DEVELOPING “A GUIDE TO GREEK LIFE” AT BALL STATE UNIVERSITY

A CREATIVE PROJECT

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BY

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ABSTRACT

CREATIVE PROJECT: Developing “A Guide to Greek Life” at Ball State University

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The purpose of this creative project was to develop “A Guide to Greek Life” for Ball State University’s Office of Student Life and Greek Life webpage for all current students, faculty, staff, and for prospective students and their parents who wish to learn more about the fraternity and sorority community. Additionally, this guide can serve as a marketing and recruitment tool for prospective members. The goal of this guide is to help dismiss negative stereotypes that are often associated with Greek-letter organizations on college campuses and to be a resource for information regarding Ball State’s fraternity and sorority community. The guide includes the following items: a letter from the Greek life staff; staff breakdown; a brief history of Greek life at Ball State; Ball State Greek life mission, values, and strategic plan goals; four pillars of Greek life; three governing councils; chapter profiles; Greek honoraries at Ball State; association of fraternity/sorority advisors spotlight; association of fraternal leadership and values spotlight; notable members of fraternities and sororities; and student spotlights.
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CHAPTER ONE
INTRODUCTION

Fraternities and sororities began thriving on college campuses during the 1800s (Anson & Marchesani Jr., 1991; Ross Jr., 2000; Torbenson, 2012), and remain a visible and strong aspect of college student culture (Mathiasen, 2005). However, students and administrators continue to fight against negative stereotypes (Pike, 2000) because students affiliated with Greek-letter organizations are often involved with alcohol, smoking, drug use (Baer, Kivlahan, & Marlatt, 1995; Capone, Wood, Borsari, & Laird, 2007; Cashin, Presley, & Meliman, 1998; Fairlie, DeJong, Stevenson, Lavigne, & Wood, 2010; Goodwin, 1992; Lo & Globetti, 1993; McCabe et al., 2005; Scott-Sheldon, Carey, & Carey, 2008), and hazing related activities that sometimes result in death (Bloomberg News, 2014; Campo, Poulos, & Sipple, 2005; Cardin, 2013; Crowder, 2010; Dicker, 2013; Lipka, 2007). Although many incoming students are not “going Greek” due to these negative stereotypes, there are students who are committed to making Greek life experiences positive (Fouts, 2010) and cultivating lifelong skills (Kimbrough & Hutcheson, 1998; Long, 2012; Long & Snowden, 2011). Developing “A Guide to Greek Life” is one way to address the negative stereotypes incoming students may have and further promote the values, benefits, and positive aspects of these historic organizations.

“A Guide to Greek Life” was developed within the Office of Student Life at Ball State University (BSU). This guide will contain some of the following items: aspects of BSU’s Greek Life Strategic Plan, their mission, the history of fraternity and sorority life at BSU, the values and four pillars of fraternities and sororities on a national level, the three self-governing councils at BSU, a list of chapters by council with their letters and headquarters location, a list of famous men and women who are affiliated, and the professional organizations for alumni,
administrators, and undergraduate students. This guide will be uploaded on the Greek Life webpage and available for anyone who wishes to learn more. The specific content seen in “A Guide to Greek Life” will be developed within this creative project.

**Statement of Purpose**

The purpose of this creative project was to develop “A Guide to Greek Life” for Ball State University’s Office of Student Life and Greek Life webpage for all current students, faculty, staff, and for prospective students and their parents who wish to learn more about the fraternity and sorority community. Additionally, this guide can serve as a marketing and recruitment tool for prospective members. The goal of this guide is to help dismiss negative stereotypes that are often associated with Greek-letter organizations on college campuses and to be a resource for information regarding Ball State’s fraternity and sorority community.

**Significance of Study**

The Ball State University Office of Student Life and Greek Life recently unveiled their new strategic plan for 2013-2018. Two of their goals are: “engaging stakeholders, initiating and maintaining collaborative relationships, and consistently supporting a positive membership experience” (Ball State University, 2013a, p. 1) and “dedicating resources for the continuous growth of community membership” (p. 1). This guide will assist the Ball State fraternity and sorority community in accomplishing these goals. Additionally, other campuses have implemented such guides for their Greek life communities (Florida State University, 2013; Texas Tech University, n.d.; Vanderbilt University, 2013). These guides make it easy for prospective members to learn more about the Greek community on these campuses, and it can be modified year after year to tell a continuous story about the fraternity and sorority community at Ball State University.
Scope and Limitations

“A Guide to Greek Life” for Ball State University was created to assist the Office of Student Life, and Greek Life functional area, in marketing the fraternity and sorority community to the entire Ball State campus and prospective students. It would require a Greek Life staff member to continuously update the guide and ensure information is relevant. Additionally, the guide may need to be prepared and/or approved by Ball State University’s marketing and communications team and may need to meet their visual standards, because it will be featured on the website. Assessing the success of this guide, specifically if it will assist the fraternity and sorority community breaking negative stereotypes, is not an aspect of this project, but it could be implemented within the Greek Life functional area. However, the Office of Student Life has little materials for prospective members, new members, and the larger campus community who may not be directly involved with fraternity and sorority life.

Definitions for the Study

“A Guide to Greek Life:” A written guide, similar to a small magazine, created by the Office of Student Life and Greek Life staff, which focuses on educating a large audience about the fraternity and sorority community on the specific campus.

Organization of the Paper

The organization of this creative project consists of four chapters. The second chapter houses a literature review of the history of Greek-letter organizations on college campuses, the historically African American and multicultural organizations, current issues facing these organizations, and the positive aspects of becoming a member of a fraternity or sorority. The third chapter explains the methodology used in this creative project. The fourth chapter includes the written aspects of “A Guide to Greek Life” for Ball State University’s Office of Student Life.
CHAPTER TWO

LITERATURE REVIEW

Summary of the Project

Fraternity and sorority life is oftentimes a large facet of a college or university. Greek-letter organizations constitute a visible and powerful part of student culture (Mathiasen, 2005). The students involved in these organizations often have much to prove. The role of their organizations has come under increased scrutiny in recent years because of the negative stereotypes attached to them (Pike, 2000). Outsiders view the affiliations with these organizations as potentially increasing students’ risk for health problems, such as alcohol, drug use, and smoking (Goodwin, 1992; Scott-Sheldon et al., 2008). Today, students are choosing to not “Go Greek” and participate in the recruitment process because they are turned off by the negative stereotypes of some organizations or the membership in general (Fouts, 2010).

Contrarily, many students understand how these organizations can positively impact them and their experiences as college students. Students are drawn to Greek organizations to expand their circle of friends, feel a sense of belonging to the campus, increase their leadership development opportunities, and to have an outlet for social activity with their peers.

Students involved in Greek letter organizations are not the only students who can reap the benefits previously listed. Oftentimes, these students may not have the opportunities to join Greek organizations on campus because the institution does not have them. In addition, there are many student affairs professionals who are not members of Greek organizations, yet they will work with students who are members. Creating “A Guide to Greek Life” for a college or university can be a useful source of information for anyone seeking a greater understanding of the topic. “A Guide to Greek Life” could help eliminate negative stereotypes of the Greek
organizations and promote the positive aspects to becoming a member. Many colleges and universities have produced such guides. Vanderbilt University (2013), Texas Tech University (n.d.), and Florida State University (2013) are among the schools utilizing these guides to help inform their campus communities about all that Greek life has to offer.

**The History of Greek Organizations**

In the early years of higher education, students had little freedom. Over the years, students pushed to gain freedom and take control of college life by establishing clubs and societies (Torbenson, 2012). The first known student organization was established at Harvard in 1703. From 1760 to 1860, literary societies and debating clubs became the most important student organizations on college campuses. Each society was often a small college inside the larger college, and to distinguish their members, they would often use secret initiation rites, mottos, and badges and would develop writing and speaking skills within their members. The Enlightenment and political excitement of the time are what helped drive these literary societies and helped fill the intellectual void many students felt they were missing.

Many social fraternities developed from the literary societies, such as Phi Beta Kappa, which was the first social fraternity. It was established at William and Mary College in Williamsburg, Virginia on December 5, 1776 (Anson & Marchesani Jr., 1991). Phi Beta Kappa functioned as a literary society by sponsoring essay writing and debates and discussing topics such as the advantages of an established church or the justice of African slavery (Torbenson, 2012). However, the organization departed from the norm by serving as an outlet for social activities. From there, the members developed secret aspects to the society, which still holds true for Greek-letter organizations today. Phi Beta Kappa developed a secret handshake, motto, sign, and password to identify their members (Anson & Marchesani Jr., 1991; Torbenson, 2012). By
1817, Phi Beta Kappa had established five chapters at other colleges and universities, and the fraternity continued to expand (Anson & Marchesani Jr., 1991). Throughout the rest of the 1800s, more fraternities were established, such as Sigma Phi, Delta Phi, Alpha Delta Phi, Kappa Alpha, Psi Upsilon, Delta Upsilon, Beta Theta Pi, Delta Kappa Epsilon, and Alpha Sigma Phi among many others.

Before the 1830s, few women attended the male-dominated colleges and often attended female academic schools or seminaries (Torbenson, 2012). As the number of women who decided to attend college increased, these male-dominated institutions became coeducational. This not only changed higher education as a whole, but also paved a new way for Greek-letter organizations within institutions. The topic of women joining fraternities arose (Torbenson, 2012), and the mid-1800s saw the establishment of the first women’s fraternities, which were Alpha Delta Pi, the first sisterhood founded in 1851, Pi Beta Phi, the first organization established as a national college fraternity in 1867, and Kappa Alpha Theta, which was organized as the first Greek-letter society for women in 1870 (Anson & Marchesani Jr., 1991). Throughout the next 50 years, women’s fraternities began to flourish, and by 1902 the National Panhellenic Conference (NPC) was organized. NPC currently includes 26 women’s fraternities.

In the beginning, the women’s organizations were called fraternities because no other word existed for them. However, that changed in 1882 when Gamma Phi Beta was named a sorority, a coined word suggested by their advisor who was a professor of Latin. Their advisor thought the word “fraternity” was not suitable for a group of young women. The words “fraternity” and “sorority” are derived from their Latin bases of “frater” and “soror” meaning brother and sister, respectively, which is also why we see the words “brotherhood” and “sisterhood” as describers for fraternities and sororities (Black Fraternity and Sorority Facts, 2012).
While the women organized NPC, the men’s fraternities began to organize a similar organization, the National Interfraternity Conference (NIC, Anson & Marchesani Jr., 1991). In 1909, the Department of Universities and Colleges of the Religious Education Association sponsored a meeting for men’s fraternities in Chicago, and because of the success, the men requested this organization call another meeting to discuss mutual issues and a “Panhellenic Union.” Those who attended the next conference voted to make it permanent. The formal organization was completed in 1910, and it adopted a simple constitution. “The basic principle of representation—one fraternity, one vote—has remained unchanged,” (p. 26). The NIC is composed of 62 men’s college fraternities with more than 5,200 chapters on more than 800 campuses throughout the United States and Canada. Their volunteer leadership and professional staff are based in Indianapolis, Indiana. In addition to the NPC and NIC, other councils were founded to meet the need of the diverse organizations being established, such as the National Pan-Hellenic Council (NPHC, Anson & Marchesani Jr., 1991) and the National Multicultural Greek Council (NMGC, National Multicultural Greek Council, Inc., 2014) among others.

The Divine Nine and Multicultural Greek Organizations

The literature on the Divine Nine, which are the organizations within the NPHC, is conflicting. Anson and Marchesani Jr. (1991) discussed how NPHC is composed of eight organizations, four fraternities and four sororities. However, Ross Jr. (2000) stated there are actually nine NPHC organizations with five fraternities and four sororities. Most campuses recognize all nine NPHC organizations.

During the early history of fraternities, the typical college student was White, male, Protestant, and from a high economic class. The fraternities these men created reflected that identity (Torbenson, 2012). The story of the Divine Nine dates back to the late 1800s, when
African Americans fought through racial inequality and social disadvantage, and life was no different for students on college campuses (Ross Jr., 2000). Specifically, on the Cornell University campus, the situation for African American students was no different; they faced the same challenges prominent in the larger society. These students were isolated and segregated from other students, and the results were awful retention rates. There were six African American students from the 1904-05, and all of them failed to enroll for the following academic year. This alarmed many students, so they created a support group for the remaining African American students at Cornell.

Around this same time, secret societies, such as fraternities and sororities, provided the peer support structure for students on campus, with the benefits ranging from housing and study groups, to social activities and finding new friends who shared common interests (Ross Jr., 2000). However, African American students were excluded from these organizations, so they turned to each other. The support group created during the 1905-06 school year turned into a great success, and these students began thinking of ways to make their group more permanent and purposeful. The idea of forming a fraternity was presented. On December 4, 1906, seven students decided to create a new organization for which there had been no predecessor. These students at Cornell became the founding fathers of the first African American fraternity in the United States, Alpha Phi Alpha Fraternity, Incorporated (Ross Jr., 2000; Torbenson, 2012). From there, Alpha Phi Alpha continued to expand from campus to campus, and it was clear they were a powerful organization. Not only were these men creating organizations for African American students to find support and brotherhood, they were also active within the community. In 1922, the fraternity began putting its resources to use in the community by creating a tutoring program, providing financial assistance, and increasing the educational level of young African
Americans. Then the Go-To-High School, Go-To-College program was created and became a large success and a catalyst for other programs, such as a voting rights program. Today, Alpha Phi Alpha’s national programs are “devoted to uplifting the African American community” (p. 8). National mentoring partnerships have been created with Big Brothers/Big Sisters of America, Boy Scouts of America, March of Dimes, and the Head Start program.

The stories of the other eight organizations in the NPHC are quite similar, and Alpha Phi Alpha paved a great path for African American students on college campuses. Kappa Alpha Psi was founded on the Indiana University campus on January 5, 1911 under the name Kappa Alpha Nu (Ross Jr., 2000; Torbenson, 2012). The Indiana University administration treated the African American students similarly to how the administrators at Cornell treated their students, which is what created the desire to continue the African American fraternal movement. In 1914, Kappa Alpha Nu became Kappa Alpha Psi, and it is said this change was brought about by negative and racist comments from White students. As Kappa Alpha Psi continued to spread to other campuses, Omega Psi Phi, founded November 17, 1911 at Howard University, and Phi Beta Sigma, founded January 9, 1914 at Howard University, became nationally recognized fraternal organizations. It was not until September 19, 1963 that Iota Phi Theta Fraternity, Inc. was born at Morgan State College in Baltimore, Maryland. Iota Phi Theta became the fifth fraternity in the Divine Nine.

While these men’s organizations were quickly flourishing, African American women became inspired to create sororities during a time when higher education for women in general was frowned up, especially African American women (Ross Jr., 2000). In the fall of 1907 at Howard University, Ethel Hedgeman Lyle began organizing groups of classmates, and together they founded the first African American sorority. Alpha Kappa Alpha Sorority, Incorporated
(AKA) was founded in January 1908. After years of expansion, AKA began to face issues. In 1912, during the first meeting of the year, a group of AKA undergraduates decided they wanted to change the name, motto, color, and symbols of the sorority. As graduate members heard of these changes, they rallied to keep AKA a perpetual body. The disgruntled undergraduate members left AKA and created Delta Sigma Theta Sorority, Incorporated, and the graduate AKA members legally incorporated making Alpha Kappa Alpha the first African American sorority and the first sorority to become incorporated.

The interesting part of this history is why these undergraduate women of AKA were so displeased and what made them found Delta Sigma Theta Sorority, Inc. Societal change was making its way to Howard University in 1912, and these women wanted to be a part of that movement (Ross Jr., 2000). African Americans began to demand laws that protected their civil rights, and women were demanding the right to vote. These 22 undergraduates of AKA wanted to become a part of it. These women desired to make AKA a nationally recognized organization that reflected and focused on current issues. They were displeased with the graduate members, thinking they were not working hard enough to make AKA an official sorority and not simply a club. Some of the women thought Alpha Kappa Alpha was too similar to Alpha Phi Alpha and that new symbols and a new name were needed to reflect this new identity. The graduate members of AKA were displeased with these efforts and gave the 22 undergraduate women a deadline to drop the name Delta Sigma Theta and return to AKA. However, those 22 women stood firm in their beliefs, declined, and founded Delta Sigma Theta Sorority, Inc. on January 13, 1913. After chartering on the Howard campus, they began to put their new political and scholastic focuses into action and began to change the lives of African American women throughout the nation.
It was not until January 16, 1920 that Zeta Phi Beta Sorority, Incorporated was born and became the third African American sorority on the Howard University campus (Ross Jr., 2000). Howard University is a Black college and was established in 1867 in Washington, DC (Torbenson, 2012). It is often considered the “cradle” of Black Greek-letter organizations. Five national organizations were established on the campus between 1908 and 1920. On November 12, 1922 Sigma Gamma Rho Sorority, Inc. was founded at Butler University, creating the fourth African American sorority. These nine organizations are recognized as the Divine Nine and constitute the NPHC.

Sixty years after the movement of African American fraternities and sororities, the multicultural fraternity and sorority movement emerged (National Multicultural Greek Council, Inc., 2014). The 1980s and 1990s saw newly formed fraternities and sororities make history within the Greek-letter societies by announcing the message of inclusiveness of all cultures, races, religions, and creeds. Thirteen Greek-letter organizations came together to create a national multicultural council. The NMGC was conceptualized in 1998. It serves as an advisory capacity to its member organizations, and each organization is autonomous as a Greek-letter society. The current member organizations of NMGC are: Delphic of Gamma Sigma Tau Fraternity, Inc., Delta Xi Phi Multicultural Sorority, Inc., Delta Sigma Chi Multicultural Sorority, Inc., Gamma Eta Sorority, Inc., Theta Nu Xi Multicultural Sorority, Inc., Lambda Psi Delta Sorority, Inc., Lambda Tau Omega Sorority, Inc., Mu Sigma Upsilon Sorority, Inc., Phi Sigma Chi Multicultural Fraternity, Inc., Psi Sigma Phi Multicultural Fraternity, Inc., Omega Phi Chi Multicultural Sorority, Inc., and Lambda Sigma Gamma Sorority, Inc. Additionally, there are other national multicultural Greek councils, such as the National Asian Pacific Islander American Panhellenic Association (National APIA Panhellenic Association, 2013) and the
The interesting part of the multicultural Greek organizations and the national councils is the national councils do not directly govern councils on college campus. Because there is such a variety of Greek organizations and national councils, many Greek Life departments on college campuses implement Multicultural Greek Council (MGC), which includes all of the multicultural fraternities and sororities (Ball State University, 2013b; Indiana University Multi-Cultural Greek Council, 2009; University of North Texas Student Affairs, 2014).

**Issues Facing Greek Organizations**

Although the establishment of fraternities and sororities came about to create positive, social opportunities with peers, especially for the African American students, Greek-letter organizations still continue to overcome obstacles within their communities. For more than 20 years, racial segregation has been brought about as an issue within fraternities and sororities, specifically at the University of Alabama (The JBHE Foundation, Inc., 1998). Although Blacks and Whites were present on campus, there were few signs of racial integration. In the campus’ 167-year history, not one Black person had joined a predominately White fraternity or sorority. In 1991, racial segregation seemed to be ending as the university passed an accreditation procedure, which created new regulations. These regulations called for fraternities and sororities to be committed to the university’s ideals for an inclusive campus and to achieve and maintain a racially and culturally diverse chapter. However, still no Black students joined the predominantly White fraternities and sororities, but not because they could not; they simply did not want to join.
Today, the University of Alabama continues to make headlines due to the continued racial segregation. In September of 2013, several hundred students marched to end racial segregation within the campus’ fraternity and sorority system (Blinder, 2013). A student participating in sorority recruitment stated race was considered when new members were being evaluated. Although many national Greek organizations say they have banned discrimination, it becomes complicated when Black and White students tend to gravitate toward organizations that are segregated by practice and nature. When the university’s president ordered the traditionally White sororities an extended admissions process, they hurriedly tried to bring Black women into the organizations by extending bids to an unknown number of minority students. Although many students did not speak about this subject, some were uneasy that this was forced integration, while other students hoped these events would create a positive change for a better community.

Unfortunately, much of the literature regarding fraternity and sorority life on campus discusses a negative experience. Research has shown that students who are involved in Greek life on campus consumed alcohol at a risky level prior to college and a greater increase in consumption during college (Baer et al., 1995; Capone et al., 2007; Lo & Globetti, 1993; McCabe et al., 2005). Once they arrive on campus, Greek students are exposed to environmental factors that encourage drinking even if their primary reasons and motivations for joining a fraternity or sorority are unrelated to drinking (Park, Sher, Wood, & Krull, 2009). Fairlie et al. (2010) performed studies in 2006 and 2007 on Greek leaders and their members and found on average in both years, Greek men engaged in heavy drinking more often than women. Additionally, in both years, approximately 92 percent reported experiencing at least one alcohol-related consequence, and 20 percent reported engaging in alcohol impaired driving at least once.
in the month in which they took the survey. Past studies reported leaders engaging in higher levels of alcohol consumption, drinking more frequently, experiencing more consequences, and engaging in high-risk behaviors after drinking compared to members of the Greek organizations and non-Greeks (Cashin et al., 1998). Fairlie et al. (2010) found Greek leaders and the members reported comparable drinking behaviors and consequences. However, it is important to note that college and university administrators do not take these drinking issues lightly, and many chapters have been shut down due to drinking related incidents.

In 2004, environmental prevention initiatives, including Greek-related initiatives, were launched to target student drinking on college campuses, and the campaign increased students’ awareness of formal alcohol control efforts and consequences for alcohol-impaired driving (Wood et al., 2009). Police reported incidents decreased overtime. Fairlie et al. (2010) discussed how new efforts were implemented on campuses to decrease heavy alcohol consumption, and many Greek leaders were responsible for leading those efforts.

In addition to alcohol consumption, hazing within fraternities and sororities has been a long-standing issue for college campuses, as these Greek-letter organizations are the primary purveyors of hazing activities (Campo et al., 2005). Hazing is defined as “an activity expected of someone joining or participating in a group that humiliates, degrades, abuses, or endangers them regardless of a person’s willingness to participate” (Allen & Madden, 2008, p. 14). Through their national study, Allen and Madden found seven out of 10 students reported they experienced at least one hazing behavior to join or maintain membership in a social Greek-letter organization or athletic team. Members of these two populations on a college campus are most likely to experience hazing.
However, Greek-letter organizations are on the right path. Hazing is officially banned by all national Greek organizations (Drout & Corsoro, 2003), and fraternity and sorority communities at colleges and universities nationwide participate in National Hazing Prevention Week each year, although they understand hazing prevention is a year-round activity (HazingPrevention.Org, 2011). Unfortunately, fraternities and sororities will continue to be scrutinized for hazing activities because they continue to make media headlines for alcohol-related hazing deaths (Bloomberg News, 2014; Lipka, 2007) and physically and verbally abusing hazing techniques (Cardin, 2013; Crowder, 2010; Dicker, 2013).

Creating a Positive Experience

Aside from the unfortunate aspects of being in a fraternity or sorority, Greek-letter organizations have focused on discussing the value of joining and what it truly means to be a member. Alpha Tau Omega Fraternity is one of the most nationally recognized fraternal organizations. Founded after the Civil War, its primary objective was to create a sense of brotherhood nationwide, regardless if you lived in the north, south, east, or west part of the country (Alpha Tau Omega, 2008). To them, “a true fraternity, however, joins men in a brotherhood, not based on social life, but based on substance, leaving a positive, lasting imprint on those who dedicate themselves to it” (p. 5). Alpha Tau Omega founded LeaderShape in 1986, which is now one of the most recognized and respected leadership training institutes for college students.

The founders of Pi Beta Phi women’s fraternity created the organization to cultivate lifelong bonds among the women and inspire them to achieve the highest and best in life (Pi Beta Phi Fraternity, Inc., n.d.). Their mission is to “promote friendship, develop women of intellect and integrity, cultivate leadership potential, and enrich lives through community service” (p. 6).
If one looked at all of the mission statements, vision statements, and core values for the national Greek-letter organizations, friendship, service, respect, and integrity are found frequently. The organizations were founded to provide students with a meaningful group of friends and social experience.

The Theta Chi fraternity is another example of how Greek-letter organizations stand for more than the negative reputation these organizations often receive. “Brotherhood is intangible . . . It cannot be measured by a gauge or a scale, but our members seem to know when it is evident, and when it is not” (Westol, 1998, p. 15). One attempt to define brotherhood is that it is comprised of friendship, duty, and ideals. The duty and ideals are that each brother has a responsibility to every other brother to help him however and whenever possible. They have a duty to do the right thing, to act in the best interest of Theta Chi, and to uphold the ideas of the fraternity under all circumstances.

Long (2012) found a positive relationship between academic performance and chapter involvement. The students who were more involved in their chapters had a higher cumulative GPA than the students who were not as involved. This also supports the literature stating that student involvement and engagement is a large factor in how successful a student is on campus (Tinto, 2012). The more engaged and connected a student feels, the more likely they are to succeed. Membership in Greek-letter organizations contributes positively to collegiate student involvement (Kimbrough & Hutcheson, 1998). Additionally, Black Greek-letter members become more involved in activities and organizations outside of their fraternities and sororities and were more confident in their abilities to perform in multiple leadership positions on campus than non-Greek students. Fraternity and sorority members who served as officers of their organizations reported greater achievements in the following areas: sense of belonging, diverse
interactions, interpersonal relationship skills, leadership skills, personal development parties, self-worth, and intrapersonal competence; compared to members who did not serve as officers (Long & Snowden, 2011).

**Summary**

Greek-letter organizations stemmed from secret literary societies, debate clubs, and other organizations in the late 1770s to help fill the intellectual void students felt missing from the classroom (Torbenson, 2012). The organizations then turned into an outlet for social activities for students and continued to spread to college campuses heavily throughout the 1800s, with new fraternities and sororities being created at a rapid rate (Anson & Marchesani Jr., 1991; Torbenson, 2012). The early 1900s saw the creation of national councils and Black Greek-letter organizations, which also spread to campuses nationwide (Anson & Marchesani Jr., 1991; Ross Jr., 2000). Greek life continues to be a prominent force on college campuses today (Mathiasen, 2005).

Because there is much stereotyping of fraternities and sororities, oftentimes as a result of the negative attention they receive from the media (e.g., Bloomberg News, 2014; Cardin, 2013; Crowder, 2010; Dicker, 2013; Lipka, 2007), many students today are choosing to not “Go Greek” and are turned off by the organizations or their membership in general (Fouts, 2010). By creating “A Guide to Greek Life,” these negative stereotypes could be eliminated, and the Greek organizations would have the opportunity to further promote their longstanding values of brotherhood, sisterhood, friendship, service, and integrity among others. This would show students that becoming a member of a fraternity or sorority is more than partying, drinking, and hazing; it is a commitment to positive student engagement, academics, and cultivating and
practicing skills that will assist them throughout life (Kimbrough & Hutcheson, 1998; Long, 2012; Long & Snowden, 2011).
CHAPTER THREE

METHODOLOGY

Statement of Purpose

The purpose of this creative project was to develop “A Guide to Greek Life” for Ball State University’s Office of Student Life and Greek Life webpage for all current students, faculty, staff, and for prospective students and their parents who wish to learn more about the fraternity and sorority community. Additionally, this guide can serve as a marketing and recruitment tool for prospective members. The goal of this guide is to help dismiss negative stereotypes that are often associated with Greek-letter organizations on college campuses and to be a resource for information regarding Ball State’s fraternity and sorority community.

Methodology

The first step in developing “A Guide to Greek Life” was completing preliminary research on the existing literature on the history of fraternities and sororities, current issues facing these organizations, and how these organizations are creating a positive experience for their members. Next, research was completed to determine if these guides existed on other campuses and to determine if the Office of Student Life and Greek Life staff saw the need to implement a similar guide. Florida State University, Texas Tech University, and Vanderbilt University have implemented similar guides on their campuses, and their Greek Life Office’s were contacted to conduct interviews, understand the process, and determine the impact or influence these fraternity and sorority guides have on those specific campuses. Additionally, informal interviews were conducted among graduate assistants, who are not affiliated with a fraternity or sorority, in the Student Affairs Administration in Higher Education graduate program at Ball State University. After determining how useful the guide would be and the
purpose it would serve, a meeting and formal interview was conducted with Kari Murphy, the assistant director of student life who oversees the fraternity and sorority community at Ball State University. In that interview, we discussed the possible contents of this guide and finalized the information that would be written and included in the guide.

**Design of Project**

“A Guide to Greek Life” was designed to inform prospective members, those not affiliated with a Greek-letter organization, the faculty and staff, or any interested person about the fraternity and sorority community at Ball State University. This guide will be available in a print and online format, which can be found in the Office of Student Life and on the Greek Life webpage on the Ball State site. It will act as a resource that encompasses the important aspects of the Greek community at Ball State and allows interested persons to have a better understanding of how this function contributes to campus life and creates a positive experience for students.

The narrative for the guide was written first. A welcome letter written by the Ball State Greek Life staff was one of the first components included. A brief history of how the fraternity and sorority community at Ball State was established was included. A list of current organizations, their governing councils, and short summaries of each organization’s history, values, fun facts, and headquarters location was included. Additionally, information on national components of fraternities and sororities, pieces of Ball State’s Greek Life Strategic Plan, and the mission was written and included in this guide.

Next, the guide was designed for a print and online format, and the manuscript was integrated into the designed guide. Pictures were gathered and placed in the guide. When the product is finished, it will look similar to a mini-magazine. Finally, in order for this guide to be
a continuous resource, someone from the Office of Student Life and Greek Life staff will need to be responsible for writing and rewriting new aspects and integrating it into the designed aspect of the guide.

**Summary**

The development of “A Guide to Greek Life” will enhance understanding of Ball State University’s fraternity and sorority community. It will support the Office of Student Life and Greek Life’s strategic plan and allow prospective members to have a better understanding of the fraternity and sorority community before they commit to becoming a part of it. The guide will serve as a recruitment tool and emphasize the positive aspects of joining a fraternity or sorority, which is a constant battle for Greek-letter organizations across the nation.
CHAPTER FOUR
DEVELOPING “A GUIDE TO GREEK LIFE” AT BALL STATE UNIVERSITY

Project Summary

This creative project was designed to create “A Guide to Greek Life” for the Office of Student Life and the fraternity and sorority community at Ball State University. The intent is to serve as a resource and marketing piece to recruit new members and inform the Ball State community. It supports two of Greek Life’s Strategic Plan goals, which are “engaging stakeholders, initiating and maintaining collaborative relationships, and consistently supporting a positive membership experience” and “dedicating resources for the continuous growth of community membership” (Ball State University, 2013a, p. 1). The guide has the potential to be designed and implemented for other college campuses, and examples can be found at Vanderbilt University, Florida State University, and Texas Tech University. This chapter has been created to ease the writing and implementation process of “A Guide to Greek Life” for the Office of Student Life at Ball State University.

The design of this project includes the following items:

- A Letter from the Greek Life Staff, page 30.
- Staff Breakdown, page 32.
- A Brief History of Greek Life at Ball State, page 33.
- Ball State Greek Life Mission, Values, and Strategic Plan Goals, page 35.
- Four Pillars of Greek Life, page 36.
- Three Governing Councils, page 39.
- Chapter Profiles, page 42.
- Greek Honoraries at Ball State, page 60.
• Association of Fraternity/Sorority Advisors Spotlight, page 62.
• Association of Fraternal Leadership and Values Spotlight, page 63.
• Notable Members of Fraternities and Sororities, page 64.
• Student Spotlights, page 65.
Dear Ball State Students:

Congratulations on your decision to attend Ball State University and welcome to life as a Cardinal! As you start this new chapter of your life, we encourage you to make the most out of your experiences here. We hope that you will consider joining a fraternity or sorority and becoming a part of Ball State Greek Life. Our community fosters an environment that promotes and rewards academic success, focuses on the development of individual members, and develops lifelong relationships. We are committed to providing an enriching experience that will positively impact your time at Ball State.

Each of our organizations brings something unique to our community with their history, rituals, values, and members. However, our community provides a sense of unity and collaboration across all councils that contributes to the overwhelming sense of pride our students have for their organizations, chapters, and the larger Greek community. With nearly 2,000 members representing 34 organizations, our community offers a variety of leadership opportunities, professional and personal development, and ways to serve the Ball State and Muncie communities.

We hope that this guide will serve as a useful tool to help you learn more about our fraternities and sororities on campus and answer any questions you may have. We encourage you to stop by our office, located in the Student Center, room 133, to learn more and see if Greek life at Ball State is a good fit for you. Our involvement and experience in Greek life has positively shaped who we are as individuals and members, and our passion continues to drive us in the work we do here at Ball State. We hope that if you choose to participate in our Greek community, you will benefit from similar, impactful and life changing experiences!
Chirp Chirp! And Go Greek!

The Office of Student Life, Greek Life Staff
Staff Breakdown

Our Greek Life staff is housed within the Office of Student Life, and eight professional staff members lead our team. An Assistant Director of Student Life oversees the Greek Life community and works in conjunction with our Program Coordinator. Additionally, we have six graduate assistants who assist in the advisement of our councils and individual chapters.
A Brief History of Greek Life at Ball State

During the 1920s, Ball State University saw growth within their local Greek organizations of Alpha, Sigma Alpha Sigma, Delta Sigma Athleta, Gamma Gamma, LLAMARDA, and Pi Zeta. In the same year, Navajo began as a males-only social club because they did not want to be considered a fraternity. In 1926, Delta Phi Sigma was the first Greek-lettered fraternity to charter at Ball State, and from there, more national organizations began to establish on campus during the 1950s and 1960s.

Eventually, these local Greek organizations merged into national organizations or changed their names. Alpha became Alpha Chi Omega, Sigma Alpha Sigma became Alpha Sigma Alpha, Gamma Gamma became Pi Beta Phi, Pi Zeta became Sigma Kappa, Delta Sigma Athleta became Alpha Sigma Tau, LLAMARDA became Delta Zeta, and Navajo became Lambda Chi Alpha. Today, Alpha Chi Omega, Pi Beta Phi, Sigma Kappa, and Delta Zeta are sororities on Ball State’s campus, and Lambda Chi Alpha is one of the fraternities on campus.

Ball State Greek Life has three governing councils: Panhellenic Council which governs the sororities on campus, Interfraternity Council governs the fraternities, and the National Pan-Hellenic Council governs The Divine Nine historically African American fraternities and sororities. The first organizations to be established within those councils were Sigma Tau Gamma Fraternity on April 26, 1930 in the Interfraternity Council, Alpha Sigma Alpha Sorority on December 12, 1936 in the Panhellenic Council, and Sigma Gamma Rho Sorority Inc. was established in 1946 as the first organization in the National Pan-Hellenic Council.

In 1924, the first type of fraternity housing is established when Triangle Club, now Theta Chi Fraternity, rented a house. In 1934, Navajo, now Lambda Chi Alpha, was the first organization to own property, and they bought a house on Dill Street near campus. Today,
multiple fraternities have houses on Riverside Avenue: Theta Chi, Sigma Phi Epsilon, Delta Tau Delta, Phi Gamma Delta, Phi Sigma Kappa, Sigma Alpha Epsilon, and Sigma Chi. Sorority housing was established in 1957 in the form of suites in the residence halls. They are located in Woodworth and DeHority. However, Ball State owns a few houses on Riverside Avenue where some sororities have established: Sigma Kappa, Kappa Delta, Phi Mu, and Alpha Gamma Delta.

Throughout the years, more national organizations began to colonize and charter on campus, and today, Ball State recognizes 34 Greek-letter organizations.
Ball State Greek Life Mission, Values, and Strategic Plan Goals

The mission of the Ball State Greek community is to develop men and women academically, personally, and professionally by:

- Fostering an environment that expects, encourages, and rewards academic success.
- Engaging alumni to provide members with mentor relationships, professional networks, and volunteer resources.
- Creating intentional membership, personal, and organizational development opportunities in a safe and social environment.
- Developing lifelong relationships with each other, the fraternal organizations, and Ball State University.

Ball State Greek Life’s values are: Accountability, Diversity, Education, Integrity, Mutual Respect, Personal Development, and Relationships. The Ball State fraternity and sorority community will accomplish its mission by:

1. Providing academic support and resources to ensure academic success and sustainability.
2. Promoting the safety, health, and wellness of its chapters and their individual members.
3. Engaging stakeholders, initiating and maintaining collaborative relationships, and consistently supporting a positive membership experience.
4. Dedicating resources for the continuous growth of community membership.
5. Engaging in intentional efforts to support the specific needs of its chapters and their individual members.
Four Pillars of Greek Life

Leadership

Ball State Greek Life students play an active role in leading the Ball State campus. While they are active leaders within their own chapters and the Greek councils, they also contribute to the success of the entire campus through their involvement with other student organizations. Some of these organizations include: Student Government Association, Ball State University Dance Marathon, Student Voluntary Services, Black Student Association, Latino Student Union, and many more.

Additionally, Greek Life students contribute to the Ball State community as Orientation Leaders, Cardinal Leadership and Service Seminar Mentors, EXCEL Mentors, Excellence in Leadership participants, and Resident Assistants. Our members are encouraged to be formal and informal leaders on campus, act as role models for their peers, and proudly uphold the tradition of leadership at Ball State.

Service and Philanthropy

Our fraternity and sorority community is highly committed to supporting local charities, campus-wide philanthropies, and their national philanthropies. They continuously host events that support the Muncie community, and donate to organizations such as Second Harvest Food Bank and Back to School Teachers Store. In addition, our Greek community partners with Student Voluntary Services to track service hours, and many of our students hold leadership positions within the service organization. Since 2012, the Greek community has promoted Greek participation in the Office of Student Life’s Alternative Fall and Spring Breaks to provide opportunities for students to live out their values, interact with other members of the campus community, and positively impact others through service.
Each fraternity and sorority has its own philanthropy that it supports each year, and together they raise thousands of dollars and provide thousands of hours of service to the Muncie and Ball State community. In 2013, our fraternities and sororities accumulated 27,330 service hours and raised $104,489.32 for charity.

**Scholarship**

Although our Greek community is highly involved in activities within their chapter and throughout campus, they continue to excel academically. Each chapter sets standards for GPA requirements, hosts academic programs, and strives for academic excellence. The Ball State Greek community recognizes academics are a top priority for students and rewards members for their achievements. Additionally, many of our students are members of Greek Honoraries, such as Order of Omega, Gamma Sigma Alpha, and Rho Lambda. In the fall of 2013, the All Greek Average GPA, 3.035, was higher than the All Ball State Average, 2.885. The All New Member Average was also higher than the All Ball State Average at 3.131.

**Brotherhood and Sisterhood**

One of the best aspects to becoming a member of our fraternity and sorority community is the lifelong friendships. It is a great way to expand your network and meet a diverse group of people. As a member of the Greek community, you will learn how to grow and develop as an individual while maintaining connections to your chapter and the larger Greek community. Connecting with your peers in the Greek community will cultivate memories and provide limitless opportunities. These lifelong connections are facilitated the more you are involved within your own chapter and the councils, and the friendships you will make will follow you for a lifetime. You will always have someone to go work out at the rec with you, someone to grab
Starbucks with in the Student Center, someone to study with at the library, or someone to grab lunch with in The Village.
Three Governing Councils

Panhellenic Council

The Panhellenic Council (PHC) is a self-governing body that represents women’s fraternities and sororities at Ball State University. There are nine council members and a voting delegate from each chapter who advocate and work for the PHC community. There is one president and eight vice presidents; the vice presidents are for internal affairs, administration, recruitment, membership development, community relations, recruitment counselors, scholarship, and philanthropy and community service. Members of PHC give back to the Muncie community and their individual communities, and have even created their own philanthropy within PHC, which is the Circle of Sisterhood. These women work to create educational and fundraising programming. The Panhellenic Council places a high importance on the work the women are completing in the classroom, too. In Fall 2013, the All PHC Average was a 3.131, which is higher than the All Women’s Average of 3.117. The Panhellenic Community creates and fosters lifelong friendships and connections by seeking to remove barriers between different organizations and come together as a community of sorority women.

The PHC community is comprised of 12 chapters: Alpha Chi Omega, Alpha Gamma Delta, Alpha Omicron Pi, Alpha Phi, Chi Omega, Delta Zeta, Gamma Phi Omega, Gamma Rho Lambda, Kappa Delta, Phi Mu, Pi Beta Phi, and Sigma Kappa. You can learn more about PHC and joining one of the organizations by participating in their formal recruitment process, which will occur the first week of September 2014.

Interfraternity Council

The Interfraternity Council (IFC) is a self-governing body that represents member fraternities at Ball State. IFC consists of nine executive members, a voting representative from
each fraternity, and the chapter president from each fraternity. The executive members consist of one president and eight vice presidents, which are internal affairs, risk reduction, recruitment, membership development, scholarship and academics, public relations, community outreach, and administration. IFC dedicates its resources to assist the fraternity community in continuous growth and development and works to engage in efforts to support specific needs of individual chapters and their members. They strive to achieve their goals academically by providing support, and they represent this with their All IFC GPA at a 2.888.

The IFC community is comprised of 14 fraternities: Alpha Tau Omega, Delta Tau Delta, Lambda Chi Alpha, Phi Delta Theta, Phi Gamma Delta, Phi Mu Alpha Sinfonia, Phi Sigma Kappa, Phi Kappa Psi, Sigma Alpha Epsilon, Sigma Chi, Sigma Nu, Sigma Phi Epsilon, and Theta Chi. Additionally, Pi Kappa Phi is currently colonizing on campus with full plans to charter their chapter within IFC during the Fall of 2014. You can learn more about IFC by attending their recruitment events, which occur throughout the fall and spring semesters, or by speaking to the individual chapters and their members.

**National Pan-Hellenic Council**

The National Pan-Hellenic Council (NPHC) is a self-governing body that represents the nine nationally recognized historically African American fraternities and sororities known as the Divine Nine. NPHC consists of four executive council members and a voting representative from each fraternity and sorority.

The Divine Nine consists of five fraternities, Alpha Phi Alpha, Kappa Alpha Psi, Omega Psi Phi, Phi Beta Sigma, and Iota Phi Theta, and four sororities, Alpha Kappa Alpha, Delta Sigma Theta, Sigma Gamma Rho, and Zeta Phi Beta. Currently, there are seven active chapters of the Divine Nine on Ball State’s campus. Those are: Alpha Kappa Alpha Sorority, Inc., Alpha

Each of these organizations holds a week of events throughout the fall and spring semesters. You can learn more about these organizations by attending these events or by attending the informal meetings they hold each semester.
Chapter Profiles

Chapters in Panhellenic Council (PHC)

**Alpha Chi Omega (ΑΧΩ)** was founded in Greencastle, Indiana at DePauw University on October 15, 1885 as the sixth women’s fraternity in the country. Positive they would be the last, the founders chose Alpha and Omega, which are the first and last Greek letters of the alphabet, to form their name. They used “Kai” in the middle, which means “and,” but it was later changed to the Greek letter Chi to form Alpha Chi Omega. Their mission is to enrich the lives of their members throughout lifetime opportunities for friendship, leadership, learning, and service.

The Gamma Mu chapter was founded on Ball State’s campus on June 10, 1950. Their colors are scarlet red and olive green, and their symbol is a golden lyre. Alpha Chi Omega Foundation supports Victims of Domestic Violence and A Better Way of Muncie, Indiana with signature events of the Watermelon Bust Festival and Lyre Bowl Football. Oftentimes, you may hear the organization referred to as Alpha Chi or A-Chi-O, which can both be considered nicknames. The organization’s headquarters are located in Indianapolis, Indiana.

**Alpha Gamma Delta (ΑΓΔ)** was officially founded on May 30, 1904 at Syracuse University. The international women’s fraternity provides opportunities for personal development through the spirit of sisterhood, supports lifelong learning as a means to gain understanding and wisdom, promotes the value of fraternal membership and commitment to higher education, helps prepare members to contribute to the world’s work, and advocates for lifetime involvement. Their colors are red, buff, and green, and their mascot is a squirrel.

The Beta Tau Chapter was founded on November 5, 1988 at Ball State. Alpha Gamma Delta’s philanthropic focus is diabetes awareness and education, and members are encouraged to
engage in community service that supports this cause. The Alpha Gamma Delta Foundation provides grants that support members and other individuals who have diabetes. One signature event is the Par-Tee Golf Tournament. Nicknames are AGD or Alpha Gam, and their international headquarters are located in Indianapolis, Indiana.

**Alpha Omicron Pi (ΑΟΠ)**, founded on January 2, 1897 at Barnard College on Columbia University’s campus in New York, is another women’s fraternity at Ball State. The organization promotes the values of simplicity, integrity, circumspection, tolerance, generosity, personal dignity, and love. The mission is that their women are enriched through lifelong friendship. They strive to create an exceptional member experience while developing servant leaders. Philanthropies and beneficiaries include the Alpha Omicron Pi Foundation, the Arthritis Foundation, and the Canadian Arthritis Society. Their dodge ball tournament is a signature event, which supports their philanthropies. On May 24, 1952 the Kappa Kappa Chapter was founded at Ball State. Their mascot is the panda, and their color is cardinal. A-O-Pi is their nickname, and their international headquarters are located in Brentwood, Tennessee.

**Alpha Phi (ΑΦ)** was also founded at Syracuse University, but on September 18, 1872. Their 10 founders were pioneers of the coeducational system at a time when women were only seen as daughters, wives, and mothers and not in need of higher education. This women’s fraternity enhances and promotes member development and learning by focusing on sisterhood, service, scholarship, leadership, loyalty, and character development. Their colors are Bordeaux and silver, and the mascot is the Phi Bear.

The Delta Rho Chapter was founded on November 7, 1964 at Ball State University. The Alpha Phi Foundation was created as a trust to award grants for scholarship and cardiac aid, and each chapter continues to support women’s heart health and research toward it. Alpha Phi’s
signature event at Ball State is Mr. Phi-Nomenal. Their nickname is A-Phi, and Phi is pronounced “fee.” Alpha Phi International Headquarters are located in Evanston, Illinois.

**Chi Omega (ΧΩ)** women’s fraternity was founded on April 5, 1895 at the University of Arkansas. The organization is committed to six founding purposes: friendship, personal integrity, service to others, academic excellence and intellectual pursuits, community and campus involvement, and personal and career development. Chi Omega established Make-A-Wish as their national philanthropy, and they also support Little Red Door Cancer Agency in Indianapolis, Indiana. Yippie Chi-O is a signature event, and Ball State’s chapter was founded on May 10, 1952 as the Phi Epsilon Chapter. Chi-O is the organization’s nickname, their colors are cardinal and straw, the symbol is the skull and crossbones, and the mascot is the owl. Their executive headquarters are located in Memphis, Tennessee.

**Delta Zeta (ΔΖ)** sorority was founded on October 24, 1902 in Oxford, Ohio at Miami University. The purpose of the sorority is to unite its members through sincere and lasting friendship, to stimulate one another in the pursuit of knowledge, to promote the moral and social culture of members, and to develop plans for guidance and unity in action. Delta Zeta’s philanthropy of speech and hearing encourages chapters to support local and national hearing organizations, such as the House Ear Institute, Gallaudet University, Sound Beginnings Program, Starkey Hearing Foundation, and the Painted Turtle Camp. Two signature events are Mel’s Walk and Turtle Tugs.

The Gamma Chi Chapter was founded at Ball State on February 28, 1952. The organization’s nickname is D-Z, their colors are rose and green, their symbol is a roman lamp, and their mascot is a turtle. Delta Zeta’s headquarters are located in Oxford, Ohio.
Gamma Phi Omega Sorority, Inc. (ΓΦΩ) was founded at Indiana University Bloomington in Bloomington, Indiana on April 17, 1991. The founders sought to establish a new organization that encompassed their needs of wanting to relate their shared cultural values and experiences. With the support of staff members, the women formally began their journey that would enhance Greek systems everywhere. Gamma Phi Omega is a Latina-oriented sorority that encourages members to excel academically, serve the community, raise cultural awareness, and promote sisterhood.

The Delta Chapter was founded at Ball State on September 10, 1994. Their primary colors are maroon and navy blue, and their secondary colors are teal and gold. Their mascot is the swan, and oftentimes, they are referred to as G-Phi-O or Swans. Additionally, the sorority works to support the American Diabetes Association, and their signature event is Mr. G-Phi-O. Gamma Phi Omega International Sorority, Inc. Headquarters are located in Chicago, Illinois.

Gamma Rho Lambda National Sorority (ΓΡΛ) was founded at Arizona State University in 2003 by 12 members who strived to eliminate barriers between the LGBTQ community and the greater community. This organization is dedicated to providing a social support system for young college students who may identify as lesbian, bisexual, ally, transgender, questioning, straight, or with no label at all. Gamma Rho Lambda is the first, all-inclusive, college-based sorority, and they exemplify a passion for tolerance, diversity, unity, and trust.

Gamma Rho Lambda was founded at Ball State on August 25, 2012. Their colors are purple and black, their flower is the sunflower, and animal is the wolf. As a young organization, they are continuing to grow and thrive throughout the United States. Gamma Rho Lambda Headquarters is located in Tempe, Arizona.
Kappa Delta (ΚΔ) sorority was founded in Farmville, Virginia on October 23, 1897 at Longwood University. Kappa Delta is committed to inspiring members to reach their full potential, preparing members for community service, active leadership, and responsible citizenship, creating opportunities for lifetime involvement through innovative and responsive programs and strategic collaborations and partnerships, and fostering the development of time-honored values within the context of friendship. On April 4, 1992 the Zeta Kappa Chapter was founded at Ball State.

Kappa Delta’s nickname is KD, their colors are olive green and pearl white, and their symbols are the nautilus shell, dagger, teddy bear, and katydid. Kappa Delta supports multiple philanthropies, including Girl Scouts of the USA, Prevent Child Abuse America, and Very Special Arts of Muncie. Signature events at Ball State include their Twister Tournament and Shamrock-N-Bowl. Kappa Delta’s headquarters are located in Memphis, Tennessee.

Phi Mu (ΦΜ) women’s fraternity was founded on March 4, 1852 in Macon, Georgia at Wesleyan College. The organization provides personal and academic development, service to others, commitment to excellence, and lifelong friendship through a shared tradition. Phi Mu’s purpose was founded in the principles of love, honor, and truth, and encourages their members to imagine, believe, and achieve their aspirations. Phi Mu supports Children’s Miracle Network and Riley Children’s Hospital, and hosts signature events of a Wiffleball Tournament and Soc-tober: Rho Gam Cup.

Phi Mu founded the Rho Gamma Chapter on Ball State’s campus on April 5, 1990. Their symbol is The Quatrefoil of Phi Mu, mascot is Sir Fidel the Lion, and their colors are rose and white. Their national headquarters are located in Peachtree City, Georgia.
Pi Beta Phi (ΠΒΦ) women’s fraternity was founded at Monmouth College in Monmouth, Illinois on April 28, 1867. The founders of Pi Beta Phi created the fraternity to cultivate sincere friendship, establish real-life objectives, and promote happiness. The mission of the women’s organization is to promote friendship, develop women of intellect and integrity, cultivate leadership potential, and enrich lives through community service. The Indiana Zeta Chapter was founded on August 23, 1952 on Ball State’s campus.

Pi Beta Phi, also known as Pi Phi, supports literacy through multiple philanthropies, such as First Book, Read Across America, Champions Are Readers, Arrowmont School of Arts and Crafts, and Arrow in the Arctic. Pi Fest is their signature event, their colors are wine and silver blue, their symbol is an arrow, and their mascot is an angel. Pi Beta Phi’s national headquarters are located in Town and Country, Missouri.

Sigma Kappa (ΣΚ) sorority was founded in Waterville, Maine at Colby College on November 9, 1874. The purpose of Sigma Kappa is to provide women lifelong opportunities and support for social, intellectual, and spiritual development by bringing women together to positively impact our communities. The values of the organization are personal growth, service, friendship, and loyalty. On March 20, 1954, the Gamma Eta Chapter of Sigma Kappa was founded at Ball State.

Also known as Sig Kaps, Sig K, or Sigma K, the organization supports philanthropies of gerontology, the study of aging, with a focus on Alzheimer’s disease research, and Inherit the Earth and Maine Seacoast Mission. Sigma Kappa’s symbols are the dove and heart and their colors are maroon and lavender. National headquarters are located in Indianapolis, Indiana.
Chapters in Interfraternity Council (IFC)

Alpha Tau Omega (ΑΤΩ) fraternity was founded at Virginia Military Institute in Lexington, Virginia on September 11, 1865. Considered by many to be the first national fraternity, the organization was formed after the Civil War to create a sense of brotherhood nationwide regardless of geographical location; to know no North, no South, no East, no West, but to know man as man, to teach that true men the world over should stand together and contend for supremacy of good over evil; to teach, not politics, but morals. These were some of the thoughts and hopes of the founders of ATΩ.

The Indiana Theta Alpha Chapter was originally founded at Ball State in October 1972, but the organization re-colonized in October 2009. You may oftentimes hear the organization referred to as A-T-O. Their colors are azure and old gold, and their symbol is the Heraldic Cross Pattee. In 1935, the Alpha Tau Omega Foundation was established as a not-for-profit organization and continues to provide educational programming and scholarship opportunities. Their international headquarters is located in Indianapolis, Indiana.

Delta Tau Delta (ΔΤΔ) fraternity, founded in 1858 in present day West Virginia at Bethany College, promotes their core principles of truth, courage, faith, and power. These principles guided the men through their beginnings as a Greek letter organization. When eight men joined forces to wrestle control of a student group from unjust students, they formed a secret society to return control to the student body to bond students through respect and common values. Delta Tau Delta, also known as Delts, believes in inspiring maturity, engaging the community, and setting a positive example for those who follow. All Delta Tau Delta men live by a common mission, which is “committed to the lives of excellence.”
On November 12, 1966, the Epsilon Mu Chapter was founded at Ball State University. The fraternity’s colors are royal purple, gold, and white, and their flower is the purple Iris. Delta Tau Delta also gives back to the community through their philanthropy Adopt-A-School. Their signature event at Ball State is the Watermelon Bust Festival. International headquarters is located in Fishers, Indiana.

**Lambda Chi Alpha (AXA) Fraternity** was founded on November 2, 1909 at Boston College when three men swore allegiance to the new fraternity. They were founded with the expressed purpose of bringing about the association of college students of good moral character. Their seven core values are loyalty, respect, duty, service and stewardship, honor, integrity, and personal courage. Lambda Chi Alpha’s, also known as Lambda Chi or Chops, motto is “Every Man a Man; Naught Without Labor: and, Crescent through the Cross.”

The Iota Alpha Chapter was founded on January 28, 1951 at Ball State, and they re-colonized in the fall of 2008. Their colors are purple, green, and gold, and their symbol is the cross and crescent. The North American Food Drive is Lambda Chi Alpha’s philanthropy, and their signature event at Ball State is the McKinley Mile. Their international headquarters is located in Indianapolis, Indiana.

**Phi Delta Theta (ΦΔΘ) fraternity** was founded at Miami University in Oxford, Ohio on December 26, 1848 when six men got together over winter break to establish a brotherhood. These men built Phi Delta Theta on three pillars that still stand today. They are: the cultivation of friendship among its members, the acquirement individually of a high degree of mental culture, and the attainment personally of a high standard of morality. In short, these pillars are referred to as friendship, sound learning, and rectitude.
The Indiana Kappa Chapter was founded at Ball State on November 2, 1969. Phi Delta Theta also goes by the nickname Phi Delt. Their colors are azure and argent (blue and white), and their symbol is Pallas Athena and her Owl. Phi Delta Theta spends most of its time giving back to their philanthropy of Amyotrophic Lateral Sclerosis (ALS) Association. ALS is often referred to as Lou Gehrig’s Disease. The chapter’s signature event on campus is Rock for ALS. Phi Delta Theta’s general headquarters is located in Oxford, Ohio.

**Phi Gamma Delta (FIJI)** Fraternity was founded in Canonsburg, Pennsylvania on May 1, 1848 at Jefferson College. Their mission is to promote lifelong friendships, to reaffirm high ethical standards and values, and to foster personal development in the pursuit of excellence. The fraternity is committed to providing opportunities for each brother to develop responsibility, leadership, scholarship, and social skills. The five values are friendship, knowledge, service, morality and excellence.

Phi Gamma Delta, also referred to as FIJI or Phi Gams, supports their philanthropy, which is United Service Organization. Their main events at Ball State are Ride Across the Purple Valley and a masquerade ball. On February 24, 2001, the Beta Sigma Chapter of Phi Gamma Delta was founded at Ball State. Their color is royal purple, their symbol is the snowy owl. Phi Gamma Delta’s headquarters are located in Lexington, Kentucky.

**Phi Kappa Psi (ΦΚΨ)** Fraternity was also founded in Canonsburg, Pennsylvania at Jefferson College, but on February 19, 1852. Two men, who spent time watching over and nursing their friends during a typhoid fever epidemic at the college, decided they should establish a group that was founded upon the joy they received from selflessly helping others. The mission of Phi Kappa Psi is to engage men of integrity, further develop their intellect, and enhance community involvement. Their vision is that shared experiences will allow the men to
succeed in their careers and their relationships. On July 8, 2004, Phi Kappa Psi created a philanthropic partnership with Boys and Girls Club of America. Their colors are hunter green and cardinal red, and they are often called Phi Psi as a nickname. The chapter was founded at Ball State on December 1, 2011. Phi Kappa Psi’s headquarters are located in Indianapolis, Indiana.

**Phi Mu Alpha Sinfonia (ΦMA)** is the world’s largest and oldest national fraternal society in music. Often referred to as Sinfonia, it was established on October 8, 1898 at the New England Conservatory in Boston, Massachusetts as 13 men came together under the guidance of Ossian Everett Mills. Sinfonia became a national fraternity on October 6, 1990 when they admitted a group of men at the Broad Street Conservatory in Philadelphia. The mission of the fraternity is for the development of the best and truest fraternal spirit, the mutual welfare and brotherhood of musical students, the advancement of music in America, and a loyalty to the Alma Mater.

On May 23, 1948 Phi Mu Alpha Sinfonia was founded at Ball State. Their colors are red, black, gold, and white, and their motto is “Among Men, Harmony.” Sinfonia’s sole purpose is to develop fraternity in music. Each year, Sinfonians serve thousands of people through their philanthropy Ossian Everett Mills Music Mission (MMM). Their national headquarters are located in Evansville, Indiana.

**Phi Sigma Kappa (ΦΣΚ)** Fraternity was founded at the University of Massachusetts on March 15, 1873. Six men of varied backgrounds, ages, abilities, and goals in life saw the need for a new society on campus that was receptive to experimentation, and they banded together to form a “society to promote morality, learning, and social culture.” Also referred to as Phi Sig, the fraternity was founded on these core values: demand excellence, commit to lifelong learning,
meet challenges with innovation, and value brotherhood above self. Phi Sigma Kappa’s Cardinal Principles are to promote brotherhood, to stimulate scholarship, and to develop character.

The Epsilon Tau Chapter was founded on Ball State’s campus on February 21, 1926. Their colors are silver and red, and their symbol is the Triple T’s. Phi Sigma Kappa supports the Special Olympics, which is their national philanthropy. The partnership allows Phi Sig’s to volunteer as coaches or officials, host events to raise money, or volunteer with the Healthy Athletes program. Their signature event on Ball State’s campus is the Polar Bear Plunge. Phi Sigma Kappa International Headquarters is located in Indianapolis, Indiana.

Pi Kappa Phi (ΠΚΦ) Fraternity was founded in Charleston, South Carolina on a quiet December evening in 1904 when three friends made a choice to start their own fraternity. They founded this fraternity under the name Nu Phi, which stood for “non-fraternity,” in order to provide leadership opportunities to members within other campus organizations. However, when they encountered some setbacks, the men regrouped and created a new group known as Pi Kappa Phi. The fraternity proudly embraces its Nu Phi heritage, and it is a reminder to confront issues with new, fresh approaches. Leadership is at the root of the organization, and the concept of leadership will guide them in the future.

Pi Kappa Phi, also known as Pi Kapp, colonized on Ball State’s campus in the fall of 2013, with the hopes to officially charter in the fall of 2014. Their colors are white, gold, and blue, and their symbol is the bell. In 1977, Pi Kappa Phi established Push America as a non-profit organization to ignite greater support and understanding for people with disabilities, and Pi Kappa Phi continues to support this organization today. Pi Kappa Phi’s headquarters are located in Charlotte, North Carolina.
**Sigma Alpha Epsilon (ΣAE)** Fraternity was founded on March 9, 1856 at the University of Alabama in Tuscaloosa, Alabama. Of all the existing national social fraternities today, Sigma Alpha Epsilon is the only one founded in the antebellum South. Sigma Alpha Epsilon strives to give young men the leadership, scholarship, service, and social experiences they need to excel outside of their campus and once they graduate, and their mission is to promote the highest standards of friendship, scholarship, and service for members.

The Indiana Zeta Chapter was founded on October 26, 1967 on Ball State’s campus. Their colors are royal purple and old gold, and their symbols are lion, phoenix, Minerva, fleur-de-lis. Sigma Alpha Epsilon is also known as S-A-E. In 2001, they formed a national partnership with Children’s Miracle Network Hospitals, and they include them in community service and fundraising projects. SAE also benefits Riley Children’s Hospital, and their signature event on Ball State’s campus is their wiffleball tournament. Headquarters is located in Evanston, Illinois.

**Sigma Chi (ΣΧ)** Fraternity was founded at Miami University in Oxford, Ohio on June 28, 1855. When the founders had an unfortunate experience in another organization, they found it a necessity to allow and accept different points of views and opinions, and it is expected that members, in their differences, remain responsible, honorable, gentlemanly, and friendly. Their core values are friendship, justice, and learning, and their mission is to develop values-based leaders committed to the betterment of character, campus, and community.

On July 17, 1962, the Epsilon Omega Chapter was founded at Ball State. Their colors are blue and old gold, and their symbol is The White Cross. In December 2012, Sigma Chi designated the Huntsman Cancer Foundation as its sole, preferred philanthropic partner, and in April 2013, Sigma Chi members presented the one-millionth dollar raised for cancer research.
Their signature Ball State event is Derby Days. Sigma Chi International Headquarters is located in Evanston, Illinois.

Sigma Nu (ΣN) Fraternity was founded at the Virginia Military Institute (VMI) on January 1, 1869 in a period of civil strife known as the Reconstructed. The system of hazing and physical abuse of underclassmen at VMI led to three men to form the “Legion of Honor,” which soon became Sigma Nu Fraternity. The mission of the organization is to develop ethical leaders inspired by the principles of love, honor, and truth, to foster the personal growth of each man’s mind, heart, and character, and to perpetuate lifelong friendships and commitment to the Fraternity.

In 1971, the Theta Nu Chapter was founded at Ball State. Their colors are gold, white, and black, and their symbol is the serpent. Sigma Nu supports philanthropies of Big Brothers Big Sisters of Delaware County, Muncie Mission, and Indiana Adopt-A-Highway Program. Their signature events on campus are Miss Greek and their spaghetti dinner. Sigma Nu Headquarters is located in Lexington, Virginia.

Sigma Phi Epsilon (ΣΦΕ) Fraternity was founded on November 1, 1901 at the University of Richmond in Richmond, Virginia. They were founded on the Cardinal Principles of virtue, diligence, and brotherly love. Twelve determined men set the stage for the growth and success of this organization in a time of great wars and cultural shifts. Throughout the years, the men of Sigma Phi Epsilon have embraced the statement of “This Fraternity will be different,” which was set forth by their founders.

Also referred to as SigEp, the Indiana Gamma Chapter was founded on February 21, 1953 at Ball State. Their colors are purple and red, and their symbol is the Golden Heart. Sigma Phi Epsilon supports YouthAIDS, which is their national philanthropy, and their signature Ball
State event is powderpuff football. Sigma Phi Epsilon Headquarters are located in Richmond, Virginia.

**Theta Chi (ΘΧ) Fraternity** was founded at Norwich University in Norwich, Vermont on April 10, 1856 by two military cadets. Theta Chi’s maxim is “Alma Mater First and Theta Chi for Alma Mater,” which refers to one of the founding ideals of loyalty to one’s college or university and academic achievement. On January 20, 1951 the Delta Kappa Chapter was founded at Ball State. Their colors are military red and white, and their symbol is the rattlesnake. Theta Chi has not adopted an official national philanthropy, but their preferred philanthropies are The United Service Organizations, The National Bone Marrow Registry, and The Starlight Children’s Foundation. They also support Riley Children’s Hospital, and their signature event is Waterdaze. Theta Chi International Headquarters is located in Indianapolis, Indiana.

**Chapters in National Pan-Hellenic Council (NPHC)**

**Alpha Phi Alpha Fraternity, Inc. (ΑΦΑ)** is the first intercollegiate Greek-letter organization established for African Americans. The Fraternity was founded at Cornell University in Ithaca, New York on December 4, 1906 when seven students decided to create a new organization to provide support and social activities for each other. The mission of Alpha Phi Alpha is to develop leaders, promote brotherhood and academic excellence, and to provide service and advocacy for the community. Their principles of scholarship, fellowship, good character, and the uplifting of humanity still remain strong today.

On January 6, 1973, the Theta Xi Chapter was founded at Ball State. The Fraternity’s colors are black and old gold, and their symbol is the Great Sphinx of Giza. Oftentimes, the organization is referred to as Alphas. Alpha Phi Alpha has a rich history of providing
educational opportunities for the communities, and they continue that work today by partnering with their philanthropies of Big Brothers Big Sisters, Boy Scouts of America, College Life to Corporate Life Initiative, and Leadership Development Institutes. In addition, the Fraternity has national programs and special projects geared toward community outreach mentoring initiatives, which are Go-To-High School, Go-To-College, Project Alpha, A Voteless People Is A Hopeless People, and Brother’s Keeper. Their signature event at Ball State is the Miss Black and Gold Pageant. The Fraternity’s Headquarters is located in Baltimore, Maryland.

Alpha Kappa Alpha Sorority, Inc. (AKA) was founded on the Howard University campus in Washington, DC in January 1908 as an international service organization. It was the first Greek-letter organization established by African American women. Since its founding, Alpha Kappa Alpha’s mission has been to cultivate and encourage high scholastic and ethical standards, to promote unity and friendship among college women, to study and help alleviate problems concerning girls and women in order to improve their social stature, to maintain a progressive interest in college life, and to be of “Service to All Mankind.”

On November 9, 1968, Alpha Kappa Alpha Sorority, Inc. was founded at Ball State. Their colors are apple green and salmon pink, and their symbol is the ivy leaf. Oftentimes, the organization is referred to as AKAs or Beta Phi. Alpha Kappa Alpha is dedicated to service and supporting their philanthropies of Heifer International, American Heart Association, and American Cancer Society. Their signature event at Ball State is Skee Week. Alpha Kappa Alpha Sorority, Inc. International Headquarters is located in Chicago, Illinois.

Kappa Alpha Psi Fraternity, Inc. (KAP) was founded on January 5, 1911 at Indiana University Bloomington, and is a Greek-letter fraternity with a predominantly African American membership. Kappa Alpha Psi’s Constitution has never contained any clause to exclude or
suggest exclusion of a man from membership merely because of his color, creed, or national origin. The Fraternity has chapters in every state of the United States, and international chapters in the United Kingdom, Germany, Korea, Japan, Nigeria, South Africa, and the United States Virgin Islands.

Kappa Alpha Psi supports many national programs, including Guide Ride Youth Development Program, The Kappa Leadership and Development League, Healthy Kappas/Healthy Communities, and Kappa 100. Their colors are crimson and crème, and their symbol is the cane. Kappa Alpha Psi’s nickname is Nupes. Kappa Alpha Psi Fraternity, Inc. Headquarters is located in Philadelphia, Pennsylvania.

**Phi Beta Sigma Fraternity, Inc. (ΦΒΣ)** was founded at Howard University in Washington, DC on January 9, 1914. Three African American male students founded the organization upon the ideals of brotherhood, scholarship, and service. The Founders wished to create an organization that viewed itself as a part of the general community rather than apart from the general community, and they believed each potential member should be judged by his own merits and not his family background or affluence, without regard to race, nationality, skin tone, or texture of hair. Zeta Phi Beta Sorority, Inc. was founded with the assistance of Phi Beta Sigma, and it is the sister organization of the fraternity. No other fraternity and sorority is constitutionally bound.

On April 20, 1979, the Lambda Beta Chapter was founded at Ball State. The Fraternity is oftentimes referred to as Sigmas. Their colors are royal blue and pure white, and their symbol is the dove. Phi Beta Sigma partners with the March of Dimes and the Center for Disease Control and Prevention and supports many programs, such as Sigma Wellness: Living Well – Brother to Brother, Sigmas Against Cancer, Project S.E.E.D., and Project Vote. Their signature event at
Ball State is the Sigma Ball. Phi Beta Sigma Fraternity, Inc. International Headquarters is located in Washington, DC.

**Zeta Phi Beta Sorority, Inc. (ΖΦΒ)** was founded on January 16, 1920 at Howard University in Washington, DC. Five women, also known as the Five Pearls, dared to depart from the traditional coalitions for Black women and sought to establish a new organization on the precepts of Scholarship, Service, Sisterly Love, and Finer Womanhood. These women envisioned a sorority that would directly affect positive change, chart a course of action for the 1920s and beyond, raise consciousness of their people, encourage the highest standards of scholastic achievement, and foster a greater sense of unity among its members.

Founded at Ball State in 1986, the Zetas have continued to design programs that demonstrate concern for the human condition nationally and internationally. Programs and partnerships include, but are not limited to, Elder Care Initiative, Stork’s Nest, Adopt-A-School, International Women of Color, and Prematurity Awareness Sundays. The Sorority’s colors are royal blue and white, and their symbol is the White Dove. Zeta Phi Beta Sorority, Inc. Headquarters are located in Washington, DC.

**Sigma Gamma Rho Sorority, Inc. (ΣΓΡ)** was organized in Indianapolis, Indiana on November 12, 1922 by seven young educators. The group became an incorporated national collegiate sorority on December 30, 1929, when a charter was granted to Alpha Chapter at Butler University. The Sorority is a leading national service organization, and continues to grow through Sisterhood, Scholarship, and Service. Sigma Gamma Rho’s mission is to enhance the quality of life within the community through public service, leadership development, and education of youth, which are the hallmarks of the organization’s programs and activities. Programs include Project Reassurance, Program for Africa, Project Wee Savers, Operation Big
Bookbag, and the Hattie McDaniel Cancer Awareness and Health Program among others. The Sorority colors are royal blue and gold, the mascot is the poodle, and the flower is the yellow tea rose. Sigma Gamma Rho’s have nicknames of SGRho or the Pretty Poodles. Their International Corporate Headquarters is located in Cary, North Carolina.

**Iota Phi Theta Fraternity, Inc. (ΙΦΘ)** was founded by a group of 12 men in Baltimore, Maryland at Morgan State University. This group was different from the other NPHC organizations; the founding fathers of Iota Phi Theta were long-time friends, several were non-traditional aged students, and several of them worked full time while attending school full time. The fraternity’s purpose is the development and perpetuation of Scholarship, Leadership, Citizenship, Fidelity, and Brotherhood among men. The fraternity’s motto is “Building a Tradition, Not Resting Upon One!”

In the spring of 2014, Iota Phi Theta came to Ball State University. The official colors are charcoal brown and gilded gold, their most notable symbol is the shield of Iota Phi Theta, another symbol is the centaur, and their flower is the yellow rose. Additionally, the fraternity is focused on the service of others and has organized a number of service initiatives. The Iota Youth Alliance is a national umbrella program through which individual chapters address the needs of Black youth in their communities, Developing Better Fatherhood Project attempts to address the pattern of father-less-ness in the African American community, and the Cultural Education Movement seeks to educate about the impact that African American culture has had on our society.
Greek Honoraries at Ball State

Two primary values of Ball State Greek Life are Leadership and Scholarship, and the Greek Honoraries of Order of Omega, Gamma Sigma Alpha, and Rho Lambda recognize members within the fraternity and sorority community who excel in scholarship and leadership. Members of the Greek community are encouraged to consider becoming a member of one of the organizations.

Order of Omega

Order of Omega Greek Honor Society was founded in 1959 to honor members within the Greek community who excel in academics and leadership. The Delta Upsilon chapter of Order of Omega was established at Ball State in 1983. The purpose of the organization is threefold: to recognize students who have attained a high standard of leadership in inter-Greek activities, to bring together the most representative fraternity and sorority members, and to bring together members of the faculty, alumni, and student members on a basis of mutual interest, understanding, and helpfulness.

Qualifications for membership include: have completed one full academic year at Ball State, Junior or Senior standing (60+ hours completed), meet or exceed the Ball State all-Greek average grade point average, and be in good standing with his or her fraternal organization.

Gamma Sigma Alpha

Gamma Sigma Alpha National Academic Greek Honor Society is committed to the academic success of members and alignment with the academic missions of the host institutions. The values of the organization are Academic Engagement, Congruence, Excellence, Inclusion, Knowledge, Recognition, and Relationships. Gamma Sigma Alpha’s vision is to continue to be
the premier honor society to showcase and recognize the diverse academic and intellectual accomplishments of members of the fraternal movement.

Qualifications for membership include: a cumulative grade point average of 3.5 or above (on a 4.0 scale) at the start of their junior year or a grade point average of a 3.5 or higher in any semester during their junior or senior year.

**Rho Lambda**

Rho Lambda is the National Sorority Leadership Recognition Society. The Beta chapter was founded at Ball State on April 21, 1974. The Greek letters “Rho Lambda” stand for “Panhellenic Leadership,” and although membership was originally intended for women whose organization belonged to the campus’ Panhellenic Council, any sorority woman is eligible for membership based on the criteria. The purpose of the organization is to honor sorority women who have exhibited the highest qualities of leadership and service to their larger Greek community and their sorority.

Qualifications for membership include: nomination by a sorority chapter president, advisor, or current Rho Lambda member, women who have displayed outstanding leadership, ability, and loyalty, an active member in their junior or senior year of college, an active, initiated member for at least two full semesters, enrolled as a full-time undergraduate student, and an overall grade point average of 2.7.
Association of Fraternity/Sorority Advisors Spotlight

The Association of Fraternity/Sorority Advisors (AFA) was established as a result of the bicentennial gathering of the National Interfraternity Conference (NIC) to organize campus fraternity advisors and/or deans in 1976. The next year, an organizational meeting was held in Indianapolis, Indiana “to bring together college and university staff members with job responsibilities related to the advising of fraternities and Interfraternity Councils.” The organization was officially founded.

AFA provides exceptional experiences, a vibrant community, and essential resources for the success of fraternity/sorority advisors. They have an ongoing commitment to professional development, which is exemplified through their annual meeting, programs, and networking opportunities; an appreciation of academic and applied research that examines a wide spectrum of fraternity and sorority experiences, which is noted through their six publications, Associate Quarterly, Association Update, Essentials, Oracle: The Research Journal of the Association of Fraternity/Sorority Advisors, Perspectives, and The AFA Volunteer; and a commitment to collaboration with and between higher education and interfraternal communities.
Association of Fraternal Leadership and Values Spotlight

The Association of Fraternal Leadership and Values (AFLV) exists to stimulate the growth and development of fraternity and sorority councils, chapters, and members. In the fall of 2008, the boards of the Mid-American Greek Council Association and the Western Region Greek Association both voted to consolidate the two organizations into one. AFLV began operation on July 1, 2009. The organization promotes leadership, educational, and values-based experiences and provides resources for student leaders, their advisors, and the larger fraternal market. The mission of AFLV is for all fraternity and sorority members to exemplify and live ethical values.
Notable Members of Fraternities and Sororities

- Steven Spielberg, Theta Chi – Zeta Epsilon Chapter, California State University Long Beach, Movie Producer, Writer, and Academy Award winning Director
- George Washington Carver, Phi Beta Sigma – Gamma Sigma Chapter, Tuskegee, Alabama, World-famous scientist, botanist, educator, and inventor who revolutionized agriculture in the Southern United States
- Loretta Devine, Alpha Kappa Alpha Sorority, Inc. – Epsilon Lambda Chapter, University of Houston, Original Dreamgirl and actress
- Jennifer Garner, Pi Beta Phi – Ohio Eta Chapter, Denison University, American actress and film producer
- Lucy Liu, Chi Omega – Eta Chapter, University of Michigan, American actress, model, artist, and occasional film producer and director
- David Letterman, Sigma Chi – Epsilon Omega Chapter, Ball State University, American television host and comedian
- Dr. Martin Luther King, Jr., Alpha Phi Alpha, Civil Rights Activist
- Jim Gaffigan, Phi Gamma Delta – Lambda Iota Chapter, Purdue University, American stand-up comedian, actor, and author
Student Spotlights

Andrew Sharp

During his time at Ball State, Andrew Sharp has been highly involved in the Greek community, serving his fraternity Sigma Phi Epsilon in multiple capacities. He has been Senior Marshal, Vice President of Recruitment, and Community Service and Philanthropy Chair. He recently assumed the duties and responsibilities of Interfraternity Council President. Sharp is a junior at Ball State University, majoring in professional sales.

Sharp is continuing to leave a legacy here on campus. His older brother is also in Sigma Phi Epsilon, and he encouraged Sharp to be a member of the Greek community. During the fall of his freshman year on campus, Sharp became a new member of the fraternity. He has loved being involved in the campus and seeing his hard work pay off. He appreciates that he has been able to work with other people because it is important to learn those skills and collaborate with others who may think differently than you. Joining the Greek community has assisted him professionally as well, because he has been able to build a network and connections with others. He stated that it is great he has been able to meet new people, but it is equally important for him to figure out how he can help others make those connections.

He has been able to start new traditions, such as IFC co-sponsoring Dance Marathon for the first time and seeing the Greek community make a difference in the lives of others, and he has enjoyed continuing on other traditions, such as their philanthropy Nightmare on Riverside, where every year the fraternity turns their house into a haunted house. They spend a week building it and then a week scaring people. Sharp’s most memorable and rewarding experiences have been working with other fraternities on campus and truly collaborating. “There is such a
huge difference in culture within each fraternity, and it has been great to learn more about the IFC community and learn how we can best work together.”

Sidney Staples

There was never a doubt in Sidney Staples mind that he would attend Ball State University. His father worked in the news business, which encouraged him to look into a similar career field. When Sidney arrived at Ball State, he hit the ground running. Now, as a junior, he is a member of Kappa Alpha Psi Fraternity, Incorporated, the President of the National Pan-Hellenic Council, on the production team of Rip or Rave, and will serve as the Student Government Association’s Treasurer for the 2014-2015 academic year.

Sidney was encouraged to become a member of the Greek community by his brother and his brother’s friends. He knew the fraternities and sororities within the National Pan-Hellenic Council had a strong bond, and as he learned more about it, he really began to look up to the founders of Kappa Alpha Psi and all that they stood for. In the fall of 2011, 10 students got together and discussed bringing the Kappa Alpha Psi chapter back to Ball State, and Sidney was one of those students. So, after some semesters of hard work and determination, the chapter came back in the spring of 2013. “If I can do this, I can do anything,” Sidney stated.

Without going through this process and becoming a member of the Greek community, Sidney states he would not be as involved as he is today. “This process really encouraged me to be a better leaders and step out of my shell,” he said. Now, as NPHC President, Sidney is focused on unity and collaboration of the NPHC. He is excited to see the community grow, to partner on events for charity, and continue to create a vibrant campus presence for these organizations.
Sidney’s advice to any student who wishes to join the Greek community is simple. First, life is not flowers and candy; you have to put in hard work. Second, you should never give up, and you will see the positive outcomes; everything pays off in the end. And third, have faith.

**Nelly Chavez**

When Nelly Chavez first came to Ball State, she was hesitant about joining the Greek community. During her freshman year, she spent most of her time involved in the Latino Student Union and her landscape architecture classes. However, when she met a great group of women who were extremely involved in the Ball State Community, she took some time to really consider if Greek Life was for her. Finally, in the spring of her sophomore year, she decided to go through the intake process with two other girls who are now her best friends. She is now a proud member of Gamma Phi Omega International Sorority, Incorporated.

Nelly is involved in many aspects of her sorority, including acting as Recruitment Chair and Vice President. She continues to be involved in Latino Student Union as Secretary, and was Treasurer of Multicultural Greek Council. She is also involved in the National Organization for Minority Architecture Students and the Asian American Student Association. “Being involved in Greek Life has opened me up to a community I did not know existed and has opened up so many doors for me,” Nelly said.

Being Greek allowed Nelly to come out of her shell and help her become a more confident woman, student, and leader on campus. She hopes to continue to learn more about the Greek community and all of the other chapters on Ball State’s campus.

**Allie St. Amant**

Allie St. Amant always wanted to join a sorority. She loves people, and she loves the idea of a group of women coming together for a common purpose and to accomplish a goal. She
graduated in the spring of 2014 with a degree in Child Development, but she has left a legacy within the Greek community. As a member of Kappa Delta, Allie served as her Pledge Class President, as Vice President of Internal Affairs and Risk Reduction for the Panhellenic Council, as the Director of Communication and Marketing for the Fraternal Values Society, and is a member of two Greek Honoraries, Order of Omega and Rho Lambda. Additionally, she was a member of Student Council for Exceptional Children and the Organizational Senator for Student Government Association.

Being a member of Kappa Delta and the larger Greek community provided her so many opportunities. Allie discussed how if she did not have the sisters she did, she probably would not have pushed herself to do better and become the VP of Panhellenic Council. “I realized the true meaning of service and met women I will be friends with forever,” Allie said. Fulfilling these duties and roles helped her learn that she had really high expectations of her sisters and the community, and she did not realize that hundreds of people could come together and solve problems and issues for the betterment of the community. She said her work ethic has improved tremendously.

Her most memorable moment was when she received the Outstanding Senior Award within Kappa Delta. “I realized my sisters cared about everything I did, regardless of how big or little it was.” Allie left a few pieces of advice for any woman wishing to enter the Greek community. First, the recruitment process can be overwhelming, but stick with it. Second, no matter what happens, get involved with something on campus. And finally, always remember why you joined and take advantage of all the opportunities your sorority provides to you.
REFERENCES


