

2014

# Attitudes Toward Volunteerism by Fraternity Men

Jennifer Serrano

*Eastern Illinois University*

This research is a product of the graduate program in [College Student Affairs](#) at Eastern Illinois University.

[Find out more](#) about the program.

---

## Recommended Citation

Serrano, Jennifer, "Attitudes Toward Volunteerism by Fraternity Men" (2014). *Masters Theses*. 1309.

<https://thekeep.eiu.edu/theses/1309>

This is brought to you for free and open access by the Student Theses & Publications at The Keep. It has been accepted for inclusion in Masters Theses by an authorized administrator of The Keep. For more information, please contact [tabruns@eiu.edu](mailto:tabruns@eiu.edu).

# The Graduate School

EASTERN ILLINOIS UNIVERSITY

## Thesis Maintenance and Reproduction Certificate



FOR: Graduate Candidates Completing Theses in Partial Fulfillment of the Degree  
Graduate Faculty Advisors Directing the Theses

RE: Preservation, Reproduction, and Distribution of Thesis Research

---

Preserving, reproducing, and distributing thesis research is an important part of Booth Library's responsibility to provide access to scholarship. In order to further this goal, Booth Library makes all graduate theses completed as part of a degree program at Eastern Illinois University available for personal study, research, and other not-for-profit educational purposes. Under 17 U.S.C. § 108, the library may reproduce and distribute a copy without infringing on copyright; however, professional courtesy dictates that permission be requested from the author before doing so.

Your signatures affirm the following:


- The graduate candidate is the author of this thesis.
- The graduate candidate retains the copyright and intellectual property rights associated with the original research, creative activity, and intellectual or artistic content of the thesis.
- The graduate candidate certifies her/his compliance with federal copyright law (Title 17 of the U. S. Code) and her/his right to authorize reproduction and distribution of all copyrighted materials included in this thesis.
- The graduate candidate in consultation with the faculty advisor grants Booth Library the non-exclusive, perpetual right to make copies of the thesis freely and publicly available without restriction, by means of any current or successive technology, including by not limited to photocopying, microfilm, digitization, or internet.
- The graduate candidate acknowledges that by depositing her/his thesis with Booth Library, her/his work is available for viewing by the public and may be borrowed through the library's circulation and interlibrary loan departments, or accessed electronically.
- The graduate candidate waives the confidentiality provisions of the Family Educational Rights and Privacy Act (FERPA) (20 U. S. C. § 1232g; 34 CFR Part 99) with respect to the contents of the thesis and with respect to information concerning authorship of the thesis, including name and status as a student at Eastern Illinois University.

I have conferred with my graduate faculty advisor. My signature below indicates that I have read and agree with the above statements, and hereby give my permission to allow Booth Library to reproduce and distribute my thesis. My adviser's signature indicates concurrence to reproduce and distribute the thesis.

  
\_\_\_\_\_  
Graduate Candidate Signature

*Jennifer Serrano*  
\_\_\_\_\_  
Printed Name

*College Student Affairs*  
\_\_\_\_\_  
Graduate Degree Program

  
\_\_\_\_\_  
Faculty Adviser Signature *Robert M. Augustin*

*Robert M. Augustin*  
\_\_\_\_\_  
Printed Name

*7/28/14*  
\_\_\_\_\_  
Date

***Please submit in duplicate.***

---

Attitudes Toward Volunteerism by Fraternity Men

---

(TITLE)

BY

Jennifer Serrano

---

**THESIS**

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF

Master of Science in College Student Affairs

---

IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY  
CHARLESTON, ILLINOIS

2014

---

YEAR

I HEREBY RECOMMEND THAT THIS THESIS BE ACCEPTED AS FULFILLING  
THIS PART OF THE GRADUATE DEGREE CITED ABOVE

[Redacted Signature]

THESIS COMMITTEE CHAIR

7-27-14

DATE

[Redacted Signature]

DEPARTMENT/SCHOOL CHAIR  
OR CHAIR'S DESIGNEE

7-28-14

DATE

[Redacted Signature]

THESIS COMMITTEE MEMBER

7-24-14

DATE

[Redacted Signature]

THESIS COMMITTEE MEMBER

7-24-14

DATE

[Redacted Signature]

THESIS COMMITTEE MEMBER

7/21/14

DATE

THESIS COMMITTEE MEMBER

DATE

COPYRIGHT © 2014  
JENNIFER SERRANO  
ALL RIGHTS RESERVED

## ABSTRACT

Many student organizations, such as fraternities and sororities, require members to engage in some type of civic engagement activity as a component of membership. This study focused on the motivations of fraternity men to engage in volunteerism, community service, and philanthropic work. Using a qualitative approach, the researcher conducted semi-constructed one-on-one interviews with four undergraduate fraternity men. The significance of brotherhood, the implications of mandated service, and the impact of completed service explain the various attitudes fraternity men have toward civic engagement. Recommendations for fraternity and sorority life personnel were provided to improve the quality and deepen the breadth of understanding and participation in volunteerism, community service, and philanthropy.

*Keywords:* fraternity, volunteerism, community service, philanthropy, civic engagement, motivation

## **DEDICATION**

Shush the voice in the back of your head that says, "You can't." You can. And you will.

## ACKNOWLEDGEMENTS

In fear of this being the first and last publication under my name, I will do my best in thanking every person who made a positive impact on my writing of this thesis.

First, my thesis committee. To the four phenomenal women who were a part of my thesis committee: Thank you, thank you, thank you! Dr. Mona Davenport—you were a wonderful first thesis advisor. With your guidance, I had a strong first three chapters as a foundation for this document. Dr. Dianne Timm—as my second thesis advisor, you were able to take those three chapters and push me forward to begin the interview process and complete the final two. Your constant encouragement and feedback with the thesis and beyond is greatly appreciated. Rounding out the rest of my committee include members Rachel Fisher and Kelly Miller. Rachel—your passion for civic engagement and service inspire me every day. From the beginning, I knew I wanted you to serve on my thesis committee as a supporting member and educated individual on volunteerism. Being able to share my findings with you has been wonderful, and I know you plan to hit the ground running with this information to help shape your practice! Kelly—as a fellow sorority woman, I am glad I was able to share this with you as well. Your insight into service, especially as part of fraternity and sorority life was much needed. I would like to thank these women for being patient, flexible, and willing to be a part of my committee.

In addition, a big thank you needs to go out to my supportive network of family and friends. While they may not all have fully understood what this “paper” means to me and my success as a student affairs professional, the effort to fully comprehend its meaning does not go unnoticed. As for my family away from home, the cohorts I have shared my graduate experience with: thank you for your constant support. Your faith in

me became just another motivation for me to finish. A special thank you to the 2013-2014 SLO team: Mattchu, Care-bear, Princess Di, and Rocken Roll.

Final acknowledgements go to those that inspired me to pursue student affairs—my mentors—and those that continue to inspire me—the students. This is for you.



## TABLE OF CONTENTS

ABSTRACT .....	ii
DEDICATION .....	iii
ACKNOWLEDGEMENTS .....	iv
CHAPTER 1: INTRODUCTION .....	1
Purpose of the Study .....	2
Research Questions .....	2
Significance of the Study .....	3
Limitations of the Study .....	4
Definitions of Terms .....	5
Summary .....	5
CHAPTER II: REVIEW OF LITERATURE .....	7
The Collegiate Population .....	7
Greek-lettered Organizations .....	8
Gender Differences/Implications .....	10
Civic Engagement .....	11
Community Service .....	12
Philanthropy .....	13
Volunteerism .....	13
Decline in Civic Engagement .....	13
Self-Awareness and Personal Development .....	14
Theoretical Framework .....	14
Maslow’s Theory of Motivation .....	15
Astin’s Theory of Involvement .....	19
Summary .....	25
CHAPTER III: METHODOLOGY .....	26
Design of the Study .....	26
Research Site .....	27
Participants .....	28
Instrument .....	30

Data Collection.....	31
Data Analysis .....	31
Summary .....	32
CHAPTER IV: RESULTS.....	33
Motivation to Engage in Volunteerism and Community Service .....	33
Mandating and Enforcing Community Service through Punishments.....	33
Brotherhood and Teamwork.....	35
Experience .....	36
Competition.....	37
Common Beliefs and Values.....	38
Fraternity Emphasis on Volunteerism.....	39
Time with Brothers.....	39
Requirement for Membership .....	40
Philanthropy and Fundraising as Service .....	41
Personal Encouragement from Brothers.....	42
Fraternity Membership Impact on Volunteerism, Community Service, and Philanthropy .....	43
Complacency and a Task to be Completed .....	43
Strengthening Brotherhood and Having Fun.....	45
Value Personal Interactions and Teamwork.....	46
Exposure to Service and Connection to Community .....	47
Seeing the Impact and Making a Difference .....	48
Summary .....	49
CHAPTER V: DISSCUSION, RECOMMENDATIONS, CONCLUSION .....	51
Discussion .....	51
Greek-lettered Organizations .....	52
Civic Engagement: What Does It All Mean?.....	53
Community Service.....	53
Volunteerism .....	55
Philanthropy .....	56
Decline in Civic Engagement.....	57

Gender Differences/Implications .....	58
Theoretical Framework .....	59
Maslow’s Theory of Motivation.....	59
Astin’s Theory of Involvement .....	62
Recommendations for Student Affairs Practitioners.....	64
Recommendations for Future Research .....	67
Conclusion.....	68
REFERENCES.....	70
APPENDICES .....	75
Appendix A: Participant Demographic Information Questionnaire.....	75
Appendix B: Interview Protocol.....	76
Appendix C: Informed Consent for Participants.....	77

**LIST OF FIGURES**

Figure 1 ..... 17

## CHAPTER 1

### **Introduction**

In many student organizations, there is often a service component or requirement. This component is beneficial to the students in that it makes students more civically aware of their communities (Astin & Sax, 1998; Casile, Hoover, & O’Neil, 2011; Desmond, Stahl, & Graham, 2011; Levesque-Bristol, Knapp, & Fisher, 2010; Obradović & Masten, 2007; Seider, 2013). This *experiential learning* allows for students to draw on personal experience to develop a sense of morality and connection to the world in order to make meaning of that experience (Casile et al., 2011). Volunteerism, community service, and civic engagement are examples of active learning—they engage students in the learning process to critically think about the world around them (Casile et al., 2011; Desmond et al., 2011).

As a part of membership in Greek-lettered organizations, fraternities and sororities often require their members to fulfill a certain amount of community service hours to uphold members’ civic duties. These requirements may also reflect back on the organization and the values upon which they were founded (Cruce & Moore, 2012). This population of students, specifically fraternity men, was the focus of this study.

Research suggests that there are gender differences in attitudes towards civic engagement. Female students tend to be more civically engaged than male students (Astin & Sax, 1998; Casile et al., 2011; Cruce & Moore, 2007; Cruce & Moore, 2012; Marks & Jones, 2004). This could be attributed to a number of different factors, including women are more inclined toward helping others; it is also more socially acceptable for women to help others, volunteer, and address community issues when compared to men (Casile et al., 2011). From these findings, it appears critical that men

have not been a focus as far as identifying motivations for their participation in civic engagement. In this study, motivations and attitudes toward volunteerism, community service and philanthropic work by fraternity men was explored to investigate ways to increase civic engagement with this population and to improve upon this important component of fraternity and sorority life.

### **Purpose of the Study**

The purpose of this study was to examine the motivations of male students toward volunteerism, community service, and philanthropic work. Fraternity members are often required to engage in volunteerism, community service, and philanthropic work in order to maintain membership in their organization (NIC Standards, 2013). Aside from membership, however, what motivates fraternity men to continue to participate in these activities outside of their Greek-lettered organization? With this particular group, insight toward specific gender differences in civic engagement was explored.

In order to investigate the reasons in which fraternity members participate in volunteerism, community service, and philanthropy, it was necessary to collect rich data. To gain knowledge of the motivations and factors that led fraternity men to engage in these types of activities, qualitative interviews took place. According to Merriam (2009), qualitative interviews can provide extensive details about the students and their views, which may not be necessarily conveyed through quantitative data.

### **Research Questions**

To further understand the attitudes and motivations of engaging in volunteerism by fraternity men, this qualitative study focused on analyzing fraternity members and

their perceptions of civic engagement and public service as a whole. The present study sought to answer the following questions:

- 1) What motivates fraternity members to engage in volunteerism and community service?
- 2) What emphasis does the fraternity place on volunteerism?
- 3) How does fraternity membership affect one's attitudes towards volunteerism, community service, and philanthropy?

### **Significance of the study**

While in college, students are in the developmental stage for exploring their identities. As a result, volunteering can play an important role in student development (Astin & Sax, 1998; Bowman, Brandenberger, Lapsley, Hill, & Quaranto, 2010; Seider, 2013). There is a positive correlation between college volunteering and adult volunteering, which predicts adult well-being. College volunteering also positively correlates with personal growth, purpose in life, and life satisfaction (Bowman et al., 2010). In addition, Astin and Sax (1998) found that by participating in community service as an undergraduate student, the students have enhanced academic skills, life skills development, and a sense of civic responsibility.

Despite the positive effects of participation in civic engagement, it has been found that over the past decade, volunteering among U. S. college students has remained steady; approximately 27% of the college student population in 2009, according to the Corporation for National and Community Service (2011). However, this 3.2 million college student volunteers is significantly below the projected goal of 5.0 million by 2010, set by the Corporation for National and Community Service in 2006.

Much of the available research focuses on college students as a whole, with a majority of students being female (Astin & Sax, 1998; Casile et al., 2011; Cruce & Moore, 2007; Cruce & Moore, 2012; Martin, Hevel, Asel, & Pascarella, 2011). Research is also available in regards to civic engagement and older populations (Bowman et al., 2010; Schlegelmilch & Tynan, 1989). The goal of this study was to focus on male students, specifically fraternity members, to further understand their motivations to get involved in the community.

### **Limitations of the study**

A limitation of the study was that the research only examined fraternity men at a mid-sized, Midwestern university. The selected institution has an enrollment of about 8,300 students, with 80% of the students identifying as White/Caucasian. A second limitation was that not all fraternal organizations were represented in this sample. The study only focused on Interfraternity Council (IFC) chapters at the chosen institution. At this institution, there are 12 active fraternal organizations. Only 4 members were selected for the purpose of the study, therefore, not all organizations were represented. A third limitation was that the interviews took place in the final two weeks of the academic year, yielding the small sample size. Finally, a general limitation of the study was that there were research gaps in the literature regarding civic engagement, especially as it pertains to college students involved in fraternal organizations. Much of the previous research available has been very general to the collegiate population or focused on older populations.

### **Definitions of Terms**



The following is a list of terms and concepts important to understanding the present study:

**Civic engagement.** The social responsibility of working collaboratively for the greater good (Desmond et al., 2011).

**Community service.** Active participation involving others to face real world problems and issues (San Diego State University, <http://sll.sdsu.edu/leadership/service-faq.html>).

**Fraternity.** An organized society of men, bound together by brotherhood, dedicated to the physical, intellectual, and social development of its members (Cruce & Moore, 2012).

**Interfraternity Council.** An organization comprised of 75 mens' fraternities across North America (North-American Interfraternity Conference, 2013).

**Philanthropy.** A desire to help mankind through the distribution of gifts, typically monetary, to charitable organizations (San Diego State University, <http://sll.sdsu.edu/leadership/service-faq.html>).

**Volunteerism.** A demonstrated commitment to service and to improving the well-being of others performed willingly without pay, (Obradović & Masten, 2007).

## **Summary**

To further understand the motivations and attitudes of fraternity men towards volunteerism, community service, and philanthropy, the present study was designed to explore factors that influence individuals to participate in civic engagement. Fraternity members were studied to gain insight into their views on civic engagement.

Research was conducted at a midsize, Midwestern university. Of the 75 Interfraternity Council chapters of the North-American Interfraternity Conference, 12 IFC chapters are represented at this institution. Using convenience sampling, 4 voluntary participants were selected. The qualitative nature of the research resulted in rich data collection, necessary to answer the aforementioned research questions.

## CHAPTER II

### **Review of Literature**

To further explore the attitudes and motivations of fraternity men and their participation in volunteerism and community service, the following literature review introduces these concepts and civic engagement among college students as a whole. The literature reviewed included research about the general collegiate population and their involvement in community service. Additional information was provided regarding membership in Greek-lettered organizations, with a specific focus on fraternity men. Finally, an overview of community service, philanthropy, and volunteerism was provided. A theoretical framework was also provided to link the research to the theories involved and to provide a basis for understanding. The overall purpose for the present study was to identify potential factors that motivate college students, specifically fraternity men, to engage in volunteerism and community service.

#### **The Collegiate Population**

Educators have argued that colleges and universities have a social responsibility to encourage the moral development of students (Astin & Sax, 1998; Pascarella, 1997; Seider, 2013). It is “generally agreed that American higher education has a clearly defined role in developing individuals who can both think and act morally,” (Pascarella, 1997, p. 47). Volunteering and civic engagement can play an important role in student development in college (Astin & Sax, 1998; Bowman et al., 2010; Seider, 2013). This can happen in and out of the classroom through formal and informal structures. Astin and Sax (1998) identified that by participating in community service, undergraduate

students were able to enhance academic skills, life skills development, and develop a sense of civic responsibility.

**Greek-lettered Organizations.** Greek-lettered organizations are a largely visible and powerful part of student culture (Mathiasen, 2005; Matthews et al., 2009). However, only a small portion of students choose to get involved in Greek-lettered organizations while in college. Attraction to join such organizations stems from students' desire to expand social circles and the need to feel a sense of belonging on campus (Fouts, 2010). Social fraternities and sororities are considered subcultures in the college environment because of several reasons: members are in constant contact with one another; members are susceptible to group influence due to loyalties; there is a clear distinction between members and non-members; and members have shared values (Kuh & Whitt, 1988). These expressed values, such as a specific philanthropic cause, may be what initially draws an individual to consider one group over another. Once becoming a member, these values are perpetuated and passed down through organizational norming and member behavior (Cruce & Moore, 2012; DeBard, Lake, & Binder, 2006; Kuh & Arnold, 1993). For example, they may partner with a community agency that they work in partnership with year after year. Membership in fraternities or sororities has a strong positive influence on students' tendency to volunteer. In fact, fraternity and sorority members have a probability to volunteer that is 22.4 percentage points greater than their non-affiliated peers (Cruce & Moore, 2012).

While there are positive benefits in joining Greek-lettered organizations, the negative stereotypes and reputations of such groups deter some students from getting involved. Incidents involving hazing, alcohol and substance abuse, sexual assault,

discrimination, ethnic/cultural insensitivity, and poor scholarship have often overshadowed positive publicity regarding campus involvement, community service, fundraising, and philanthropy (DeBard & Sacks, 2010; Fouts, 2010; Martin et al., 2011; Mathiasen, 2005; Matthews et al., 2009). In fact, there is evidence of decreasing interest in fraternal organizations because of the negative publicity and stereotypes associated with membership (Fouts, 2010; Tollini & Wilson, 2010). Negative images about fraternity and sorority life continue to plague the media (Fouts, 2010; Mathiasen, 2005; Matthews et al., 2009). Some of the negative press comes from the active members themselves and their perpetuation of poor campus image (Fouts, 2010). When members' behaviors are inconsistent with their organization's values system, members are more likely to get in trouble and perpetuate these negative images of their groups. In research conducted by Tollini and Wilson (2010), members admitted that the stereotypes only reflected the behaviors of a minority of members in the organization or that stereotypical behaviors were found amongst members in groups other than their own. Often times, the activities and behaviors of members are incongruent to the organizations' mission statements and values, and also that of the institutions' (Mathiasen, 2005; Matthews et al., 2009). Matthews et al. (2009), studied members' actions and found that members fostered destructive values incongruent to their organization. These values included alcohol abuse, homogeneity/lack of diversity, and poor cognitive development.

Research also points at themes of positive influence on members' moral development in the recruitment of quality students, upholding house tradition and reputation, emphasizing moral development, and encouraging community service (Mathiasen, 2005). Matthews et al. (2009) compared the creeds and mission statements

of 38 undergraduate fraternal organizations to members' observed actions at a large, public, Midwestern university and found that five values emerged from the document analysis. In the Matthews et al. (2009) study, five espoused values were identified as of importance to the fraternity/sorority community: civic engagement, commitment to organization, fostering community, integrity, and pursuit of knowledge. These values can help a group build a strong foundation within their membership. Membership in a fraternity or sorority builds a sense of belonging within the institution of higher learning, yielding higher numbers of retention and greater attachment to the institution (DeBard & Sacks, 2010; Pike, 2000). According to Astin (1999), those students who are involved and connected to the institution are less likely to drop out.

***Gender Differences/Implications.*** Among the collegiate population, female students are more likely to volunteer than male (Astin & Sax, 1998; Casile et al., 2011; Cruce & Moore, 2007; Cruce & Moore, 2012; Marks & Jones, 2004). Female students also have a greater probability than male students to plan on or actually engage in volunteer service in their first year of college (Cruce & Moore, 2012). Research suggests that women are more likely to benefit from civic engagement when compared to men because it is more socially acceptable for women to help others, volunteer, and address community issues (Casile et al., 2011). This can be where fraternity involvement can help men get connected to these volunteer activities. In addition, women have also been reported to have more intrinsic motives for volunteering, perceive the worth of volunteering greater than men do, and have a greater likelihood of volunteering in the future (Ozorak, 2003). According to a study by Harris III and Struve (2009) who studied undergraduate males and females and their participation in campus activities, civic

engagement, and study abroad programs, males were underrepresented in all of these areas. Choosing not to get involved in these opportunities limits male students from productive engagement in college and may inhibit their moral development.

There is a lack of research on civic engagement among males. According to Davis & Laker (2004), educators have recognized that “young women lose their voices and suffer many negative consequences largely associated with societal stereotypes about gender...[but educators] have generally not made this connection in their practice with men.” (p. 47) In addition, Davis & Laker (2004) argued that issues related to women and students of color are addressed and discussed extensively, while men’s issues are overlooked or implied in general student developmental models. Men, because of traditional gender roles, struggle to empathize for the experience of others, fail to embrace a care orientation, and are afraid of speaking out in response to pain, which are all vital to the development of social justice attitudes, similar to civic engagement (Davis & Wagner, 2005). To further engage men, Davis and Laker (2004) recommend that student affairs professionals should encourage male students to get involved with action-oriented activities or other *doing* activities to promote men’s expression and establish meaningful interpersonal connections.

### **Civic Engagement**

Many people fail to realize the differences between volunteerism, community service, philanthropy, and civic engagement. Often these terms are used interchangeably. It is important to define these terms in order to get a full understanding of their meanings. The term civic engagement can be viewed as an all-encompassing term for volunteerism, community service, and philanthropy because this social responsibility to work together

for the greater good can incorporate all of these things (Desmond et al., 2011).

Researchers suggest that civic engagement can be used as a tool to challenge students' thinking about the world around them (Casile et al., 2011). Engaging in volunteerism, community service and philanthropic work can greatly impact a student's perception of the world and encourage students to actively improve it.

Studies have shown that there is a basic and innate need to maintain a sense of purpose and meaning in our lives, or the need to "give back" to society (Hoffman, Wallach, & Sanchez, 2010; McAdams, Diamond, Aubin, & Mansfield, 1997). The reason that civic engagement is so rewarding is that people report feeling a sense of fulfillment and completion after the activity. There is also research that suggests that an "altruistic personality" exists (Bierhoff, Klein, & Kramp, 1991). According to Bierhoff et al. (1991), this altruistic personality type is based on five dimensions: empathy, belief in a righteous and just world, social responsibility, a belief in one's personal ability to control the course of events (internal locus of control), and low egocentrism. Such personality types are motivated to do something about the environment in which they live in order to make it better.

**Community Service.** Community service is similar to volunteerism, however, the behavior is not always performed voluntarily. Those who engage in community service may do so because of governmental requirements for citizenship (i.e. military service), requirements as part of the judicial system, or requirements as part of organization or school mandated activity (Desmond, et al., 2011). Some fraternities and sororities may engage in community service where members feel that it is a requirement rather than finding a deeper meaning or connection to the service they are committing.



Community service has other benefits you can gain from serving the community in which you live. This includes the development of leadership skills, the broadening of global perspectives, active citizenship, and a sense of compassion and concern toward others (San Diego State University, <http://sll.sdsu.edu/leadership/service-faq.html>).

**Philanthropy.** Philanthropy typically refers to the act of providing monetary donations to a charitable organization (San Diego State University, <http://sll.sdsu.edu/leadership/service-faq.html>). In fraternity and sorority life, each organization has at least one designated *philanthropy* in which they raise money to help support a specific cause. For example, many campuses participate in events like Dance Marathon or Relay for Life, and thus fraternities and sororities may become involved in the event as their philanthropy.

**Volunteerism.** Volunteerism refers to the act of performing service willingly and without pay (Obradović & Masten, 2007). Those who engage in volunteerism look to intrinsic forms of motivation and look within to continue the behavior (Schlegelmilch & Tynan, 1989). According to research by Sullivan, Ludden, & Singleton, Jr. (2013), there are several predictors of college student volunteering. Some of these factors include: gender, high school volunteering, academic performance, and participation in Greek organization (Astin & Sax, 1998; Sullivan, et al., 2013).

***Decline in Civic Engagement.*** At the same time, there are reports that interest and participation in community service of all types has declined over the past decade (Marks & Jones, 2004). It appears as though for a majority of students' participation in community service is episodic and contextually driven. There is less emphasis on caring than there is on other factors such as personal interests, group norms and social benefits

(Marks & Jones, 2004). These different factors can be separated into intrinsic—motivation from within, and extrinsic—motivation from one’s environment (e.g. social norms). In the case of fraternities and sororities, members may be motivated to engage in community service because membership requirements mandate them to do so. Conversely an individual member may be less likely to engage in community service without the rest of their group motivating them to participate. These expectations have been set by previous members and may be a result of group set values. Support from other members encourages members to continue participation (DeBard, Lake, & Binder, 2006; Kuh & Arnold, 1993).

***Self-Awareness and Personal Development.*** Research has shown that students who engage in service have a higher sense of self-awareness. In addition, civic engagement overall is positively associated with personal development (Astin & Sax, 1998; Bowman et al., 2010; Casile et al., 2011; Desmond et al., 2011; Levesque-Bristol et al., 2010). It supports student development of socially valuable outcomes by making students become more aware of community needs. A positive learning outcome results in the increase of cultural awareness (Astin & Sax, 1998; Desmond et al., 2011). As a result of college volunteering, students are likely to engage in adult volunteering, which in turn predicts adult well-being (Bowman et al., 2010; Obradović & Masten, 2007). This “do-gooding” motivates people to continue engaging in the behavior (Desmond et al., 2011).

### **Theoretical Framework**

Below are the two developmental theories that were utilized as a framework for the present study. The theories include Abraham Maslow’s Theory of Motivation (1943) and Alexander Astin’s Theory of Involvement (1999).

**Maslow's Theory of Motivation.** Abraham Maslow (1908-1970) was a humanistic psychologist, well known for his Theory of Motivation commonly known as the Hierarchy of Needs. As a humanist, he did not believe in behaviorism—that human beings are pulled or pushed by stimuli or reinforcement, nor did he believe in psychoanalysis—that humans are driven by unconscious instinctual impulses (Poston, 1999). These two psychological approaches were standard in the study of human nature. Maslow critiqued Skinner's (1948) behaviorist approach because it ignores the uniqueness of humans and their characteristics by discrediting individuality and reducing humans to mere warm bodies as statistics. His critique of Freud's (1917) psychoanalytic approach was that it emphasizes people's destructive tendencies, seeing no moral difference between people and animals. Maslow believed that Skinner and Freud's approaches were pessimistic and denied human freedom and dignity (Griffin, n.d.). Humanists, however, focus on the potential of human beings to reach an upper level of capability; for Maslow, this level was referred to as self-actualization (Poston, 1999).

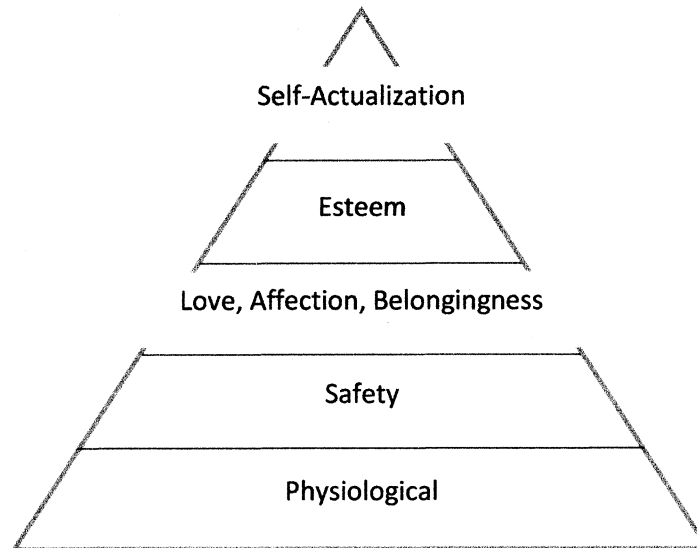
In his model, Maslow set up a hierarchy consisting of five levels. The five levels include basic needs for all humans, similar to the needs and instincts of animals (Poston, 1999). According to the theory, four types of needs must be satisfied before an individual can act unselfishly (Figure 1). The four lower needs can be referred to as *deficiency needs* because when humans lack these needs, tension is created internally to satisfy them (Griffin, n.d.). Until the first level of needs are met and satisfied, one cannot advance to the next level of needs (Poston, 1999). Prepotency sets this model apart from other theories and lists of basic needs. A prepotent need is a need that has the greatest

power or influence over human actions (Griffin, n.d.). In the model, a person's prepotent need is the lowest unmet need (Griffin, n.d.).

Since this approach was different from the two previous psychological approaches, Maslow decided to label his as the *Third Force*, acknowledging that people are trustworthy, self-protecting, and self-governing (as cited in Griffin, n.d., p. 125). People have an innate tendency towards growth and love. Because of these innate tendencies, humans naturally want to belong to a group, such as a fraternity or sorority. These needs can be met through group membership.

Maslow also preferred using the term *instinctoid* in his theory versus the Freudian label *instinct*. By using the term instinctoid, Maslow (1943) wanted to indicate that the urgency to fulfill a need is a less insistent motivational force than an instinct. Instinctoid also means that these needs are universal urges and not determinant on culture, as what behaviorism would imply. While the needs are universal, the way to fulfill needs can still vary from person to person (Griffin, n.d.). This may explain why some members of fraternal organizations choose to volunteer and gain more from their experiences, while others do not. These needs may be met through other means and measures.

**Figure 1.** Maslow's Hierarchy of Needs Adapted from Maslow, 1943 (as cited in Poston, 1999, p. 348)



***Physiological Needs.*** In this first level are biological needs. These include the need for food, water, sleep, oxygen, sex, freedom of movement, and a relatively consistent body temperature (Griffin, n.d.; Poston, 1999). When these needs are not met, people feel the distress of hunger, thirst, fatigue, shortness of breath, sexual frustration, confinement, or discomfort in temperature. The body wants to fulfill the unsatisfied need to return to homeostasis—when a system is in balance or at rest (Griffin, n.d.). Physiological needs are the first type of need that a person would search for if deprived of all needs (Poston, 1999). This is the level at which most college students are as they begin their undergraduate experience.

***Safety Needs.*** After satisfying physiological needs, the need for security becomes prevalent (Griffin, n.d.; Poston, 1999). These needs are psychological. After reaching a level of physical comfort, humans wish to establish stability and consistency (Griffin, n.d.). For new members in fraternities and sororities, that may mean establishing a

routine and meeting all of the members. Safety needs can also include the need to be safe and feel secure from danger (Poston, 1999). When students join a fraternity or sorority the feelings of safety and security may be tested in this new group and at times may feel rather vulnerable and unsafe. Participating in service activities may help alleviate these issues.

***Needs of Love, Affection, and Belongingness.*** When the physiological and safety needs are met, the next level in the hierarchy is the need for love, affection, and belongingness (Griffin, n.d.; Poston, 1999). According to Maslow (1943), giving love is seeking to fill a void by understanding and accepting others. Receiving love staves off the feelings of loneliness and rejection. Many undergraduate students choose to join a fraternity or sorority to get this sense of belonging. Then, if the group participates in some sort of service opportunity it only helps to further provide a greater sense of belonging for the individual student. The desire for love and belonging becomes a motivation only when a person feels a deficit in this area. Once the need has been met, love loses its pull (Griffin, n.d.).

***Needs for Esteem.*** The fourth level of needs is the need for esteem—from within (self-esteem) and from others (Poston, 1999). Self-esteem is a result of competence or a mastery of tasks. From others, humans want attention, recognition, and admiration (Griffin, n.d.). This is what one can get out of service individually or in a group setting. When these needs are met, a person feels confident in oneself as a valuable contribution to society. On the other hand, when these needs are not met, a person may view oneself as weak, inferior, helpless, and worthless (Poston, 1999).

***Needs for Self-Actualization.*** This final level does not become a dominant need to fulfill until all other levels have been satisfied. In this sense, self-actualization refers to one's need to "be and do that which the person was 'born to do,'" (Poston, 1999, p. 2). Self-actualization is the ultimate goal. After satisfying the deficiency needs, people feel the need and have the motivation to maximize their potential (Griffin, n.d.). This is exactly what a person can get when engaging in service activities. When this need is not met, a person may feel on edge, tense, or lacking in something. With the previous four levels, it is easier to determine what need has not yet been met (i.e. hunger, safety, lack of love or acceptance, lack of self-esteem). Because self-actualization is determinant on the individual, it is hard to say what a person may require to fulfill this specific need (Poston, 1999). Self-actualization may be the quest for knowledge, understanding, peace, self-fulfillment, the meaning of life, or beauty (Griffin, n.d.). Very few people reach this fifth level.

**Astin's Theory of Involvement.** Based on Astin's Theory of Involvement, originally published in 1984, student involvement can refer to the amount of physical and psychological energy that a student devotes to the academic experience (Astin, 1999). Involvement, as defined in Astin's (1999) theory, is used as an action verb; it is similar to committing oneself to, engaging, partaking, participating, or taking part in an activity. Some examples of student involvement may take the form of participation in extracurricular activities, interaction with faculty and staff, or immersion in academic work. These examples of student involvement may all be part of membership in a fraternity or sorority. The involvement theory has five postulates:

1. Involvement refers to the investment of physical and psychological energy in various objects. The objects may be highly generalized (the student experience) or highly specific (preparing for a chemistry examination).
2. Regardless of its object, involvement occurs along a continuum; that is, different students manifest different degrees of involvement in a given object, and the same student manifests different degrees of involvement in different objects at different times.
3. Involvement has both quantitative and qualitative features. The extent of a student's involvement in academic work, for instance, can be measured quantitatively (how many hours the student spends studying) and qualitatively (whether the student reviews and comprehends reading assignments or simply stares at the textbook and daydreams).
4. The amount of student learning and personal development associated with any educational program is directly proportional to the quality and quantity of student involvement in that program.
5. The effectiveness of any educational policy or practice is directly related to the capacity of that policy or practice to increase student involvement.

(Astin, 1999, p. 519).

The creation of this theory provides the missing link that explains how educational programs and policies of a college or university translate into student achievement and development (Astin, 1999). In turn, this theory can also explain the effectiveness of current policies and practices of a fraternity and sorority life office into the achievement and development of members in the Greek community. There are also



three implicit pedagogical theories that can tie the theory of student involvement to student developmental outcomes. These theories are: subject-matter, resource, and individualized theories (Astin, 1999).

***Subject-Matter Theory.*** Subject-matter theory can also be referred to as content theory. According to this theory, student learning is primarily dependent on exposure to subject matter, making it a popular theory among college professors (Astin, 1999). Proponents of this theory believe that students learn by attending lectures, completing course readings, and utilizing library resources. Written and oral presentations are viewed as learning tools, with the focus on content of reading materials and lecture as sources of student learning. Similarly, when students are presented or exposed to community service activities, these opportunities can be viewed as learning tools for civic engagement.

A limitation of this theory is that it suggests that students assume a passive role in the learning process. Knowledge is passed down from the professor to the student. This approach favors the highly motivated student, one who tends to read often and listen intently to class lecture. Based on this theory, students who are slow readers or who have no interest in the subject matter are not well served by this approach (Astin, 1999). In relation to community service, the opportunity for service is not enough to get students involved in civic engagement activities. If students are not interested in community service from the start, this approach would not be beneficial.

***Resource Theory.*** This theory uses the word *resource* to include entities that are believed to enhance student learning, such as physical facilities (libraries, laboratories), human resources (faculty members, counselors, support personnel), and fiscal resources

(financial aid, endowments, research funds) (Astin, 1999). The premise of resource theory is that if adequate resources are available, student learning and development will occur.

Resource theory also has qualitative and quantitative aspects. Student to faculty ratio is a popular resource measure in this theory. Astin (1999) identified that the lower the ratio, the greater the learning and personal development of the student. In addition, the educational environment will be strengthened with the increase of high-quality professors and high-achieving students. For example, a professor or staff member teaching a service-learning class of 14-20 students may be more inclined to lead a service project with the students that also have great interest in service-learning. Therefore, the recruitment of both quality faculty members and students is crucial to the development of a successful learning environment (Astin, 1999). Institutions need to be able to provide staff and resources that help students become connected in and outside of the institution in the area of service and civic engagement. With highly engaged staff and passionate student leaders, this theoretical approach may be successful in involving leaders of the fraternity and sorority life community in civic engagement activities.

Two limitations to this theory are as follows: certain resources (high-achieving students and high-quality professors) are finite, and the focus on the accumulation of resources is greater than the use of resources (Astin, 1999). Similarly, without the highly engaged staff and passionate student leaders, it would be difficult to get students involved. In addition, these resources (physical or human) are a great addition to an institution, but not if they are neglected by the student body (Astin, 1999).

***Individualized (Eclectic) Theory.*** Unlike the previously mentioned theories, the individualized theory assumes that no single approach to subject matter, teaching, or resource allocation is adequate for all students (Astin, 1999). Each student comes in with a different history and has a different learning style to address the needs of each individual student. Because of its flexible nature, this approach can also be referred to as eclectic (Astin, 1999). Individualized theory places an emphasis on the importance of student advising, counseling, self-paced instruction, and independent study (Astin, 1999).

A limitation of this theory is that it can be expensive and complicated to implement due to individualized attention for each student. To utilize this theory with the students of the fraternity and sorority life community, it would require staff members to create individualized plans for involvement either with the students one-on-one or with the organization in which they belong. In addition, because the limits are endless in regards to the varying individual learning approaches, it is difficult to define individualized theory. Often times, variations of subject-matter and other pedagogical approaches can be combined to create the individualized approach (Astin, 1999). Because it is difficult to pinpoint the most effective techniques for different types of learners, this abstract theory is difficult to put into practice (Astin, 1999). Similar to learning environments, not every student wants to engage in community service in the same way.

These three traditional pedagogical theories relate to the *Theory of Involvement* in that it links the three variables—subject matter, resources, and individualization of approach—to the learning outcomes of students. The *Theory of Involvement* argues that student effort and investment of energy is needed to yield desired learning outcomes and

student development (Astin, 1999). To engage the students involved in fraternity and sorority life in service activities, students' effort and investment of energy is needed. While subject-matter or content theory assigns students a passive role in the learning environment, the theory of involvement encourages and emphasizes active participation by the student. Community service and volunteerism would then be the more active aspects of civic engagement versus philanthropy, or the giving of monetary donations. With this theory, the focus is shifted to what the student does—how motivated the student is and how much time and energy does the student devote to the learning process (Astin, 1999). It is not enough for the content and resources (physical structures, personnel) to be present; motivation or student involvement is the last piece of the puzzle.

Astin (1999) preferred to use the term involvement over motivation because of its active, observable, behavioral connotation compared to the psychological, abstract state of motivation. It is easier and more useful to ask student affairs practitioners “How do you get students involved?” instead of “How do you motivate students?” (Astin, 1999, p. 522). Compared to other student development theories, the *Theory of Involvement* is more concerned with measurable behaviors and processes that facilitate student development (the *how*) rather than solely developmental outcomes (the *what*) (Astin, 1999). Therefore, the most crucial resource is student time. The time and effort students dedicate to activities is directly related to the achievement of the student's desired developmental goals (Astin, 1999). If involvement was conceptualized as occurring along a continuum, on one extreme end would be the act of dropping out; on the other end would include devotion of time and energy in a given area, yielding student achievement of goals and development. When it comes to engagement in community

service, a student may choose not to participate at all, choose only to participate when required to, or choose to participate in service activities at every opportunity that presents itself. According to Astin (1999), passivity can be viewed as a warning sign that may signify a lack of involvement. It is also important to note that too much involvement may become counter-productive and detrimental; balance is key.

### **Summary**

The information presented in this chapter was included to provide background information and a foundation in which readers may gain understanding about the culture of members in fraternal organizations. Research pertaining to civic engagement was also included to illustrate its importance in the holistic development of students in college. A theoretical framework including Abraham Maslow's Theory of Motivation (1943) and Alexander Astin's Theory of Involvement (1984) are used as additional information for understanding the research questions and the results uncovered by this study.

## CHAPTER III

### **Methodology**

The following chapter outlines the framework of the methodology that was used to conduct the present study. The design of the study, research site, participants, instrument, data collection, treatment of data, and data analysis are discussed below. A qualitative research method was utilized to collect data as it applies to attitudes and motivations of fraternity men towards community service, volunteerism, and philanthropy at a public, mid-sized, Midwestern university.

#### **Design of the Study**

To examine individual motivations and attitudes towards volunteerism and community service, a qualitative interview was utilized for this study. Questions regarding community service, philanthropy, and volunteerism were addressed in the interview. A qualitative method was chosen because the intent of qualitative research is to focus on individuals' understanding of their experiences rather than researchers' interpretation and perception of individuals' experiences (Merriam, 2009).

The research questions were developed to explore the motivations and attitudes of fraternity members towards civic engagement. Specifically the research was designed to identify what motivates fraternity members to engage in volunteerism and community service, what emphasis the fraternity places on volunteerism, and how the fraternity membership affects one's attitudes toward volunteerism, community service, and philanthropy.

Participants were encouraged to distinguish individualized opinions of such areas as well as report overall chapter attitudes. Individual opinions should not be considered a

representation of the organization as a whole, but as an indication of what one fraternity man reported about his experiences with his participation in civic engagement.

In addition to the items in the interview, a demographic questionnaire was sent out (Appendix A). The questionnaire collected information about the participant's age, major, year in school, ethnicity, years of membership, and current fraternity participation in community service, volunteerism, and philanthropy. Participants' names and Greek affiliations were also collected but have been replaced with pseudonyms to maintain participant confidentiality. The demographic questionnaires were collected prior to the qualitative interview (Appendix B).

### **Research Site**

Interviews were conducted in spring 2014 at a mid-sized, public institution in the Midwest. The institution has approximately 8,300 students, with 80% of the students identifying as White/Caucasian. The institution is located in a community of about 20,000 people when classes are in full session. Currently, there are 12 active Interfraternity Council (IFC) fraternal organizations at the chosen institution. National Pan-Hellenic Council (NPHC) chapters are active at this institution but were not interviewed for the purpose of the present study.

Interviews took place in an enclosed room, such as an office, with minimal distractions. Each interview was voice recorded and later transcribed upon the completion of the interview. Before committing to the study and participating in the interview, a letter of informed consent (Appendix C) was distributed to each of the participants.

### **Participants**

To examine the motivations of students to participate in civic engagement, specifically men, a purposeful sample was needed. Purposeful sampling occurs when researchers select participants who meet a certain criteria, believing that the most information can be gathered by interviewing or observing the particular group (Patton, 2002, as cited in Merriam, 2009). To be eligible to participate, students needed to be a member of one of the fraternities who have membership in the Interfraternity Council (IFC), with at least one full year of membership in his organization to ensure that he had been exposed to opportunities to engage in community service with the group. Alumni and graduate members or members with less than one full year of experience in the organization were excluded from participation in the study.

Selected participants consisted of four undergraduate students who had membership in one of the twelve IFC chapters at the institution. Participants were identified through staff members affiliated with the office of fraternity and sorority life at the institution. The four students represent three different fraternal organizations. To maintain confidentiality, participants' names and Greek affiliations have been replaced with pseudonyms.

**Ethan.** Ethan was a senior member of Alpha Fraternity. While Ethan did not disclose this racial/ethnic identity, he appeared to be White/Caucasian. He was a Political Science major with a minor in Economics. He joined Alpha Fraternity as a first-year student and has held several executive roles in his fraternity including secretary and vice-president. Ethan chose to join Alpha because they were the most “down-to-earth,” and cites his involvement as “one of the best decisions I ever made.” His previous participation in community service included roadside highway clean-up, helping with



new student move-in, donating money to sorority philanthropies and participating in blood drives once a semester.

**Jon.** Jon was a 20-year-old white male in Beta Fraternity. He was a junior and had been a member of Beta for a year, after transferring to the University. He studied Applied Engineering and Technologies. Wary of fraternity stereotypes, Jon did not expect to join until he went through pledgship and met the brothers of Beta. He said, “[People] always rat on fraternities like ‘buying your friends’ or whatever, but they don’t really understand. I mean it’s a brotherhood.” Jon’s community service involvement included the chapter’s week-long fundraiser and participation in the after-school youth mentorship program.

**Seth.** Seth was also a member of Beta Fraternity. He was a Public Relations and Advertising major. As a senior member, Seth had previously served as the community service chair for the fraternity. Seth had not disclosed his racial/ethnic identity on the Demographic Questionnaire but also appeared to be White/Caucasian. Like Jon, Seth also transferred to the institution but had been a member of Beta for two years. Before transferring, Seth had many friends from home who decided to join fraternities at other institutions. He really liked Beta because members “held themselves up to a higher standard and cared about their image.” He also mentioned admiring the Beta men ambition and drive. Previous community service participation with the fraternity included highway clean-up and helping with youth soccer camps.

**Kyle.** Kyle was a 21-year-old white male in Gamma Fraternity. He was a senior majoring in Communications and Public Relations. Kyle transferred to the institution from a community college and knew that he wanted to get involved on campus right

away. He chose to affiliate with the men of Gamma because “they hold higher values like community service, giving back, as well as academics.” In addition to being a member of Gamma, Kyle also held membership in a service fraternity on campus. Kyle, with the rest of the Gamma men, participated in at least two major philanthropic events a semester for the chapter, in addition to the philanthropic events put on by the sorority women on campus.

### **Instrument**

The qualitative interview is meant to allow each participant to disclose individual perspectives of volunteerism, community service, and philanthropic work, as well as organizational attitudes. According to Merriam (2009), researchers using qualitative methods are interested in, “how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences” (p. 23). Individual responses do not necessarily reflect the attitudes of the organization as a whole. The qualitative nature of the research design provides descriptive data collection in the form of words rather than numbers produced by other types of research (Merriam, 2009). Information was collected from participants through the usage of a pre-determined set of interview questions (Appendix B) to gain further insight in to the topic being researched. The semi-structured interviews lasted approximately 20-25 minutes each. Interviews were voice recorded and transcribed by the researcher. After the interview process, the data collected from the interview transcription was coded to determine common themes amongst all individuals interviewed as a whole.

### **Data Collection**

Four separate semi-structured interview sessions were conducted, lasting between 20-25 minutes each. The interviews were voice recorded and transcribed. After the interview, each participant was given the opportunity to provide the researcher a pseudonym to protect himself as an individual and his respective organization identity. In addition, Greek affiliations also received a pseudonym such as “Alpha Fraternity,” “Beta Fraternity,” “Gamma Fraternity,” etc.

The recorded interviews and transcriptions were stored on a password-protected computer, owned by the researcher. Signed informed consent forms and data relating to the research study will be retained for at least three years after completion of the present study, in accordance to IRB regulations. Any information obtained in connection with the study will remain confidential and has been viewed only by the principal researcher and thesis chair of this study.

### **Data Analysis**

Because of the qualitative nature of the research design, the researcher must be cautious not to use existing research findings to fit their own thoughts in data analysis (Bogdan & Biklen, 2003). After transcribing interview responses, each individual interviewee was given the opportunity to review his transcription for accuracy. This is referred to as a member check. Member checks are used to establish credibility. Participants’ reactions to their own interview responses may enhance the researcher’s understanding of the participants’ perspective (Taylor & Bogdan, 1998). The researcher along with the thesis chair reviewed the transcripts to identify themes and connections between each participant’s responses. The themes identified have been used to answer the research questions identified in Chapter I.

**Summary**

By conducting semi-structured interviews with various members of Interfraternity Council (IFC) chapters, rich narrative data was collected to help answer research questions regarding the motivations and attitudes toward volunteerism, community service, and philanthropic work. By conducting research specifically with fraternity men, student affairs practitioners can use this data to increase participation in these areas and to improve fraternal standards in regards to this vital component of Greek membership.

## CHAPTER IV

### Results

This chapter presents the various themes found during the four interviews conducted for the purpose of examining the motivations of fraternity men toward volunteerism, community service, and philanthropic work. The interviews focused on the three research questions previously outlined in Chapter 1. The research questions are as follows: (1) What motivates fraternity members to engage in volunteerism and community service? (2) What emphasis does the fraternity place on volunteerism? (3) How does fraternity membership affect one's attitudes towards volunteerism, community service, and philanthropy?

The interview questions were designed to answer the three research questions. Once the responses were transcribed and analyzed, various themes emerged. The most prevalent ones are outlined in this chapter.

#### **Motivation to Engage in Volunteerism and Community Service**

People are motivated in different ways to participate in community service. Some may be intrinsically motivated (motivation from within) while others need some sort of extrinsic motivation (outside motivation; motivation from one's environment). In this study, five themes emerged. The themes represent mostly extrinsic motivators. Two themes that all four participants discussed was the requirement of service by their fraternity and the desire to engage in teamwork with brothers. The remaining three themes were prevalent in the discussion with participants and were included for their significance.

**Mandating and Enforcing Community Service through Punishments.** As mentioned in Chapter 1, many student organizations, like fraternities, often require

service hours or volunteerism as part of membership. The four participants discussed this specific requirement in the interviews. Participants stated that their fraternity required anywhere from five to ten hours of service per member each semester. Participants also discussed how their organization issued fines to their members if they did not complete their service hours. Ethan, who has been a member of his fraternity for four years, discussed the requirement of five hours per semester for each member. “If you don’t do it, you get fined. That’s basically what it is.”

Jon from Beta, was unsure whether his organization had a community service requirement. He said, “We don’t actually require community service in our chapter. We do enough I feel, without having to require people to do things.” Seth, who is also from Beta, previously served as the community service chair and provided more accurate information:

It is supposed to be required, I know that. I know not every house does it obviously, because we were the only ones to turn it in that one time. It’s supposed to be like five hours a person or something along those lines.

Seth provided commentary as the former community service chair. Seth was unsure of the requirements because he knew that the requirements had changed since he had served as chair. During his term, Beta was the only organization in the Interfraternity Council (IFC) to submit their hours.

Kyle of Gamma Fraternity states that ten hours are required for active members, while new members are required to do five. Gamma also fines their members if community service hours are unmet. However, Gamma takes it a step further by withholding participation in social functions in addition to issuing fines.

We have functions. So basically, you're going to go out with your brothers and dates and have a good time. If you don't finish your community service hours, you can't go—because you're in community service bad standing. Everyone wants to go to a function, so that's a way our chapter keeps track. Even if you don't want to go to a function, you still have to make those hours up and you get fined. So instead of doing ten [hours] the next semester, they'd have to do twenty.

**Brotherhood and Teamwork.** All four participants talked about the bonds of brotherhood and how that played a role in their participation in community service. While not every fraternity member may enjoy community service and volunteerism, the time spent with brothers can serve as an extrinsic motivator. Ethan said, “You know it [community service] might not be so much fun, but you know, being with your fraternity brothers you can make it fun.” He discussed a particular service project that he has enjoyed with his brothers—roadside clean-up.

It's just like the things you find on the side of the highway are unbelievable but you know you can just laugh and tell jokes, you know? It's like an opportunity to go out, tell jokes and clean up the community, so it's a good time.

Jon said that community service was a way “to get people involved,” especially with his fraternity brothers.

You just always hang out with your brothers and whatnot. So you may be just like, ‘Oh, we got a philanthropy today, Oh let's all go do it.’ It's kind of just an activity, just something to do instead of sitting around, watching TV or something.

Seth also talked about the bonds of brotherhood related to service:

We'll hang out and when it comes to the fraternity stuff we all really care about it [the fraternity] a lot, so I feel like when we're all caring about something so much and we all put our effort and time into it, it makes something that much more worth it. I feel like it gives us another sort of bond that you can't get somewhere else.

Kyle stated that the men of Gamma really encourage one another, especially with community service. Kyle was signed up for a specific service project that gave him the opportunity to work with the youth of the community in a 5k race:

I called them my 'kids' because there were 15 of them, and they're 4<sup>th</sup> through 6<sup>th</sup> graders. I introduced them [to my brothers] and they're like, 'How are these people your brothers?! They don't look anything like you!' So that was kind of funny, explaining that situation. I was proud because I realized my brothers are there, cheering me on—but they're also cheering my kids on.

**Experience.** Several of the participants were motivated to engage in community service because of the experience it provided them for the future. Jon talked about the implications of planning philanthropic events:

You get to experience what goes into a week-long fundraiser. I mean, it's a pretty big fundraiser and that's pretty much a lot [of] what fraternity does. Having positions and stuff helps you just get into the real world and really transition over from high school into the work field.

Seth made similar remarks, especially in regards to his former position in the fraternity:



When I was the [community service] chair, I had to structure and organize things for people to go to. I feel like that kind of made me a better leader as well, just because you had to get on some people sometimes. In order to do things, I had to become more organized because I had to put all of the hours together.

**Competition.** Most of the participants talked about competition to participate in community service. Each participant identified competition as a major theme related to many aspects of Greek involvement and wanting to appear as the best. This theme became a motivation for the men to strive for even in the area of community service, where the institution provides an award to the organization with the greatest number of service hours. Jon said that Beta Fraternity tries to win the larger awards from the University saying, “We’re trying to line that wall up [wall in the fraternity house]... We’re the best house on campus, so we need the awards to prove it.” However, Jon said that even if no physical prize were offered, sometimes bragging rights is enough to motivate him and his fellow brothers. Jon also talked about looking forward to the future success of his organization:

We got a lot of things looking up. We’re just getting better. We got a lot of awards this year. Every time, it’s something else that we’re getting. We got like five or six awards this year, maybe we’ll get like ten next year. I’m just going to remember us striving to be better than the rest.

Having a reward to motivate a group can encourage and motivate the men to continue their good work. As stated earlier, an award is presented to the fraternal organization that completes the most community service hours. The winning organization is selected by the community service office. Organizations must apply to be considered for the award.

Kyle said that this award is what motivates the men of Gamma Fraternity as a whole. While Gamma only requires their members to complete ten hours of service each semester, Kyle reported that some members complete well over 100 hours a semester.

Most of the fraternities and sororities at this institution will hold and participate in some sort of philanthropy fund-raising event throughout the year and even this has become quite competitive. Seth discussed how Beta Fraternity does their best in competing in everything they can, even in supporting or not supporting different groups' philanthropies and identified how this competition drives the Greek community apart:

I don't think I've ever seen any fraternities compete in other fraternities' philanthropies. Fraternities go compete in one sorority [philanthropy] or sororities all compete for one fraternity's thing. I think that's just because—people just won't. People are rivals. As stupid as it sounds, there are rivalries within the Greek community.

Kyle had similar sentiments:

Fraternities will participate in sorority philanthropies, but we don't participate in other fraternities' philanthropies, so it's just kind of a PR nightmare. Even though we may have the same national philanthropy, we don't work together. It's just kind of separate.

**Common Beliefs and Values.** As members of a fraternity, brothers are either brought together by similar values or through ritual. These common beliefs and values can also influence fraternity men to engage in community service. A few of the participants reflected upon this in the interviews. With the men of Beta, Jon said:

[The brothers] want to try and do whatever they can. I would say we're of similar mindsets, at least in that aspect. I mean, nobody is going to say, 'No I don't want to help them out,' you know?

Seth, also a Beta man, credits the fraternity:

I think it's just us trying to honestly be better people. We understand what fraternities should be—it's about building men, building leaders. How are you going to do that if you don't encompass everything that comes with that?

Kyle reflected on the impact of service on himself and the Gamma men:

You're doing something to better someone's life. Like personally for me, it's just when you see someone laugh or smile and say thank you, you realize—hey, I may have changed this person's day or something... When I'm with my brothers, we have that same feeling. It helps inspire us to do better ourselves.

### **Fraternity Emphasis on Volunteerism**

In the second question, several themes emerged in the discussion of the emphasis placed on volunteerism by the fraternity. Similar themes discussed with the first research question also answer the second question. Themes include spending time with brothers and the expectation of fulfilling the service component.

**Time with Brothers.** The fraternity relies on the brotherhood aspect to emphasize the importance of volunteering. Working on service projects together and encouraging members to volunteer with their brothers was cited as something that encouraged the men to participate in service. Ethan, in his definition of community service and volunteer work, equates community service to a brotherhood event:

[We do] community service because it's easier to go out into the community and give back than volunteering. [Volunteering] is a lot more commitment and it's just more time-consuming than what most guys have. Community service is easy, it's like you hold a large event and all of us go out together and do it, like a brotherhood.

Jon defined philanthropy as “something to get people involved.” However, the emphasis that the fraternity places on brotherhood as a part of service is evident when Jon talks about how he serves with his brothers:

We're not going to sit there and make you do it, but I guarantee you, if one person in there decided that they were going to do community service, there'd be about 50 other ones that'd be like, 'Alright, I'll go help you.' Once one person does it, [everyone else] is like, 'Aww, I'm not going to let him do it without me.' It's like, 'Oh, I'm going to help him because he's doing it.'

**Requirement for Membership.** Many of the participants also discussed the expectation to complete service—whether that expectation comes from the fraternity, the Greek system, the national Fraternity, or society in general. Ethan, in his explanation of required service said, “You still do more than just the five hours—a majority of people do—it's just like pretty much the standard effort to make sure the whole house gets the amount of hours we need.” Ethan recognized that the mandated service is just part of the requirement to be a member. Seth discussed the expectation of his organization to complete hours and the requirement to be present for service events. “With the kids that came over [for the after-school program], it was required that everyone be at the house,

so that they could have the best experience possible. Any time we do a [trash] pick-up, everyone has to be there.”

Jon said that participation in community service is “a normality thing.” Much of the Beta service is out of the expectation of others for the group to participate in. Jon said that his organization completes service when they are asked. The sororities visit Beta’s chapter meetings and explain their upcoming philanthropic events and the men of Beta are expected to help them out. According to Jon, if everyone does their part, the required service should be relatively easy to achieve. “As a whole, there should be hundreds of hours probably within a fraternity, for volunteering, philanthropy and community service all in one.”

Ethan talked about the difficulty of keeping up with all of the expectations for membership, including community service and the expectation to participate in it. He said, “It’s just hard. There’s always that image of being in a fraternity, and you try and keep it up and you always have to do the best you can. It’s hard to do everything.” It appears that there is a struggle to know what expectations one must fulfill to remain in good standing.

**Philanthropy and Fundraising as Service.** Most of the fraternity emphasis is on philanthropy and fundraising as a form of service. Often times, the dollars raised by a chapter goes toward their community service requirement. The focus on monetary support for a cause sometimes overshadows service activities and civic responsibilities. When asked what type of civic engagement activity (community service, volunteerism, or philanthropy) their chapter participated in the most, the men responded by talking about their organization’s focus on philanthropy. Betas are known on this campus for a large

philanthropy event their group does annually, which occupies a great deal of their time as a group. Seth from Beta said, “I would say philanthropy because we have the biggest philanthropy on campus, so we bring the most money.” Jon discussed the difference in the effort put toward philanthropic events by fraternities and sororities:

They [sororities] don’t put as much into it as we do, I don’t think. I mean, \$5000 for the [cancer institute], it’s something. That’s a pretty good amount of money for what we do. It’s the biggest philanthropy of the year on campus.

Even in Jon’s previous statement about philanthropies, he characterized philanthropy as being a large part of fraternity life saying, “That’s pretty much a lot [of] what fraternity does.” Kyle, a member of Gamma Fraternity, spoke about his organization’s participation in philanthropic events as well:

Each semester we have two major philanthropies for different organizations and then we also participate in—sororities have philanthropies as well, so if we don’t do that we still donate. I think it’s roughly \$50 for those events or [if] we participate, we still donate as well, then we pay for t-shirts and all of that money goes to it—not-for-profits.

**Personal Encouragement from Brothers.** While only one participant exemplified this theme, it was important to note the difference it made in that member’s participation in service. Kyle, in his explanation of getting involved in the youth 5k race, discussed how he became a coach:

One of my brothers had done that [coaching youth] the previous semester, and he talked to me a little bit about it, but he had already sent in my name to coach.

And he was like, ‘Hey, I think you’d be fantastic,’ so I ended up coaching. That’s

something I really didn't think about doing and I did about 16 hours of community service through that [in one semester]. It was a great time and helped me grow personally, and it's just because one of my brothers thought that I would do well with that.

The verbal encouragement to sign up to volunteer, in addition to the cheering by the fraternity the day of the race, made an impact on Kyle's experience in that volunteer position.

### **Fraternity Membership Impact on Volunteerism, Community Service, and Philanthropy**

In answering the last research question, four strong themes emerged. Some themes echo similar ones that were identified with the previous research questions but are very important to note, as they are repeated throughout the present study.

**Complacency and a Task to be Completed.** Because service is mandated for fraternal organizations by their national organizations, University standards, or through a fraternity and sorority life office, many groups see the need to complete their volunteer hours as a task to get done. By completing hours, that part of the membership requirement has been addressed, so the organizations may redirect their focus to other pressing needs or interests. As a student and member of Alpha Fraternity, Ethan shared that he enjoys service at times, however it is not his or others' main priority.

People probably don't like to volunteer, to do community service hours. You know, I do it at times, when you have the time to do it. I work, I have school, I have the fraternity—I think you have to find time to do your homework and when you're done with that, you try to find time to do community service hours.

Seth, of Beta Fraternity, also shared similar views toward community service:

It's almost like going to church—it's the same sort of deal. It's something that makes you kind of feel better, knowing that you're doing something good or something beneficial. The same thing with my buddies. You know, we don't do it often. We don't sit there and do [service] every week, so when it comes up, you know just to do it and get it done and be positive about it.

Jon simply stated, "I mean we'll have enough community service hours." When asked if the service requirement made a difference in participation in service, Ethan speculated that many organizations and individuals, including himself, would "probably not" do service. In addition he confessed that there may be some gender differences with service:

I think it's sad to say that, but guys are lazy and they just don't do that [participate in community service]. You know, girls are more willing to give back but guys want more to come to them rather than to give back.

Seth, also commented on this topic:

I definitely think that the sororities are better about it [community service] than the fraternities. I don't know if you want to chalk it down to guys being lazy, but I can definitely see it that way. I notice that the girls are always way more involved with that stuff than we are.

However, Seth also mentioned that sorority advisors have a lot to do with the success of sororities. Without the push and support from advisors, Seth said that many sororities would "definitely fail." Referencing fraternities and specifically Beta, Seth said, "If we want it to fail, it'll fail. If we're tedious and persistent about things, it'll succeed."



Kyle has noticed the lack of motivation and participation in service not only among fraternity and sorority members, but amongst college students at the University as a whole:

My personal view is a lot different than other people. I have a lot of people who, even in my own fraternity, who don't really value community service. A lot of them say it's 'stupid' or 'gay'—which both of those words annoy me really bad. They don't really value it [community service]. A lot of people in other fraternities don't value it either.

When asked to elaborate, Kyle continued and said that community service is not looked at favorably:

They're in college and they think, 'I'd rather go out, get wasted in my four years here than actually go clean up a park or do something positive.' They just don't think about it, they're just so, 'Hey, I'm in class all day I need something—like a stress reliever. I don't need another added project on top of it.' It's just kind of how people think.

Out of all of the participants, Kyle appeared to be the most passionate about civic engagement and genuinely valued the impact he can make by participating in service.

**Strengthening Brotherhood and Having Fun.** While community service may not be the priority of all members, fraternity membership may impact the attitudes of fraternity men toward volunteerism because it provides opportunities to engage with brothers and the community, while having fun through service projects. Ethan enjoys every chance he has to get to know the Alpha brothers and strengthen their bond:

I always find it fun and entertaining to be around each other because not every day you have an event set up where we all go to it, you know? Because everybody's busy with work, classes, school. Yeah so, it's just an opportunity to get closer too, even with your brothers.

Even if the work is not the most fun, brothers can make any activity fun, according to Jon:

Sometimes it could be fun whenever you have a bunch of people together that are a good time. Like, maybe you are picking up trash, whatever. I mean, if you're having a good time, good. Who cares?

Seth also talked about how Beta Fraternity's philanthropy provided an opportunity to get members involved and raise money for the less fortunate, all while having fun with it.

**Value Personal Interactions and Teamwork.** Not only do the members enjoy spending time with their brothers, but they also identified that they value working with others in a general sense. Teamwork and collaboration encourages them to work with one another to get a project done. When asked what kinds of service projects he enjoyed working on, Ethan said:

I like more hands-on [service]. I like getting involved with people. Meeting people and where they come from is just interesting. I think that's fun—interacting with them and making them feel like they're having fun.

Ethan specifically seeks out projects that require teamwork. He does not like service that is “anti-climactic” and has him working on things by himself or “on your own.” Jon also doesn't like service that has him working by himself. Jon was clear in stating that to him,

service was a group activity. “I’m not much of a loner. I don’t like to sit around in silence.”

Kyle also illustrates this theme when he reflected upon his Alternative Spring Break (ASB) experiences:

I learned—hey, you don’t have to go out and have like a crazy party time for spring break. You can do an ASB and still have the same amount of fun. You still get to be around people and hang out with them, but you’re also giving back to the area. You’re not being a nuisance, you’re making it positive.

**Exposure to Service and Connection to Community.** With the requirement of service, the fraternity members are given an opportunity to engage in the surrounding communities, some for the very first time. Without the opportunity from the fraternity, some members may not receive any exposure to the communities and the world in which they live. Ethan appreciated the connection he made with the community:

If you don’t go off-campus, you really don’t ever get to meet other people [in the community] and there’s a bunch of nice people out there, you know? You get to know them and get them more involved in Greek Life. They enjoy doing stuff like going to Greek Week or Homecoming events. We put on a show for them or help them and they get benefits out of it, which makes us happy.

Kyle also said that he had “gained a better appreciation” for the community. Serving the community also opened his eyes to greater issues:

There’s a lot of people who live in poverty and I didn’t—I knew that, but it’s also like, ‘Oh, it’s a college town,’ so I had that mindset. Then I also realized that there’s people in the surrounding areas who are living below wage and they’re

struggling to get by, so that was kind of an experience I didn't have, and my brothers helped me because we volunteered.

After completing his first year, Jon thinks that the men of Beta can do more for the community than what they are currently doing:

Maybe next year we can add in two different—three different—four different philanthropies or something. Maybe we can, instead of the kids come once [for the after-school program], they come you know every two months. Everybody is just as busy as they're ever going to be, but maybe we'll just be able to find time to do more things throughout the community, not just for the University. That's one step that we need to try and take towards this actual community other than just our school community.

**Seeing the Impact and Making a Difference.** Despite some of the negative attitudes toward community service, the participants also recognized the differences they are able to make in the community and how that impacts the world around them. Based on these experiences, all of the participants expressed an interest to further engage in service, empowering them to continue their civic engagement post-graduation. Jon said that even though service is not “fun work” he enjoys making people's lives better than they were before. Along the same lines, Seth said, “Personally I feel better about myself when I do it. I could just be sitting watching TV, but I'm doing something better for someone else.”

Jon said his participation in service has made him more appreciative and stated how his involvement could impact his future:

I mean it makes you think whenever I get out of college, you know maybe I can do something like that [volunteer] just by myself even. Like I can raise money for a cancer institute or something. I mean, I've had family members that have cancer, and everybody's lost people they know to cancer, so any kind of cancer research.

He also discussed the prospect of working with Habitat for Humanity because of his major and interest in construction work.

Kyle had a deeper understanding of the impact that can be made through community service and civic engagement:

A lot of us aren't from here, so we're in a new area and we don't know that many people, but we still have to be engaged with the community. They need help, they need volunteers because like any community, they have their issues, they have their struggles, and while we're here we should do our best to embrace [the community]. If they need help at the food pantry, they need volunteers...use our time wisely to help the needs of the area as well. We're not just here for education, we're also here to better society.

Even one-time interactions can really make a difference. According to Kyle, "I feel if you help change a child's life now, you'll see the positive effects of it, in like ten-fifteen years."

### **Summary**

Through the individual one-on-one interviews about fraternal experiences especially in regards to community service, volunteerism, and philanthropy, several themes emerged and were explored in Chapter IV. Under each research question there

were various themes. The significance of brotherhood, the implications of mandated service, and the impact of the completed service appear to be consistent among the three research questions and explain the various attitudes fraternity men have toward civic engagement. Chapter V will conclude by providing a summary of the previous chapters, provide recommendations for fraternity and sorority advisors and staff members, and include suggestions for further research on the topic of civic engagement among fraternity men and the overall Greek community to improve and deepen the breadth of understanding and participation in volunteerism, community service, and philanthropy.

## CHAPTER V

### **Discussion, Recommendations, Conclusion**

The present study utilized qualitative research methodology to explore the attitudes of fraternity men toward volunteerism, community service, and philanthropic work. The following research questions were addressed: (1) What motivates fraternity members to engage in volunteerism and community service? (2) What emphasis does the fraternity place on volunteerism? (3) How does fraternity membership affect one's attitudes towards volunteerism, community service, and philanthropy? In the following chapter, the results and findings are discussed, recommendations for fraternity and sorority advisors and staff members are presented, and suggestions for further research are provided.

#### **Discussion**

In Chapter IV, themes that answered the three research questions were identified and explored through the analysis of four individual one-on-one interviews that were conducted. Main themes of the first research question, which looked at fraternity member motivation to engage in volunteerism and community service, included mandating and enforcing community service through punishments, brotherhood and teamwork, experience, competition, and common beliefs and values. The second research question sought to identify the emphasis placed on volunteerism by the fraternity and thus identified four themes: time with brothers, requirement for membership, philanthropy and fundraising as service, and personal encouragement from brothers. The effect of fraternity membership on one's attitudes towards volunteerism, community service, and philanthropy was the third research question and identified the following themes: complacency and community service as a task to be completed, strengthening

brotherhood and having fun, valuing personal interactions and teamwork, exposure to service and connection to community, and seeing the impact and making a difference. Discussion of the themes in comparison to the literature review, recommendations for fraternity and sorority advisors and staff members, and suggestions for further research will also be discussed in this chapter.

### **Greek-lettered Organizations**

According to Mathiasen (2005), membership in Greek-lettered organizations has a positive influence on members' moral development in the recruitment of quality students, upholding house tradition and reputation, emphasizing moral development, and encouraging community service. In a document analysis by Matthews et al. (2009), five espoused values were identified as of importance to the fraternity/sorority community: civic engagement, commitment to organization, fostering community, integrity, and pursuit of knowledge. Similar themes were found in the present study under each research question as mentioned earlier in this chapter. The themes that were consistent among the three research questions that explain the various attitudes fraternity men have toward civic engagement included the significance of brotherhood, the implications of mandated service, and the impact of completed service.

Fraternity and sorority members have a probability to volunteer that is 22.4 percentage points greater than their non-affiliated peers (Cruce & Moore, 2012). This could be due to fraternities and sororities mandating their members to fulfill a certain amount of community service hours as a requirement for membership and to uphold members' civic duties. Often times, members' involvement in civic engagement and civic responsibilities reflect the values upon which they were founded (Cruce & Moore,



2012). During the interviews, all four participants discussed this specific requirement or value within the organization, even if it was a required value.

Participants stated that their fraternity required anywhere from five to ten hours of service per member each semester. If participants did not meet this minimum requirement, each participant said their fraternity issued fines to the individual members. This punishment serves as an extrinsic motivator to complete service hours. Ethan described fines as “a slap on the wrist,” saying that paying the fine is “an easy way to get out of it [completing service hours].” By tacking on fines, additional service hours, and taking away social benefits like social functions, negative attitudes toward civic engagement can emerge among the Greek community as members complete their community service requirements.

### **Civic Engagement: What Does It All Mean?**

The terms volunteerism, community service, philanthropy, and civic engagement are often used interchangeably. For the purpose of this study, the term civic engagement can be viewed as an all-encompassing term for volunteerism, community service, and philanthropy because this social responsibility to work together for the greater good can incorporate all of these things (Desmond et al., 2011). Researchers suggest that civic engagement can be used as a tool to challenge students’ thinking about the world around them (Casile et al., 2011). Engaging in volunteerism, community service and philanthropic work can greatly impact a student’s perception of the world and encourage students to actively improve it.

**Community Service.** In the participants’ definitions of community service, volunteerism, and philanthropy, there was overlap in many of the descriptions. Ethan,

from Alpha Fraternity, defined community service as, “giving back and donating your time and energy into giving back to the community.” However, his definition for volunteerism was, “donating your time and effort into something.” Both definitions were very similar, but when asked which one his chapter participated in most, he said:

[We do] community service because it’s easier to go out into the community and give back than volunteering. [Volunteering] is a lot more commitment and it’s just more time-consuming than what most guys have. Community service is easy, it’s like you hold a large event and all of us go out together and do it, like a brotherhood.

Ethan’s extended definition of community service is a combination of the operational definitions of volunteerism and community service, as outlined in Chapter I. Community service is defined as active participation involving others to face real world problems (San Diego State University, <http://sll.sdsu.edu/leadership/service-faq.html>) while volunteerism is a demonstrated commitment to service and to improving the well-being of others performed willingly without pay (Obradović & Masten, 2007). Differences between the two terms can include the duration of the commitment to service and also the willingness to participate—community service is not always voluntary. Those who engage in community service may do so because of governmental requirements for citizenship (i.e. military service), requirements as part of the judicial system, or requirements as part of organization or school mandated activity (Desmond, et al., 2011), or through student organizations such as fraternities and sororities.

In the participants’ definitions, there was little difference between community service and volunteerism. According to Jon from Beta, “[Volunteerism] is giving back to

the community for what you've done—what they've done for you...try to make it better, leave it better than it was when you got there.” As far as community service, he simply said, “Community service is kind of hand in hand,” providing no additional information that would distinguish it from volunteerism.

**Volunteerism.** Because community service can sometimes require extrinsic motivation to complete, volunteerism can be an example of active civic participation completed by those with intrinsic motivations. According to Schlegelmilch & Tynan (1989), those who engage in volunteerism look to intrinsic forms of motivation and look within to continue the behavior. In addition, such participants may also display characteristics relating to an “altruistic personality” (Bierhoff et al., 1991). According to Bierhoff et al. (1991), this personality type is based on five dimensions: empathy, belief in a righteous and just world, social responsibility, a belief in one's personal ability to control the course of events (internal locus of control), and low egocentrism. Such personality types are motivated to do something about the environment in which they live in order to make it better.

Participants' definitions of volunteerism displayed signs of an understanding of intrinsic motivations. Seth defined volunteerism as, “Giving yourself to a greater cause...something that's benefiting others [and] makes you seem more selfless.” For Kyle, community service and volunteerism to him is “second nature.”

You're doing something to better someone's life. Like personally for me, it's just when you see someone laugh or smile and say thank you, you realize—hey, I may have changed this person's day or something. So it means more to me.

**Philanthropy.** On the other hand, all four participants had a clear understanding of philanthropy. In Chapter I, philanthropy was defined as a desire to help mankind through the distribution of gifts, typically monetary, to charitable organizations (San Diego State University, <http://sll.sdsu.edu/leadership/service-faq.html>). The participants' understanding of philanthropy is in direct relation to their Greek involvement. In fraternity and sorority life, each organization has at least one designated *philanthropy* in which they raise money to help support—typically for a not-for-profit organization, such as a cancer research institute or other meaningful cause.

In Ethan's definition of philanthropy, he said, "I interpret it as, being in a fraternity—holding an event to raise money for a good cause." In the Greek community, philanthropy becomes synonymous with fundraising events or the act of fund-raising, like Jon's definition. "Philanthropy. That would be raising money for some sort of institute."

With the drive to compete as motivation and the fraternity's emphasis on philanthropy and raising the most money to be the best organization, the theme of philanthropy and fundraising as a form of service emerged. Often times, the dollars raised by a chapter count toward the community service requirement. Instead of putting in the time toward service hours, members put money toward their organization's philanthropy by opening their wallets and forking over monetary donations. Seth from Beta said his organization participated in philanthropy the most. "I would say philanthropy because we have the biggest philanthropy on campus, so we bring the most money." Jon said that philanthropy was a large part of fraternity life saying, "That's pretty much a lot [of] what fraternity does."

**Decline in Civic Engagement.** According to Marks & Jones (2004), there are reports that interest and participation in community service of all types has declined over the past decade. In addition, it appears as though for a majority of students, participation in community service is episodic and contextually driven. There is less emphasis on caring than there is on other factors such as personal interests, group norms and social benefits (Marks & Jones, 2004). Intrinsic and extrinsic motivators become crucial in exploring and understanding the declining rates of participation in civic engagement. In the present study, themes such as mandating and enforcing community service through punishments, requirement for membership, and complacency and community service as a task to be completed are examples of some extrinsic motivators that may suggest the episodic and contextually driven service.

This was exemplified by Ethan who talked about the many commitments he has as a student and how completing community service is just one more thing he needs to find time for in his busy schedule. And Seth shared that while service does make him feel better, it also feels like one more thing you have to do, but it leaves one feeling more positive at the completion of the task.

Kyle also exemplified these themes as he shared that service is looked down upon at the University and how it is not a focus among the student body. Students are more excited about engaging in stereotypical college culture—going out and drinking rather than doing something positive for the community. Extrinsic motivators, such as the ones identified through the interviews, may be the only motivation students have to be service-driven, even if it is only during students' collegiate days.

To engage in service, several researchers (DeBard, Lake, & Binder, 2006; Kuh & Arnold, 1993) indicate that support from other brothers encourage members to continue participation. Individual members may be less likely to engage in community service without the rest of their group motivating them to participate. Such expectations have been set by previous members and may be a result of group set values. This point was echoed when Kyle shared that many members want to stick together when participating in service and without that group interest, members would be unlikely to engage in volunteer activities by themselves.

Themes such as brotherhood and teamwork, and common beliefs and values are what motivates these fraternity members to engage in volunteerism and community service. The emphasis placed on engaging in volunteer activities comes from time spent with brothers as a group, but also in the individual identification of talents and the ability to help others. These men each saw engaging in volunteer activities and community service as a way of strengthening their brotherhood and having fun, and they placed a lot of value on personal interactions and teamwork to complete their service projects.

**Gender Differences/Implications.** As discussed in Chapter II, there are differences in civic engagement among the genders. Several researchers have found that female students are more likely to volunteer than male students (Astin & Sax, 1998; Casile et al., 2011; Cruce & Moore, 2007; Cruce & Moore, 2012; Marks & Jones, 2004). According to Casile et al. (2011), women are more likely to benefit from civic engagement when compared to men because it is more socially acceptable for women to help others, volunteer, and address community issues. According to Davis & Wagner (2005), men struggle to empathize for the experience of others, fail to embrace a care

orientation, and are afraid of speaking out in response to pain because of traditional gender roles. These are all vital to the development of social justice attitudes, in addition to participation in civic engagement.

Similarly, the participants in the present study also recognized differences in participation in civic engagement when compared to sorority women. Ethan explained that without the community service requirement, he probably would not engage in service. He also said that other fraternity men would likely feel the same, claiming that the sorority women are more willing to give back than the men. Seth shared similar thoughts when he talked about the difference in the level of involvement in community service activities between the fraternities and sororities. Both Ethan and Seth discussed men and their “laziness” as getting in the way of further engagement in service.

Instead of discussing “laziness,” Kyle talked about the caring orientation of women and said that the sororities are more inclined to do community service, especially in regards to projects with children and other youth-based activities usually emphasized in female-dominated fields like education.

### **Theoretical Framework**

Developmental theories, such as Maslow’s Theory of Motivation (1943) and Astin’s Theory of Involvement (1999) may also help in reviewing the findings of the present study. Findings in regards to each specific theory are outlined and described below.

**Maslow’s Theory of Motivation.** In Abraham Maslow’s Theory of Motivation (1943), he identified a hierarchy of five levels. The bottom four levels are referred to as *deficiency needs* and must be fulfilled before one can begin acting unselfishly (Griffin,

n.d.). Unfulfilled needs create an internal tension that must be resolved before advancing in the hierarchy, with the highest level as self-actualization (Poston, 1999). The levels of needs are as follows: physiological; safety; love, affection, and belongingness; esteem; and self-actualization (Poston, 1999). These needs are universal urges and are not determinant on culture. While the needs are universal, the way in which one fulfills these needs can vary from person to person (Griffin, n.d.).

Most college students are on the first level of needs—physiological—when they begin their undergraduate experiences. Upon joining a fraternity or sorority, feelings of safety and security may be tested in this new group and at times members may feel rather vulnerable and unsafe. Participating in bonding activities such as community service activities with members may help alleviate these issues. This bond not only addresses the need for safety and security in the group, but it also provides members with a sense of belonging.

Many undergraduate students choose to join a fraternity or sorority to get this sense of belonging. Service opportunities provide further support and a sense of belonging for the individual. Jon exemplified this when shared that his organization does not force community service upon the brothers, but if one member decides to engage in a service activity, the other brothers will be there to help him.

After the need for love, affection, and belongingness, comes level four: esteem. Esteem may come from within (self-esteem) or through the affirmation of others. When these needs are met, a person feels confident in oneself as a valuable contribution to society. On the other hand, when these needs are not met, a person may view oneself as weak, inferior, helpless, and worthless (Poston, 1999). All four participants expressed



how they felt better about themselves after completing community service which in turn, raises their levels of self-esteem and their involvement with their fraternity.

Ethan exemplified this when he talked about getting to know community members through volunteer activities and how happy that makes the men of Alpha Fraternity to serve them. Beta member, Jon, talked about community service not being fun work, but he enjoys it because it makes other people's lives better. Seth shared that he personally felt better about himself after completing service because instead of doing something for himself, he is serving others. The Beta men see the valuable impact they are able to make on their community.

Gamma member Kyle, had his level of self-esteem raised when one of his brothers told him that he would be great at coaching youth through a 5k race. His self-esteem continued to rise as he proclaimed how proud he was to have his brothers cheering for him and the children he coached the day of the race.

The final level of Maslow's hierarchy is self-actualization. After satisfying the deficiency needs, people feel the need and have the motivation to maximize their potential (Griffin, n.d.). When this need is not met, a person may feel on edge, tense, or lacking in something. Self-actualization depends on the individual, which makes it hard to say what a person may require to fulfill this specific need (Poston, 1999). Participation in civic engagement is an example of one way that people can work toward self-actualization. Very few people reach this fifth level. At this time, none of the participants have fulfilled the four levels of deficiency needs to arrive at this fifth level of self-actualization. However, each spoke about staying committed to community service

beyond their time in college and involvement in the fraternity, which indicates that they may reach this level at some point.

**Astin's Theory of Involvement.** Because membership in a fraternity or sorority builds a sense of belonging within the institution of higher learning, this yields higher numbers of retention and greater attachment to the institution (DeBard & Sacks, 2010; Pike, 2000). According to Astin (1999), those students who are involved and connected to the institution are less likely to drop out.

Involvement, as defined in Astin's (1999) theory, was preferred over the usage of motivation. Involvement, as an action verb, is similar to words such as: committing oneself to, engaging, partaking, participating, or taking part in an activity. Student involvement may take the form of participation in extracurricular activities, interaction with faculty and staff, or immersion in academic work. All of which are a part of membership in a fraternity or sorority. The theory's five postulates discuss the definition of involvement, the degree to which individuals may be involved (on a continuum), the qualitative and quantitative features of involvement, the amount of student learning and personal development as a result of involvement, and student involvement as a measurement of practice effectiveness (Astin, 1999).

The participants' involvement with their fraternities gives members an opportunity to engage in community service and volunteerism—something that they may not have received exposure to without the fraternity. Ethan exemplified this when he shared that without engaging with the community outside of the University, one misses the chance to get to know the community members and get them involved with the Greek community at the University. Jon, who has been a member of Beta Fraternity for a year,

developed a greater understanding of the impact his organization can make if they continue making strides with community service. He said that in years to come, his organization could add additional philanthropies and volunteer opportunities to the Beta event calendar to do more for the surrounding community, instead of focusing on the immediate campus community.

Without this exposure to service, members would not be able to recognize the issues that prevail in the communities in which they live. Kyle shared that while he knew there were people who lived in poverty, he was unaware that there were people in his community that faced similar struggles. It wasn't until he engaged in volunteer activities with his brothers that Kyle was able to fully realize similar issues encountered by people in the community.

According to Astin's Theory of Involvement (1999), the amount of student learning and personal development is a result of involvement. Student learning and personal development was evident in the participants' responses, resulting in the emergence of the theme of exposure to service and connection to community. As the theory suggests, student involvement is a measurement of the effectiveness of a practice or policy. Because the level of involvement and engagement in community service varies from participant to participant and from chapter to chapter, the current practices and policies put in place by fraternities and even in the fraternity and sorority life office must be revisited in the hopes of increasing civic engagement participation among the Greek community.

### **Recommendations for Student Affairs Practitioners**

To improve the quality and quantity of involvement in civic engagement activities, several things must be addressed to improve the overall experience for the students and for those they are serving in the community. Policies and practices need to be reviewed, created, or revised for clarity, purpose, and intent. These policies then need to be communicated to the student leaders in the fraternal organizations to relay the information to their members. As influential people in these students' lives, the recommendations should be communicated from the top-down to create the greatest impact and maintain consistency amongst all organizations.

**Education.** From the findings, it is evident that the participants have varying definitions for community service, volunteerism, and philanthropic work. By partnering with the community service office, staff members from both the community service office and the fraternity and sorority life office can develop and lead workshops educating the Greek leaders on what each of these terms means and represents at the institution. These workshops would be directed specifically to organizational presidents and/or community service chairpersons on civic engagement and members' role and impact in making a difference. The workshops should also provide ways to encourage members to complete their service requirements, other than the issuing of fines when hours are not completed. This educational training should also help fraternities identify connections to the organizations they serve so that the work they do has greater meaning and strengthens the purpose behind serving.

The staff members must also stay educated as well by keeping up-to-date on trends in higher education and staying informed on practices at other institutions. As Chapter II and the research findings suggest, student affairs professionals must also take

into account gender differences in civic engagement. As Davis and Laker (2004) suggest, student affairs professionals should encourage male students to get involved with action-oriented activities or hands-on activities to promote men's expression and establish meaningful interpersonal connections. This may also involve the staff to know the members of the organization so that they can provide them with meaningful service opportunities.

**Identify Key Students to Lead the Charge.** Kyle's story in coaching youth illustrates the impact that one brother made on his volunteer experience. Because a brother signed Kyle up to coach a team of youth for a 5k race then told him how great he would be at it, Kyle knew he had the support from his organization to serve in this volunteer position. Similarly, a fraternity and sorority life office should identify and cultivate exemplary students to encourage others in the Greek community to also participate in civic engagement. It is important to identify both male and female leaders for equal representation.

Students with great potential must also be recognized as untapped resources. Because themes of spending time with brothers, strengthening brotherhood and having fun, and valuing personal interactions emerged as motivators to participate in community service in the current study, student affairs professionals must keep peer influence in mind as a tool for encouragement. This could begin with the training that at first is provided to presidents and service chairs that later is expanded to include other members of the same organization, or an entire fraternity.

**Positive Reinforcement.** Since community service and volunteer hours are a part of membership requirements for the fraternity, all four participants indicated that

members would be penalized through fines if they were unable to meet their organization's standard—anywhere between five to ten service hours a semester per member. As a result, all of the participants had expressed a negative attitude at some point in their interview toward civic engagement. The negativity that surrounds community service, volunteerism, philanthropy, and therefore, civic engagement, can make members less likely to engage in service. Recognizing student leaders among the Greek community for their time and effort to get involved, individually and collectively, may be enough to boost their motivation. This leads students to begin to associate positive thoughts toward civic engagement, instead of the negative attitudes toward fines and punishments for not completing their community service requirements.

The University and offices of community service and fraternity and sorority life are off to a great start by recognizing an outstanding member of the Greek community and outstanding Greek-lettered organization for their service efforts. At this time, however, there does not appear to be any specific criteria in selecting the recipients of the awards. If such criteria exist, they should be published on the office website and include not only the number of service hours completed and philanthropy dollars raised but also a qualitative description of the service completed. A reflective component must also be required to get a true understanding of the members' moral development. As Seider (2013) suggests, reflection should take place with the discussion of expectations of the experience at the outset of the experience in addition to after the service. Members of the surrounding community can also nominate outstanding individuals or chapters for their involvement to encourage further involvement with community members.

Other methods of positive recognition need to be in put in place to motivate members to complete their service requirements. Currently, the avoidance of fines or other negative consequences appears to be the main motivator for members to complete service hours. Members are not awarded by their organization to complete hours, only punished for not doing so. Members who are responsible for their chapter's community service efforts (i.e. community service chair, philanthropy chair, etc.) should recognize members for completing requirements through incentives. If competition is as great of a motivator as the participants and emerging theme suggests, friendly competition or even bragging rights as Jon mentioned within the organization should also be a motivation to complete service hours. Within the individual fraternities, fraternities could recognize the volunteer of the month or semester, the fundraiser of the year, and so on as ways to positively motivate their members. For example, a member can be recognized at each formal chapter meeting by the community service chairperson as the 'unsung hero' or volunteer of the week within the organization. Each week, the title can go to a different brother for his contributions to the fraternity, campus community, or community at large.

### **Recommendations for Future Research**

The current study focused on four participants who are members of IFC organizations at a public, mid-sized, Midwestern university and their attitudes toward community service, volunteerism, and philanthropy. The following bullet points are recommendations for future research in relation to this particular area of study:

- Expand study to include more than four fraternity men from three fraternal organizations at the current University.

- Conduct the one-on-one interviews at a different time in the academic year. This would likely yield more participants. The time of the academic year that the one-on-one interviews took place was a limitation in the study, as more participants would have been preferred.
- Conduct a longitudinal study and interview a set group of fraternity men at the beginning of membership (during the first semester or year of active membership), during their active years of membership (second to fourth year in organization), and post-graduation to determine if service is episodic or if it continues after the time in the fraternity.
- Conduct this study across different universities in different regions of the United States.
- Expand the study to include the experiences of men in the National Pan-Hellenic (NPHC) fraternities.
- Look at the attitudes of collegiate men on civic engagement who have different campus involvement (i.e. Greek involvement, athletes, religious groups, student government, no involvement, etc.).
- Explore the impact of fraternity advisor involvement and advising on the level of civic engagement participation.
- Conduct a comparison study between the levels of civic engagement between fraternities and sororities.

## **Conclusion**

Using a qualitative approach, the current study was executed to examine the attitudes of community service, volunteerism, and philanthropy by fraternity men.



Chapter V included a discussion of the results found in Chapter IV. Results found a number of important themes that answer the three aforementioned research questions. The significance of brotherhood, the implications of mandated service, and the impact of the completed service appear to be consistent among the three research questions and explain the various attitudes fraternity men have toward civic engagement. In addition, it was also found that students are currently in stages of development, namely Maslow's Theory of Motivation (1943) and Astin's Theory of Involvement (1999). Recommendations for student affairs practitioners were provided in addition to suggestions for further research on these topics to continue building a stronger Greek community and further develop members' development, understanding and participation in volunteerism, community service, and philanthropy.

## References

- Astin, A. W. (1999). Student involvement: A developmental theory for higher education. *Journal of College Student Development, 40*(5), 518-529.
- Astin, A. W., & Sax, L. J. (1998). How undergraduates are affected by service participation. *Journal of College Student Development, 39*(3), 251-263.
- Bierhoff, H. W., Klein, R., & Kramp, P. (1991). Evidence for the altruistic personality from data on accident research. *Journal of Personality, 59*, 263-280.
- Bogdan, R. C. & Biklen, S. K. (2003). *Qualitative research for education: An introduction to theories and methods* (4th ed.). New York: Pearson Education group.
- Bowman, N., Brandenberger, J., Lapsley, D., Hill, P., & Quaranto, J. (2010). Serving in college, flourishing in adulthood: Does community engagement during the college years predict adult well-being?. *Applied Psychology: Health & Well-Being, 2*(1), 14-34. doi:10.1111/j.1758-0854.2009.01020.x
- Casile, M., Hoover K. F., & O'Neil D. A. (2011). Both-and, not either-or: Knowledge and service-learning. *Education + Training, 53*(2), 129-139. doi:10.1108/004009111111115672
- Cruce, T. M. & Moore, J. V. (2007). First-year students' plans to volunteer: An examination of the predictors of community service participation. *Journal of College Student Development, 48*(6), 655-673. doi:10.1353/csd.2007.0063

- Cruce, T. M., & Moore, J. V. (2012). Community service during the first year of college: What is the role of past behavior? *Journal of College Student Development, 53*(3), 399-417. doi:10.1353/csd.2012.0038
- Davis, T. & Laker, J. A. (2004). Connecting men to academic and student affairs programs and services. *New Directions for Student Services, 2004*(107), 47-57. doi: 10.1002/ss.132
- Davis, T. L. & Wagner, R. (2005). Increasing men's development of social justice attitudes and actions. *New Directions for Student Services, 2005*(110), 29-41. doi: 10.1002/ss.163
- DeBard, R., Lake, T., Binder, R. S. (2006). Greeks and grades: The first-year experience. *NASPA Journal, 43*(1), 56-68.
- DeBard R. & Sacks, C. (2010). Fraternity/sorority membership: Good news about first-year impact. *Oracle: The Research Journal Of The Association Of Fraternity/Sorority Advisors, 5*(1), 12-23.
- Desmond, K. J., Stahl, S. A., & Graham, M. (2011). Combining service learning and diversity education. *Making Connections: Interdisciplinary Approaches To Cultural Diversity, 13*(1), 24-30.
- Fouts, K. S. (2010). Why undergraduates aren't "going greek": Attraction, affiliation, and retention in fraternities and sororities. *Oracle: The Research Journal Of The Association Of Fraternity/Sorority Advisors, 5*(1), 24-33.

- Griffin, E. (n.d.) Hierarchy of needs of Abraham Maslow. *A first look at communication theory* (124-133). New York, NY: McGraw-Hill.
- Harris III, F. & Struve, L. E. (2009). Gents, jerks, and jocks: What male students learn about masculinity in college. *About Campus*, 14(3), 2-9. doi: 10.1002/abc.289
- Hoffman, A., Wallach, J., & Sanchez, E. (2010). Community service work, civic engagement, and 'giving back' to society: Key factors in improving interethnic relationships and achieving 'connectedness' in ethnically diverse communities. *Australian Social Work*, 63(4), 418-430. doi:10.1080/0312407X.2010.508168
- Kuh, G. D., & Arnold, J. A. (1993). Liquid bonding: A cultural analysis of the role of alcohol in fraternity pledgship. *Journal of College Student Development*, 34, 327-334.
- Kuh, G. D. & Whitt, E. J. (1988). *The invisible tapestry: Culture in American colleges and universities*. Washington, DC: The George Washington University, Graduate School of Education and Human Development.
- Levesque-Bristol, C., Knapp, T. D., & Fisher, B. J. (2010). The effectiveness of service-learning: It's not always what you think. *Journal Of Experiential Education*, 33(3), 208-224.
- Marks, H. M., & Jones, S. (2004). Community service in the transition: Shifts and continuities in participation from high school to college. *Journal Of Higher Education*, 75(3), 307-339. doi:10.1353/jhe.2004.0015

- Martin, G. L., Hevel, M. S., Asel, A. M., & Pascarella, E. T. (2011). New evidence on the effects of fraternity and sorority affiliation during the first year of college. *Journal of College Student Development, 52*(5), 543-559. doi:10.1353/csd.2011.0062
- Mathiasen, R. E. (2005). Moral development in fraternity members: A case study. *College Student Journal, 39*(2), 242-252.
- Matthews, H., Featherstone, L., Bluder, L., Gerling, A. J., Loge, S., & Messenger, R. B. (2009). Living in your letters: Assessing congruence between espoused and enacted values of one fraternity/sorority community. *Oracle: The Research Journal Of The Association Of Fraternity/Sorority Advisors, 4*(1), 29-41.
- McAdams, D. P., Diamond, A., Aubin, E., & Mansfield, E. (1997). Stories of commitment: The psychosocial construction of generative lives. *Journal of Personality and Social Psychology, 72*, 678-694.
- Merriam, S. (2009). *Qualitative research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass.
- NIC Standards. (2014). *Standards of the North-American Interfraternity Conference*. Retrieved from <http://www.nicindy.org/nic-standards.html>
- North-American Interfraternity Conference. (2013). *About the North-American Interfraternity Conference*. Retrieved from <http://www.nicindy.org/about/>
- Obradović, J., & Masten, A. S. (2007). Developmental antecedents of young adult civic engagement. *Applied Developmental Science, 11*(1), 2-19.  
doi:10.1080/10888690709336720

- Pascarella, E. T. (1997). College's influence on principled moral reasoning. *The Educational Record*, 78(3), 47-55.
- Poston, B. (2009). Maslow's hierarchy of needs. *The Surgical Technologist*, 347-353.
- Pike, G. R. (2000). The influence of fraternity or sorority membership on students' college experiences and cognitive development. *Research In Higher Education*, 41(1), 117-139.
- San Diego State University. (n.d.). *What is the difference between community service and philanthropy?* Retrieved from <http://sll.sdsu.edu/leadership/service-faq.html>
- Schlegelmilch, B. B., & Tynan, C. (1989). Who volunteers?: An investigation into the characteristics of charity volunteers. *Journal Of Marketing Management*, 5(2), 133-151.
- Seider, S. (2013). Two key strategies for enhancing community service learning. *Journal of College & Character*, 14(1), 79-84. doi:10.1515/jcc-2013-0011
- Sullivan, S. C., Ludden, A. B., & Singleton, R. A. Jr. (2013). The impact of institutional mission on student volunteering. *Journal of College Student Development*, 54(5), 511-525.
- Taylor, S. J., & Bogdan, R. (1998). *Introduction to qualitative research methods: A guidebook and resource*. (3<sup>rd</sup> ed.). New York: Wiley.
- Tollini, C., & Wilson, B. (2010). Fraternity members' views of negative stereotypes. *Oracle: The Research Journal Of The Association Of Fraternity/Sorority Advisors*, 5(1), 34-44.

## APPENDIX A

## Participant Demographic Information Questionnaire

Name: \_\_\_\_\_

Age: \_\_\_\_\_

Major: \_\_\_\_\_

Year in School: \_\_\_\_\_

Greek affiliation: IFC    NPHC

Ethnicity: \_\_\_\_\_

How long have you been a member of your organization?

\_\_\_\_\_

Does your fraternity participate in any community service/volunteerism/philanthropy? If yes, please describe:

## APPENDIX B

## Interview Protocol

1. Please define in your own words – Volunteerism, Community Service, Philanthropy.
2. Tell me about your experiences in the fraternity. What made you decide to join your organization? What values resonate with you most?
3. What sorts of things do you do with your fraternity brothers? How has membership in this group influenced how you spend your time?
4. Tell me about your group's activities on and off campus. Based on your definitions provided, does your group participate in community service/volunteerism/philanthropy? To what degree?
5. Is community service required? How much time is devoted to volunteerism/service?
6. What have you gained from your volunteer experiences with the fraternity?
7. What incentives/awards does your organization provide to complete service hours?
8. What encourages you to volunteer with your fraternity brothers?
9. What types of community service do you enjoy?
10. Did you participate in community service prior to coming to college? joining your fraternity? If yes, describe.
11. How would you compare your views and participation in community service to views and participation within in your fraternity, compared to other fraternity men? and men in general?
12. What will you remember most about your time in the organization?
13. Do you anticipate volunteering post-graduation after your experiences with the fraternity?



## APPENDIX C

### **CONSENT TO PARTICIPATE IN RESEARCH**

#### Attitudes Toward Volunteerism by Fraternity Men

You are invited to participate in a research study conducted by Jennifer Serrano, from the College Student Affairs program within the Department of Counseling and Student Development at Eastern Illinois University.

Your participation in this study is entirely voluntary. Please ask questions about anything you do not understand before deciding whether or not to participate.

You were selected as a possible participant in this study as a member of a fraternal organization, with at least one full year of membership in your organization.

#### **PURPOSE OF THE STUDY**

The purpose of this study is to gain a better understanding of what motivates fraternity men to participate in civic engagement.

#### **PROCEDURES**

Should you choose to participate in this research study, you will be asked to interview with the primary investigator of the study which may take up to 25-30 minutes. Interviews will be recorded and recordings will remain confidential.

#### **POTENTIAL RISKS AND DISCOMFORTS**

There are no foreseeable risks or ill effects from participating in this study. There are no safety risks associated with this study. The most important thing is ensuring the confidentiality of all of the participants.

#### **POTENTIAL BENEFITS TO SUBJECTS AND/OR SOCIETY**

The results of this study will enable Student Affairs practitioners to recognize motivators of fraternity members to engage in volunteerism and service. As a participant, you will benefit from sharing your experiences and reflections to improve participation in civic engagement on college campuses.

#### **CONFIDENTIALITY**

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Data will be kept on file on a password-protected computer owned by

the researcher. The signed informed consent forms will be kept in a secure file separate from the data collected through these recordings, as not to identify the participants. Signed informed consent forms and any data relating to the research study will be retained for at least three years after completion of the research.

## **PARTICIPATION AND WITHDRAWAL**

Participation in this research study is voluntary and not a requirement or condition for being the recipient of benefits or services from Eastern Illinois University or any other organization sponsoring the research project. If you volunteer to be in this study, you may withdraw at any time without penalty, consequences of any kind, or loss of benefits or services to which you are otherwise entitled. You may also refuse to answer any questions you do not want to answer.

If you have any questions or concerns about this research, please contact:

Jennifer Serrano, Principle Investigator, [jserrano2@eiu.edu](mailto:jserrano2@eiu.edu)

or

Dr. Dianne Timm, Thesis Advisor, [dtimm@eiu.edu](mailto:dtimm@eiu.edu)

## **RIGHTS OF RESEARCH SUBJECTS**

If you have any questions or concerns about the treatment of human participants in this study, you may call or write:

Institutional Review Board  
Eastern Illinois University  
600 Lincoln Avenue  
Charleston, IL 61920  
Telephone: (217) 581-8576  
Email: [eiuirb@www.eiu.edu](mailto:eiuirb@www.eiu.edu)

You will be given the opportunity to discuss any questions about your rights as a research subject with a member of the IRB. The IRB is an independent committee composed of members of the University community, as well as members of the community not connected with EIU. The IRB has reviewed and approved this study.

Please retain this page for your personal records. If you volunteer to participate in this study, please sign and date the last page and return it to the researcher.

By signing below, I voluntarily agree to participate in this study. I understand that I am free to withdraw my consent and discontinue my participation at any time. I have been given a copy of this form.

---

Printed Name of Participant

---

Signature of Participant

---

Date