A Thesis

entitled

Development and Consolidation of the University of Toledo Greek Life Governing Councils: 1915-2006

by

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Submitted to the Graduate Faculty as partial fulfillment of the requirements for the Master of Education Degree in

Higher Education

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The University of Toledo
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An Abstract of

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Since the 18th century fraternities and sororities have been an integral part of extracurricular life on college campuses. Even though there are many different fraternities and sororities, each aims to provide friendship, leadership, and professional development to its members (King, 2004). The rich history of Greek organizations has played an important role in the development of student life at The University of Toledo, where fraternities have been present since October of 1915, when the Cresset society was formed (History of the Cresset Fraternity, n.d.). However, throughout the years the University of Toledo Greek community has adapted and consolidated in order to ensure survival while remaining a vital component on campus. Part of the adaptation process has been the addition of Greek councils to help govern and provide structure to the Greek organizations and community. The first Greek councils to appear on the University of Toledo’s campus were the Women’s Inter-sorority Council and the Men’s Pan-hellenic Council in 1926-1927. It was not until the 1980’s that another Greek council would appear identifying as the Council of Black Greek Organizations.
This thesis examined the emergence and evolution of the first Greek councils at the University of Toledo, the Men’s Pan-hellenic Council, the Women’s Inter-sorority Council, and the Council of Black Greek Organizations. Using a historical analysis approach, this study collected information from a variety of sources including, books, journals, archival records, and indepth interviews with those involved with Greek life at the University of Toledo. Research revealed that there were two critical time periods of development for the Greek community and Greek councils at UT: 1945-1055 and 1980-2006.

The years 1945-1955 and 1980-2006 were instrumental for the University of Toledo Greek community and the Greek councils. During this time local Greek organizations affiliated with national Greek organizations and the UT Greek councils began to consolidate operations and established goals and purposes. The growth of the University of Toledo Greek system during this time can be linked to the overwhelming number of students returning to campus after WWII and the GI Bill. The extreme growth of the university was a key factor in the consolidation of the Greek councils and is a natural progression of an expanding Greek system. This thesis provides an overview of how the University of Toledo Greek system has changed and adapted in order to maintain its survival. Additionally, this thesis shows how the Greek system is a reflection of the times and provides insight into the historical origins of the Greek councils at the University of Toledo.
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List of Abbreviations

APIA .......................Asian and Pacific Islander

COBGO ......................Council of Black Greek Organizations

IFC ...........................Interfraternity Council

MGC ..........................Multicultural Greek Council

NALFO ......................National Association of Latino Fraternal Organizations
NAPA ..........................National Asian Pacific Islander American Panhellenic Association
NIC ..............................North-American Interfraternity Conference
NMGC ........................National Multicultural Greek Council
NPC ............................National Panhellenic Conference
NPHC ........................National Pan-Hellenic Council

PC ...............................Panhellenic Council
Chapter One

The Background of the Study

Introduction

Influenced by the early literary societies and debate clubs, student fraternities have been around in American Higher Education since the late 1700s. Decades later, all across the country college student fraternities continue to flourish. Fraternities and sororities provide support to students beyond the academic institution, allowing for peer interaction which, research has shown, provides numerous benefits to students (Astin 1993). Astin (1993) has shown that fraternities and sororities have strong effects on cultural awareness, critical thinking skills, and leadership development among members. Likewise, fraternities and sororities provide students with an outlet to enhance friendships, foster leadership skills, and engage in professional development opportunities (James, 2000; King, 2004). In fact, previous research has concluded that social groups exercise one of the strongest influences on students’ academic and personal development (Astin, 1993). Yet, the fraternal community continues to face harsh scrutiny from critics who maintain that fraternity/sorority membership leads to more misconduct than to enhanced development of students (Pike, 2003). In 2015, Greek life on most college campuses is organized and governed though national associations and collegiate councils. The national associations and collegiate Greek councils are a critical aspect of Greek life. Despite the important role of Greek life on college campuses and the prevalent activity of Greek councils, there is still limited research on Greek life and their governing councils. While there is still a debate on whether fraternities or sororities enhance learning, literature continues to study their significant contribution to
students and universities by examining cognitive development, educational outcomes and engagement of members.

**Review of Literature**

Research in the area of Greek life can be organized in two large categories: 1) literature focusing on either the area of cognitive development or membership development of fraternity and sorority members, and 2) literature developed from a historical perspective focusing on White or Black fraternities and sororities. Furthermore, specific information about university councils have primarily been examined within small scale research projects, such as those conducted by King (2004) and Hickerson (1972) who had specific areas of interest. Their research contributes to a growing body of knowledge specific to the University of Toledo. Yet, there is still limited available research in the area of Greek national associations and Greek councils.

**Research on Greek Life Organizations**

Research on Greek life organizations has primarily focused on how membership in fraternities and sororities impacts educational outcomes of students, overall engagement of students, and cognitive development of Greek-affiliated members. Pike (2003) studied first-year students at public universities involved in Greek life to examine direct and indirect effects of Greek affiliation on student involvement. The study found that freshman Greeks were just as engaged as freshman non-Greeks. However, a significant difference existed among senior Greeks’ and senior non-Greeks’ level of involvement, with involvement being much higher among Greek-affiliated seniors (Pike, 2003). Furthermore, the research found that seniors who were Greek affiliated had higher academic achievements and expressed greater gains in personal development than their non-Greek counterparts (Pike, 2003). Yet, in
relation to cognitive development within Greek organizations, others have found that those who are Greek affiliated lack behind their non-Greek counterparts. Pascarella, Edison, Whitt, Nora, and Hagedorn’s study in 1996 found that Greek affiliation had negative cognitive effects on reading comprehension, critical thinking, mathematics, and composite achievement for White men, but, surprisingly, had positive cognitive effects on non-White men. Due to this finding Pascarella et al. (1996) noted that particular college experiences for students may influence each differently and the degree of influence on each student had the ability to affect cognitive development. Current literature, however, has debated this finding due to new findings on the influence of Greek affiliation on critical thinking and fraternity membership. Martin, Hevel, Asel, and Pascarella (2011) found that there was no negative link between Greek affiliation and critical thinking.

**Historiography of Greek Organizations**

Scholars have discussed historical origins of Greek organizations most often in the context of either White fraternal organizations or Black fraternal organizations. For example, Syrett (2009) studied masculinity throughout the history of traditionally White fraternal organizations. Other scholars (Brubacher and Rudy, 1976) examined the fraternal system in general briefly noting that fraternities developed from other literary societies in a pursuit of knowledge outside of the classroom in response to the strict quadrivium and trivium curriculum of the 1800s. Syrett (2009) agreed with Brubacher and Rudy while also observing that the rising pursuit of knowledge and the emergence of the literary society paved the way for the birth of the fraternity. Rudolph (1990) further supported these claims by discussing the ways the new emerging literary societies promoted critical thinking and encouraged intellectual discussions during a time when intellect was being stifled in the classroom.
setting. While scholars such as Brubacher and Rudy (1976) identified Phi Beta Kappa as the first national Greek-letter fraternity, others such as Syrett (2009) paid tribute to Kappa Alpha as the first Greek-letter organization claiming that they were the first to maintain the characteristics of the social fraternity to this day. Yet, White fraternities were not the only organizations to emerge during the birth of the Greek organizations. Women’s organizations were also forming and Dunkel and Schuh (1998) pointed out the first of the Greek women’s organizations as the Adelphean Society. Thelin (2011) further expanded on the dynamics of race related to Greek organizations and mentioned how African-Americans started to charter their own fraternities focusing on the needs of African-American students. African-American students were isolated on college campuses which resulted in low rates of student engagement and retention (Ross, 2000). Ross (2000) further described how African-American Greek organizations were developed to provide systems of support and social environments for African-American students on college campuses. Owen (1991) supported Ross by describing how African-American organizations aimed to maintain high standards for community service and were concerned with maintaining strong cultural ties.

Literature contributing to the history of Greek life is limited and segregated into categories of the traditionally White organization history and the traditionally Black organization history. Nicholas Syrett (2009) focused predominately on the White fraternity’s history and how masculinity combined with the changing decades has contributed to overall behavior within fraternal organizations. Nonetheless, Syrett (2009) and Rudolph (1990) concluded that the White fraternity emerged from the students’ pursuit of knowledge, which gave rise to the literary society and the debate club. Other scholars agreed and gave recognition to Phi Beta Kappa as the first national Greek-letter fraternity (Brubacher & Rudy,
1976). Conversely, Syrett (2009) recognized Kappa Alpha as the first Greek-letter organization to maintain characteristics of a social fraternity to this day. Greek organizations were not only limited to men, as Dunkel and Schuh (1998) pointed out discussing the first of the Greek women’s organizations. They identified the Adelphian Society as the first secret society for women. More recent literature (Ross, 2000; Thelin, 2011) further outlined the history of African-American undergraduates at historically Black colleges and how they started their own fraternities as well. Understanding the history and the early beginnings of these organizations can help shed light on the organizations’ purpose, values, and evolution. Much of the historical research to date has not focused on Greek life collegiate councils or the national interfraternal associations. However, interfraternal associations have been an integral part of the governance structure of fraternities and sororities since 1891. Furthermore, interfraternal associations emerged as an attempt to promote strong relationships among Greek organizations, to promote unity, and to encourage and promote the fraternal spirit and ideals.

**Problem Statement and Purpose of Study**

Since the late 18th century fraternities and sororities have been an integral part of extracurricular life on college campuses. Even though there are many different fraternities and sororities, each aims to provide friendship, leadership, and professional development to its members (King, 2004). There is little research on Greek life in general, but especially sparse is research on Greek councils. In 2015, Greek life is governed and organized through national associations. How they emerged is still unclear, especially at the University of Toledo.
The University of Toledo has been a home to fraternities since October of 1915, when J. Howard Kramer, J. Cornell, Thad Corbett, H. C. Kellar and Wm. Christensen came together to create the first beginnings of the Cresset society (History of the Cresset Fraternity, n.d.). This secret society eventually became Pi Kappa Alpha, which is still present on campus today. While there is archival information about the Cresset society and other student organizations, sparse research and little records are available about the four Greek governing councils on the University of Toledo’s campus. Those councils include the Panhellenic Council, National Pan-Hellenic Council, the Interfraternal Council, and the Multicultural Greek Council. These councils help govern and represent the social Greek organizations present at the University of Toledo.

As research on Greek life continues to grow, the majority of studies focus on cognitive development and the overall evolution of fraternity and sorority membership. Research on Greek life from a historical perspective centers on the White fraternal organizations or the Black fraternal organizations; few studies discuss the national interfraternal associations such as the National Panhellenic Conference, the National Interfraternity Council, the National Pan-Hellenic Council, and the Multicultural Greek Council. Furthermore, there is even less research on the specific collegiate Greek councils, such as the Greek councils at the University of Toledo. The Greek councils at the University of Toledo have been in existence from the early 1920s, yet there is partial information known about the councils and a lack of information known about their development, consolidation, and activities. Additionally, there is no cohesive document that describes the formation of the University of Toledo Greek councils available.
This study aims to fill a void of important history for the University of Toledo Greek community and help provide context for further research to use, specifically when focusing on the four Greek governing councils. Understanding the historical origins of the Greek councils and the Greek community at the University of Toledo will provide valuable historical information to a growing Greek system. Furthermore, this study can be used for further research and exploration within the Greek community at the University of Toledo.

**Research Questions**

This study is guided by two specific questions:

1) What was the path of development of Greek life at the University of Toledo prior to the emergence of national collegiate Greek life councils in 1945-1946?

2) What factors underlined the national collegiate council’s development and consolidation at the University of Toledo after their appearance?

**Significance**

This study identifies forces that contributed to the origins of the Greek councils at the University of Toledo, provides a glimpse of the institutional context in which they functioned at the time, and contributes to the body of historical literature that is presently available on Greek life. Additionally, this study contributes to the pool of historical research on Greek life in general and at the University of Toledo, which helps enhance our understanding of the origins of Greek life. Furthermore, this study helps members of the councils trace the purpose of the councils, their values, and the goals of each council. The Greek life fraternity has been around since the late 1700s. At the University of Toledo, Greek life dates back to 1915 (History of the Cresset Fraternity, n.d.). Literature about Greek organizations, specifically at the University of Toledo can be found in Hickerson’s (1972) centennial story.
of the University of Toledo, but Hickerson provides very little acknowledgement of the role of fraternities and sororities in student life at UT. Hickerson (1972) only mentions the appearance of local fraternities and sororities at the start of 1912, which was not supported by archival documents from the Cresset society. Furthermore, Hickerson (1972) mentions that a Panhellenic Council was in existence by 1920, yet documents from archival records state otherwise. Other research conducted on Greek organizations at the University of Toledo has observed attitudes from Greek organizations on the idea of collaboration (King, 2004). King collected data from members with various Greek affiliations and councils to capture their ideas and views about collaboration. King found that members from those organizations belonging to the National Pan-Hellenic Council viewed the spirit of collaboration more positively than members from organizations from other councils. This present study hopes to add to the growing body of literature about Greek Life councils at the University of Toledo and provide insight to some of the external and internal factors that contributed to the consolidation of Greek councils at UT. This study offers a rich historical perspective to a fraternal system that is almost 100 years old. Furthermore, the research from this study contributes to the formation of an institutional memory of Greek life at UT. In fact, this study represents the first attempt to combine the historical evolution and consolidation of the Greek councils into one cohesive document.

**Methodology**

This study is a historical analysis of the consolidation and evolution of Greek councils at the University of Toledo. Information was collected from secondary and primary resources. The primary sources included records derived from the university archives at the Canaday Center in the Carlson Library and interviews with prior UT administrators and UT
Greek Alumni. The resources available were primarily from the Panhellenic Council and Interfraternity Council consisting of old recruitment advertisements, informational booklets, and meeting minutes. In addition to archived records, in-depth interviews with eight individuals that were or still are involved with Greek life at the University of Toledo were conducted. Individuals in the study were selected through past documents I retrieved from the archives at the Canaday Center in the Carlson Library and by word of mouth from the University of Toledo’s Greek Advisors Council. Referral sampling, or snowball sampling, was used throughout the research process to identify additional individuals who were involved with the University of Toledo and Greek life. Patton (1990) describes snowball or referral sampling as an approach to locate information-rich individuals for specific cases. Patton (1990) additionally maintains that researchers ultimately end up gathering information on important key individuals or events by other informants, which is useful in the research process.

For this study, I conducted eight in-depth interviews with participants that were or still are involved with Greek life at the University of Toledo. In-depth interviews are an important measure of qualitative inquiry, according to Patton (1990); in-depth interviews help capture feelings, thoughts, intentions, and perceptions of situations where observational data are not present. The interview method used in this study was a general interview guide approach (Patton, 1990). This method provides structure by defining a clear topic using a predetermined questionnaire, but allows for exploration of individual experiences and perspectives through free-flowing conversation (Patton, 1990).

Participants were initially contacted through email communication asking for their participation in this study. After participants gave their willing consent to participate in the
study, I provided participants with the option to be interviewed in-person or by phone. The participants were provided with the ability to set the time and location of their interview. Three of the participants selected an in-person interview that was conducted at a third party location selected by the participant. For each in-person interview I traveled to the designated location. The other five participants opted for a phone interview due to scheduling issues or distance. Before the start of each interview I asked each participant if she/he would consent to the interview being recorded. All participants of the study agreed. Following the general interview guide approach, all interviews were guided by a 23-item questionnaire guide. During the interview I took additional notes. Interviews lasted between forty-five minutes to an hour and a half. Interviews were then transcribed using F4 software and common themes from interviews were determined and cross-analyzed for accuracy. Any common themes that described the development and consolidation of Greek Life and the Greek councils at the University of Toledo were used in this study.

**Limitations**

This study has the following four limitations. The first limitation is the lack of records available about the formation of the early Greek councils. The second limitation is the age of the Greek community. Greek life at UT is 100 years old and the UT Greek councils are 89 years old, so many of the people that could provide insight and offer perspective are no longer around. The third limitation to this study is the lack of diversity among participants. Many of the participants identify with one specific council and therefore, equal representation across all councils was difficult to attain for this study. The last limitation to this study is that this study only examined and explored the consolidation and development of three out of the four present councils at UT, the Interfraternity Council, the National
Panhellenic Council, and the National PanHellenic Council. The Multicultural Greek Council was not examined because of its relatively new formation on campus in 2008 and its affiliation with the National Multicultural Council in 2013. Nonetheless, this study provides crucial historical data to the Greek community at UT and is the first to combine those historical developments into one cohesive document.

Researcher Disclosure

This study provides important historical context to a rich, deep-rooted Greek system at the University of Toledo. However, it is important to acknowledge my personal attributes shaping my own personal psychology. I am a sorority woman and an advocate for the fraternal values, mission, and movement. My experience as a sorority woman has been nothing but positive and has led me to pursue a career within Greek life to work with all types of students. Even as an objective researcher in this study, I recognize that because of my own sorority experiences and my commitment to promoting Greek life, my perspective is both richer and limiting, at the same time. As an advocate for the educational benefits of Greek life, I bring my belief in the positive role of Greek life into my research.

Definition of Terms

The following definitions of terms were used in support of this specific study and should be used as reference for clarification in this study.

*Greek Organizations.* Any student-led organization comprised of four-year, undergraduate membership that is social in nature with secret initiation, rituals, and a name composed of two or three Greek letters. Throughout this study Greek organizations, Greek societies, or fraternal organizations are used interchangeably.
Greek Local Organizations. Any student-led organization without national Greek organization representation, that is comprised of four-year, undergraduate membership that is social in nature with secret initiation, rituals, and a name composed of two or three Greek letters. This type of organization is usually the only one of its kind. This study used Greek local organizations, individual local Greek organizations, and local organizations interchangeably.

National Interfraternal Associations. Greek associations organized on a national level with specific fraternity and sorority membership that aim to promote collaboration, provide support to members, and encourage the expansion of Greek life. Some act as a governing body to members, while others are only a systematic way of organizational support. This study used national interfraternal associations and national Greek councils interchangeably.

Nations. The executive branch for collegiate Greek life organizations that are recognized and affiliated on a national level. Each nationally-affiliated Greek organization has a Nationals or Headquarters that is able to pass executive by-laws for all collegiate chapters of that specific fraternity or sorority. In this study nationals and headquarters were used interchangeably.

New Member Education Process. The period of time when a new member joins a fraternity or sorority until the new member is completely initiated into the organization and granted full privileges as a member. This period of time is usually used as an education process for the new member to learn about the organization’s history, Greek life in general, and learn the processes of the organization. Not all fraternities and sororities refer to this period of time as the New Member Education Process, depending on the organization it may be referred to as pledging.
Chapter Two

Historical Origins and Growth of Greek Life

The Birth and Evolution of Greek Life

The goal of this study is to investigate the early origins of the three Greek governing councils currently present at the University of Toledo, which are the Panhellenic Council, National Pan-Hellenic Council, and the Interfraternal Council. The Multicultural Greek Council is not included due to its relatively new formation in 2008. This study aims to fill a void of important history by focusing on factors that have helped shaped the UT Greek community and providing context for further research to use, specifically when focusing on the Greek governing councils at UT. Understanding the historical origins of the Greek councils and the Greek community at UT provides valuable information to a growing Greek system. Furthermore, the knowledge gained can be used for further research and exploration within the Greek community at UT. This research study is guided by two questions:

1) What was the path of development of Greek life at the University of Toledo prior to the emergence of national collegiate Greek life councils in 1945-1946?

2) What factors underlined the national collegiate council’s development and consolidation at the University of Toledo after their appearance?

This chapter traces the origins of Greek life in colleges and universities across the United States and explores the appearance of Greek interfraternal associations as governing councils. Greek-life has been an integral part of extracurricular life on college campuses since the 18th century, yet not all fraternities and sororities were affiliated with a national organization at that time. Many fraternal organizations that appeared on college campuses were known as individual local organizations, organizations that did not have other chapters or a national
headquarters to provide guidance and resources. As fraternities and sororities began to spread across the United States, chartering more chapters and gaining more members, many chapters sought out affiliation within a larger national organization. Greek councils are thus a result of the expanding system and a way for Greek organizations to organize their memberships. As the entire Greek system expanded, three main factors influenced the formation and development of Greek life organizations. Factors driving change were the push for greater inclusion and diversity, reform of the new member education process, and local fraternities and sororities’ affiliation with national Greek organizations.

**Beginning of Greek Organizations**

Since the 18th century, fraternities and sororities have been a vital part of extracurricular life on college campuses. Even though there are many different fraternities and sororities, each aims to provide friendship, leadership, and professional development to its members (King, 2004). Greek-letter organizations were born during a time of reform in higher education. Exploring the origins of fraternities and sororities and understanding the purpose of Greek interfraternal associations provides valuable information in examining the growth of the Greek community at the University of Toledo and the development and consolidation of the Greek councils.

**Emergence of Literary Societies and Debate Clubs**

College education in the early 1800s revolved around the quadrivium and trivium. It was only after the Yale Report of 1828 when the American college started undergoing a curricular reform (Rudolph, 1990). The Yale Report of 1828 changed the way students viewed their studies: instead of focusing on the ancient classics such as Latin and Greek, students acknowledged that studies should broaden to include a variety of topics that
challenged all areas of the mind (Cohen & Kisker, 2010). Undergraduates spearheaded this curricular reform by banding together to form groups with common interests and goals to expand the mind. When finished, a new extracurricular emerged (Rudolph, 1990). It was during this timeframe in the late 1700s and early 1800s that education saw the invention and rise of the literary society and the debate club. Classrooms in the early 1800s were dedicated to the discipline and the education of the mind, but happened to be better at shunning intellect than enhancing the education of the mind. In contrast, the emerging literary societies stimulated critical thinking and intellectual discussions. As Rudolph (1990) points out,

> The literary societies, on the other hand, owed their allegiance to reason, and in their debates, disputation, and literary exercises, they imparted a tremendous vitality to the intellectual life of the colleges, creating a remarkable contrast to the ordinary classroom where the recitation of memorized portions of text was regarded as the ultimate intellectual exercise. (p. 138)

In fact, literature supports that an “… individual’s full and balanced development involves the acquisition of a pattern of knowledge, skills and attitudes consistent with his abilities, aptitudes, and interests” (Student Personal Point of View, 1949, p.19). Literary Societies and debate clubs were a result of rising awareness that the acquisition of knowledge could be very broad. While aiming to foster intellectual development, they helped pave the way for the emergence of Greek-letter organizations.

**The First Greek-Letter Organizations**

In 1776, a group of five White male students founded Phi Beta Kappa, which is frequently referred to as the first national Greek-letter fraternity (Brubacher & Rudy, 1976). Phi Beta Kappa took roots at the College of William and Mary in the Old Raleigh Tavern (see figure 2-1). Its five founders were dedicated to forming a society devoted to a liberal education and intellectual fellowship (The Phi Beta Kappa Society, 2014). Brubacher and
Rudy (1976) note that Phi Beta Kappa was essentially a literary society, but it was eventually isolated from other literary societies due to its exclusivity and secrecy. In fact, Phi Beta Kappa introduced some of the main features of Greek-letter organizations that would soon become characteristic to Greek life such as secrecy, a badge, Greek and Latin mottos, initiation, and a special handshake (The Phi Beta Kappa Society, 2014).

BIRTHPLACE OF PHI BETA KAPPA

![Old Raleigh Tavern under renovation at The College of William and Mary, the birthplace of Phi Beta Kappa](image)

Figure 2-1- Old Raleigh Tavern under renovation at The College of William and Mary, the birthplace of Phi Beta Kappa (The Phi Beta Kappa Society, 2014)

However, even though Phi Beta Kappa set the model for Greek-letter organizations, it was not the only Greek lettered society that formed (see Figure 2.2). The real beginning of the social fraternities was marked by the founding of Kappa Alpha in 1825, Sigma Phi in 1827, and Delta Phi in 1827 (Brubacher & Rudy, 1976). Delta Phi’s establishment at Washington (now Trinity) College would pave the way for an explosive expansion of Greek organizations throughout the country (Owen, 1991). Yet, not everyone welcomed these
newly-formed Greek organizations; in fact they faced tough opposition from many institutions.

According to Cohen and Kisker (2010), some college presidents were fond of the Greek organizations especially because of their ability to create order within the Greek members on campuses allowing the college to focus efforts areas other than discipline. Yet, not all college leaders were so receptive of the Greek organizations. Because society expected that colleges were accountable for students’ moral and character development, the amount of power Greek organizations had over their members was a concern for many college leaders (Cohen & Kisker, 2010). Moreover, their secret nature, according to Ten Brook (as cited in Cohen & Kisker, 2010), was a growing concern for some institutions and as a response, institutions tried to ban membership in secret societies. One example of policies aiming to ban membership comes from the University of Michigan in 1849. However, this ban was not successful and secret societies emerged nonetheless.

According to Brubacher and Rudy (1976), not only did Greek organizations face hostility from college presidents, but many students and faculty also harbored ill feelings towards these organizations mostly in part because of the secrecy surrounding the groups. The general public consensus was similar. During the late 1800s and early 1900s secret societies were associated with revolutionary conspiracy organizations, which aimed to overthrow organized society (Brubacher & Rudy, 1976).
FOUNDING TIMELINE OF GREEK ORGANIZATIONS


The First Women’s Greek-letter Organization

Even in the face of opposition, Greek letter organizations were resilient in their efforts to form, gain interest, and acquire members. Greek organizations owed much of their success to higher education institutions’ inability to find a united front on the Greek life system; some institutions opposed Greek life, others relied on it to keep and engage students (Brubacher & Rudy, 1976). Brubacher and Rudy (1976) note that many smaller colleges could not afford to lose students to larger colleges that were tolerant of Greek organizations.
Therefore, Greek organizations continued to emerge and shortly after the establishment of Delta Phi, the first women’s fraternity, or sorority, appeared. The first of women’s Greek letter fraternities is considered to be the Adelphean Society, founded in 1851 (Dunkel & Schuh, 1998). The Adelphean Society was established by a group of six women at Wesleyan College. The society became Alpha Delta Phi in 1905, and in 1913 became Alpha Delta Pi—a name it has kept until today (Alpha Delta Pi, 2008). Soon after the formation of Alpha Delta Pi, more women’s organizations followed. In 1867, Pi Beta Phi was founded by a group of women as a national college fraternity, and in 1870, Kappa Alpha Theta was organized as a society for women (Dunkel & Schuh, 1998). However, the term sorority was not used until the founding of Gamma Phi Beta in 1882. Prior to Gamma Phi Beta, these women’s groups, such as Pi Beta Phi and Chi Omega, were incorporated as fraternities (Dunkel & Schuh, 1998).

The appeal of the fraternity or sorority was very powerful to college students and fulfilled emotional needs not met by other existing organizations on campus (Brubacher & Rudy, 1976). Greek organizations provided an outlet for social interaction and fellowship among students who shared similar values and interests; furthermore, they also provided housing for many members (Brubacher & Rudy, 1976). The appeal of Greek-letter organizations was not limited to only White college students; African-American college students expressed interest in the Greek system as well (Thelin, 2011). According to Thelin (2011), African-American undergraduates at historically Black colleges chartered their own fraternities and created their own exclusively Black fraternities and sororities at racially integrated institutions. This development resulted in inclusion without integration, meaning that African-Americans now had Greek lettered organizations of their own, but White
fraternities and sororities still remained heavily segregated. The Black fraternity and sorority organizations would become known as the nationally historic Black Greek organizations.

**Nationally Historic Black Greek Organizations**

On college campuses during the 19th century many African American students were segregated from the rest of the student population (Ross, 2000). Retention rates of African-American students were extremely low due to the isolation that many African American’s faced on college campuses (Ross, 2000). The lack of support and engagement of African-American students influenced the development of the nationally historic black Greek organizations. Nationally historic black Greek organizations formed for different reasons than their traditionally White counterparts such as to promote “…cultural interaction” and to create an organization where “…community service could be maintained’ (cited in Owen, 1991, p. I-41). The first nationally historic Black fraternity that we see develop was Alpha Phi Alpha in 1906 (Alpha Phi Alpha, 2008). Alpha Phi Alpha “…was founded at Cornell University in Ithaca, New York, by seven college men who recognized the need for a strong bond of Brotherhood among African descendants in this country” (Alpha Phi Alpha, 2008, para. 1). Initially the fraternity started as an academic group providing support to minority students facing racial prejudice at Cornell (Alpha Phi Alpha, 2008).

Two years after the formation of Alpha Phi Alpha, the first nationally historic Black women’s sorority was founded. In 1908, at Howard University the first chapter of Alpha Kappa Alpha sorority, Inc. was formed. The women that established Alpha Kappa Alpha sorority, Inc. wanted to form an organization that would help make the college experience as meaningful and productive as possible (Alpha Kappa Alpha, 2014).
Multi-Cultural Greek Organizations

After the emergence of the first fraternity, variations of the fraternity and sorority organizations followed, catering to specific group demographic needs, such as the women’s sororities and the nationally historic Black fraternities and sororities. During this period of time, in the beginning of the 20th century, however, most Greek-letter organizations primarily catered to White and African-American students and graduates (Lambda Theta Phi Latin Fraternity, Inc., 2014). Because most Greek-letter organizations were dominated by either White or African-American students, the organizations were not diverse or inclusive of other students. It was not until 1975 that the first multicultural Greek letter societies emerged, starting with Lambda Theta Phi Latin fraternity, Inc. Theta Phi Latin fraternity, Inc. is considered to be the first Latino Greek organization and was founded on December 1, 1975, at Kean College (Lambda Theta Phi Latin Fraternity, Inc., 2014). Before Lambda Theta Phi Latin fraternity, Inc. there were no Latin fraternities in existence. The founders of this organization realized a need to unite Latino students to help develop leadership skills, along with enhancing academic studies and civic engagement (Lambda Theta Phi Latin Fraternity, Inc., 2014).

The first women’s multicultural sorority was actually the sister sorority to Lambda Theta Phi Latin fraternity, Inc. In the same year, Lambda Theta Alpha Latin sorority, Inc. was founded at Kean College (Lambda Theta Alpha Latin Sorority, Inc., 2014). During this period of time in America, many universities and colleges were experiencing an increase in Latino student enrollment. As a result, 17 women formed Lambda Theta Alpha sorority, Inc. in an effort to provide support and programs for Latina women in higher education (Lambda
Theta Alpha Latin Sorority, Inc., 2014). The founding members of Lambda Theta Alpha sorority, Inc. hoped that the sorority would

…actively integrate itself into the social, political and community service arena that other students had been involved with. Together, as a united front they could compete, collaborate and assist with any student run programs, thus making their voices as loud and profound as the majority voice; their concerns equally as important (Lambda Theta Alpha Latin Sorority, Inc., 2014, para.3).

Literature explains that Greek organizations were a result of a growing need to foster education through a multitude of ways, and that learning was not only confined to a classroom (Student Personal Point of View, 1949). For many students, attending college was their first time away from home; forming relationships with other students allowed for the formation of groups based on shared interests (Cohen & Kisker, 2010). These new groups provided an outlet for students to share their experiences and these important peer-group relationships have paved the way for debate clubs, carving a path for Greek-lettered societies (Cohen & Kisker, 2010).

**The Growth and Evolution of Interfraternal Associations**

Greek organizations have been interested in collaboration and interfraternalism has been an area of interest to Greek organizations since 1891. Kappa Kappa Gamma was among the first Greek organization to start the discussion of how to accomplish and foster interfraternal relationships that would enhance collaboration among all organizations. Interfraternalism refers to the idea that,
Cooperative efforts among chapters are a priority. Activities unifying the fraternity system and fostering an understanding of common purpose must be developed and maintained. Unhealthy competition should be minimized. (Owen, 1991 p.)

This idea of interfraternalism was at the forefront in 1891 when the women’s sorority of Kappa Kappa Gamma called for a conference amongst seven women’s sororities to meet. This conference was called specifically to discuss recruitment. However, according to the minutes of this meeting, discussions among the women centered on the idea that “…fraternities were desirous of knowing more of each other…and had caught the true fraternity spirit” (National Panhellenic Conference, 2012, p. 36). This conference meeting sparked another gathering of women’s sororities in 1893, at the Chicago’s World Fair; however it was not until nine years later that they would come together again to form the first interfraternal association, the Inter-Sorority Conference (later to be known as the National Panhellenic Conference) (National Panhellenic Conference, 2012). The National Panhellenic Conference headquarters is currently located in Indianapolis, Indiana.

**National Panhellenic Conference**

Today, women’s Greek letter organizations belong to the interfraternal association called the National Panhellenic Conference (NPC). The National Panhellenic Conference was founded in 1902, and is one of the largest women’s organizations representing over four million women (National Panhellenic Conference, 2014). The National Panhellenic Conference acts as a support network for the 26 international and national sororities belonging to the organization. Figure 2-3 shows all 26 sororities entrance date into NPC. NPC also serves “…as the national voice on contemporary issues of sorority life” (National Panhellenic Conference, 2014, p. 1). The mission of the NPC is to bring awareness and
support for the advancement of the sorority experience (National Panhellenic Conference, 2014). NPC set forth rules and mandated that all organizations belonging to NPC follow a large collection of binding policies known as the unanimous agreements (Adventure in Friendship, 2012).

**TIMELINE OF SORORITY ENTRANCE INTO NPC**

*Figure 2-3* - Graph of all 26 sororities that belong to the National Panhellenic Conference and their entrance date (Figure compiled from information gathered from https://www.npcwomen.org/about.aspx).

**North-American Interfraternity Conference**

Soon after the formation of the National Panhellenic Conference, in 1909, the North-American Interfraternity Conference (NIC) emerged as the umbrella organization for the men’s fraternities. At the time of formation the NIC did not invite African American or
Jewish fraternities to join (James, 2000). The NIC serves as a “…trade association that represents all 75 International and National men’s fraternities” (North American Interfraternity Conference, 2014, para. 1) (see figure 2-4). Today the NIC is dedicated to serving the needs of its fraternity members through the “…enrichment of the fraternity experience; advancement and growth of the fraternity community; and enhancement of the education mission of the host institutions” (North American Interfraternity Conference, 2014, para.1). Currently, the NIC aims to promote strong relations with collegiate Interfraternity Councils and is led by a Board of Directors made up of volunteers from nine fraternity members. Collegiate Interfraternity Councils are made up of two or more NIC member fraternities. Through affiliation the NIC provides resources to Interfraternity Council officers and advisors (North American Interfraternity Conference, 2014).
A little over 20 years after the establishment of NIC, in true interfraternal spirit, the National Pan-Hellenic Council, Incorporated was established. The National Pan-Hellenic Council, Inc. is the umbrella organization for the nine historically Black fraternities and sororities. The National Pan-Hellenic Council was formed in May of 1930 at Howard University as the coordinating body for the African American fraternities and sororities, by Kappa Alpha Psi, Omega Psi Phi, Alpha Kappa Alpha, Delta Sigma Theta, and Zeta Phi Beta (Ross, 2000; National Pan-Hellenic Council, Inc., 2014). The National Pan-Hellenic Council aims to promote “…interaction through forums, meetings and other mediums for the

Figure 2-4 - Graph of all 74 North-American Interfraternity Conference organizational members (Figure compiled from information found throughout http://www.nicindy.org/about/)
exchange of information and engages in cooperative programming and initiative through various activities and functions” (National Pan-Hellenic Council Inc., 2014, para.1).

Additionally, the National Pan-Hellenic Council upholds a strong commitment to instill community service among its organizations and promotes public well-being (Ross, 2000). Today, all of the divine nine, the historically African American organizations, belong to the National Pan-Hellenic Council (see figure 2-5).

THE DIVINE NINE OF THE NATIONAL PAN-HELLENIC COUNCIL

![Figure 2-5](image)

*Figure 2-5*-All fraternities and sororities of the divine nine that belong to the National Pan-Hellenic Council (Figure compiled from information found throughout http://www.nphchq.org/).

**National Multicultural Greek Council**

The fourth interfraternal association that I will discuss did not appear until 1998. The multicultural fraternities and sororities developed in the late 1980s in order to provide
support for Latino students (National Multicultural Greek Council, Inc., 2014). Multicultural organizations brought a new value to the original Greek-letter organizations, one that emphasized inclusiveness of all races, cultures, religions, and creeds (National Multicultural Greek Council, Inc., 2014). Organizations that define themselves as being Multicultural belong to a separate association called the National Multicultural Greek Council, which serves as an “… umbrella council for a coalition of Multicultural Greek-letter organizations…” (National Multicultural Greek Council, Inc., 2014, para.1). The purpose of the National Multicultural Greek Council is to

…provide a forum that allows for the free exchange of ideas, programs, and services between its constituent fraternities and sororities; promote the awareness of multicultural diversity within collegiate institutions, their surrounding communities, and the greater community-at-large; and to support and promote the works of its member organizations. (National Multicultural Greek Council, Inc., 2014, para.2).

Today, twelve organizations belong to the National Multicultural Greek Council from all across the United States (see figure 2-6).
Other Interfraternal Council Associations

In addition to the 4 traditional National Greek associations, two more councils have been formed at the end of the 20th and beginning of the 21st centuries. While neither of these councils are currently present at the University of Toledo, there is a possibility that one day they may be. The first council is the National Association of Latino Fraternal Organizations (NALFO), which represents Latin-based fraternities and sororities across the United States (National Latino Greeks United, n.d.). The idea of this national council emerged in 1997 when fraternity and sorority leaders laid the foundation for NALFO through several meetings. It established itself on the basis of uniting and empowering Latino organizations.
through cultural awareness, advocacy, and organizational development (National Latino Greeks United, n.d.). The main purpose of this council is to unify Latino/Latina fraternities and sororities, foster interfraternal relationships, collaborate on issues affecting the Latino community, and develop shared standards for member organizations (National Latino Greeks United, n.d.). In 2003, the first local NALFO council was established at Arizona State University. Today NALFO has eight collegiate councils across the United States and represents 20 Latino/Latina fraternities and sororities (see figure 2-7) (National Latino Greeks United, n.d.).

NALFO MEMBER ORGANIZATIONS AND COLLEGIATE CHAPTERS

![National Association of Latino Fraternal Organizations](image)

**Member Organizations**
- Alpha Pi Sigma Sorority, Inc.
- Alpha Psi Lambda-National, Inc. (Co-Ed)
- Chi Upsilon Sigma National Latin Sorority, Inc.
- Gamma Alpha Omega Sorority, Inc.
- Gamma Phi Omega International Sorority, Inc.
- Gamma Zeta Alpha Fraternity, Inc.
- Kappa Delta Chi Sorority, Inc.
- Lambda Alpha Upsilon Fraternity, Inc.
- Lambda Pi Chi Sorority, Inc.
- Lambda Pi Upsilon Sorority, Inc.
- Lambda Sigma Upsilon Latino Fraternity, Inc.
- Lambda Theta Alpha Latin Sorority, Inc.
- Lambda Theta Nu Sorority, Inc.
- Lambda Theta Phi Latin Fraternity, Inc.
- Lambda Upsilon Lambda Fraternity, Inc.
- Omega Phi Beta Sorority, Inc.
- Phi Iota Alpha Fraternity, Inc.
- Sigma Iota Alpha
- Sigma Lambda Alpha Sorority, Inc.
- Sigma Lambda Upsilon Sorority, Inc.

**Collegiate Chapters**
- Arizona State University
- Cal Poly Pomona
- University of Illinois at Chicago
- Dartmouth College
- PACE University
- Rochester Institute of Technology
- Syracuse University
- Stony Brook University

*Figure 2-7- List of all NALFO member organizations and list of universities that have NALFO collegiate chapters (information gathered throughout http://nalfo.org).*
The second council that should be mentioned here is the National Asian Pacific Islander American Panhellenic Association (NAPA). NAPA, another national umbrella group that is not present at the University of Toledo, represents Asian and Pacific Islander (APIA) fraternities and sororities throughout the United States (National APIA Panhellenic Association, 2013). Surprisingly APIA fraternities and sororities have been around since the 20th century and were formed primarily as support groups for minority students, specifically Japanese or Chinese students on college campuses where most of the student body is predominately White (National APIA Panhellenic Association, 2013). APIA fraternities and sororities began to grow in number during the 1990s, eventually totaling 35 national organizations. However, it was not until 2005 when nine APIA fraternities and sororities banded together to create NAPA with the purpose of nurturing relationships among APIA organizations, promoting a sense of community, and inspiring civic engagement among members (National APIA Panhellenic Association, 2013). An important quality of NAPA is that it does not act as a governing body to its member organizations, and does not regulate any internal or external operations of members (National APIA Panhellenic Association, 2013). In 2013, there were 450 collegiate APIA fraternities and sororities and 65 National Asian American fraternal organizations (National APIA Panhellenic Association, 2013). Figure 2-8 provides an overview NAPA organizations and number of chapters.
Factors Driving Change in Greek Life

Each of the councils discussed aims to provide resources, support, and opportunities to its member organizations. Each national council or association operates separately from the others. The emergence of each was influenced by several factors, including a need to increase collaboration among national member groups, to address the needs of specific demographic groups, and to provide resources for success to each member organization. As the fraternal system continued to grow and expand, new factors shaped the national councils, collegiate councils, and organizations. Factors that have driven change among fraternal organizations include the diversification of council membership, reform of the new member
education process, and the need to increase affiliation of local individual fraternities and sororities across the United States with national Greek life organizations. The response to these factors brought a new set of operations across Greek life organizations and provided more structure and support to collegiate organizations and councils.

**Push for Greater Inclusion and Diversity**

The push for inclusiveness among Greek organizations has played an important role in the formation and structure of Greek life organizations. The abolition of discriminatory clauses within organizational and national association constitutions encouraged a more diverse membership. After World War II, Greek organizations, especially fraternities, saw a rise in membership; many of the new members were veterans of the war. The idea of segregation within fraternities did not sit well with many of the new members and it was the new members who demanded increased inclusion and diversification of membership. The young men returning to these Greek organizations after the War fought with men of all nationalities. Young men returning to school and reuniting with their fraternal organizations started the fight for change. Many members began speaking out on the segregation they encountered within organizations, such as White Greek organizations accepting only White members. The segregation within the fraternal system was disheartening for members who wanted to expand and diversify their membership. Members’ calls for change within their national organizations soon grew to a call for change within the North-American Interfraternity Conference (James, 2000).

**Reform of the New Member Education Process**

Hazing is not a new phenomenon: it can trace its beginnings across systems of higher education in Europe and America. Hazing was common among the early European
universities and just 100 years ago, the hazing of freshmen in the United States was an ordinary routine (Ruffins, 1998). However, today hazing is largely associated with fraternal organizations; it is not limited to only one specific type of Greek-life organization. Hazing is practiced by White, Black, and Latino fraternities, as well as White, Black, and Latina sororities. Hazing is commonly seen as a rite of passage among Greek members; ultimately hazing is a test for new members to pass in order to show loyalty and worthiness (Curry, 1989). However, with hazing-related injuries and deaths on the rise, institutions of higher education, national fraternal organizations, fraternity and sorority national headquarters, and state legislation have demanded for change among the organizations (Curry, 1989-1990). These demands for change have ultimately led to modifications in the new member education process formerly known as the pledging process, which is typically the period of time when new members joining a Greek-life organization learn about the national organizations’ history, the local history of the organization they wish to belong to, all policies, standards, philanthropy, and community service projects. The period of time when a new member joins an organization and is initiated is commonly the time when hazing acts occur. In response, national umbrella groups have passed anti-hazing policies. Even state governments have passed anti-hazing laws affecting organizations not only on a national level, but on a local level. Furthermore, changes have been made through national organizations and among the national umbrella groups to eliminate the pledging process altogether. Many Greek-life organizations have adopted policies that provide new members full active-member privileges as soon as they have signed a bid to join the Greek-life organization. Ultimately, these developments have led to changes within the structure of Greek-life organizations and councils, along with changes to daily operations and the purpose of the organization.
Local Fraternities and Sororities

Fraternities and sororities have appeared on college campuses since the 18th century and many were known as individual local organizations; organizations that did not have other chapters or a national headquarters to provide guidance and resources. As fraternities and sororities began to spread across the United States, chartering more chapters and gaining more members, many chapters sought out affiliation within a larger national organization. Today, many universities have regulations about national affiliation and some universities mandate that an organization must be nationally affiliated in order to be recognized on campus (Bauer, 2012). The reasoning for organizations to be nationally affiliated to gain recognition on campus is that national affiliation comes with its own set of rules, professional resources from national headquarters, supervision from national consultants, and professional staff members to guide and advise chapters (Bauer, 2012). These resources allow for universities to step back as an authoritative figure; they also allow for better functioning fraternal organizations and fraternal communities (Bauer, 2012). Due to the national resources available to organizations also accessible to university administration, Greek-life organizations are able to operate more autonomously. Additionally, national organizations impose a new set of rules and standards for the chapter to abide by, in turn, limiting the amount of authority that the university must impose over the organization. Instead, a university can build upon already existing standards or policies instead of being the only enforcer for rules or procedures. National affiliation among local chapters has been a strong influence in the structure, the purpose, the formation of the national organizations and councils, but most importantly the collegiate organizations and councils.
Greek organizations emerged as a result of a growing need for a more flexible curriculum and as a natural extension of literary societies and debate clubs. Soon after the formation of Greek organizations, national interfraternal associations took root in 1891. These interfraternal associations would shape the way that fraternities and sororities are organized and further influence how fraternities and sororities are organized on college campuses. Factors driving these changes included, but were not limited to, becoming more inclusive and diverse organizations, reforming the new member process and eliminating hazing, and the increase of national affiliation of local fraternities and sororities across the United States. These three factors also strongly influenced the collegiate councils at the University of Toledo, their formation, their purpose, and their structure.
Chapter Three

The University of Toledo Greek Community

Emergence of Greek Organizations at UT

This study investigates the early origins of the four Greek governing councils present at the University of Toledo, including the Panhellenic Council, National Pan-Hellenic Council, and the Interfraternal Council. The study aims to fill a gap of history for the UT Greeks. Understanding the historical origins of the councils and the Greek community at UT provides valuable information to a growing Greek system. This research study is guided by two questions:

1) What was the path of development of Greek life at the University of Toledo prior to the emergence of national collegiate Greek life councils in 1945-1946?

2) What factors underlined the national collegiate council’s development and consolidation at the University of Toledo after their appearance?

This chapter focuses on Greek life at the University today, the early beginning of the Greek community and the origins of the first Greek councils at UT. The Greek community at UT is 100 years old, emerging in 1915 with the Cresset society. Many local Greek organizations later emerged on UT’s campus in 1920s and 1930s, yet national affiliation did not take place until the mid-1940s among local Greek organizations. The UT Greek councils affiliated with national interfraternal associations in the 1950s.

Today’s Greek Community

Today, the University of Toledo is home to 31 Greek organizations affiliated across four different councils: the Interfraternity Council (IFC), the Panhellenic Council (PHC), the National Pan-Hellenic Council (NPHC), and the Multicultural Greek Council (MGC). Greek
life at UT has flourished since its start; in the Spring semester of 2015, there are 1,282 Greek members in the fraternal system, making up to 6% of the entire student body at the University of Toledo (UT Greek Coordinator 2015, indepth interview, January 19, 2015).

Thirty-one organizations on Toledo’s campus belong to the four councils, and are distributed in the following way. The Interfraternity Council consists of: Alpha Sigma Phi, Kappa Delta Rho, Phi Gamma Delta, Pi Kappa Alpha, Pi Kappa Phi, Phi Kappa Psi, Sigma Alpha Epsilon, Sigma Phi Epsilon, Theta Chi and Triangle (see Figure 3-1). As of spring 2015, the Interfraternity Council membership includes 606 primarily White fraternity men (UT Greek Coordinator 2015, indepth interview, January 19, 2015).

INTERFRATERNITY COUNCIL MEMBERSHIP

Figure 3-1 - All Greek organizations belonging to the Interfraternity Council at the University of Toledo (The University Toledo, 2015).
The Panhellenic Council, the women’s organization, is comprised of the following organizations: Alpha Chi Omega, Alpha Omicron Pi, Alpha Xi Delta, Chi Omega, Delta Delta Delta, Delta Phi Epsilon, Kappa Delta, Pi Beta Phi, and Phi Sigma Rho (see Figure 3-1). Membership as of spring 2015 for the Panhellenic Council organization is 610 individual members that are primarily White women (UT Greek Coordinator 2015, indepth interview, January 19, 2015).

PANHELLENIC COUNCIL MEMBERSHIP

![Panhellenic Council Membership at UT](image)

*Figure 3.2 - All Greek organizations belonging to the Panhellenic Council at the University of Toledo (The University Toledo, 2015).*

The National Pan-Hellenic Council, comprised of both African-American fraternities and sororities, is made up of the following organizations: Alpha Kappa Alpha Sorority, Inc., Alpha Phi Alpha Fraternity, Inc., Delta Sigma Theta Sorority, Inc., Iota Phi Theta Fraternity,
Inc., Kappa Alpha Psi Fraternity, Inc., Omega Psi Phi Fraternity, Inc., Phi Beta Sigma Fraternity, Inc., and Zeta Phi Beta Sorority, Inc. (see Figure 3-3) (The University Toledo, 2015). Currently, in the Spring of 2015, the National Pan-Hellenic had 43 individual members (UT Greek Coordinator 2015, indepth interview, January 19, 2015).

NATIONAL PAN-HELLENIC COUNCIL MEMBERSHIP

![Figure 3.3- All Greek organizations belonging to the National Pan-Hellenic Council at the University of Toledo (The University Toledo, 2015).](image)

Finally, the Multicultural Greek Council, which includes fraternities and sororities, is made up of the following organizations: Alpha Psi Lambda, Nu Phi Psi, Sigma Lambda Beta International Fraternity, Inc., and Sigma Lambda Gamma National Sorority, Inc. (see Figure 3-4) (The University Toledo, 2015). Membership for the Multicultural Greek Council organization as of Spring 2015 is 23 individual members (UT Greek Coordinator 2015,
MULTICULTURAL GREEK COUNCIL MEMBERSHIP

The two largest councils at the University of Toledo campus are the Interfraternity Council and the Panhellenic Council. In comparison, NPHC and MGC are much smaller but historically, NPHC and MGC organizations have typically operated with smaller membership. Despite the differences in size, each governing body serves different Greek lettered organizations, but the duties for each board primarily consist of fostering relationships among the Greek community, promoting Greek life, creating opportunities for professional development and daily operations for organization of philanthropic events, and various programming initiatives.
Origins of Greek Life at UT

The year 1915 was a memorable year for the University of the City of Toledo: more and more students were returning to the university. However, the range of students welcoming initiatives offered at the University was sparse and students started to notice. During this time it was common for university administration to host a “social and dance” for the purpose to engage students and promote unity, but this event turned out to be not very successful (The Pi Kappa Alpha Fraternity, n.d.). Due to the lack of student engagement and participation on campus, a group of men felt the need for some type of student organization.

In October of 1915, J. Howard Kramer, J.Cornell, Thad Corbett, H.C. Kellar, and Wm. Christensen got together to create the beginnings of the Cresset society, which would be the first fraternity to emerge on Toledo’s campus (History of the Cresset Fraternity, n.d.). Soon after these men came together, a constitution was created. The preamble of this constitution outlined the following values and goals depicting what this new society was founded on:

A fraternity organized to foster the spirit of Friendship, Unity and Study among its members; to keep open minds on all subjects, to forward all just causes and to work with other organizations when their purposes seem to be in accord with the best interests of the fraternity and of the University. (History of Phi Kappa Chi, 1927)

During 1916-1917, university enrollments grew from 250 plus students to over 1,500 students, and by 1922 more fraternities and sororities emerged on UT’s campus. All together Greek life was made up of seven Greek lettered organizations. Of the seven organizations present four were fraternities, Sigma Beta Phi, Phi Kappa Chi (formerly the Cresset society, which changed its name in 1922), Alpha Chi Omega, and Zeta Omicron and three were sororities, Pi Delta Chi, Kappa Pi Epsilon, and Phi Theta Psi (The Blockhouse, 1922).

With the expansion of student organizations and Greek life, a new rule emerged on campus set forth by university President Stowe. This rule affected the Cresset society, as well as the
other student organizations and Greek societies that were in existence at that time, mandating that all student organizations select a university faculty member to serve as an advisor to the organization (History of Phi Kappa Chi, 1927). According to the research, this rule was a way for the university to have more interaction with student organizations and control over student organizations (History of Phi Kappa Chi, 1927). Through this rule, the university aimed to gain full awareness of student organizations operations and an affiliated university member would serve as a mentor and guide for each organization.

Phi Kappa Chi, formerly known as the Cresset society, later associated with the national fraternity Pi Kappa Alpha on April 30, 1955 and was installed as the Epsilon Epsilon chapter, still in existence today at the University of Toledo organization (History of Phi Kappa Chi, 1927). The Epsilon Epsilon chapter of Pi Kappa Alpha is the oldest fraternal organization on Toledo’s campus today, tracing its roots back to 1915; Figure 3-53 displays the original members of Phi Kappa Chi applying for membership to Pi Kappa Alpha.
During 1954-1955 around the same time that Phi Kappa Chi affiliated with Pi Kappa Alpha, the University of Toledo saw several other fraternities appear on campus, such as Alpha Sigma Phi, Alpha Epsilon Phi, Phi Kappa Psi, and Sigma Alpha Epsilon, just to name a few. All in all there were 10 fraternities present at the university (Interfraternity Council, 1954-1955). Sororities on campus were also represented by Chi Omega, Delta Delta Delta, Alpha Chi Omega, and Pi Phi. Before 1954, there were several local fraternities and sororities, but eventually all affiliated with a national organization like those members of the Cresset Society affiliated with Pi Kappa Alpha (Hickerson, 1972).

After the growth of the fraternal community, organized recruitment was mandated through the Interfraternity Council and Panhellenic Council. Each organization had a member that represented their organization on the Interfraternity and Panhellenic Council (Interfraternity Council, 1954-1955). The fraternity or secret society was not a secret anymore and did not try to hide from the university administration. Fraternities and
sororities became more open and inclusive of their activities, making them a prominent part of college life. The growth of fraternity organizations at UT paralleled their growth across the United States. Several national fraternity chapters had already been in existence by 1960. In addition, several chapters of nationally traditional White fraternities and sororities and African-American fraternities and sororities had established successful chapters across the United States.

The Place of Greek Life in Student Life at UT

Greek life’s role in student life at the University of Toledo was very vital and instrumental in generating more student participation and the creation of many campus-wide activities and traditions. Greek life and student life were positive influences on each other and allowed for student life to thrive on UT’s campus. The year 1915 was instrumental for student life at the University of the City of Toledo. During this year the first Greek organization was formed: the Cresset society which played a key role in student life and activities. Archive records document that by 1916, The Cresset Society established an event on campus, known as Convocation in the Curriculum at the University of the City of Toledo (History of Phi Kappa Chi, 1927). However, in 1920 another program emerged hosted by the university known as Convocation, which aimed to provide support to incoming freshman students (Beard, 1922). Student handbooks from the 1930s describe Convocation as an event that students attended for four semesters that served as a forum for speakers to discuss important topics of the current time, or would provide entertainment to students. Convocation was also used to hold pep rallies and to contribute to the overall student spirit of the university (Student handbook, 1934-1935). While the exact function of Convocation in the Curriculum remains unknown, and it is also not clear whether it served the same purpose as
the Convocation that emerged in 1920, yet the different events happening enhanced student life and encouraged student participation on campus.

By the early 1920s, there were almost 30 different types of student organizations on campus, ranging from social organizations to academic clubs (Beard, 1922). Some of the organizations on campus during the 20s were the Woman’s Association, the Blackfriars a drama club, Peppers women’s honorary society, League of Women Voters, Chemistry club, Engineer association, Pharmaceutical club, Poetry club and Debate club. There was also a Student Council at the university, which the Cresset Society played a key role in its formation. Student Council, after its formation, contributed to student life by overseeing programming initiatives among student groups, and hosting a signature event called Fresh-Soph Scrap, where freshmen competed against sophomore students in mini events (Beard, 1922).

The first Greek lettered organization was instrumental in the growth and development of campus life. Many of the brothers of the Cresset society were leaders on campus and contributed greatly to the formation of sports teams, clubs, and student centered activities on campus. Some of the brothers, according to the Cresset society history, played major roles in, the first football and basketball teams of the university, the implementation of the university concession and supply room, which served as the social center of the university, the start of the men’s Glee club, and the first yearbook published from the University of the City of Toledo (The Pi Kappa Alpha Fraternity).

As the university continued to grow and mature another major expansion of student life developed, athletics. Through the 1920’s three teams appeared on campus: a football team, a baseball team, and a basketball team. Initially these teams were for males; however
shortly after their appearance on campus, a women’s basketball team debuted in 1921. During this time the teams were not known as the ‘rockets’; in fact a local newspaper referred to the football team as the Toledo ‘fighters’ (Hickerson, 1972).

Student life continued to expand well into the 1930s. New clubs and organizations emerged on campus, such as an orchestra, chess club, and the Ellen Richards club, which was a home economics club. Furthermore, language clubs started appearing on campus, such as El Centro Espanol, which was a Spanish club dedicated to promoting the use of the Spanish language. Another language club that appeared on campus during the 30s was Le Cenacle Francais, a French club to promote French culture and language among college students (Student handbook, 1934-35).

Between 1915-1935, the University of Toledo experienced tremendous growth in infrastructure and student population. During this time period, three new buildings were built, two were dorms and the other was a student union to house all of the new social activities happening on campus. In 1918, the University of Toledo was ranked 26th in size among forty-six colleges in Ohio and by 1935, it was sixth in size (Student handbook, 1934-35). By 1940, the University had over 150 full-and part-time faculty members and 3,745 students (Student handbook, 1941-42). Due to the rapid growth of the university and the growth of student organizations and activities, the development and consolidation of student organizations and the emergence of the Greek councils was a logical and natural progression of an expanding campus and a growing student body. Campus administration also imposed new rules for student organizations to assume more responsibility and control over the organization. As Greek organizations flourished, the organization of the Greek community
occurred, beginning with two councils to govern over the men’s fraternities and the women’s sororities.

**Emergence of Local UT Greek Councils**

According to Hickerson (1972), the Panhellenic council at UT was established in 1920; however at that time, it was known as the Inter-Sorority Council and was only a local Greek Council (p.166). Yet, records and documents retrieved from the archives at the Canaday Center in the Carlson Library refer only to two Greek councils on UT’s campus: The Inter-Sorority Council and the Men’s Pan-Hellenic Council (Student handbook, 1926-27). Moreover, archival documents retrieved provide a list of Presidents for the Inter-Sorority and Men’s Pan-Hellenic councils dating back to 1926-1927, which would be after Hickerson (1972), first mentions a Panhellenic Council at UT (Inter-Sorority Council, n.d., Inter-Fraternity Council, n.d.). In 1926-1927, the National Pan-Hellenic Council did not exist and any NPHC organizations that were around belonged to either the Men’s Pan-Hellenic Council or the Inter-Sorority council, according to old handbooks and recruitment pamphlets.

NPHC organizations, however, did not establish chapters on campus until the 1930s, the first few being Alpha Phi Alpha and Omega Psi Phi (Alpha Phi Alpha Alumni, indepth interview, November 21, 2014). Alpha Kappa Alpha and Delta Sigma Theta sororities and Kappa Alpha Psi fraternity arrived on campus in the 1940s (Alpha Phi Alpha Alumni, indepth interview, November 21, 2014). Even though these NPHC groups were present on UT’s campus, these groups traditionally were always much smaller than their counterparts, sometimes operating with 2-3 members at a time. Those NPHC Greek organizations in existence were operating under the Men’s Pan-Hellenic Council or the Inter-Sorority Council. While there may have been some NPHC chapters on the University of Toledo
campus as early as the 1930s, student handbooks do not document any of these organizations as fraternities or sororities until the men’s group, Alpha Phi Alpha, in 1955 (Student handbook, 1955-56). The women’s group, Alpha Kappa Alpha, is first listed as a sorority in the student handbook in 1973 (Student handbook, 1973-74). The absence of these groups from early fraternity and sorority lists in student handbooks could be linked to their small size; as small organizations, they may not have been recognized as a functioning fraternal organization.

Additionally, the development of the National Pan-Hellenic Council, which is the governing council for the historically Black Greek organizations, at UT did not occur until the late 1990s, and early 2000s. The Multicultural Greek Council also did not exist in 1926-27 and no member organizations were around during this time, which is not a surprise considering that the first multicultural Greek letter societies emerged in the mid-1970s, starting with Lambda Theta Phi Latin fraternity, Inc. in 1975 (Lambda Theta Phi Latin Fraternity, Inc., 2014).

The Inter-Sorority and Men’s Pan-Hellenic councils that appeared on Toledo’s campus in 1926-1927 were the early precursors to the Panhellenic Council and the Interfraternity council. According to archival documents, the Inter-Sorority Council joined the National Panhellenic Conference in 1945-1946 after members held a vote to become a part of the larger umbrella organization (Inter-Sorority Council, 1945). During the same year, 1945, archived documents indicate that the Men’s Pan-Hellenic Council also joined the North-American Interfraternity Conference: whether or not a vote was used to determine their decision is not known (Inter-Fraternity Council, n.d.). Archival documents demonstrate that these councils were present at the University of Toledo very early in the history of Greek
life, and they affiliated with their national umbrella groups within 20 years of their emergence.

The UT Greek community has a rich 100-year old history that began in 1915 with the Cresset Society. After the emergence of the first Greek organization, the University experienced a rapid growth in students and infrastructure, which led to the development of more student-led organizations and activities on campus. Between 1920-1930, many of the Greek organizations formed on UT’s campus were only local chapters, and by 1926-1927 the local Greek organizations formed two Greek councils. Even more consolidation in Greek life happened in the mid-1940s when the first local chapter affiliated with a national Greek organization. Soon after the first local Greek organization affiliated with a National Greek organization, the local UT Greek councils affiliated with National Interfraternal Associations in the 1950s. The consolidation of Greek life and the Greek councils was a natural progression of the expanding system.
Chapter Four

Council Consolidation and Development

The First Wave of Council Consolidation: 1945-1955

This study aims to examine three out of the four Greek governing councils present at the University of Toledo, which are the Panhellenic Council, National Pan-Hellenic Council, and the Interfraternity Council, filling of gap of history for the UT Greek community. This study is guided by two questions:

1) What was the path of development of Greek life at the University of Toledo prior to the emergence of the national collegiate Greek life councils in 1945-1946?
2) What factors underlined the national collegiate council’s development and consolidation at the University of Toledo after their appearance?

In this chapter I discuss how the period 1945-1955 was influential in the development of the Greek system and the consolidation of the governing councils at the University of Toledo. In this chapter I examine the overall formation and evolution of the Greek councils and Greek community at the University of Toledo, specifically focusing on the formation, goals, and purposes of the Panhellenic Council and the Interfraternity Council at UT. Research revealed that the first Greek councils were formed in 1926-1927, starting with the Inter-Sorority Council, followed by the Men’s Pan-Hellenic Council. Both councils joined the National Panhellenic Conference and the National American Interfraternity Conference in 1945-1946 due to a natural progression of the development of the Greek system at UT. The post-war period was underlined by two major developments that marked the consolidation of Greek life at UT: increased national affiliation among local Greek lettered organizations and clarification of purposes and goals for the governing councils, such as encouraging
collaboration, coordinating events, and promoting the positive aspects of Greek life membership.

**Growing National Affiliation of Local Organizations**

As the University of Toledo grew in student numbers, the fraternal system also evolved. By 1940, the University of Toledo had 3,745 students and 8 fraternities and sororities on campus (Student handbook, 1941-42). Many of the fraternities and sororities on campus started out as secret societies, but progressed into prominent organizations on campus sponsoring freshman mixers, dances, and banquets (Student handbook, 1941-42). Furthermore, the abolishment of discriminatory clauses within national organizations and national associations’ constitutions encouraged a more diverse membership among fraternities and sororities (James, 2000). The push for more inclusive and diverse membership, in conjunction with the increase of students attending the University of Toledo resulted in larger membership for Greek organizations. As the local individual Greek lettered organizations grew in number of members, the individual organizations gradually affiliated with a national Greek organization. Through this national affiliation process, the previous individual local Greek lettered group ceased to exist and became an individual chapter member of the larger national Greek organization.

**National Affiliation of UT Local Organizations**

The Inter-Sorority council and Men’s Pan-Hellenic council emerged in 1926-1927. At that time all existing Greek organizations on campus were unaffiliated with a national organization. Yet, there were many national organizations in existence across the country at other institutions such as Kappa Alpha in 1825, Sigma Phi in 1827, Delta Phi in 1827, and Alpha Delta Pi in 1851 (Brubacher & Rudy, 1976)(See Figure 2.2). The research suggests
that national affiliation of local individual Greek-lettered societies at the University of Toledo may have been the cause for the Inter-Sorority Council and the Men’s Pan-Hellenic council to join their national umbrella organizations. Furthermore, it seems that each event influenced the other. The increase in national affiliation of local fraternities and sororities was a main force in the national association among the councils. As the UT Student Activities Coordinator in 1987 and first full-time hired staff member to work with fraternities and sororities discussed:

> Individual organizations are only as strong as the community they are a part of, the individual organization can only go so far by themselves they’ve got to be a part of the bigger unit and that was always the purpose of the Interfraternity council and the Panhellenic council. So you still had your individual groups but you had your community through those larger bodies. (indepth interview, December 1, 2014)

In fact, the Greek System at the University of Toledo expanded so much that as a result the Assistant Dean of Students for Student Activities and Disciplines from 1981-1996 created a position for a full-time staff member who specifically worked with Greek life students (indepth interview, November 14, 2014).

The increase of national affiliation among local fraternities and sororities was not only happening at the University of Toledo, but was happening across the United States. However, individual fraternities and sororities were not the only ones affiliating with a national organization. Many of the established national Greek organizations were becoming members of national Greek councils, specifically the national sororities. The National Panhellenic Conference established in 1902 already included seven national sororities. Those seven national sororities included Pi Beta Phi, Kappa Alpha Theta, Kappa Kappa Gamma, Alpha Phi, Delta Gamma, Gamma Phi Beta, and Delta Delta Delta (National Panhellenic Conference, 2014)(See Figure 2.3). At the University of Toledo Greek life was also
progressing towards national affiliation, as a 2014 Chi Omega advisor explained the first
local Greek organization to associate with a national Greek organization:

I am a Chi Omega and we [at the University of Toledo] were the first affiliate to a
national organization in 1944, and there were a couple others that followed very
quickly after that so it would be reasonable to think that ’45 would have been a good
time for the Inter-sorority council to become [associated with] NPC (National
Panhellenic Council). (indepth interview, October 23, 2014)

National Association of the UT Local Councils

Chi Omega was not the only local Greek organization to affiliate with a National
Greek organization, but Chi Omega’s national affiliation comes before the Inter-sorority
Council’s affiliation with the National Panhellenic Conference in 1945-1946 and before the
Inter-sorority Council changed its name to the Panhellenic Council. The national affiliation
of individual Greek chapters at the University of Toledo was a driving force behind council
development. As the councils evolved, national affiliation at the council level influenced the
consolidation and national affiliation of more local individual organizations at the University
of Toledo. The University of Toledo 2014 Chi Omega advisor described the national
affiliation influence in the following way:

After several of the other groups went national that they all said okay now we need to
do this. And probably the national organizations as they joined them said you need to
convert your Inter-sorority council to NPC [National Panhellenic Council]. I’m sure
they said that. I mean, knowing how committed Chi Omega has always been to NPC
[National Panhellenic Council] I am sure all the others were too. I work with people
from other sororities, but I am sure that was a part of the package. As, you know, they
got more chapters on campus so they [National Greek Organizations] could do that.
(indepth interview, October 23, 2014)

Once the Inter-sorority council affiliated with NPC and became Panhellenic Council, shortly
after the Men’s Pan-Hellenic council at the University of Toledo joined the North-American
Interfraternity Conference in 1945 (Inter-Fraternity Council, n.d.). These events happened
within the same year and just after their formation, more individual Greek organizations
joined a national Greek organization. As the Dean of Students for Student Activities and Disciplines at the University of Toledo from 1981-1996, when asked to discuss the national affiliation and the council’s development in 1945-1946, mentioned:

My sense is that it probably had to do with the maturity of the system at UT and how it wanted to define itself with national recognition. So they were probably trying, or the system at UT was maturing and wanted to be more closely aligned with the national groups and the recognition that it provided. (indepth interview, November 14, 2014)

The national affiliation of local Greek organizations and the national affiliation of the Greek councils were cyclical in nature, with national affiliation influencing the council development, and then the national affiliation of the councils at the University of Toledo influencing more of the local Greek organizations to affiliate with national Greek organizations.

**Expansion of the Greek System at UT**

After the Inter-sorority Council joined the National Panhellenic Conference and the Inter-fraternity Council joined the North-American Interfraternity Conference in 1945, more local individual organizations began joining national Greek organizations. In the 1950s, just after the councils affiliated nationally, as a former Toledo Sigma Phi Epsilon Alumni member explained, several of the individual Fraternity Greek organizations at the University of Toledo began affiliating with national Greek organizations, such as Chi Beta Chi affiliating with Sigma Phi Epsilon in 1950, Alpha Sigma Phi joining Sigma Alpha Epsilon in 1953 and Phi Kappa Chi formerly known as the cresset society associating with Pi Kappa Alpha in 1955 (History of Phi Kappa Chi, 1927; Indepth interview, November 5, 2014). Figure 4-1 displays the new chapter officers of the recently formed Sigma Phi Epsilon Iota chapter.
The period 1945-1955 was instrumental in the development of the Greek system and the governing councils at the University of Toledo. An initial guiding factor was the increase in students and the increase in participants in Greek life. From this stemmed the push for national affiliation among local individual Greek lettered organizations at the University of Toledo. Survival was a necessity for these local Greek organizations. A 1977-1982 Toledo Sigma Phi Epsilon alumn describes the need for survival and motivation for joining a national organization in the following way:

I think that the resources and WWII had a lot to do with that. I mean ‘cause the resources, when they all went to war, you know if you had a fraternity house like we had over on Winthrop street [still a local organization at the time] and when they were going to war a lot of them [fraternity members] were devastated because they didn’t have the funds to continue for 3-4 more years. Who paid the rent, who lived in the houses? When they came back, a lot of them (fraternity members) looked at it and said we are not going to survive as a single organization and we need to affiliate with a larger group. So I think there was just a national movement to do that. (indepth interview, November 5, 2014)
As the Toledo Sigma Phi Epsilon alumn noted, these local Greek organizations needed resources to survive. Soon after the councils at UT joined national governing Greek bodies in 1945-1946 more local organizations affiliated with national organizations. These developments changed the governing structure of Greek life at the University of Toledo to more closely resemble the structure today. By 1955, the Greek system had grown with more national presence than any time before, as demonstrated by figure 4-2 below.

**DEVELOPMENTS WITHIN THE UT GREEK COMMUNITY**

![Graph of UT Greek system expansion from 1944-1955](image)

*Figure 4-2 - Graph of UT Greek system expansion from 1944-1955 (Figure compiled from data collected through archival information and in-depth interviews).*

This progression and development within the Greek organizations at UT created a cycle that changed the organizational structure of the Greek system at the University of Toledo.
Benefits of National Affiliation

In addition to the influence that national affiliation had on the development of the Greek councils at the University of Toledo and the local individual Greek lettered organizations, national affiliation provided several other benefits as well, including resources to individual organizations, councils, and university administration that were needed to ensure survival of the organization. Moreover, national affiliation provided extensive histories to organizations, a board of directors, and teams of national consultants to work with the chapter. The UT Student Activities Coordinator during 1987 offered a more in-depth description of the benefits of national association in the following:

With a national you get, first of all you get all the history and you’ve got a board of directors that comes out of that nationals that can help a university understand when dealing with that chapter. You’ve got standards they have to abide by which helps make your job as a Greek life administrator easier because groups that have free reign are the groups that will just be your biggest nightmare. (indepth interview, December 1, 2014)

Not only does national affiliation provide resources to the university administration and standards for Greek lettered groups to follow, but a national presence also provides strength in numbers with access to money. UT Student Activities Coordinator during 1987 went on to mention:

The national presence, for the chapters is also a positive because a lot of the time you had access to money and we all know we need money to survive if you need financial assistance, if you need resources such as, your group is falling apart because again your group is only as good as the members you take and when you’ve got 18,19,20,21 year old kids picking their membership, you know sometimes that gets a little funky. (indepth interview, December 1, 2014)

National affiliation, as the UT Student Activities Coordinator during 1987 discussed, brings alumni members into the picture. Having a large alumni network of active members who are
still involved with their organizations provides new members with guidance. As the UT
Student Activities Coordinator during 1987 declared:

> Everyone needs mentors, and the history from someone older and wiser. When you’re
> a part of a national organization, you have the ability to get that. Because you have
> that older alumni member who can come back and mentor you. So why not be a part
> of that bigger picture so you can be more successful because it takes everyone to
> move forward. (indepth interview, December 1, 2014)

It is clear that national affiliation was a huge influence to the Greek system at the University
of Toledo. Not only was national affiliation a way to achieve more status as a Greek
community; it also brought benefits for the university administration and the local Greek
lettered organizations themselves. The ability to have an instant web of resources, members,
and standards was a huge advantage for a growing Greek system. Furthermore, the
establishment of national affiliation among the governing Greek councils at the University of
Toledo can be seen as a natural progression of a growing Greek system. Former Student
Activities Coordinator from the University of Toledo in 1987 also attributed the evolution of
councils as simply, “the desire to go national” (indepth interview, December 1, 2014).

**Alignment of Purpose and Goals of the Governing Councils at UT**

As the Greek system at the University of Toledo grew in the period 1945-1955, the
Panhellenic Council and the Interfraternity Council, the two councils in existence at the time,
developed a clear purpose and a set of goals.

**Interfraternity Council Purpose**

> It would appear that the purpose for each council would be to promote unity in
> members, especially for the Interfraternity Council since the North-American Interfraternity
> Conference promotes the complete fraternity experience, expansion of the fraternal
> community, and overall educational development (North American Interfraternity
Conference, 2014). For some Greek alumni such as the Toledo Sigma Alpha Epsilon alumn from 1960-1964 this seems to be true; as he summarized the purpose of the Interfraternity Council as:

Fraternities and sororities are a reflection of the times; we hadn’t been at war for a long time which gave us time for lots of people to go to school. It was an interesting time, there’s no doubt about it. But we had sports, we had parties, there wasn’t as much emphasis on [community] service. Community service that wasn’t a big thing, but we had to do a number of certain things. We had the sports thing, IFC basketball, baseball, bowling and we had to go to those things. We had Songfest and everyone had to practice, and we made a contest out of that. So they had all these types of things that were to promote Greek unity, you know we were Greek first and individual groups second. So we were all trying to work toward that, winning the sports thing, or winning Songfest (both sororities and fraternities participated). So IFC was really promoting that unity. (indepth interview, October 16, 2014)

For the Toledo Sigma Alpha Epsilon alumn from 1960-1964, the Interfraternity council was instrumental in promoting collaborations and interfraternal relationships. However, the UT Dean of Students for Student Activities and Disciplines during 1981-1996 disagreed:

I would imagine the IFC [Interfraternity Council] was to bring fraternities tighter and I must say that I never felt that IFC was very effective in establishing any collaborative relationships or systematic approach to fraternities. The fraternities were always very resistant to any sort of collaboration; they were too competitive with one another. So they were always off doing their own thing and the better good for individual fraternity accomplishment, but it did exist as sort of a general governing board for fraternities and sororities. It seems to me that there may have been a special judicial process for managing violations of IFC rules. But it was sort of an umbrella body for fraternities to promote Greek membership for men throughout campus. (indepth interview, November 14, 2014)

A Toledo Sigma Alpha Epsilon alumn from 2005-2012, current Sigma Alpha Epsilon Advisor and the Interfraternity Council Secretary during 2005-2009, echoed some of the thoughts of the UT Dean of Students for Student Activities and Disciplines during 1981-1996, mentioning the governing judicial processes that IFC used to regulate different fraternity activities. He went on to describe the overall purpose of the council as a more organizational approach in the following way:
My understanding was that the IFC was sort of a, a governing organization of all the fraternities to regulate rules within fraternities, recruitment to make sure that everyone had a fair playing field, also they would put on events that would benefit the entire Greek community (such as hazing prevention speakers, alcohol abuse prevention speakers etc.). Also, they worked with other organizations, like Panhellenic council to make sure that all the other Greek organizations were on the same page when it came to booking events, like making sure the step show wasn’t on the same day as Songfest and things like that. (indepth interview, October 24, 2014)

Yet, another Toledo Greek Sigma Phi Epsilon alumn from 1977-1982 refers to the overall purpose of IFC to promote a healthy competition between fraternities, while providing a more systemic approach to daily operations in the following way:

Basically to set the rules for the Dean Parks awards. It sets a competition up among all the fraternities to covet those things that are good. So you know you want to be good at sports, have good grades for academics, and be active within the community. I think that the third award was the one that we always valued most because you got points if you had SGA President or Senators. You would get points for going out and doing different hours within the community. It was just a way to encourage and to have fraternities look good in the community. Fraternities and sororities get a bad rap, and a lot of that comes from the stupid stuff that we do. But on the flip side we do so many good things and the ten good things we do may be overshadowed by the one bad thing. (indepth interview, November 5, 2014)

Views about the Interfraternity council purpose varied; yet an underlying theme emerged that described the purpose and function of the council as a liaison for the fraternities. The Interfraternity Council was to promote Greek life, encourage collaboration among members, and highlight the advantages of Greek membership. The Interfraternity executed their purposes by providing rules and structure to organizations and overall campus operations. Whether or not IFC was successful in inspiring collaboration among organizations may depend on the individual member’s perspective. The research suggests that for some individuals, IFC did promote unity, while others felt that the competitive nature of IFC hindered any type of collaborative efforts.
The goals of the Interfraternity Council during 1945-1955, varied with the change of individuals holding officer positions within the council. Officers of the council typically set their goals off of what was happening within the Greek system. As UT Student Activities Coordinator during 1987 reveals:

We made goals every year. We would have officer retreats and say okay so you guys need to set your goals. What do you want to achieve this year? Do you want to have expansion; do you want to expand the Greek system? And we were very specific and when I was there expansion was, it was not something that was done, um, without everybody’s approval. All fraternity groups were a part of that expansion and welcoming that new group into the community. And it was who they wanted. Yes, the university would give them guidelines, like some factors to look at, but ultimately it was who they wanted, they were the group that would be welcoming the new group in. (indepth interview, December 1, 2014)

The UT Dean of Students for Student Activities and Disciplines during 1981-1996 discussed setting goals as part of a requirement that a recognized student organization on campus had to complete. Former Dean of Students for Student Activates and Disciplines describes the process as:

I expect that IFC and Panhellenic existed as a recognized separate student organizations and as such I am sure they had some set of stated goals. Because as such, to be a separate organization you had to have a mission, a purpose, stated goals and so forth. I expect that they did, but I cannot specifically detail what those goals were (indepth interview, November 14, 2014).

The 1977-1982 Toledo Greek Sigma Phi Epsilon alumn describes the goal of IFC as to really be a monitor of Greek life (indepth interview, November 5, 2014). Overall goals for the Interfraternity Council were dependent upon issues at the time and the officers that were representatives of the councils. As new issues emerged or transition of officers changed, new goals were made to address the concerns of the Greek members during that time.
Panhellenic Council Purpose

Just as the Interfraternity Council developed an overall purpose, the sorority women of Panhellenic Council did as well. National Panhellenic Conference operates very systematically regulating different aspects of sorority life, especially recruitment. National Panhellenic is also committed to the expansion of the sorority experience, the development and growth of sorority women, and the enhancement of collaboration among all 26 national sororities belonging to NPC (National Panhellenic Conference, 2014). The University of Toledo’s Panhellenic Council purpose shared some similarities with the overall purpose of NPC. A Chi Omega 2014 Advisor explained the Panhellenic purpose as:

Basically to coordinate everything, make sure everyone gets along with everybody. I doubt if they had a lot of rules in the beginning, now we have a whole process and procedure. But I would not think that they were very structured in the beginning. Although, National Panhellenic has been in existence since the turn of the century, even though it was late coming to Toledo. So there may have been some national policies that came here when NPC came here. (indepth interview, October 23, 2014)

A Panhellenic Council President and Toledo Pi Beta Phi 1974-1980 alumnae went on to describe the Panhellenic Council purpose highlighting how Panhellenic aimed to provide structure to the Greek community while developing leaders in the following way:

Panhellenic Council and IFC, it was kind of like, in high school when you have a student council, it was like that organization, but for the fraternities and sororities. So it made sure were all on the same page and we were together. That was really important and I think most of our advisory boards which were alumni advisory boards, all the chapters they felt the same way. I think all these fraternities and sororities were about the same goal. We all promote leadership, friendships, you know all kinds of great things come out of these organizations, great individuals come out of these organizations and I think we all have common goals. We all have philanthropies that we help and I think the Panhellenic Council was a way to foster that upon everyone. (indepth interview, December 10, 2014)

The purpose of Panhellenic Council is to promote harmonious relationships among sorority women, which correlates directly to the National Panhellenic Conference purpose. However,
the UT Dean of Students for Student Activates and Disciplines during 1981-1996 also revealed that Panhellenic operated in more systematic way and was able to be more collaborative than IFC. She further revealed:

Panhellenic Council was similar to IFC, but much more structured, much more rigid, and much more collaborative. The women and the rush process [referred to as recruitment today] was a systematic campus wide sorority wide activity that occurred over specific dates, with specific processes, and really truly existed for the betterment of the entire system as opposed for each individual group running around doing their own thing. (indepth interview, November 14, 2014)

The UT Student Activities Coordinator during 1987 described the collaboration and teamwork that Panhellenic espoused to Greek members as very successful in comparison to IFC. The UT Student Activities Coordinator went on to describe the purpose for both councils as developing community in the following way:

They’ve got to be a part of the bigger unit and that was the purpose of the Interfraternity Council and the Panhellenic Council, that governing body that everybody went to. Neutral ground everyone worked together, everyone set policy that governed the community so that you still had your individual groups but you had your community through those larger bodies. (indepth interview, December 1, 2014)

The purpose of Panhellenic Council was very similar to the overall purpose of the Interfraternity Council, yet a larger emphasis was placed on fostering and nurturing relationships among sorority and fraternity members. Research demonstrates that Panhellenic Council was more successful in their efforts to collaborate and instill a sense of community among Greek members.

As Dean of Students for Student Activities and Disciplines at the University of Toledo from 1981-1996 described, there was a set of criteria that each recognized student organization had to follow. A list of goals was a part of the criteria in order for the student organization to maintain recognition. Panhellenic Council President and Toledo Pi Beta Phi
1974-1980 alumnae mentioned, “we didn’t have specific goals, it was more dependent upon each organization at the time and their concerns. I mean we would discuss things with IFC, but it was based off of each organization’s needs at the time” (indepth interview, December 10, 2014). So similar to IFC, Panhellenic Council’s goals were reflective of the time and of those officers that presided on the council’s governing body.

**University Policy Influencing the Development of Purpose and Goals**

Another major influence on the development of purpose and goals of the Greek councils at the University of Toledo were the university policies and regulations on student organizations, which affected the structure of the Greek system. Specific policies and regulations existed for all university recognized student organizations. In fact, the Dean of Students for Student Activities and Disciplines from 1981-1996, when asked whether there were specific policies in place for student groups, mentioned:

Absolutely. Of course, in order to be recognized by the university, the student handbooks have information on what it takes to become a recognized student organization. So the fraternities and sororities needed to meet those standards in order to be recognized with the university. So if you wanted your chapter to be recognized as the University of Toledo chapter of Sigma Phi Epsilon, you had to follow the same recognition guidelines that all student organizations had in place. (indepth interview, November 14, 2014)

Even a student group that was not a Greek lettered organization had specific rules and regulations to follow. One such rule was that a student group needed 10 students in order to be considered an active student group. As the UT Student Activities Coordinator during 1987 disclosed that sometimes this rule was overlooked for some of the nationally historic Black Greek organizations in the following way:

For the longest time the population of African American students at the university was small. So you had a lesser pool to draw from and student activities for as long as I can remember there was a rule that you had to have 10 or more students to have an
active student organization. We gave the NPHC groups a free pass every year because they did not have 10 members. (indepth interview, December 1, 2014)

Additionally, there were some separate rules and regulations in regards to national affiliation that applied specifically to Greek lettered groups that were imposed through the Office of Greek Life that the Student Activities Coordinator from the University of Toledo in 1987 elaborated on:

We had, I don’t know if it is still there, but we always had a policy that came out of the Office of Greek Life and it was kind of like one of those expectations that if you are going to be a national fraternity at the University of Toledo you are going to be NIC, NPC, or NPHC, and you have to participate with that governing board. The other reason we always expected that is I wanted that national connection. I want to be able to utilize that national office when you’re screwing up, I want to be able to call that national office and say I need help, which makes it so much easier. (indepth interview, December 1, 2014)

An expectation that Greek organizations were to join a national fraternity or sorority and participate with their respective national council enhanced the structure of the UT Greek system. This expectation provided more stability to Greek lettered organizations and the councils at UT. As the process became more structured, rules and regulations were mandated by the University, the national fraternities and sororities, and from either the Interfraternity Council or Panhellenic Council. This system of standards built upon each governing structure to impose specific objectives for Greek lettered organizations. The Dean of Students for Student Activates and Disciplines from 1981-1996 discussed this overlap of regulations for Greek lettered organizations:

There is a minimal standard that all organizations who wanted to be recognized by the university had to meet. Whether it is student government, or the Kappas, or the Sig Eps, or the Chi O’s, whatever [group it was]. There are minimal standards that all groups had to meet, local fraternities, national fraternities; any organization had to meet those standards. And perhaps there would be another layer of standards that would have to be met for groups that wanted to be associated with IFC, or
Panhellenic. [However], IFC was probably a little looser in its regulations. (indepth interview, November 14, 2014)

All of these standards and rules contributed to the formation and consolidation of the Greek governing councils and the development of the Greek community at the University of Toledo. Although these policies were active after the establishment of the Greek councils, these policies influenced the continued development of the Greek community for any new organizations that emerged on campus. These standards set a precedent for organizations to follow and provided a more systematic approach for fraternal operations.

The growth and expansion of the UT Greek system during 1945-1955 was exponential. The main contributing factors to the major developments and consolidation during this time was the increase in Greek life membership, the UT local Greek organization affiliating with a national Greek organization, and the national affiliation of UT local Greek councils. Additionally, the consolidation of Councils during 1945-1955 allowed for the Councils to cultivate specific goals and purposes for Greek life. These developments among the Councils have allowed for a more organized governance structure, more access to resources through their national affiliation, and clear defined objectives for the Greek community.
Chapter Five

Further Council Development


The purpose of this study was to explore the early development and consolidation of the UT Greek governing councils. I have examined three of the four Greek councils present at the University of Toledo, which are the Panhellenic Council, National Pan-Hellenic Council, and the Interfraternity Council. I did not examine the Multicultural Greek Council because of its recent formation. This study provides crucial historical data to the Greek community at UT and it is the first to combine those historical developments into one cohesive document. The research questions framing this study are as follows:

1) What was the path of development of Greek life at the University of Toledo prior to the emergence of national collegiate Greek life councils in 1945-1946?

2) What factors underlined the national collegiate council’s development and consolidation at the University of Toledo after their appearance?

This chapter traces the second wave of consolidation of Greek councils at the University of Toledo, which took place in the 1980s-2006 and was marked by the founding of a new third council, the Council of Black Greek Organizations, to represent the Black Greek organizations on UT’s campus. The focus of this chapter is on the loosely regulated and monitored Greek life during the 1980s and the social activities that emerged. I also explore how hazing was a growing concern on a national and local level that affected the daily activities of the Greek community and was instrumental in creating change among traditions associated with Greek life. Lastly, I discuss the formation of the National Pan-Hellenic Council at the University of Toledo that started out as a local council called, Council of
Black Greek Organizations (COBGO) that focused on addressing the needs and priorities of the Black Greek organizations at UT.

**UT’s Greek Life in the 1980’s**

Similar to the changing councils and their consolidation at the University of Toledo, Greek life has also gone through its own changes. After the release of the satirical movie Animal House in 1978 depicting Greek life as one big party, Greek life at the University of Toledo in the 1980s echoed that party mentality. Rules and regulations were not as tight, and fraternities and sororities were not threatened by lawsuits. Greek life during the 1980s was one big party with many of the social events and activities held at off-campus locations.

**Social Activities in Greek Life**

The 1980s were a time for fun within the Greek community and there was little worry about the consequences. The social activities during the 1980s were loosely regulated and did not require as much paperwork and liability forms, as today’s events often require. Additionally, many of the social events revolved around alcohol. One of the main social activities was Greek Week that was a time for collaboration and celebration among fraternities and sororities. The former Panhellenic Council President and the 1974-1980 Toledo Pi Beta Phi alumnae mentioned a signature event held towards the end of Greek Week called Raft Regatta, pictured in figure 5-1 (indepth interview, December 10, 2014). A Toledo Sigma Phi Epsilon during 1977-1982 alumn described fraternity life in the 1980s as one big party with lots of alcohol. He also recalled a Sigma Phi Epsilon sponsored Greek Week event on campus raft regatta as:

> Raft regatta was held over that little river by the library. Everyone would build a raft, down the river and compete with each other. They allowed you to have beer distributors there, and it was a party. Most of the events back then were a lot of
alcohol events. I would probably say that most fraternities and sororities did very well in the ‘80s. (indepth interview, November 5, 2014)

The former Panhellenic Council President and 1974-1980 Toledo Pi Beta Phi alumnae shared the same sentiments describing Greek life as more loose during the 1980s with less fear of liabilities. She even described the raft regatta event:

Raft regatta was a pretty big thing which we all collaborated on. Everyone would build a raft and go down the creek and it would be a muddy mess. It was a blast. It was just a great time to go to college we had a lot of fun. But now there are all kinds of formality. I do not ever remember having any formal function or any party where legal paperwork was filled out or legal people involved. Now it is so specific and all kinds of paperwork have to be filled out for liabilities. Things have just changed so much across the board. (indepth interview, December 10, 2014)

RAFT REGATTA EVENT

Figure 5-1- Raft regatta event sponsored by Sigma Phi Epsilon. (Retrieved from http://utopia.utoledo.edu/cdm/ref/collection/p16767coll7/id/53)

In addition to Greek Week and the Raft Regatta event, there was the competition for the Dean Parks awards that were highly coveted by the fraternities. The Dean Parks awards were trophies, implemented by IFC, awarded to different fraternities based on performance in three areas: academics, community service, and athletics. A Toledo Sigma Phi Epsilon alum
from 1977-1982 described how the competition to win the Dean Parks trophies was a huge deal among the fraternities and further described how the Dean Parks awards were developed and regulated by the Interfraternity Council:

They created these awards called the Dean Parks trophies, IFC did. One is for sports, one is for academics, one is for campus and community and typically when we were there it was split up pretty good and it was hard to win all three. You're either a smart fraternity, a jock fraternity, or in like Student Government, but it was very tough to get all three trophies. I think we won them, Sig Ep, two times when I was in the chapter we won all three. (indepth interview, November 5, 2014)

Additionally, during the 1980s Greek housing was not on campus. Many of the fraternities owned their own houses off campus, which made jurisdiction over their actions harder for the University of Toledo to monitor. Therefore, fraternity and sorority houses were “rocking with a lot of alcohol and huge parties” (Sigma Phi Epsilon alumn, indepth interview, November 5, 2014). Even though there were national rules from National Panhellenic Conference on alcohol in sorority houses, they were hard to enforce unless that national presence was going to continuously monitor all actions of members.

**Emergence of Hazing as a Major Concern**

Transition from the 1980s into the 1990s brought a whole new issue that gained national attention: hazing. Hazing while it is not a new concept, is largely associated with Greek lettered organizations. The issue of hazing within Greek organizations is linked to the prolonged pledging process, but gained national attention in the 1990s just after the roaring 1980s. During the 1980s, there were 55 deaths related to hazing nation-wide and by the 1990s, there were 95 deaths related to hazing (Hollmann, 2002). The growth of hazing-related incidents resulted in an increase in civil and criminal litigation that has not only affected fraternal organizations, but also Greek councils and the Greek community (Hollmann, 2002).
The national attention to hazing is a growing concern for fraternal organizations and Greek councils even at the University of Toledo. Due to the issue of hazing, the pledging process has been altered throughout the years, gaining more regulation and rules through national governing bodies, national organizations, and governing councils. Alpha Phi Alpha Alumn and COBGO founder described some of the changes in the pledging process as a loss of long-standing fraternity traditions due to members abusing the ritual and ruining the overall meaning behind the practice. The Alpha Phi Alpha Alumn further recalled:

Hazing has been an issue for years and pledging used to be a really big deal for NPHC groups. The guys that were a part of the pledge class were dressed alike, so everything was a really big deal. But all of that had to go away because of hazing issues. The national organizations had to find a way to protect themselves from lawsuits. (indepth interview, November 21, 2014)

The Alpha Phi Alpha alumn and COBGO founder remembered a time when Alpha Phi Alpha pledge classes would all wear beanies, carry canes, and would use personalized greetings to address older brothers of the organization. There was a long-rooted tradition within the greetings that were very personal to each brother. Each brother would make up their own greeting and then members of the pledge class would have to remember their personalized greeting and recite the greeting whenever they spotted a brother on campus. It was a way to get to know the personality and flare of each person in the organization. However, that is all gone today due to issues with abusing the tradition behind the activities (indepth interview, November 21, 2014).

A 1977-1982 Toledo Sigma Phi Epsilon alumn further discussed how hazing has changed the process of pledging by describing a time when the University of Toledo Sigma Phi Epsilon chapter was under a membership review due to reports of hazing related incidents in the following:
We took our chapter [Sigma Phi Epsilon] down to eleven members in 2000 because of hazing. We were done with it and we introduced the balanced man program and said if you want to be a part of Sig Ep, you are member. As soon as you decide you want to join you have the same voting rights as all other members and I think it has been very good for us. We have prospered and kept growing and have done very well. (indepth interview, November 5, 2014)

The idea of the Balanced Man Program adopted by Sigma Phi Epsilon or having new members automatically gain the same rights and privileges as active members is becoming a more common practice among fraternities. Toledo Sigma Alpha Epsilon Alumn from 1960-1964 also described ending extended pledging within the Sigma Alpha Epsilon national organization just recently as:

We just eliminated pledging, so if you are invited to join SAE [Sigma Alpha Epsilon] you are activated within 96 hours. Extended pledgeships did not come into being until after WWI. The problem is that hazing problems are so bad that we had to just cut it off. We had too many lawsuits and we had to eliminate that. (indepth interview, October 16, 2014)

Even though there has been a push to reform the pledging process, not all Greek-lettered organizations have taken a proactive approach similar to Sigma Phi Epsilon and Sigma Alpha Epsilon. For many of the women’s organizations, especially those groups belonging to the National Panhellenic Conference, hazing was not a big concern. Panhellenic Council President and Toledo Pi Beta Phi 1974-1980 alumnae even described how many of the women’s’ organizations traditionally did not have as many issues with hazing as the men’s fraternities. She recalled the concern of hazing as:

I do not know it if was a concern and traditionally the women’s groups are not necessarily hazing. The rituals and traditions of the women’s groups usually have not been as crazy as the guys. I do not remember it [hazing] being as much as a concern for Panhellenic. I know there were specific rules for that [hazing] and there were guidelines in the NPC [National Panhellenic Conference] handbook, but I think our nationals have been stricter about that [hazing] because of the liability issues over the years. (indepth interview, December 10, 2014)
So while hazing had more of an effect on the fraternities in their traditions and rituals for the sororities it was not as big of a deal.

Survival of the Greek system depends upon the elimination of harmful practices, especially when fraternities and sororities are being looked at under a microscope for their actions. A 1977-1982 Toledo Sigma Phi Epsilon alumn went on to discuss how hazing affects the entire Greek community by ruining the entire reputation of the community. He further described that hazing can be detrimental to the entire fraternal purpose:

The concept of getting rid of hazing has to happen. The problem is that one hazing accident ruins the whole rest of campus. I mean the whole community suffers, and it shows a huge shadow over the Greek system. You have some chapters that are doing everything right, and then you get a lousy chapter that does something and I think the universities are looking at it and thinking do we want the risk? Do we want our name to be named in a lawsuit? (indepth interview, November 5, 2014)

In addition to individual chapters and national Greek letter organizations’ efforts to eliminate hazing, the national umbrella groups have also expressed their desire to eradicate hazing. In 1977, the National Panhellenic Conference adopted and passed a resolution that encouraged members to stop all practices related to hazing (National Panhellenic Conference, 2012). The North-American Interfraternity Conference has also established a resolution on hazing that states that NIC supports legal, responsible and safe pre-initiation and initiation practices for all fraternity members rooted in the guiding principles for each fraternal organization (North-American Interfraternity Conference, 2013). During my research, in my interview with the Alpha Phi Alpha alumn, he mentioned that the National Pan-Hellenic Council has also adopted anti-hazing policies contributing to the reforms in the new member process for nationally historic Black Greek-lettered organizations, specifically called the intake process (indepth interview, November 21, 2014). Even though there does appear to be changes that have occurred from a top-down governance structure, the National Pan-Hellenic Council
website did not have access to any of their views on hazing, in the way the other national councils did.

The growing concern of hazing led to various changes within the Toledo Greek community. Many of the changes have led to more organization within the governance structure of the Greek system. The loosely regulated 1980s Greek community paved a way for more oversight and standards to be imposed and the eradication of hazing from the new member/intake process has led to changes among long-standing fraternal traditions. While the changes have been a reflection of the times, it is also in the best interest of the community to change, to adapt, and to consolidate to ensure survival.

**Other Customs and Traditions**

Aside from parties and events that were loosely monitored during the 1980s, other traditions and customs within Greek life flourished, such as Little Sister Groups. Little Sister Groups were a group of women that were somewhat affiliated with a specific fraternity. Even though none of the women in the Little Sister Group were given any voting privileges with the fraternity they were associated with, there was a sense of favoritism and competition to have the best women as little sisters. The little sisters acted as big sisters to a new member joining the fraternity and the Little Sister Group had a structure among themselves with a president and other officer positions (Sigma Phi Epsilon Alumni, November 5, 2014). Figure 5-2 and figure 5-3 show examples of two Little Sister Groups that were active on UT’s campus. Little Sister Groups are no longer an active part of Greek life. The practice was abolished by the national councils and national headquarters in both fraternities and sororities. A Toledo Sigma Phi Epsilon alum from 1977-1982 described when the Sigma
Phi Epsilon national organization abolished Little Sister Groups due to women participating in the initiation and ritual processes. He recalled:

Ours [Little Sister Group] was called the Golden Hearts composed of women from different sororities. We might have 3 from Tri-Delta [Delta Delta Delta], 2 from Pi Phi [Pi Beta Phi], and 1 from Alpha Chi [Alpha Chi Omega] and three independents and so I would get a big sis when I joined the fraternity. But the national fraternity abolished them and said you can’t have them anymore because they were going into chapters where the girls were actually running rituals for the guys and that couldn’t happen because then you run into things like lawsuits and it’s just not good. (indepth interview, November 5, 2014)

The Little Sister Groups were another aspect of competition among the fraternities to have the best women apart of their Little Sister Group. Even though there are new rules in place from national Greek organizations that abolish these types of groups and rules in place from National Panhellenic Conference that prohibit sorority women’s participation in these types of groups and activities, there are still organizations that will practice the use of Little Sister Groups.
SIGMA PHI EPSILON LITTLE SISTER GROUP

*Golden Hearts*

*Figure 5-2* - Golden Hearts, also known as the Sigma Phi Epsilon Little sister group. (Retrieved from http://utopia.utoledo.edu/cdm/ref/collection/p16767coll7/id/53)

LITTLE SISTERS OF PI KAPPA PHI

*Figure 5-3* - Picture of the Little sister group for Pi Kappa Phi. (Retrieved from http://utopia.utoledo.edu/cdm/ref/collection/p16767coll7/id/53)
Another large tradition in the 1980s, that is still an ongoing issue today, is the new member education process, more commonly known as pledging. Pledging is commonly referred to the period of time when new members join a Greek organization and when they are actually initiated into the organization. During this period of time, many members will do certain types of activities to prove their worthiness of membership into the organization. New members also learn about the organizations’ national and local history. For some Greek lettered organizations the pledgeship process was a time for new members to learn about the current members and organization in a creative way that utilized personal greetings of members, reciting the Greek alphabet, memorizing all the founders of the organizations, and at times specific clothing that was to be worn during the pledging process. However, the pledging process quickly escalated out of hand and gave rise to many hazing-related issues.

For a fraternity or sorority member at the University of Toledo, the 1980s seemed to be a great time for tradition, collaboration, fun, and alcohol. Membership among Greek organizations was increasing after falling down slightly in the 1970s. Rules and policies for Greek life existed, yet the monitoring of the rules and regulations was rather laissez-faire. The actions of the Greek community were left to take their own course. Rules were also harder to enforce because many of the Greek events were held at off campus locations and lawsuits were not as common as today.

The Emergence of a Third Council at the University of Toledo

Black Greek lettered organizations were present on the University of Toledo’s campus during the 1930s and the first organizations to form were the fraternities Alpha Phi Alpha and Omega Psi Phi (Alpha Phi Alpha Alumni, indepth interview, November 21, 2014). In the 1940s the first Black Greek lettered sororities appeared on campus: Alpha
Kappa Alpha and Delta Sigma Theta. Additionally, during the 1940s another Black Greek-lettered fraternity was formed called Kappa Alpha Psi fraternity (Alpha Phi Alpha Alumni, indepth interview, November 21, 2014). Traditionally, NPHC groups are much smaller than their White counterparts, sometimes operating with 3-4 members at a time. During this time period, 1930-1940, even though NPHC groups were present on campus, they did not have their own governing council. Instead, the historically Black Greek organizations at the University of Toledo were either members of the Panhellenic Council or the Interfraternity Council. The Black Greek organizations operated on the Panhellenic Council and the Interfraternity Council until the late 1980s when they left to form their own governing council. Today, historically Black Greek organizations, both fraternities and sororities, have their own governing council called the National Pan-Hellenic Council, but before NPHC was formed, they formed the Council of Black Greek Organizations (COBGO) in 1988.

Council of Black Greek Organizations

In the early 1980s all the historically Black Greek organizations were members of the either the Panhellenic Council or the Interfraternity Council. It was not until the mid to late 1980s that the Black Greek organizations decided to split to form their own governing council, COBGO. The division of councils did not occur because of hostile internal relationships; in fact relationships were very amicable between organizations, according to Alpha Phi Alpha Alumn and COBGO founder who recalled relationships between fraternal organizations in the following way:

The issue that we always had with IFC [Interfraternity Council] is not that we were mistreated in anyway, or that we didn’t get along with the other fraternities. It was quite the opposite. We got along really well, and I’ve still got some good friends from that time. (indepth interview, November 21, 2014)
Relationships among interfraternal organizations were very positive; however there were other underlying reasons that prompted a split of councils that linked to traditions held by the organizations. The overall purpose of the fraternity and sorority is similar regardless of their racial demographics, yet operations and concerns of Black fraternities and sororities differ compared to White fraternities and sororities. Differences among daily fraternal operations are a large factor contributing to the split of councils, as Alpha Phi Alpha Alumn and COBGO founder described:

Even though you are talking about Greek organizations, there are a lot of differences between NPHC groups and IFC groups. So a lot of the time their [IFC organizations] concerns were not ours [NPHC organizations]. We did not have houses so all the stuff that dealt with risk management was not our [NPHC organizations] concern. We [NPHC organizations] were not allowed to have alcohol of any kind at any of our events, because of the way our nationals are set up, so that was not an issue for us. We [NPHC organizations] do not rush [recruit new members] in the same way, so rush [recruitment] week meant nothing to us. (indepth interview, November 21, 2014)

Moreover, while the Alpha Phi Alpha Alumni and COBGO founder spoke directly about differences among IFC operations compared to NPHC organization operations, PC operations are similar. The women of Panhellenic Council operate similar to the men of IFC when it comes to recruitment logistics. Panhellenic Council even operates in a more rigid formal way than their IFC counterparts, due to unanimous agreements that have been adopted by all 26 international sororities belonging to National Panhellenic Conference. Unanimous agreements refer to principles, procedures, and behavioral expectations that have been established to bind all 26 NPC member organizations together, as well as College and Alumnae Panhellenic Associations in regards to their overall operations (National Panhellenic Conference, 2015). Furthermore, additional differences that contributed to the development of COBGO were the political agendas that many Black Greek organizations
supported, which was very different from White fraternities and sororities. The Alpha Phi Alpha Alumn and COBGO founder mentioned:

Another major difference of NPHC groups is that, even though NPHC groups will do the same type of community service that IFC does, NPHC groups will speak towards political issues a whole lot more, than IFC or Panhel [Panhellenic Council]. That goes back generations [of Black Greek organizations] to the civil rights movement, voter registration; NPHC groups have always been involved in those political movements. When I was in school NPHC groups, particularly AphiA [Alpha Phi Alpha] was a leading group against anti-apartheid. So IFC groups and Panhel groups didn’t really want to go there, whereas for NPHC groups it was a natural thing. (indepth interview, November 21, 2014)

While Black Greek organizations had key differences regarding daily operations and political agendas, the organizations still realized the need to consolidate to create a network of support that would address their issues and concerns. In order to survive, an individual organization needs to be a part of the bigger picture, Alpha Phi Alpha Alumn and COBGO founder explained:

Since our [NPHC organization] issues and our Greek life issues were not really being addressed by IFC and Panhel, we decided to form an organization because you still needed to come together and have those issues addressed and have some kind of forum of Greek life at UT that we could relate to. So we formed the group, Council of Black Greek Organizations [COBGO]. NPHC [National Pan-Hellenic Council] as an organization had been around for many years, but NPHC chapters are a lot harder and stickier to get organized. We needed and wanted to do some things immediately so the initial move was not to form [and affiliate] with NPHC [the national group]. (indepth interview, November 21, 2014)

Even though Black Greek organizations realized the need to form their own forum where their issues could be addressed, Alpha Phi Alpha Alumn and COBGO founder also spoke of restrictions and low membership being a reason for not initially affiliating with the National Pan-Hellenic Council:

The national group, we found that they were extremely restrictive with some things, you had to pay dues, and since we were smaller and were already paying dues to our own organizations, we were like, man we would have to pay more money to this nationals, so we said forget that. So all of us kind of had this mentality about it, and
said forget [national] NPHC. We are going to form our own [council], we are going to write our own [constitution], and so that is what we did. (indepth interview, November 21, 2014)

The need for consolidation and the creation of a support network was recognized across all Greek lettered organizations and the 1980s was a key period for the formation of COBGO. The differences between Black Greek organizations and White fraternal organizations set the stage for the Council of Black Greek Organizations to develop and a step closer to affiliating with National Pan-Hellenic Council.

**COBGO Purpose and Goals**

Similar to the already established Panhellenic Council and Interfraternity Council, COBGO established a purpose to provide guidance to council operations. Primarily COBGO aimed to focus on promoting unity between Black Greek organizations. Alpha Phi Alpha Alumn and COBGO founder discussed the main purpose of COBGO as:

> The real purpose was to unify Black Greeks at the University of Toledo, to address some of the issues that were not being addressed for us in IFC and Panhel [Panhellenic] and to do that from a student organization perspective rather than just individual students. So really to unify the community, and to form our own council organization that would address our issues, and have the administration give those issues attention. (indepth interview, November 21, 2014)

COBGO’s purpose was not very different from the purpose of the Interfraternity Council or Panhellenic Council, but focused more on promoting unity among Black Greek organizations. Furthermore, COBGO aimed to service the needs of Black Greek organizations that were not being met within Panhellenic or Interfraternity Council. The former Dean of Students for Student Activities and Disciplines at the University of Toledo from 1981-1996 mentioned that each governing group had to establish set goals. However, these goals were reflective of the time and of the membership making up the council. Alpha Phi Alpha Alumni and COBGO founder described COBGO’s goals as being similar to goals
of IFC and Panhellenic, but more focused from a nationally historic Black Greek organization view. COBGO was really focused on addressing the concerns and needs of the Black Greek population. Alpha Phi Alpha Alumn and COBGO founder went on to mention:

The goal was really not that much different than IFC and Panhel [Panhellenic]. It was just from an NPHC perspective, a place and even if there were issues between the orgs then they could be worked out on the council side. There would be some unified things, such as rules and discipline that the council would have. You know if a chapter needed to be suspended then that would have been handled on the council side. (indepth interview, November 21, 2014)

The Council of Black Greek Organizations purpose and goals were developed to create a forum where their issues could be addressed from a student organization perspective. This consolidation allowed for COBGO to create more organization among the historically Black Greek organizations on campus. Throughout the 1980s, COBGO had an operating constitution into the 1990s, until it started to move towards becoming affiliated with National Pan-Hellenic Council. The exact date of COBGO’s affiliation with the National Pan-Hellenic Council is not known; however interviews with the UT Student Activities Coordinator during 1987 and Alpha Phi Alpha Alumn and COBGO founder, I can place the affiliation of COBGO to NPHC between the years of 2000-2006. I am placing the affiliation of COBGO to NPHC during this time for two reasons. The first is that, Alpha Phi Alpha Alumni and COBGO founder mentioned that COBGO started to dissolve when the:

Student Activities Coordinator and Dean of Students for Student Activities mentioned that most universities are moving towards NPHC and we feel that UT should be under NPHC. We will look out for you guys and address any concerns that you have with that national organization. (indepth interview, November 21, 2014)

Secondly, I place the formation of NPHC during this time because the UT Student Activities Coordinator during 1987 recalls that NPHC groups were a small part of the Greek population at the University of Toledo. While they may have had several groups, they were operating
with very small memberships. Furthermore, the UT Student Activities Coordinator during 1987 revealed that the nationally Black Greek community started growing in 2004-2006 by adding more groups and gaining a bigger presence on campus (indepth interview, December 1, 2014).

Even though their presence at the University of Toledo’s campus can be traced back as early as the 1930s, Black Greek-lettered organizations experienced their own challenges, such as small membership and a lack of a governing council to address their direct needs. Even though the National Pan-Hellenic Council at the University of Toledo had a slower consolidation process, yet the overall need to associate echoed the same reasons as IFC and Panhellenic Council.

The Two Waves of UT’s Greek Life Council Consolidation: A Synthesis

This study explored the early formations and developments of three of the four Greek governing councils present at the University of Toledo, which are the Panhellenic Council, National Pan-Hellenic Council, and the Interfraternal Council, filling a gap of history for the UT Greek community. The Multicultural Greek Council was not included due to its new formation. The study was guided by the following questions this study explored:

1) What is the path of development of Greek life at the University of Toledo prior to the emergence of national collegiate Greek life councils in 1945-1946?

2) What factors underlined the national collegiate council’s development and consolidation at the University of Toledo after their appearance?

The Greek community at the University of Toledo has over 100 years of history dating back as early as 1915 and was instrumental in creating student life at the university. There have been many changes throughout the years shaping the Greek community at UT. However, the
years most instrumental in the development and consolidation of the Greek community and councils were 1945-1955 and 1980s-2006.

As early as 1915, the University of Toledo was growing steadily in infrastructure, faculty, and students and by 1940 the university had over 150 full and part-time faculty members and 3,745 students (Student handbook, 1941-42). However, this growth halted in 1941 when America joined World War II. From 1941-1944, the University of Toledo saw many men leave the institution, disturbing student life on campus. Many of the sports teams that were established during the 1920s were disbanded due to a large majority of men serving in the War (Hickerson, 1972). Not only were sports teams affected by the War, but many fraternities went on hiatus during this time period. Some fraternities, because they were operating with such small numbers had to give up their houses because they no longer could afford to pay for them (Toledo Sigma Phi Epsilon Alumni, indepth interview, November 5, 2014). By 1943 the University of Toledo’s enrollment dropped to 1,174 students and of those students 800 were women. Even faculty and staff were reduced due to military service, resignations, and leaves of absences; however in 1943, there were more faculty than there were students to teach (Hickerson, 1972). While World War II had an overwhelming effect on campus life at the University of Toledo, the actions that followed World War II introduced key forces contributing to the influential years of 1945-1955.

In 1944, the GI Bill of Rights was passed; the bill provided government assistance for education to returning veterans. The GI Bill is a key force behind the increase of student life and consolidation within the Greek community in 1945-1955. By 1945, the University of Toledo welcomed more 3,100 veterans back to campus in addition to traditional students (Hickerson, 1972). Due to the surge of students returning to campus more faculty, staff, and,
professors were hired to accommodate the growing student body. The increase in students led to an increase in membership among Greek organizations. The year 1944 was when the first local individual Greek sorority associated with a national Greek organization and the University of Toledo. After the association of the local group with Chi Omega, the Inter-sorority Council and Men’s Pan-Hellenic Council both joined national umbrella groups in 1945. Between 1945-1955, three more local individual Greek fraternities joined national fraternities; by 1955-1956, seven of the eight sororities were affiliated with a national sorority and all ten of the fraternities on campus were affiliated with a national fraternity.

Even though World War II disrupted university life, it was also a key force to revitalizing the university through the GI Bill and increase of students on campus. By 1947, the student body at the University of Toledo totaled 6,200 (Hickerson, 1972). The increase in students led to a growth in membership among Greek organizations and the establishment of new Greek lettered organizations. The consolidation among the Greek councils was a natural progression in response to the overwhelming growth of the student population. Without the contribution of WWII and the GI Bill, the consolidation of the Greek system at UT may have occurred at a much later time than 1945.

The years 1945-1955 were instrumental in the development of the Greek community and the consolidation of the Greek councils at UT, and for 25 years the Greek system operated with little change. It was not until the second wave of council consolidation between 1980-2006 that started to reshape the Greek community and the concerns of the Greek councils. In the 1980s, Greek life at the University of Toledo was loosely monitored and regulated. Additionally, Greek life did not have houses on campus, so many of the Greek events were held at off-campus locations and seemed to revolve around alcohol. During the
1980s, many traditions emerged such as the Raft Regatta event and Little Sister Groups, later abolished. Furthermore, in 1988 another Greek Council was formed at UT called the Council of Black Greek Organizations (COBGO).

The emergence of COBGO in 1988 was centered on the need to create a student-friendly environment where Black Greek organizations could address their own needs and concerns. Historically, Black Greek organizations have operated systematically different than their White counterparts, and have had a larger presence in political activism. Many of the national Black fraternities had taken up strong views in regards to different political movements, such as the Civil Rights Movement and the Anti-Apartheid Movement. Black Greek organizations also have a different recruitment process than the White Greek organizations so the concerns for the organizations were very different, which resulted in the need for the Black Greek organizations to develop a council of their own. Similar to the Interfraternity Council and the Panhellenic Council that developed in 1945-1955, COBGO also established goals and purposes of the organization.

The 1980s were a great time to be Greek, but alas, all good things come to an end. The growing concern of hazing and the rise of hazing-related incidents in the 1990s were what really started to revolutionize the concerns of the Greek councils and the rules established by national Greek organizations. The 1990s were a period of change within the UT Greek community and Greek councils that brought reform during the new member education process. The UT Greek councils established rules that were aimed at eradicating all hazing practices. Additionally, national umbrella groups expressed their desire to eliminate hazing by adopting policies that ended the idea of extended pledgeships, specifically at the national Greek organizations of Sigma Phi Epsilon and Sigma Alpha Epsilon.
As Greek life continued to adapt to ensure their survival into the 2000s, COBGO recognized the need to affiliate with a national Greek council and affiliated with the National Pan-Hellenic Council in 2006. The Black Greek organization traditionally operated with small membership, but experienced a growing period between 2004-2006. During this time more Black Greek organizations appeared on UT’s campus and stated to become much more involved in campus live. Due to the growth and involvement of the Black Greek organization and the trend of other council within the United States affiliating with NPHC, it was suggested by university administration that COBGO dissolve and become a part of NPHC as well.

This research provides insight into the University of Toledo Greek community over the years, focusing on two specific waves of development in 1945-1955 and in 1980-2006. These two waves of development show that Greek life and the Greek councils have continually adjusted and adapted to the times to ensure their survival and relativity on UT’s campus. These two periods of growth and change have shown how the Greek councils have consolidated over time resembling more of their structure, purpose, and goals today, specifically from 1945-1955 and the 1980s.

This study is the first one to assemble the developments of the UT Greek community into one document. However, limitations to the study were the lack of records about the formation of the early Greek councils. In addition, with UT Greek life being over 100 years old, many of the people who could provide insight were also no longer available. As a result further limitations were the limited number of participants available to interview and the limited diversity among those participants. Nonetheless, this study provides crucial historical data to the Greek community at UT and uncovers how the UT Greek community and Greek
councils have continually adapted to ensure survival. The two waves of Council consolidation and development have been instrumental in reshaping the UT Greek community and Greek councils by establishing rules, regulations, goals, and purposes.

Further investigations should be aimed at exploring more in-depth the collaboration among the different Greek councils. Additionally, has the consolidation and establishment of separate councils led to issues with segregation among individual Greek organizations? Because Greek organizations are a reflection of the times, is it still necessary to have separate councils and separate national umbrella organizations? Or is there room for the establishment of a new type of council that combines all types of membership into one council aimed at furthering fraternal organizations and relationships?

**Study Conclusions**

Greek life continues to be an area of discussion among scholars on whether or not sorority/fraternity membership enhances student development, creates meaningful relationships, or instills civic engagement among members. Nonetheless, since the 1700s fraternity/sorority life has continually adapted and remains a vital component on many college campuses across the country. Previous research has proven that social groups are instrumental to students’ academic and personal development, and fraternities/sororities are able to foster leadership skills and provide opportunities for students to engage in professional development activities, which is why survival of the Greek community is important (Astin, 1993; James, 2000; King, 2004).

The standards and rules that emerged from the consolidation of the Greek governing councils and from the roaring 1980s Greek community at the University of Toledo are adaptations in order to ensure survival of Greek life. The new standards set a precedent for
organizations to follow and provided a more systematic approach for fraternal operations. The formation of National Pan-Hellenic Council at the University of Toledo and reforming of the new member process are further adaptations of the Greek community. Many of the changes have led to more organization within the governance structure of the Greek system. The formation of NPHC opened up a place for Black Greek-lettered organizations to address their needs and concerns. The loosely regulated 1980s Greek community paved a way for more oversight and standards to be imposed. The eradication of hazing has led to changes among long-standing fraternal traditions starting with the new member/intake process. While the changes have been a reflection of the times, it is also in the best interest of the community to change, to adapt, and to consolidate to ensure survival, protecting the long-standing history of these organizations.
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Appendix A

Interview Questionnaire

1. Name:

2. Affiliation:

3. Time in school:

4. Member of IFC/PC/NPHC Position:

5. In 1926-1927, there was an Interfraternity Council and Panhellenic Council do you have any information on either council?

6. How were they formed?

7. Why did they form?

8. What was their purpose?

9. Was there an overall council goal?

10. In 1945-1946, the Interfraternity Council joined the National Interfraternity council. Why was this decision made?

11. Who made this decision?

12. In 1945-1946, the Panhellenic Council joined the National Panhellenic Conference. Why was this decision made?

13. Who made this decision?

14. How did Greeks feel towards the councils?

15. Did they want to be a part of the National Interfraternal Associations?
16. It seems that both IFC fraternities and NPHC fraternities were both members of the same council, today they are not. Do you have any information regarding why this was, or why they spilt up?

17. Do you know when this happened?

18. Were the Councils concerned with hazing?

19. How did the University react to the fraternities?

20. What was the relationship like between fraternal organizations and the University?

21. Who were the advisors to the council?

22. Was there such a thing as a Greek life Coordinator?

23. Who oversaw the fraternities and sororities?