpose became very clear.

Along with a couple brothers from my chapter I attended the indoctrination of my younger brother into our International Fraternity. We came down Friday and from the moment we got there to the moment we left we were all disgusted with what we saw. The house was all in black, candles burned in every hallway and the smell of incense engulfed the house. Up on the third floor all the pledges sat in chairs, with music blaring in their ears, and blind folds on. I came across my little brother and he looked a little skinny. I had not seen him in about two or three weeks and his body appeared smaller. I noticed that each of the pledges was not sitting with their backs against the chairs. They were all sitting with their chests back and knees together. They all sat at the edge of the chairs with no support coming to their backs or upper legs. I did not understand the purpose of this activity and to this day still do not. The pledges went through a night of

activities and then were put back into the chairs for another sixteen hours...sixteen hours with music blaring in their ears and incense being burned under their chins. Finally it was time to enter the chapter meeting and some of the pledges had a hard time walking into the chapter room. After the meeting my older brother, myself and some of the brothers from my campus went out to lunch and talked about this experience my younger brother went through. All of us at the table were completely disgusted with our Fraternity and with what had happened to my younger brother during his entire pledge ship. I myself was more upset than the others because I was the one who kept pushing my younger brother to join this organization. I was the one that continued to allow these brothers to abuse my blood brother and I did not stop it. This is something that will haunt me for the rest of my life.

I know I cannot go back and change what has happened but I can change the future and I can help others in the same situation. I used this weakness in myself to turn it into strength. I used this new found strength to take on the other issues at my own university's chapter. It took me the rest of the spring semester to clean up the house. We moved away from the alcohol and drug ideal the fraternity was portraying. We had redefined who we were through our ritual. My fraternity used our ritual to have important conversations about alcohol, drugs and hazing. We used the ritual as the tool to rebuilding our fraternity. We used the ritual for its true purpose, vision. This is the single greatest tool we could have used and is the reason why the fraternity is still functioning right now.

Looking back on my own experience I had gone through physical and mental abuse and was witness to sexual abuse. During my weeks of pledge ship I had gone

through a lot of life changing experiences. I began to understand what hazing was but was not able to understand the sexual abuse side of some of the activities brothers in the Mid-Western Flagship house did to others. After looking at my younger brother's experience I made it clear to myself I would try my hardest to not let this happen to anyone again.

During my weeks as a pledge I was physically abused on numerous occasions. I was pushed, hit and kicked in the back numerous times. These times only happened at the beginning of my pledgeship until I went after the brothers who thought it was okay to put their hands on me. This caused some issues in the fraternity because I was a pledge and they were active brothers. The one conclusion the members came up with was I was bigger and I probably should not be one of the people they put their hands on. Now fortunately it did not happen to me again but it happened to others on numerous occasions. Activities ranged from guys getting locked in closets with brothers to off campus activities that were unsupervised and very quietly done. After being initiated and talking to my pledge brothers I came to find out about all of these activities and it infuriated me.

During our eighteen week pledge ship we were put through countless mental abuses. Four times during our eighteen week pledge ship we were put through line ups. These consisted of question and answer sessions about what we were supposed to know about the fraternity. If a pledge answered them correctly there were finger snaps, if not, continual verbal harassment from the brothers in the house followed. This continued until the line ups were over. One time we were so bad that one of the actives threw a table at us and we just had to sit there and let it hit us. I was never invited to attend off

campus activities until I was a full brother. From what I understood about these sessions, depending on how well you were doing as a pledge the session could be easy or extremely difficult.

During my weeks as a pledge I could not wait to go active. I had a lot of great memories being built on brotherhood and fraternity. All I kept hearing around the house was this person was my big brother or I am this brother's little brother. Finally, the night came that it was our turn to experience Big Brother Night. As a pledge class we found out about an activity that was planned at the house. We all figured out that it was going to be our Big Brother Night. I thought to myself this is going to be a great day and I cannot wait to see who my big brother is going to be. All of my pledge brothers sat in a dark room with candles burning. Two by two we were taken from the room and then brought to a room in the house. Upon entering we came upon seven to ten brothers' naked, standing in positions in the room. Once the door closed members then began to verbally attack us and ask for us to unbutton our pants. It seemed that each brother had their own part in the "big brother" night. There were numerous sexual advances made to the pledges. Members would try to force pledges to grab their naked bottoms with both hands and other parts of their bodies. Other brothers would be sitting in other areas of the room; stroking themselves pretending they were having sex with women. The end of the activity was each pledge had to drop his pants and pretend like he was having sex with a pillow. I thought about it for a minute and began to drop my pants, then I looked at the guy next to me and he was already having his way with the pillow. I then took my pillow and threw it at one of the brothers. After that the lights turned on and everyone laughed and gave us a large amount of alcohol. At the time I never looked into that situation as

sexual abuse or anything like that. Now I have a completely different understanding of that experience and made it a point to eliminate this activity from our fraternity.

After going active I continued to hear all about these crazy activities brothers in the house were doing off campus. I am not going to say I did not "haze" anyone while in my fraternity because by definition I did. I took on the group mentality and at times made the wrong decisions about yelling at members or making them clean my room or other stupid activities. I did not see a big deal with these servitude tasks but I saw an enormous problem with the physical, mental and emotional tasks other brothers in the house were making pledges participate in doing. While being in the house for a year and a half I knew this type of behavior was at the root of other problems in our organization. Brothers were coping with past abuse with alcohol and drugs. I saw a chapter of 100 brothers go to 50 brothers in two years. I saw the drug and alcohol abuse continue to get worse and I knew something had to be done. After being witness to what happened to my younger brother I knew nobody was going change things. I had to be the one that took it upon myself to do this enormous task. I could not continue to let other brothers in my house continue to abuse pledges physically, mentally and sexually. I made a promise to myself that I would never let this happen to anyone else not just in my house but in any other chapter. I could not focus on any other chapter until I put a stop to it in my chapter. I made this my calling and with the help of a national fraternity leader and my Greek Life advisor I was able to rid our house of these abusive and horrific activities.

Once I made up my mind to put a stop to what was going on I needed help in the administrative side of the process. I confided in the Greek Life advisor. I did not explain everything that was going on in the chapter but painted him a picture of some of the

things going on. At least three times a week I would be in his office getting as much information and motivation as I could to continue to push forward on eliminating hazing and the drug and alcohol abuse of the chapter. The Greek Life advisor was instrumental in counseling me on the things I needed to do in order to make this all happen. I made the ritual the focal point of my argument and used it as the deciding factor in right and wrong. I did not tell him I was doing this and another brother bragged to him about what the house was doing. The next day I came to his office he said, "That is the greatest thing I have ever heard a fraternity doing". My fire lit even hotter after that day.

My relationship with my Greek Life advisor continued to grow each week. On Friday we would go to lunch with other students and talk about Greek Life issues. I would use my example of ritual round tables and members of other fraternities really liked this idea. During our lunch meetings we had sorority members and fraternity members talking about their problems and using each other to solve them. It was a great learning environment and really convinced me that fraternity life was my calling. These personal experiences are the reason that I have determined to complete a thesis dealing with eliminating hazing through advocating healthy masculinity.