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Toward Supporting NPHC Students and Organizations: An Autoethnographic Critical Race
Theory Story of What Fraternity and Sorority Life can Learn from the Multicultural Center at
one Predominantly White Institution.

by

Ashley Swift

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Toward Supporting NPHC Students and Organizations: An Autoethnographic Critical Race Theory Story of What Fraternity and Sorority Life can Learn from the Multicultural Center at one Predominantly White Institution.

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University of Nebraska, 2020

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This is an autoethnographic study that focuses on the ways in which the office of fraternity and sorority (OFSL) can better support the National Pan-Hellenic Council (NPHC) organizations and its members at the University of Nebraska-Lincoln. The study examined what the OFSL could learn from the multicultural center about their approach to supporting NPHC students at Nebraska. The three questions that helped guide this study were: What does the OFSL do to support NPHC organizations at Nebraska? What are the needs of Black students in the NPHC at Nebraska? How does the multicultural center provide support for Black students at Nebraska?

This study utilized Critical Race Theory (CRT) to help form the interview questions. CRT also guided the data analysis process by focusing on the five tenets which are: counter storytelling, permeance of racism, whiteness as property, interest convergence, and critique of liberalism.

As a result of this study, four themes were found regarding supporting NPHC students better at Nebraska: the OFSL benefits from the work of NPHC students, there is a need to support and center Black students at Nebraska, NPHC students find community within the multicultural center, and it is everyone's responsibility to serve Black students. These themes helped me understand what support the NPHC students are receiving now and who they are

receiving it from. The themes also helped me understand how the OFSL can move forward when it comes to their support for NPHC organizations and students. This study offers actions that can be taken toward supporting Black students and NPHC organizations at the University of Nebraska. By having the OFSL utilize campus resources like the multicultural center to focus on centering and supporting NPHC students in their programs and meetings, NPHC students might build a better relationship with the OFSL and the University of Nebraska can indeed be the best campus in the country to be Greek.

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Chapter 1: Introduction

Attending college for the first time can be a challenge for some but attending college for the first time as a Black student at a predominantly white institution (PWI) can be even more of a challenge (Harper & Griffin, 2010). The challenge that comes with being Black at a PWI is that Black students tend to lack sense of belonging at these institutions but desire to be a part of a group (Hood, 1992). According to Williamson (1999), involvement is important because students need to learn different skills such as leadership and teamwork outside of the classroom and those skills tend to come from being involved in student organizations.

Black student involvement is important on any college campus because being involved allows Black students to network with different campus partners and other peers (Centra, 1970). The main source of involvement for Black students at PWIs are Black student organizations. Black students tend to feel safe in an organization with people that are similar to them, their values, and goals (Sutton & Kimbrough, 2001).

Fraternity and sorority life are one of the options for involvement for many college students due to it being one of the largest student organizations on a college campus (Kimbrough & Hutcheson, 1998). For Black students, the National Pan-Hellenic Council (NPHC), a historically Black Greek lettered council, is an opportunity for involvement. Being in an NPHC organization allows Black students to be able to host different events to get to know other Black students, do community service with their chapter and/or the council, and possibly be a leader of their chapter and/or the council by serving on the executive board, president, vice president, treasurer, etc. (Harris, 1998).

When Black students were first permitted to attend PWIs, they were not allowed to join the Interfraternity Council (IFC) or Panhellenic Association (PHA) as a Greek-life option (Centra, 1970). At the formation of fraternities and sororities within the IFC and PHA in the late 1700's and the late 1800's, there were many racial issues going on in the world (Shelton, 2019). One of the biggest issues was that Black students did not have a right to an education at PWIs (Shelton, 2019). These racial divides stopped Black people from joining IFC and PHA organizations so, Black people decided to create their own Greek organizations (Harding, 2009).

With the want for belonging and a push for more Greek organizations, the National Pan-Hellenic Council was chartered (McClure, 2006). NPHC is a council that consists of nine historically Black Greek lettered organizations (Ross, 2001). These organizations were founded because Black students felt that they had something to offer to different communities. Since Black students were not permitted to join organizations within the IFC and PHA, students at several institutions decided to form their own Greek lettered organizations specifically for the Black community (Ross, 2001). The founders of the NPHC organizations felt that they deserved to be a part of a Greek-lettered organization (Schuh & Others, 1992). The founders created these organizations based on the principles of scholarship, academic achievement, service, sisterhood and brotherhood, and unity (Ross, 2001). There are five fraternities and four sororities within NPHC (Ross, 2001):

1. Alpha Phi Alpha Fraternity, Incorporated. (Founded on December 4th, 1906)
2. Alpha Kappa Alpha Sorority, Incorporated. (Founded on January 15th, 1908)
3. Kappa Alpha Psi Fraternity, Incorporated. (Founded on January 5th, 1911)
4. Omega Psi Phi Fraternity, Incorporated. (Founded on November 17th, 1911)

5. Delta Sigma Theta Sorority, Incorporated. (Founded on January 13th, 1913)
6. Phi Beta Sigma Fraternity, Incorporated. (Founded on January 9th, 1914)
7. Zeta Phi Beta Sorority, Incorporated. (Founded on January 16th, 1920)
8. Sigma Gamma Rho Sorority, Incorporated. (Founded on November 12th, 1922)
9. Iota Phi Theta Fraternity, Incorporated. (Founded on September 19th, 1963)

Many PWIs have the NPHC at their institution, but their organizations often lack in membership numbers (Harris, 1998). These organizations also tend to not be supported in the same way that the IFC and PHA organizations are supported (Harper & Griffin, 2010). Since the NPHC tends to lack in membership numbers, students often feel as though their institution does not take the time to support their events, meetings, days of service, and more (McClure, 2006).

The Panhellenic Association (PHA) and the Interfraternity Council (IFC) are two other councils that usually make up the fraternity and sorority community at different institutions (McClure, 2006). The Panhellenic Association (also known as the National Panhellenic Conference, NPC) is the umbrella council that consists of historically White sororities (“National Panhellenic Conference,” n.d.). The Interfraternity Council is the umbrella council that consists historically White fraternities (Shelton, 2019). The support that is often shown to the PHA and IFC is visibility of the employees that work in fraternity and sorority life at events as well as their organizations being showcased on social media, digital signage around campus, and on the university website (Kimbrough & Hutcheson, 1998). In most cases, students tend to feel that the institution prioritizes IFC and PHA organizations because they are the organizations that shine the most light on the institutions fraternity and sorority life and are usually bringing in more money to the fraternity and sorority life office (Greyerbiehl & Mitchell Jr., 2014). Most colleges

have a road full of beautiful houses and many resources for fraternity and sorority life, especially for organizations in PHA and IFC. This correlates with how often PHA and IFC at most PWIs are the focus of fraternity and sorority life on many college campuses because they are high in numbers and retention (Schuh, 1992).

Finding the best support for NPHC organizations is important because of the sense of belonging it creates for Black students attending PWIs. That support usually comes from the multicultural center at different institutions (McShay, 2017). Black students tend to trust professionals who have the same or similar racial and ethnic background as them because they feel as though they are understood by those professionals (Harris, 1998). Black students also to trust professionals who are trained to work with underrepresented groups, like NPHC (Patton & Hannon, 2008). These trained professionals usually are employed within the multicultural center.

The office of fraternity and sorority life often has a small staff and their main focus is usually the IFC and the PHA organizations (Patton, Bridges, & Flowers, 2011). The multicultural center tends to provide support and guidance for NPHC organizations because the professionals in the multicultural center are trained on how to assist Black students and Black organizations (McShay, 2017). Black students need to have a group to belong to at a PWI because it is easy to feel alone and not make many connections at these types of institutions (Harris, 1998). NPHC is one example of a group that Black students can get involved in and make many connections by the time of graduation (Hood, 1992). This study is focused on understanding how the multicultural center at one institution supports NPHC and what fraternity and sorority life advisors can learn from it.

Black Students at Predominantly White Institutions

Black students at PWIs make up a small percentage of the total student population (Centra, 1970). Black student enrollment at PWIs is usually less than 20% of all of the undergraduate admission rates (Harper & Griffin, 2010). This is important because it could affect Black student organizations and the number of students that would be involved with those organizations.

Because the percentage of Black students at a PWI is so small, it can be hard for them to find ways to feel at home or get involved. The low enrollment of Black students at PWIs also includes small numbers in Black student organizations (Harris, 1998). Organizations that Black students are likely to join at PWIs are: Black student governments, organizations within the multicultural center, and NPHC organizations (McShay, 2017). These three types of organizations have attributes that attract Black students because the organizations usually have goals and missions that relate to what Black students care about (Kimbrough, 1998). Current research shows that getting involved is harder for Black students because some Black students often seek out organizations that have a focus on Black culture (Sutton & Kimbrough, 2001).

My study looked into Black students attending PWIs because it is important to know about this particular population of students as they make up the majority of the NPHC. Black students need support from their institution to grow and become leaders and organizations that focus on Black students also need support from the institution.

The National Pan-Hellenic Council at Predominantly White Institutions

The NPHC started showing up to college campuses in 1906 when the first organization, Alpha Phi Alpha Fraternity, Incorporated was created at a private Ivy League institution (Ross, 2001). Kappa Alpha Psi Fraternity, Incorporated was the first Black fraternity founded at Indiana

University, a PWI, in 1911 (Ross, 2001). Black students felt that there was a need for Black Greek organizations so that they could be involved on at their institution (Harding, 2009). Some NPHC organizations were created at Historically Black Colleges and Universities (HBCUs), but organizations had allowed chapters to be created at PWIs giving Black students that attended PWIs the opportunity to be a part of an NPHC organization (Hughey, 2011). The NPHC was founded because Black students were not allowed to join historically White sororities and fraternities due to racism and racist practices of PWIs and those organizations (Williamson, 1999).

The NPHC at PWIs hold smaller chapter numbers mostly due to the school not having many Black students enrolled at the institution. There is also minimal awareness of the NPHC as a whole (Harris, 1998). This study utilized literature based on the NPHC at PWIs because it helped identify how PWIs currently support the NPHC and how those practices can change to better benefit the council. Studies have shown that the NPHC is one of the first organizations that Black students choose to join because they want to fit into a group that will help them adapt to the campus culture (Patton et al., 2011).

NPHC organizations tend to have a positive impact on Black students (Williamson, 1999). Previous research states that NPHC organizations have a positive impact on Black students because it is a way for them to be involved and develop leadership skills (Harris, 1998). Research shows that NPHC members showed a higher level of confidence in their ability to perform leadership roles and skills than non-Greek students (Kimbrough, 1998). Additionally, they were more involved in campus activities than those who were not in NPHC (Kimbrough, 1998). I assert it shows that NPHC organizations have a positive impact on Black students at

PWIs. Since the NPHC has a positive impact on Black students, they need to be supported so they can continue to have that positive impact.

Multicultural Centers at Predominantly White Institutions

Multicultural centers are important to have on college campuses, especially at PWIs because it a safe space for Students of Color, especially Black students (McShay, 2017).

Multicultural centers have a positive impact on Black students because they host events that are culturally important to Black students such as Black History Month events (Patton, 2006a).

Multicultural centers also have a positive impact on Black students because their staff is trained to work with them and some of the staff usually has the same ethnic and racial background.

Many Black students confide in the staff who work in the multicultural center because they are usually professionals of color and/or have been trained to work with Black students (Harper & Griffin, 2010). The multicultural center is important in this study because they are the ones that NPHC organizations turn to for help for event planning, collaborating on events, and more. Goals for supporting Black students can be met through collaborative efforts among students, faculty, and staff (Patton & Hannon, 2008) so it makes sense to look at how fraternity and sorority advisors can learn from how the multicultural center supports Black students. The aim of this study is for fraternity and sorority life offices to learn about how multicultural centers assist Black students and NPHC organizations.

Purpose Statement and Research Question

The purpose of this study was to learn more about ways to support NPHC students at the University of Nebraska – Lincoln (Nebraska). In this study, I examined what the Office of

Fraternity and Sorority Life (OFSL) could learn from the Jackie Gaughan Multicultural Center (multicultural center) about their approach to supporting NPHC students at Nebraska. The reason that I wanted to bring the multicultural center into this study is because of the many times that I have gone to them to help with events and support as an NPHC student. There are many strong relationships between Black students and the multicultural center because of what they have in common (Kimbrough & Hutcheson, 1998). These commonalities can be tied to culture with the Black community and how the culture is translated into the multicultural centers programming. Patton and Hannon (2008) stated that Black students and Black organizations having a relationship with the multicultural center is normal because both places and people have similar missions. This is one of the reasons why Black students tend to have a good relationship with the multicultural center. Students are more likely to go to the multicultural center to ask for help for events or how to reach other Black students on campus for recruitment than the OFSL (Kimbrough & Hutcheson, 1998). I also wanted to learn about their approach to supporting Black students in general because if the OFSL could adopt some of the practices of the multicultural center, they may be in a better place to support the NPHC. The following questions helped guide this study:

1. What does the Office of Fraternity and Sorority Life do to support NPHC organizations at the University of Nebraska?
2. What are the needs of Black students in NPHC at the University of Nebraska?
3. How does the multicultural center provide support for Black students at the University of Nebraska?

- a. What can the OFSL learn from the multicultural center to better serve NPHC organizations?

I asked the first question because it is important to note what the office does in general to support fraternity and sorority organizations and what it is currently doing to support its NPHC organizations. The OFSL currently assures that their graduate student attends all council meetings and are available at all times for the NPHC students. The OFSL provides financial support when they can, usually when the council is hosting big events that will attract a large crowd of students. The OFSL has also made it clear that if they cannot get what they need from their advisor, they can reach out to others in the office. These are just a few examples of what the office does for and has made clear to NPHC students. Something that the OFSL is currently doing may be beneficial or it may need to be changed. The second question was to understand what exactly the council needs to be successful at Nebraska. Knowing what the council needs can help the OFSL and the multicultural center figure out what they need to do to better support the students and their organizations. The last question allowed me to examine what the multicultural center is doing to support NPHC organizations, their members, and more broadly how they are serving Black students in general. Understanding how the multicultural center supports Black students is important because of the shared history and purpose of NPHC organizations and multicultural centers in supporting Black students. Both have a focus on the success of Black students. The OFSL can learn about some of the practices of the multicultural center and their approach to supporting Black students so that the OFSL can better support the council. By learning about practices and impact of the multicultural center, a significant support

system for Black students, I will identify supports that the OFSL could use to support NPHC organizations and their members.

Definition of Terms

In this study, I used many different terms that I felt needed to be defined for better understanding of my topic which examined what the OFSL could learn from the multicultural center about their approach to supporting NPHC students at Nebraska. These terms include *Black or African American*, *Fraternity and Sorority Life*, *National Pan-Hellenic Council*, *multicultural center*, and *the Office of Fraternity and Sorority Life*.

- *Black or African American* refers to students who identify as African American or Black. Black refers to the color of one's skin regardless of where they are from (Lee, 2012). Black people born in American are referred to as Black Americans and African American is someone who comes from African ancestry or is a descendant of enslaved African people (Perez & Hirschman, 2009). This term is also used as a way to describe the population of students that this study focuses on. Black students that make up the NPHC and are supported by the multicultural center.
- *Fraternity and Sorority life* is a source of involvement for students on college campuses. Fraternity and sorority organizations focus on academics (meaning to keep a certain GPA to stay an active member in the chapter), service (which means to volunteer and serve the community), friendship/sisterhood/brotherhood (which means building a network within a chapter, the council, and the fraternity and sorority community as a whole) (Shelton, 2019).

- *The National Pan-Hellenic Council (NPHC)* is an umbrella council that consists of nine historically Black Greek-lettered organizations founded between the dates of 1906-1963 (Harding, 2009).
- *The multicultural center* is a place that serves all students but focuses on students of color. The multicultural center centers their curriculum based on the needs of different underrepresented groups and devote their services to support students and organizations of color (Patton, Michael, & Hannon, 2008). The multicultural center is a place where Black students can turn to for support and events that align with their beliefs and values (Smith, 2011).
- *The office of fraternity and sorority life (OFSL)* is an office on many campuses with fraternity and sorority life organizations that provides support and oversight for them. The OFSL focuses on making sure that organizations pay dues to be financial, help their executive boards run their chapters, and are the point of contact to all chapter's national headquarters (Martin & Hevel, 2014).

Critical Race Theory

This study used Critical Race Theory (CRT) to examine what the OSFL can learn from the multicultural center about their approach to supporting NPHC students at Nebraska. CRT fit this study because of the population that I focused on and their history. Racism is the reason why NPHC organizations were founded and is the reason why PWIs decided to start building multicultural centers on their campuses (Harding, 2009). CRT attempts to foreground racism in research as well as challenge different paradigms, methods, texts, and separate discourse on race, gender, and class by showing how the different social constructs intersect to impact communities

of color (Solorzano, Ceja, & Yosso, 2000), like the NPHC. In the past, CRT has been used to explore racism in different communities and organizations. For example, Patton (2016) used CRT to describe how the present context of racism in higher education requires acknowledging its past and how it has affected those within higher education. CRT has also been used to help provide understanding of discrimination in different settings (Gloria Ladson-Billings, 1998).

Critical race theory allowed me to talk about my experiences through a lens of racialization and racism centering how those experiences affect the racially minoritized population involved in NPHC. The five tenets of CRT are counter storytelling, permeance of racism, whiteness as property interest convergence, and critique of liberalism (Solorzano et al., 2000). I will be using all five tenets of CRT during this study. Ladson-Billings (2010) also stated that the voice part of CRT centers communication of experiences and realities of oppressed groups. NPHC organizations consist of majority African American students. The history of their organizations has to do with racial tensions and building a sense of belonging on college campuses, especially at PWIs (Harding, 2009). CRT will help me analyze the history, context, and role of race and racism in my experiences as a Black woman with NPHC, multicultural center, and the OFSL at Nebraska.

Methodology

This is a qualitative research study that helped examine what the OFSL could learn from the multicultural center about their approach to supporting NPHC students at Nebraska. This qualitative study also focused on three sub questions: What does the Office of Fraternity and Sorority Life do to support NPHC organizations at Nebraska? What are the needs of Black

students in NPHC at Nebraska? How does the Multicultural Center provide support for Black students at Nebraska?

Qualitative research has been used to bring light to a relevant problem in any setting (Lee, 2012). Qualitative research usually happens in a natural setting meaning that researchers collect data in the environment where the participants experience the issue or problem (Creswell & Creswell, 2017) which in this case, is the University of Nebraska because Nebraska is the environment that I am focused on for this study. Nebraska is where I as the researcher have the most experience with NPHC, the multicultural center, and the office of fraternity and sorority life. Qualitative research has allowed researchers to reflect on why they are studying what they are studying and why it is important, in particular, to their personal background (Creswell & Creswell, 2017). Qualitative research allows researchers to explore the nature of their topic of study. Qualitative research sometimes indicate that the topic of study has not had much written about it and that the participants have not been adequately studied (Campbell, 2014).

In this study, qualitative research was used to focus on the behavior within the OFSL and multicultural center that has had an impact on Black students and NPHC organizations. Qualitative research was also used to focus on what it means to be a member of an NPHC organization and what it means to be fully supported to be successful at Nebraska. The aim of this study was to produce new knowledge that the OFSL could use to better support NPHC students.

Autoethnography

“‘Auto/ ethnography’ refers to an individual researcher’s study of his or her own life and its context” (Ellis et al., 2011 p. 1). Autoethnography is an approach to research and writing that

seeks to describe and analyze personal experience in order to understand a cultural experience (Ellis, Adams, & Bochner, 2011). An autoethnographic approach allowed me to tell my story while answering the research question. Hammersley and Atkinson (2019) stated that there is no clear distinction between ethnography and the study of individual life stories and histories. Specifically, Ellis et al. (2011) stated that autoethnography is an approach that acknowledges and accommodates the researcher's influence on research, rather than hiding from the influences or assuming they do not exist. Additionally, Ellis et al. (2011) stated that autoethnography has been used to simply tie personal stories to an issue that is in need of attention, such as my research questions. Personal stories were the main sources of data so autoethnography was a good approach for this study.

In this study, autoethnography was used to describe what has already been studied when it comes to Black students at PWIs, NPHC organizations at PWIs, and multicultural centers at PWIs, as well as my experiences within each category. Autoethnography was the methodological approach used to collect and analyzing data. For example, autoethnography sometimes makes you work backwards which was my case. While writing out my experiences, I had to go back and write interview questions based on what I had already wrote. After doing that, I had to write more interview questions to get all of the information that I needed. Autoethnography is not a straight and narrow path in qualitative research, it sometimes makes you loop around until you have exactly what you need (Ellis et al., 2011).

I attended the University of Nebraska Lincoln starting in August of 2014 until May of 2018. In August of 2018, I became a graduate student at the University of Nebraska. As an undergraduate at the University of Nebraska Lincoln, I was a member of NPHC and then NPHC

president. Now as a graduate student, I am the advisor for NPHC. I was also an OASIS (the Office of Academic Success and Intercultural Services) student, which is one of the programs within the multicultural center, and I worked at the front desk of the multicultural center that allowed me to work closely with the OASIS staff as an undergraduate. These roles have allowed me to have many meaningful experiences with NPHC and the multicultural center at Nebraska that will be informative data for this study. I used autoethnography as a methodological approach to examine my experiences within NPHC, the multicultural center as a Black student, and the advisor of NPHC as part of the OFSL to identify what exactly fraternity and sorority life can learn from the multicultural center based on my experiences. This is a part of the trustworthiness process of autoethnography. My positionality helped prove that my personal experiences were credible enough to be used for the study.

Participant Sampling and Data Collection

I reflected on my past and current experiences while at Nebraska, focusing on being an undergraduate student in the multicultural center and a student in NPHC. I had four separate documents: NPHC student, NPHC president, NPHC advisor, and multicultural center student. I had interview questions for myself based on the four categories stated above to stay focused on the purpose of the study. These questions can be found in appendix A-D. I organized my data and compared it to some of the literature that have been found in other studies which is normal to do in autoethnographic studies (Hammersley & Atkinson, 2019). I used critical race theory to guide my data collection, specifically the five tenets mentioned earlier, and which are explained more in Chapter 2. I wanted my notes to be as organized as possible so that I could find some

connections to the literature and connect my reflections to either the multicultural center or the office of fraternity and sorority life.

Chapter Summary

In this chapter, I described the importance of Black students being involved at PWIs and their involvement helped them achieve success. The literature says that when Black students join organizations that are similar to their values and beliefs, they feel more connected to the campus culture (Harris, 1998). I discussed how NPHC organizations are one of the most popular organizations for Black students to get involved in to find the sense of belonging that they need at these institutions. After giving some history about NPHC organizations, I talked about what it means to be a Black student at a PWI. Then I discussed what it means to have NPHC organizations at PWIs and what they do for Black student's success. Last, I talked about the purpose of multicultural centers and how they are important for Black students at PWIs. I followed with the purpose of this study which was to examine what the OFSL can learn from the multicultural center about their approach to supporting NPHC students at Nebraska. I gave a brief overview of the methodology and the use of autoethnography as well as the CRT framework to guide my study.

Chapter 2 goes in depth of literature that relates to my study such as literature about Black students, the NPHC, the multicultural center, and the office of fraternity and sorority life. The literature focused on the history of fraternity and sorority life and a brief overview of the four councils that make up fraternity and sorority life at Nebraska, Black students at PWIs, NPHC at PWIs, multicultural centers at PWIs, and critical race theory. Chapter 2 describes

studies that have shown how NPHC organizations impact Black students, particularly those who attend PWIs. Since NPHC organizations have positive impact on Black students, they need to be supported properly by their institution. Chapter 2 explains the impact that NPHC organizations have on Black students, specifically at predominantly White institutions.

This study helped find what different steps the OFSL can take to better support NPHC organizations and its members. This study allowed me to see what approaches the multicultural center takes to support Black students as well as NPHC organizations. This piece is important because with collaboration, the OFSL may be able to use some of the multicultural centers approaches to better support NPHC organizations. Chapter 2 explains what research is currently out there about the population of students that I am studying as well as the multicultural center. Last, chapter 2 describes my theoretical framework, critical race theory, and why it best fit my study.

Chapter 2: Literature Review

This chapter presents some of the literature that can help readers understand the context of fraternity and sorority and multicultural centers at predominantly White institutions. This chapter focuses on literature on the following topics: Black students at predominantly White institutions (PWIs), student involvement in fraternity and sorority life, the structure and history of NPHC at PWIs, and structure and history of multicultural centers at PWIs. This chapter gives an overview of the theoretical framework that guided this study, which was critical race theory. Critical race theory helps highlight some of the racial practices within PWIs, fraternity and sorority life, and the formation of multicultural centers.

Black Students at Predominately White Institutions

At the formation of higher education, Black students were not able to attend PWIs due governmental mandated practices of institutionalized racism (Karkouti, 2016). Black students were denied benefits of an education because they were viewed as slaves and intellectually inferior from other White students (Lewis, 2014). Another reason Black students were not allowed to attend PWIs was because the institutions were only created for White students. Black people were looked at as property and not as people who deserve an education during the time that Black students were allowed to attend PWIs (Karkouti, 2016). When Black students were allowed to attend PWIs, these institutions did little to nothing to help Black students adjust to the institution (Karkouti, 2016).

PWIs tend to have a history of practices that excludes and limits access of opportunities for involvement and academic resources to Black students (Karkouti, 2016). When Black students were able to attend PWIs, they were not allowed to participate in sports, clubs, and other co-curricular activities at the university (Lewis, 2014). Black students faced, and still face, alienation at PWIs based stereotypes and racial/ethnic representation on campus causing Black students to feel isolated from the rest of the institution (Bourke, 2010). Some of these practices included not celebrating or recognizing historic Black events such as Black History Month and Martin Luther King Jr. Day (Karkouti, 2016).

One of the issues that Black students face at PWIs is that the institution can be an unwelcoming environment. Many universities have traditions that they practice at sporting events and other events like homecoming, but their traditions tend to lack diversity (Bourke, 2010). Black students tend to find PWIs less-than-welcoming, and the students often experience hostility on campus making it hard for them to adapt to the norms of the institution (Bourke, 2010). The environment of a PWI for a Black student can result in an inadequate social life, having little to no relationships with faculty members, and feeling left out of the curriculum (Karkouti, 2016). Another issue that Black students face at PWIs is a lack of interaction with diverse peers, supportive relationships with university faculty and staff as well as meaningful engagement in campus activities and student organizations (Strayhorn, 2014). This can hinder a Black student motivation to get involved at PWIs.

Experiences Black Students Face at Predominantly White Institutions

Black students are asked to speak up about racial issues in class and join clubs to make them diverse (Kimbrough & Hutcheson, 1998). With being a Black student at a PWI, it seems as if

people expect Black students to be vulnerable which is not expected of all students. For example, Black students are expected to seek out other Black students to make them feel welcome because the institution does not usually do that (Hood, 1992). Black students at PWIs sometimes feel that they have a responsibility to reach out to other Black student to help them feel more a part of campus (McClure, 2011). Participation in same-race organizations makes Black students feel more important and feel welcomed to the campus community (McClure, 2011). When Black students find ways to get involved on campus, they usually have a better campus experience due to being able to meet new people and find a community that they fit best with (Centra, 1970).

Black students help build community for other Black students (Harris, 1998). Many PWIs are not focused on Black students finding their sense of community. PWIs will state that each student has a place at their institution, but it is up to the Black student to find their place. Black students in higher grades are usually the ones that welcome the younger Black students to the institution (Karkouti, 2016). Community is built for Black students by the work that Black students do to make themselves feel a part of campus. Black students may host different social events with each other, or they may start attending events that Black organizations like NPHC hosts so that they can network with other Black peers (Centra, 1970).

Black Student Involvement at Predominantly White Institutions

Black students usually find very few peers within their own racial/ethnic group at PWIs because the institution usually has a low enrollment number when it comes to Black students (Bourke, 2010). Since the Black student enrollment rate at PWIs is usually less than 20% of all of the undergraduate admission rates, finding Black peers can be difficult (Harper & Griffin, 2010). As a result, Black students tend to seek out organizations that relate to them. Whether the

relation is the appearance of the people in the organization, the different values that the organizations stand for, and so forth, Black students tend to find comfort in organizations that they can relate to (Harris, 1998).

Organizations that Black students are likely to join are: Black student governments, organizations within the multicultural center, and NPHC organizations. Black student governments allow Black students to get together to talk about current events happening on campus and within the community. Black student governments also allow students to host events to reach the Black community at their perspective institution (Jones & Reddick, 2017). These types of organizations have similar practices and traditions that are known in the Black community that attract Black students (Kimbrough, 1998). Research shows that it is important to engage Black students in Black and/or cultural organizations at PWIs to develop leadership skills and network with other peers at the institution (Greyerbiehl & Mitchell Jr., 2014).

History of Fraternity and Sorority Life

Understanding some of the past and present values and practices in contemporary fraternity and sorority life is important. Fraternity and sorority life has had such an impact on students at different institutions regardless of the council (Delahoussaye, 2017). For example, students involved in Greek-lettered organizations tend to have an overall higher grade point average than those students that are not involved in Greek-lettered organizations (Gillon et al., 2019). Students in fraternities and sororities also have the opportunity to participate in specific service and volunteering projects that are specific to each fraternity and sorority (Gillon et. al., 2019a).

Greek-letter organizations were started as a way to give White students more leadership opportunities and different ways to network with people at the institution as well as in their

organization (Shelton, 2019). The Interfraternity Council (IFC) is usually comprised of historically White fraternities and the Panhellenic Association (PHA) is comprised of historically White sororities (Ray, 2013). IFC and PHA organizations started to form during a time of racism, segregation, and slavery. PWIs were also started during a time of racism and segregation. Because of this, IFC and PHA organizations got used to practices of the PWI which included keeping Black students out of the institution, as well as their organizations (Shelton, 2019a). The IFC and PHA had both formal and informal racist practices and policies that allowed them to keep Black students out of their organizations. These practices helped with their organizations success and provided broader access to higher education for White students (Gillon, Beatty, & Salinas, 2019). Many PWIs allowed these practices to be a part of the IFC and PHA because the institution had similar policies and practices that kept Black students away from many different campus activities and organizations (Williamson, 1999).

Racist policies such as exclusion from IFC and PHA organizations took a toll on Black students and provided a reason for creating new organizations specifically for Black students (Gillon et al., 2019). Black students wanted to create Greek-lettered organizations that best fit them since they were excluded from many opportunities for involvement at PWIs, but it was not easy. Many campus administrators would not allow Black students to create their own Greek-lettered organizations at PWIs because they did not want Black students to have similar opportunities for involvement like their White counterparts (Gillon et al., 2019).

The National Pan-Hellenic Council (NPHC) was created as a council of nine historically Black Greek-lettered organizations that had a huge benefit to Black students during a time of harsh racial disparities (Ross, 2001). The NPHC was formed in 1930 during a time of racial

segregation and normalized White supremacy (Karkouti, 2016). The NPHC allowed Black students to have something to be involved in at PWIs. The NPHC was developed to also create a sense of belonging for Black students at PWIs (Ross, 2001).

National Pan-Hellenic Council History and Purpose

This section describes the history of the NPHC. This section will start by describing why NPHC organizations were created. This section will then give the history about the organizations that make up the NPHC and how they appeared on college campuses, specifically PWIs.

NPHC organizations were created due to the discrimination and alienation that Black students experienced at PWIs on a daily basis (Ray, 2013). These organizations were created during a time where Black people did not have the same rights as White people (Ray, 2013). The National Pan-Hellenic Council was created in 1930 at Howard University in Washington, DC to be the governing body of all nine historically Black Greek organizations (Ross, 2001). Not all of the NPHC chapters joined the council at the same time. When the last organization joined the NPHC in 1963, the Divine 9 was created, another name for the NPHC (Ross, 2001).

There are five fraternities and four sororities within NPHC (Ross, 2001):

Alpha Phi Alpha Fraternity Inc. (December 4th, 1906), Cornell University

Alpha Kappa Alpha Sorority, Inc. (January 15th, 1908), Howard University

Kappa Alpha Psi Fraternity, Inc. (January 5th, 1911), Indiana University

Omega Psi Phi Fraternity, Inc. (November 17th, 1911), Howard University

Delta Sigma Theta Sorority, Inc. (January 13th, 1913), Howard University

Phi Beta Sigma Fraternity, Inc. (January 9th, 1914), Howard University

Zeta Phi Beta Sorority, Inc. (January 16th, 1920), Howard University

Sigma Gamma Rho Sorority, Inc. (November 12th, 1922), Butler University

Iota Phi Theta Fraternity, Inc. (September 19th, 1963), Morgan State University

The majority of the NPHC organizations were created at Historically Black Colleges and Universities (HBCUs) and some were created at PWIs (Ross, 2001). NPHC chapters currently have been created in the states and internationally. Once the undergraduate chapters of organization were founded, another word for created in the fraternity and sorority community (Ross, 2001), many graduate chapters were created around the world.

A graduate chapter is comprised of members of an NPHC organization that hold a college degree (Harding, 2009). With graduate chapters being chartered around the world, more undergraduate chapters started to be chartered at different universities (Ray, 2013). Each graduate chapter can host one or more undergraduate chapters. The more graduate chapters that are chartered, the more opportunity there is for undergraduate chapters to be chartered.

NPHC organizations at PWIs allows Black students to be involved in fraternity and sorority life and gain leadership skills, a sense of brotherhood or sisterhood, and network with other fraternity and sorority organizations either at their institution or at other institutions. Involvement in NPHC also allows Black students to network with alumni members of the organization that they join or members of other NPHC organizations (Harding, 2009). This gives Black students the opportunity to feel like they belong at PWIs.

The Divine Nine: The History of African American Fraternities and Sororities lists the seven main purposes of NPHC (Ross, 2001 pp. 426-427):

1. To assist college and university administrators in attaining their educational objectives while enabling the members of affiliate organization chapters to entertain common cultural pursuits.
2. To maintain and facilitate cooperative fraternity, sorority and inter-Greek relationships through discussions and activities.
3. To serve as a standard-setting body for the affiliate organizations in the area of membership development.
4. To serve as a forum for the consideration of mutual interest and cooperative ventures to the member organizations.
5. To disseminate general information and materials and recommend to member organizations appropriate legislative or community service trusts.
6. To act as a catalyst of and coordinator for member organizations on matters of common interest in a manner that will allow the most effective utilization of resources.
7. To encourage local councils to concern themselves with developing, implementing and supporting programs designed to help meet the needs of their respective communities.

The purpose of NPHC chapters are to govern the graduate and undergraduate NPHC chapters within each state. The NPHC purposes are also a good reminder of fraternity and sorority unity within the council (Ross, 2001). NPHC chapters are to follow the seven purposes because it helps with communication between different chapters and schools. Communication is important because it allows chapters to know what other chapters are doing when it comes to event planning and trainings that are provided by each chapter's national headquarters. The NPHC

purposes helps with the general structure, rules, and guidelines of the NPHC and the member organizations.

Involvement in Fraternity and Sorority Life

Fraternity and sorority life is one of the biggest outlets to involvement for incoming students (Harris, 1998). Involvement in fraternity and sorority life can be an important aspect to a student's growth at different colleges and universities (Schuh, 1992). Fraternity and sorority life can provide students with the many opportunities. One opportunity can be to better their academics. Academic achievement is one of the principles that almost every fraternity and sorority organization abides by. Students cannot be active in fraternity and sorority life if they do not have the GPA that is required of them, depending on their chapter. Another opportunity is the ability to participate in philanthropies and service projects. Involvement in fraternity and sorority life allows students to give back to the community. Fraternity and sorority life can create a sense of brotherhood/sisterhood for students who are seeking to build these types of relationships in college. Last, fraternity and sorority life can provide networking opportunities with other students in the community as well as alumni members (Delahoussaye, 2017).

Today, there is a lot of discussion about the purpose of fraternity and sorority life and if this is a resource that is worth keeping at college campuses (Kimbrough & Hutcheson, 1998). If people were to simply Google the word terms "fraternity and sorority life", "sororities", and "fraternities", there will most likely be news about hazing or anything negative that has happened in the fraternity and sorority community at many different colleges and universities, including NPHC organizations (Harris, 1998). Many people may not see the core values of NPHC organizations which is scholarship and academic achievement, service, and brotherhood

and sisterhood (Patton et al., 2011). Many Black students come to college wanting that sense of brotherhood or sisterhood and want to get involved in specific service projects. The NPHC at PWIs gives students that option which is one of the many reasons it is important to have on different college campuses.

At PWIs, NPHC organizations attract Black students because values of the NPHC are similar to the values of Black people and Black culture such as activism, Black empowerment, and sense of community (Sutton & Kimbrough, 2001). Previous studies showed that students are more likely to join organizations with people who are more like them, appearance wise, and have practices that fit their belief and value system (Harris, 1998). This is a good example of why NPHC organizations create a sense of community for Black students. The values and beliefs of NPHC organizations tend to be similar to the values and beliefs of Black people which helps create that sense of belonging for Black students. Environmental factors the campus may have a positive effect on Black students. For example, NPHC organizations and other Black student organizations, helps enhance Black students sense of belonging to help facilitate their involvement in social settings (Strayhorn, 2014). After joining a NPHC chapter, students' GPAs are significantly higher due to the NPHC organization's priority of academics (Kimbrough, 1998).

NPHC organizations are a lifelong commitment, meaning that students can join alumni chapters to stay active in their organizations compared to other fraternity and sorority councils which is another positive for NPHC organizations existing on college campuses, especially PWI's (Kimbrough 1998). The lifelong commitment aspect allows Black students to continue to be involved in NPHC organizations after graduating from their undergraduate institution. For

example, I joined an NPHC sorority as a sophomore undergraduate and I am currently active and financial (paying yearly dues on the national, regional, and state level) in a graduate chapter. This has allowed me to continue to do community service and event planning for my organization and the council for a lifetime. It is common for other organizations to only allow students to stay active for no more than four years. While fraternity and sorority life creates a lifelong bond of friends, the lifelong work that is put into the organization is different for each council.

NPHC at Predominantly White Institutions

There are many benefits for Black students to be involved in an NPHC organization. Research shows that NPHC members showed a higher level of confidence in their ability to perform leadership roles and skills than non-Greek students (Kimbrough, 1998). Additionally, they were more involved in campus activities than those who were not in NPHC (Kimbrough, 1998). Black students in NPHC organizations also tend to have a higher GPA than Black students who are not in NPHC organizations (Kimbrough, 1998).

NPHC at PWIs tend to be overlooked by the institution and by other students within the fraternity and sorority community (Ray, 2013). Research has shown that NPHC students are required to know the history of the PHA and IFC, however it is not the same when it comes to PHA and IFC knowing the history about NPHC (Sutton & Kimbrough, 2001). There was a study done focusing on fraternity life at PWIs and it showed some differences when it came to IFC and NPHC fraternities (Shelton, 2019). Black students in NPHC fraternities could name at least a few of the IFC organizations, but the IFC had no idea about any of the NPHC fraternities (Ray, 2013). Black students feel that because PWIs are so segregated, that is the reason why the other

councils tend to not know that the NPHC exists (Ray, 2013). With the NPHC having such small chapters, it is easy for them to be overlooked if they are not showcased and supported at a PWI (Harris, 1998).

Another reason why NPHC organizations at PWIs are so small is because some Black students have trouble meeting the required GPA which in most cases is a 2.5 GPA or higher (Jones, 2017). Research has also shown that even though the chapters being small is one reason for low visibility at PWI's, it's not the only reason (Harris, 1998). Another reason is due to incidents of hazing that have been reported in the media (McClure, 2006). NPHC organizations all have their own anti-hazing policy because hazing can look different in each council, but unfortunately the media puts a special focus on fraternity and sorority life hazing which can cause people to not want to join the different organizations (Cokley et al., 2001).

Harris (1998) suggests that many organizations are starting to stray away from the principles (scholarship, achievement, and service) that the organizations have been founded on. This is important because it could be a reason why incoming students do not want to join NPHC organizations. It might be that incoming students and parents are not seeing the purpose of the organizations anymore. Although some people may feel that NPHC organizations are straying away from their principles, some still see the possibilities of growth for students. Some OFSL staff and others who work with NPHC organizations are questioning if these organizations need to exist since there is such a negative stigma about them (Harris, 1998).

Having an NPHC at PWI's allows Black students to have a group to belong to and to develop leadership skills through their organizations (Patton et al., 2011). Research says that NPHC is one of first organizations that Black students choose to join because they want to fit into a group

that will help them adapt to the campus culture (Patton et al., 2011). McClure (2006) talked about how Black students often feel isolated from the rest of campus. Isolation happens to Black students at PWIs because there are often not many clubs and activities that are geared for the practices, traditions, and beliefs of Black people.

McClure (2006) also stated that it is harder for Black students to get involved at their institution because of the feeling of isolation and not belonging to a group. Patton et al. (2011) stated that being involved in an NPHC organization allows students to create a closer bond with other Black students on campus. In general, research shows that being affiliated with an NPHC organization is one of the most popular vehicles for African American students to become leaders (Patton et al., 2011).

Multicultural Centers at Predominantly White Institutions

Historically, most PWIs, in wake of the school desegregation era, permitted the establishment of cultural centers for Black student populations (Jones et al., 2002). Multicultural centers started to come about when Black students were allowed admission into PWI's in the 1970s (McShay, 2017). When Black students started to attend PWI's campus, administrators had done little to nothing to prepare for them to arrive (Patton & Hannon, 2008). In an effort to have support services for Black students at PWIs, many institutions established multicultural affairs offices because so many Black students started to attend PWIs and had no support to help them get through the college experience (Patton & Hannon, 2008).

Multicultural centers are a place for students to learn about their cultures, traditions, practices, beliefs, and ancestry (Jones et al., 2002). Black students wanted their culture recognized and integrated into the academic and social aspects of the institution (Patton, 2006b).

Multicultural centers do this by training their staff to have a broad understanding of Black culture and the generation of Black students at the institution. Multicultural centers are necessary for providing students a safe place where they can learn to overcome oppression and other aggressions they may experience on a regular basis at PWIs (Patton, 2006a). They do this by hosting programs that focus on Black students and events that are going on around the world. These programs allow Black students to learn about how to deal with oppression and aggressions that they may face.

The multicultural center usually played a part in making sure that Black students were included academically and socially at PWIs (Patton, 2006b). Research has shown that Black students are attracted to places like the multicultural center because their values and goals align with each other and that the curriculum of the multicultural centers tends to align with the beliefs, values, and traditions of Black students. Black culture centers are viewed and described as a safe and welcoming space for black students (Patton & Hannon, 2008). Black students often described the multicultural center as being a relaxing and comforting atmosphere, and students openly expressed feelings of belonging (Patton, 2006b).

Today, cultural centers have been pivotal in providing safe havens for Black student groups who have traditionally been denied full access and any access to PWIs (Jones et al., 2002). Multicultural centers often celebrate culturally based holidays such as Martin Luther King Jr Day, Black history month, etc. Also, they collaborate with NPHC organizations due to the amount of resources that the multicultural center has for Black students and organizations of Color (Patton, 2006b). The multicultural center provides many tools for success for Black students including increased opportunities for involvement and preparation for student

leadership, enhanced development of their Black identity, increased pride in their shared history, and strategies for thriving in college (Patton, 2006a). The multicultural center hosts programs that are focused on cultural awareness that allows students of all ethnicities learn about a culture that is different from their own. The multicultural center also has opportunities to be involved with mentoring or just working in the building (Patton, 2006a). The opportunities that the multicultural center provides for Black students allows them to grow as leaders, become more culturally aware of themselves and others around them, and be involved with programs that relate to them.

Despite limited institutional support for different Black organizations, such as NPHC, multicultural centers have continued to serve the social, political, outreach, academic, and other cultural needs of students within PWIs (Jones, Castellanos, & Cole, 2002). The multicultural center has been useful in providing support for various Black organizations on campus. Black students usually describe their use of the multicultural center for hosting organizational events. The multicultural center has been useful in providing resources for Black students (Patton, 2006b). Patton and Hannon (2008) suggest that goals for supporting Black students can be met through collaborative efforts among students, faculty, and staff. These collaborations can include the office of fraternity and sorority life working with the multicultural center since their staff is trained to work with Black students.

Many Black students confide in the staff who work in the multicultural center because they are usually professionals of color and/or have been trained to work with Black students (Harper & Griffin, 2010). Students also trust professionals who are trained to work with underrepresented groups, like NPHC and its students, because they have some type of understanding of what they

may face at a PWI (Patton & Hannon, 2008). Black students may face alienation at PWIs. Staff at the multicultural center are most likely trained to help students deal with possible alienation.

Many professionals of color who work at PWIs (not just in the multicultural center) are also in NPHC organizations and joined their perspective organizations while in undergrad. This is important because it allows non-NPHC students to ask these faculty and staff members about their organization and it is a way to build relationships. Having professionals in NPHC can be important to NPHC students because it may allow the students to get advice about their experiences in NPHC as an undergraduate student. Some advice may include what type of events to host, how to succeed academically, how to network with other chapters and alumni members, and so forth. This is important to ensure that the NPHC undergraduate chapters are doing what they need to do to be successful.

Without proper support, the obstacles that Black students can face can be overwhelming, therefore PWIs must continue to improve upon ways to engage Black students and support them and the organizations that they most identify with (Greyerbiehl & Mitchell Jr., 2014).

Critical Race Theory

The theoretical framework that guided this study was Critical Race Theory (CRT). CRT originated from legal studies, known as critical legal studies (CLS), but this movement failed to discuss and address race and racism in the U.S. (Hiraldo, 2010). CRT then gained a focus on race and racism in educational settings. CRT was applied to research in education in the mid-1990s as a way of viewing educational institutions such as PWIs and the difficulties that Black students face there (Brayboy, 2005). CRT in education highlights that racism has become deeply

engrained in society. CRT confronts and challenges the traditional views of education such as issues of color-blindness in institutions and the institutions curriculum (Brayboy, 2006).

CRT analyzes the role of race and racism in social disparities between dominant and marginalized racial groups (Hirald, 2010). CRT suggests that because Black people have had less access to opportunities and resources, they also tend to experience different barriers, obstacles, or other forms of individual and societal oppression making it harder to have a voice on a subject that needs to have some focus to it (Solorzano et al., 2000). CRT can be defined as a set of interrelated beliefs about the significance of race and racism and how they operate in contemporary society. For this study, I am examining how race and racism play a role in NPHC and fraternity and sorority life in general.

CRT involves work of scholars, most of them Scholars of Color whose work challenges the how race and racial power are represented in U.S. society (Crenshaw et al., 1995). Frustration with the silence on racism prompted CRT scholars to foreground race and to challenge the methods and forms of argumentation that were considered legitimate (Gillborn, 2006). CRT has given Black people the opportunity to do research on different minority groups to point out some of the struggles that the group may face. CRT has also allowed researchers to look into what happens when people ignore race and racism in a setting, mostly educational setting, and how it affects the people in that particular setting (Crenshaw et al., 1995). For example, in the classroom, it is easy to ignore topics that may make students of a majority population feel uncomfortable. Ignoring subjects that include race and racism can have a negative effect on underrepresented students in that classroom. CRT has been used to bring light to the hidden

operations of power that have the effect of disadvantaging one or more minority ethnic group (Solorzano et al., 2000).

CRT is characterized by a readiness to cross epistemological boundaries. This means bringing light to the knowledge that Black people may have on a certain topic and distinguishes justified belief from opinion (Gillborn, 2006). There are certain subjects that Black people may have more knowledge on because of their lived experiences. For example, some people may have an opinion about NPHC organizations that are negative. Black people that are in NPHC organizations have knowledge about the importance of these organizations which helps distinguish belief from opinion.

CRT has five tenets that is an important part of this study. Below lists the five tenets, with explanations and examples of what this looks like in education (Hiraldo, 2010 pp. 54-57):

- *Counter storytelling*: This tenet provides faculty, staff, and students of color a voice to tell their personal stories involving their marginalized experiences. This tenet is important because storytelling helps center underrepresented voices as a way for people who experience racism to share their experience to others while pushing back on the history of dominant groups. Storytelling can help create a diverse community by allowing members of dominant groups to listen to the ways in which underrepresented groups have overcome adversity and how that has helped shape underrepresented groups, especially at PWIs. If the institution does not make changes to make the campus more inclusive, the institution will have a difficult time maintaining diversity within its students and organizations.

- *Permanence of Racism*: Racism controls the political, social, and economical realms of U.S. society. It is ingrained in most social institutions. When PWIs were created, they were created with an intention to keep Black people from being able to attend. This is the same for IFC and PHA organizations. Racism has, and still can, control how organizations function and how individuals interact.
- *Whiteness as property*: Having White skin is a benefit that is valuable and protected. Institutional power shows that being White in the classroom is more valuable than it being a Person of Color. Systematic reality works against building a diverse and inclusive higher education environment because institutions continue to support the imbedded racist practices that currently exist in our society. For example, IFC and PHA organizations have more status and a better reputation than NPHC which affords them more support and resources to better sustain its organizations and members. This tenet is described as something that only White people can benefit from.
- *Interest Convergence*: Affirmative action falls under this tenet because although it is to benefit Black people, it mostly benefits White women and is sometimes used against Black individuals. White people and institutions do things to benefit People of Color in instances when White people and the institutions also receive a benefit. Civil rights legislation provided basic rights to African Americans that White individuals have had for centuries. Recruitment efforts at PWIs can be a part of the interest convergence tenet. PWIs have a strong effort in recruiting Black students/Students of Color who have to have the financial needs to pay for their own education. This benefits the institution in tuition revenue and being able to claim having a diverse

student body. It also excludes Black students/Students of Color who cannot afford an education from attending a PWI.

- *Critique of Liberalism*: This tenet describes the idea of colorblindness and equal opportunity for all. Colorblindness allows people to ignore racial differences and policies that are shown in social inequity. The lack of academic curriculum and student development theory use that may apply to Black student by student affairs professionals supports the notion of colorblindness that works against social inequalities.

CRT allowed me to explain why race matters and why it is important when it comes to NPHC, PWIs, and multicultural centers. Racial dynamics at the time that higher education started is the reason why NPHC organizations were created and race is the reason why PWIs decided to start building multicultural centers on their campuses. Additionally, CRT allowed me to talk about my experiences and how those experiences affect the underrepresented population involved in NPHC. Ladson-Billings (2010) stated that the voice part of CRT allows communication of experiences and realities of oppressed groups to be heard. NPHC students are majority Black and the history of why their organizations were founded has to do with racial tensions and building a sense of belonging on college campuses, especially at PWIs. CRT will help me analyze the history and context of race in my experiences with NPHC, multicultural centers, and OFSL at Nebraska.

Chapter Summary

In this chapter, I briefly discussed the history Black students coming to and attending PWIs and how racial issues played a role in the mistreatment of Black people. I then discussed

some of the experiences that Black students have at PWIs which I mentioned has changed over time due to PWIs working more toward equality for all students. Next I described the importance of getting involved in college and some of the skills that Black students can gain from being involved. After discussing the importance of involvement for Black students at PWIs, I went into the history of fraternity and sorority life to give readers an overview of what fraternity and sorority life at a PWI looks like and how it was not inclusive for Black students in the past.

With the many racial practices that were prevalent at PWIs and within the PHA and IFC, Black students were called to start their own organizations because of racism. These organizations later became the NPHC. After discussing the overall history of fraternity and sorority life, I specifically discussed the history of the NPHC and why it was created. After giving some history of the NPHC, I went on to talk about involvement in the fraternity and sorority community and why it was important. I mentioned some of the benefits of having the NPHC present at PWIs for Black students and how the NPHC creates a sense of belonging for Black students. I then discussed the role that NPHC plays at PWIs, how they are structured, and some of issues that the council faces at PWIs. That led me to talk about multicultural centers and how they have been supportive for Black students and Black organizations. This allowed me to look more into why the multicultural center was created and what its main purpose was, which is to support students and organizations of color.

Last, I discussed Critical Race Theory (CRT) which played a pivotal role in this study. I went through the five tenets of CRT and how CRT has been used in the past. I applied each tenets definition to what was discussed in this study. This chapter discussed how CRT has played and still plays a role at PWIs and in NPHC organizations.

Chapter 3 gives an overview of qualitative research which was the methodology chosen for this study. The chapter also talks about the method chosen to help guide this study which was autoethnography. Chapter 3 includes an explanation of why the qualitative approach and autoethnography was chosen for this particular study and how it has been critiqued in the past. Chapter 3 describes the institution chosen for this study and the structure of fraternity and sorority life as well as the multicultural center there. Chapter 3 discuss' how data collection and analysis was done in this study and how it is used in autoethnography. Chapter 3 discuss' how CRT played a role in the data collection and analysis process. Positionality and trustworthiness in autoethnography were also be discussed in the chapter.

Chapter Three: Methodology

This chapter focuses on the methodology and methods used to complete this study. In this chapter, I went into depth about how I approached this study by explaining the research design. Qualitative research was the chosen methodology for this study. Autoethnography is the method that I focused on to collect and analyze the data. Outlined in this chapter is the data source and the sample that I chose for this study. This chapter also describes how I used the theoretical framework, Critical Race Theory to analyze my data and develop interview protocols.

The purpose of this study was to learn about ways to support NPHC students at Nebraska. This study examined what the OFSL could learn from the Jackie Gaughan Multicultural Center about their approach to supporting NPHC students at Nebraska. The following research questions guided this study:

1. What does the OFSL do to support NPHC organizations at Nebraska?
2. What are the needs of Black students in NPHC at Nebraska?
3. How does the multicultural center provide support for Black students at Nebraska?
 - a. What can the OFSL learn from the multicultural center to better serve NPHC organizations?

Researcher's Positionality

I learned about these organizations while growing up in my church. I am from Omaha, Nebraska and I attended Salem Baptist Church, the largest Black church in Nebraska. Almost everyone that I knew in my church belonged to an NPHC chapter. I was able to see them wear

their colors and letters, volunteer and put on their community service events, and even host scholarship banquets to send Black students to college. I knew that I wanted to be in one of those organizations while growing up, so I had high hopes of seeing the representation of these organizations during my campus visit at Nebraska.

When I visited the University of Nebraska-Lincoln (also known as Nebraska), I was given a campus tour. During my tour, I had the opportunity to see the road of the fraternity and sorority houses, also known as “Greek row.” I noticed that I had the opportunity to learn about and see the IFC and PHA organizations, but I did not get to learn about or see anything that had to do with the NPHC organizations.

I joined my sorority, Zeta Phi Beta Sorority, Inc. in the spring semester of 2016. That made me a student in the NPHC. In 2017, I became the NPHC president and in 2018 I became the NPHC advisor. As a past NPHC student and president at Nebraska, I started to question a how the council was supported and why it was only being run by students and no staff. Some of my questions were: “why are there never any staff members from the OFSL supporting/attending the events that the council would put on?” “Why did no one from the OFSL ever check in to see how council meetings went?” “Why did I (as the past president) not know who to turn to when I had questions that needed answers regarding the councils?” “Why did the council constantly feel like they were not doing as much as the other councils on campus?” These questions are the reasons why I wanted to study this particular population of students. I wanted to figure out a way to create change at the Nebraska and maybe even other predominantly White institutions (PWI). Using autoethnography to guide my study allowed me to organize my thoughts and see the similarities to the literature presented in Chapter 2.

At Nebraska, the Jackie Gaughan Multicultural Center (multicultural center) regularly collaborates with NPHC students on events to help with attracting a bigger crowd of students for the event. This shows that the multicultural center supports Black students and NPHC.

Without this study, I fear that NPHC organizations will continue to function the way that they currently function at Nebraska. The NPHC is currently run by students and a graduate student advisor with little support outside of that. The OFSL stays in communication with the NPHC president and the advisor to see how they are doing and how the council is doing. If help is asked from the president and advisor, they step in and help. Sometimes staff in the OFSL attend some of the bigger events hosted by NPHC organizations or the council as a whole, but not often. I fear that because the students have to put in so much work to support themselves and their organizations that the students will eventually burn out or not be focused on school anymore, but rather keep putting all of their energy to keeping their chapter and council functioning. That was something that I experienced. Harris (1998) also stated that students in NPHC at PWIs tend to burn out or put their organization before their grades to keep up with everything expected of them from their institution. This particular experience is one of the many reasons why I wanted to do this study. I fear that the council will continue to have small numbers and not ever be looked at as a functioning council due to those small numbers. My fears are some of the reasons why I feel that it is important to figure out the best ways to support NPHC organizations at PWIs.

Research Design

Qualitative Research

This study utilized a qualitative research methodological approach. Qualitative research suggests that researchers are interested in understanding how people interpret experiences, review how they view the world, and how different experiences have different meanings (Merriam & Tisdell, 2016). Qualitative research can assist researchers with finding the meaning of something for those involved in the study (Merriam & Tisdell, 2016). Qualitative research can be used to create something new, describe the complexity of something, and to be a phenomenon in its natural setting (Martin & Hevel, 2014). It first became popular when anthropologists and sociologists had questions about the lives of those around them, how they interact socially and culturally, and how they are understood in the world (Merriam & Tisdell, 2016). The use of qualitative research in this study was important because it helped me describe how NPHC organizations at a PWI are supported by the multicultural center and how the OFSL could support them. Qualitative research helped me realize that experiences are what caused me to want to study Black students and figure out what can be done or created to help them be successful at PWIs. I wanted to see how these experiences would be viewed by others while exploring what kind of impact the surrounding settings have on Black students in the NPHC. I am also interested in showing that through my experiences, many people will create their own meaning about the NPHC at Nebraska and what next steps to take to better support them.

I am a constructivist researcher. Lee (2013) states that “the constructivist paradigm assumes a relativist ontology (there are multiple realities), a subjectivist epistemology (knower and respondent cocreate understandings), and a naturalistic (in the natural world) set of

methodological procedures” (p. 406). As a constructivist researcher, I understand that learning happens when I am actively involved in something and/or have experienced something. In this study, the focus how a multicultural center supports NPHC at a PWI and what the OFSL can learn from it. The qualitative research approach allowed me to create meaning of these lessons through my experiences instead of just getting the information about it from another source (Kimbrough & Hutcheson, 1998).

Autoethnography

Description of the Approach

The method chosen for this study was autoethnography. Autoethnography stems from ethnography research, which focuses on understanding culture and giving a voice to different populations of people (Chang, 2016). Ethnography can be defined as the study of a specific population's social life and culture and observing what that population of people does within their social and cultural settings (Knoblauch, 2005). When researchers use ethnography as a method, they study culture and common values and beliefs of a group (e.g., cultural members) that help members of that group have a voice to address the issues to those on the outside (cultural strangers) to help them better understand the culture of the group being researched (Ellis et al., 2011).

Autoethnography is an approach that acknowledges and accommodates a researcher's influence on research rather than assuming certain aspects of the research does not exist (Ellis et al., 2011). Autoethnography allows the researcher to write about their personal experience and how it pertains to a cultural experience or issue (Ellis et al., 2011). This means that this approach allows personal stories and experiences to be a viable source for research instead of dismissing

them because they are someone's personal stories. Culture can be defined as the beliefs, values, and attitudes that a group of people follow (Harris, 1998). Autoethnography seeks to analyze (graphy), personal experience (auto), to understand different cultural experiences (ethno) (Ellis et al., 2011). Autoethnographers value the importance and truth of their personal story and how it is used, understood, and responded to by different audiences (Ellis et al., 2011). This approach allows readers to understand why researchers are influenced to study what they are studying, and it explains how researchers study what they are studying (Ellis et al., 2011).

Autoethnography was picked for this study because my personal experiences as a Black woman in the NPHC as an undergrad and as the advisor of the NPHC occurred over several years so I have quite a bit of rich data pertaining NPHC at Nebraska. Exploring my personal experiences will help to address how the council could be better supported at PWIs.

Autoethnography can include emotional personal experiences which pushes a researcher to explore their lived experiences (Ngunjiri et al., 2010). I wanted to bring awareness to those who are unaware of the lack of support that NPHC organizations face at PWIs and exploring my personal experiences allows me to do that. Writing about emotional personal experiences also fits well with the theoretical framework critical race theory (described in chapter 2) that includes a tenet about the importance of Black people and other people of color telling their own stories.

Autoethnographers use first-person to tell the story that they have personally lived (Ellis et al., 2011). Personal stories are used in autoethnography to help understand a person or an aspect of a person's life. Usually the aspect of someone's life intersects with some type of cultural context (Ellis et al., 2011). Autoethnography is used to tie multiple structures together.

Sharing my personal experiences can allow those who work at PWIs be more aware of what can be done to better support NPHC organizations and their members.

Critics of Autoethnography as a Method

Although autoethnography is a great method for writing, there are some critiques that come with this method. Autoethnography tends to be criticized because the method can be too “artful” and not scientific enough (Ellis et al., 2011). Critics also say that autoethnographers tend to disregard the need to be talented artists because they try to make their research more scientific focused (Ellis et al., 2011). In general, some critics believe that this method does not have a good balance when it comes to being scientific and artful.

Autoethnography is usually personal to the researcher which can cause some concerns about using autoethnography as a method. In this study, I am writing about my personal experiences at the University of Nebraska and about the office that I currently work in. Autoethnography writings that are written within a profession may cause boundary issues in the workplace. This method of research can cause dichotomy between the researcher and other people in the work place or even the work field (Denshire, 2014). For example, I am writing about what the office I work in did not do for me as an undergraduate and how that affected the NPHC at Nebraska. This can cause a disconnect if it is taken the wrong way by one side, being the OFSL, and can create division in the office setting if it the purpose of the study is not explained correctly to those in the office that I work in.

Some autoethnographers worry that even though their work will be read, how affective will it be? Some also worry that it may be hard to keep a conversation going about the problem presented in the study after its been read (Ellis et al., 2011). Since autoethnography is about

personal stories, there is a constant worry that their work will not be looked at as strong as other studies (Ellis et al., 2011)

In conclusion, autoethnography was the best methodology for my research question because it allows me to focus on the institution that I attended and its NPHC that I was a member of, president of, and now advisor of. Autoethnography allowed me to reflect on why I had the experiences that I had, why I wanted to change those experiences as the advisor, and how the OFSL at Nebraska can move forward with the ways in which they support the NPHC with information about how the multicultural center is already supporting NPHC. My personal experiences are essential to the data collection and analysis process. Autoethnography allowed me to navigate through my personal experiences and add them to my data collection.

Institutional Context

The University of Nebraska - Lincoln (Nebraska) is a PWI that was founded in 1869 (*University of Nebraska-Lincoln enrollment remains strong*, n.d.). Nebraska was structured to provide White students with an opportunity for higher education, which is the purpose of a PWI. As of September of 2018, Nebraska has a total of 25,820 students enrolled (Reed, 2018). In 2018, Nebraska recorded having 6% of Black student enrolled on the undergraduate level and 75% of White students enrolled on the undergraduate level (University of Nebraska-Lincoln / *Nebraska*, n.d.).

Nebraska had some racial incidents happen during my undergraduate career. In the spring of 2018, there was an incident where a White student used their freedom of speech to make an online video about their hate for Black people and how they would potentially harm Black students at Nebraska. Another string of incidents came along after the election of President

Donald Trump in 2016. There were many stories of students hearing comments like “go back to where you came from” or “you do not belong here” shouted at them as they were walking on campus. I experienced an incident myself during this time. I was in the multicultural center and a girl came into the center crying and holding her hijab because someone ripped it off and told her to go back to where she came from. This was a day after the election. After many incidents like this happened, Nebraska started to make new strides to have a better and safer campus, especially for Students of Color.

In 2019, Nebraska hired its inaugural vice chancellor of diversity and inclusion (Reed, 2018). This was a huge accomplishment in my opinion because right away, the vice chancellor was assigned a board to help with diversity and inclusion at Nebraska. The board consisted of many faculty and staff that most Black students and other students of color had relationships with. Since the hire of this new vice chancellor, the concerns and needs of Black students are being heard more than before. The vice chancellor has set walk-in hours for students to address concerns and ask some questions about what they are doing to move forward with making Nebraska a more inclusive space.

This institution was chosen for my study because I attended Nebraska for undergrad and now for my graduate studies. I was involved in many organizations on campus, one being fraternity and sorority life. Fraternity and sorority life consist of 20% of Nebraska’s undergraduate student population.

Office of Fraternity and Sorority Life at Nebraska

Fraternity and sorority life at Nebraska are an important thing to know about because it is one of the ways in which students get involved at the university. Through being in a fraternity or

sorority, students can gain leadership skills, have opportunities to serve their community, build a life-long bond of brotherhood or sisterhood, and be a part of an organization that is bigger than themselves. The office of fraternity and sorority life (OFSL) is an office that oversees the fraternity and sorority community at Nebraska. This office supports students in the fraternity and sorority community, advisors that work with different fraternity and sorority chapters, alumni members, and more. The OFSL has a staff that consists of a Director of Fraternity and Sorority Life, an Assistant Director for Fraternity Life, a Project Assistant, and two graduate assistants. Each person focuses on a particular council or two. The office is currently in the process of hiring two new full-time positions. These positions will both be assistant director positions. One position will focus on and advise the National Pan-Hellenic Council (NPHC) and the Multicultural Greek Council (MGC).

The director focuses on everything related to the Panhellenic Association (PHA). The Assistant Director for Fraternity Life focuses on all everything related to the Interfraternity Council (IFC). Something that the director and assistant director do for their councils are attend council executive meetings, assist with recruitment for both PHA and IFC, assist with risk management measures within the councils, and more. The few items mentioned are important because without having staff there to assist the councils, they would not run effectively, and students may not see the value of being in a fraternity or a sorority. The project assistant focuses on making sure that everything is up to date in the fraternity and sorority system. One example of something that the project assistant focuses on is chapter rosters. These rosters are important because it allows everyone in the office to know who all is in the fraternity and sorority

community and of what chapter they are a member. The project assistant makes sure that chapter grade reports are accurate, and they are usually the first point of contact for students.

One of the graduate assistants is the advisor for PHA. This graduate assistant meets with the PHA executive office members to stay up to date with how the student is doing and how everything in the council are going. The graduate assistant also assists with tasks that the director passes down. I am the other graduate assistant in the office. I am responsible for everything that the NPHC and the Multicultural Greek Council (MGC) do at Nebraska. Some of my responsibilities include meeting with both council executive officers, attend council meetings, attend programs, meet with chapter advisors, implement programming in the office that will benefit the growth of both MGC and NPHC, and more. I also assist with some PHA and IFC duties when needed.

The fraternity and sorority community at Nebraska has a little over 4,500 students. Out of the 4,500 students, 29 of them are in the NPHC. There are 55 fraternity and sorority chapters affiliated with the institution. Four of them are NPHC chapters with three in the process of re-chartering new chapters at Nebraska. Chartering means that they are in the process of either bringing one of the nine NPHC chapters to the university that has not been on campus before. Re-chartering means that the chapter went inactive for some reason and there are students and alumni members interested in starting the chapter back up at Nebraska. The information that I have about the fraternity and sorority community is because I am currently employed in the OFSL. There are similarities and differences among the four councils.

National Pan-Hellenic Council (NPHC)

The NPHC is the council that I advise and advocate for at Nebraska. The NPHC has 29 members. The NPHC consists of two fraternities, Kappa Alpha Psi and Omega Psi Phi, two sororities, Delta Sigma Theta and Zeta Phi Beta. There are three chapters in the process of establishing chapters at Nebraska. The NPHC meets biweekly to discuss NPHC business, plan events, discuss campus cultural issues, and give updates about what each individual chapter is doing. I attend the meetings to make sure that someone in our office is represented.

The staff in the Office of Fraternity and Sorority Life make it clear that anyone is eligible to join NPHC organizations regardless of their race and background; however, the chapters and council are still very small. Some of the reasons for NPHC organizations being small in number is because of the initial cost to join the organization. The initial cost can be expensive for a college student. Although the initial cost is charged to the student once, it can still be a lot to try to gather as a college student.

Interfraternity Council (IFC) and Panhellenic Association (PHA)

Two councils, IFC and PHA, make up the majority of the fraternity and sorority population at Nebraska. There are currently 27 chapters that make up the IFC and 16 chapters that make up the PHA. Most of the IFC and PHA chapters have chapter houses on campus, which is called "Greek Row." The IFC and PHA work close together because they are similar in many ways. They both host big philanthropy events. Most chapters in each council have on campus houses. Both councils were created on some similar ideals and similar practices. Often times, the IFC and PHA at Nebraska has joint meetings to discuss issues happening within their councils. Most of the time the advisors for these councils attend these meetings to be there for

support and guidance. The chapters within the IFC and PHA host different formal dances either just for their chapter members or they join with another chapter to host these formals.

Multicultural Greek Council (MGC)

The Multicultural Greek Council (MGC) is another council that I advise and advocate for at Nebraska. The MGC consists of three fraternities and five sororities. These organizations have 129 members out of the 4,000 involved with fraternity and sorority life at Nebraska. The MGC at Nebraska has weekly meetings to discuss event planning, MGC business, and give chapters a chance to tell the council what is going on in their perspective chapter. Some of the MGC chapters collaborate with one another and other chapters within IFC, PHA, and NPHC for different events on campus that focus on either academics or social life. I attend these meetings every week so that there is a representative from the office there.

Jackie Gaughan Multicultural Center

The Jackie Gaughan Multicultural Center is the multicultural center on Nebraska's campus. The multicultural center is attached to the Nebraska Union and it has been noted as the largest multicultural center attached to a union (Smith, 2011). The building for the multicultural center opened in 2010 (Smith, 2011). The multicultural center consists of student offices, study rooms and areas for faculty, staff and students dedicated to diversity and multicultural programming (Smith, 2011).

The Office of Academic Success and Intercultural Services (OASIS) is one of the programs that is run through the multicultural center. I was fortunate enough to be an OASIS student as an undergraduate at Nebraska. This means that I had to attend some of their events

which allowed me to learn about different cultural than mine. It also means that I had the opportunity to meet with their staff to create a sense of mentorship. This program is to help students transition to college while learning about different cultures. OASIS students are encouraged to meet with OASIS staff to discuss how school is going for them. Students in OASIS are also encouraged to attend events that focus on a culture different from one's own.

The multicultural center is where most of the students in NPHC study, relax, network, and hosts events. Students in NPHC affectionately call the multicultural center our "NPHC house" because unlike the PHA and IFC, we do not have a house to call our own. The multicultural center was a welcoming space NPHC students when I was in undergrad and still is a welcoming space for the current students in NPHC. As a graduate student now, I still go in there and I feel welcomed as well. Whenever I walk into the multicultural center, their student staff and their professional staff always greet me. The staff in the multicultural center goes out of their way to ask how life is going personally and professionally. The staff in the multicultural center offers their time and resources when it comes to NPHC events and other programming. These are just a few reasons why NPHC students and I feel welcome.

Data Collection

Participant Selection

Autoethnography is a self-focused method, the researcher is the center of the research data (Ngunjiri et al., 2010). Therefore, for the sake of this study, I am the participant because of my extensive and in depth personal and professional experiences in NPHC at Nebraska and the multicultural center.

Autoethnography writing relies on using your personal memory as the primary source of information data (Chang, 2016). My primary source of data will be the reflections that I have from being in the NPHC as an undergrad and a student that utilized the multicultural center. Self-observation is important while collecting data because it assists in collecting factual data (Chang, 2016). If the researcher is aware of themselves and why they feel the way they feel while collecting data, their data tends to have a more accurate representation of personal perspectives (Chang, 2016). Thus, being able to speak on some of the needs of Black students in NPHC at Nebraska will be simple since I will have reflected on my experiences and understand what I needed as an NPHC student.

Self-observation depends on what the research purpose is (Chang, 2016). My purpose is to see what the office of fraternity and sorority life can learn from the multicultural center in their approach to supporting students in the NPHC. As a member of NPHC and as a Black student, self-observation would be how I feel in the office and how I feel supported in the multicultural center. In what ways do I feel welcomed? In what ways do I notice if the office is structured to support me as a black student? Planning how to observe shapes the way self-observation reflects on the data collected in autoethnography (Chang, 2016).

It is important to note that interviews are not necessary within autoethnography because this research is focusing on the researcher's life (Chang, 2016). Since interviews are not necessary within autoethnography, self-awareness of the research purpose is important because it can affect the data collection process (Chang, 2016). I mentioned that I will be doing a lot of self-reflecting and self-observation. I created different interview protocols to hold all of my reflections to help guide my self-reflective process. The different protocols were focused on my

time as a student in NPHC, as president of NPHC, and as the advisor for NPHC. Self-reflection can be used for data collection, especially when the reflections are based on the researcher's cultural identities (Chang, 2016).

Formation of Interview Questions

The interview questions for this study were based on five tenets of CRT, which are counter storytelling, permeance of racism, whiteness as property, interest convergence, and critique of liberalism (Hiraldo, 2010). CRT helped explain why race matters and why it is important when it comes to NPHC, PWI's, and the multicultural center. CRT helped explain how race and racism played a role into the creation of the NPHC. Racial disparities at PWIs is the reason why PWIs decided to build multicultural centers on their campuses. CRT allowed me to talk about my experiences in NPHC and the multicultural center at Nebraska. Reflecting and collecting data on those experiences helped me bring light to the needs of the NPHC its members. The five tenets were important because they helped me stay organized while asking questions. It is easy to get too immersed into personal reflections (Saldaña, 2009), so the five tenets helped me stay focused on the purpose of the study.

Data Analysis

Data analysis helps the researcher explain how data is pieced together to explain different cultural tenets and relationships within society (Chang, 2016). Autoethnography has a purpose to connect self with others, self with culture, and self with context (Ngunjiri et al., 2010). The data analysis process allowed me to organize my data to see which findings needed to be stated in this study.

Chang (2016) mentions 10 strategies that are used within autoethnography for data analysis. I used five of these strategies for my data analysis: (a) search for recurring topics, themes, and patterns (b) look for cultural themes (c) connect the present with the past; (d) analyze relationships between self and others; (e) frame with theories (p. 131). Being able to apply these strategies allowed me to better organize the data that I collected and helped me make sense of it. These strategies are explained in the following sections.

Search for Recurring Topics, Themes, and Patterns

Searching for recurring topics refers to specific subject pertaining to people, places, ideas, or activities. Topics that appear frequently in data are usually important in one's life (Chang, 2016). This was important in my data analysis process because I was able to piece together the topics that kept coming up and reflect on why those topics were reoccurring while I was collecting data. At the end of each document of my data collection, I wrote some bullet points of what I saw come up multiple times and thought about why it kept coming up. Usually it had to do with the type of question I asked because some questions were similar to each other. If the questions were similar to each other, I combined the questions and moved them closer together within the protocol.

Look for Cultural Themes

Looking for cultural themes describes relationships among different elements. The cultural themes in my data analysis focused on the behaviors, activities, and practices that each group I focused on does. In this study, NPHC, the multicultural center, and the OFSL all have different cultural themes and different cultures that has some type of impact on Black students. After

organizing my data, some of the cultural themes between the three groups intertwined with each other. This helped me see some of the reasoning for some of my answers.

Connect the Present with the Past

Connecting the present with the past helps autoethnographers discover how their present thoughts and behaviors are rooted in past events (Chang, 2016). This was important to reflect on in my data collection because I advise the NPHC based on what I needed as a past student and president of the council. The history of NPHC organizations and why there were founded due to racism is important to connect with the present to see what practices have changed and what have stayed the same. My past experiences are what helps me lead the council in a direction for success. This was used in my data analysis quite a bit when I reflected on my time as a student in NPHC and as the former president of the NPHC at Nebraska. When I started to reflect on being the advisor for NPHC, I noticed some changes that has been beneficial for the current students in NPHC.

Analyze Relationships Between Self and Others

Analyzing relationships between self and others was essential to my data collection. Chang (2016) describes different types of “others.” Others of similarity are those who belong to the same community, share common interests and identities, and possibly identify with each other (Chang, 2016). In a way, each group that I wrote about fall under the “others of similarity” category (Chang, 2016). The OFSL has similar interest as me because we all work with students who are in fraternities and sororities. The NPHC and I share the same community and have similar cultural identities. The multicultural center and I share similar interests because both practice diversity and inclusion as well as celebrate Black history. I also identify differences in

cultural aspects of me, NPHC and the OFSL. Using Critical Race Theory instructed me to examine which elements of culture were valued and which were not as valued and to highlight those in the context of supporting NPHC organizations and students.

Frame with Theories

Framing with theories can help guide the process of data interpretation and help with the structure of writing (Chang, 2016). Chang (2016) states that theories can be used as a tool to help explain the data collected and help organize the data analyzed. This study used CRT to help with organizing the data that was collected and making sense of it. The tenets of CRT were a tool to help explain what the data collected means.

In this study, I utilized coding for my data analysis process. Coding in autoethnography is defined as assigning identifiers to different groups or segments of the data that was collected (Chang, 2016). Data can be sorted and grouped to help with organizing the data collected. Coding helps to rearrange the data into different categories to show comparison and differences within each category (Chang, 2016). Coding can be a lot of work and require a lot of effort, but it helps with giving a foundation to the data collected and helps with connecting it to literature and the research purpose (Chang, 2016).

The way I chose to code my data was by color coordinating parts of my answers to the interview questions. I had five different colors to represent the five tenets of CRT. After I answered all of my research questions, I went back and determined what tenet each answer fit with to see if I could see any common themes. I chose to color code my data based on the five CRT tenets: counter storytelling in light blue, permeance of racism in green, whiteness as

property in royal blue, interest convergence in pink, and critique of liberalism in purple. I did this for all the data.

After I put them all in different colors, I went through each tenet and summarized what the common themes for each tenet were. I completed this for the data pertaining to me being a student in NPHC, president of NPHC, advisor of NPHC, and a student in the multicultural center. Chang (2019) would call something like this the zoom-in approach. The zoom-in approach refers to looking at the data collected closely and paying attention to the small details within the data (Chang, 2016, p. 129). The zoom-in approach allows researchers to zone in on attributes of the data that connect within and between the different data sets and categories (Chang, 2016). After I did my summaries, I made a table of the data organizing different roles and points of time in my life, NPHC student, NPHC president, NPHC advisor, and student in the multicultural center, and the five tenets. I did this so that I could see some of the common themes between each tenet of CRT. This allowed me to see how race and racism play a role in the OFSL, the multicultural center, the NPHC, and the attitudes that the institution may have when it comes to Black students in NPHC. The table allows me to see everything summarized on one document as well.

Trustworthiness

Trustworthiness in autoethnography is different from trustworthiness in other methods of study because the researcher is the participant (Jones, 2009). One of the ways that ethnographic researchers use trustworthiness is by making the data analysis a shared process with peer debriefing. Peer debriefing can be described as creating supporting the credibility of data within qualitative research and can provide means toward trustworthiness of findings (Spall, 1998). The

shared process of analysis and interpretation allows these researchers to review their data analysis with other researchers (Jones, 2009). For example, I reviewed my data collection and analysis with my advisor and a member of my committee to make sure that all of my answers made sense. My advisor and a member of my committee helped with the formation of some of the research questions to ensure that I would get the most out of examining my experiences. When they reviewed my questions, data, and analysis, I was more confident in the findings that I had to present for this study because I knew it was credible and reviewed by people with experience in writing, research, CRT, and the topic of racism experienced by Black students at PWIs.

My positionality was written to help remind myself why I am researching this topic. In autoethnography, it is easy to get distracted by the amount of experiences that a researcher reflects on (Gillborn, 2006). Writing my positionality allowed me to remember why I picked the topic that I picked. I was able to focus in on what exactly I wanted to address in this study. I have experienced a lot when it comes to NPHC at Nebraska, but I cannot talk about every single aspect of my experience because not all of it pertains to the purpose of this study. My positionality also gave readers a sense of my experiences and perspectives going into the study so they can evaluate my methods and conclusions in light of my positionality.

I engaged in reflective journaling to be able to address my experiences in NPHC and the multicultural center at Nebraska in this study. Journaling can be defined as the ability to reflect on issues in one's life to be later used to create meaning of those reflections (Reece, 2014). Journaling allows researchers to become more self-aware about what they are reflecting on and why certain feelings may come up when journaling occurs (Reece, 2014). My journaling process

focused on thinking about my experiences and reflecting on why I picked this topic. I reflected on why it was important to me and what I wanted to get out of it. Reflecting on the reasons why I wanted to do the study made me more aware of what I wanted to find out and what goals I wanted to accomplish with this project which is usually the case when qualitative researchers participate in journaling (Malacrida, 2007). Since I did autoethnography for this study, some of the reflections that I wrote while I was journaling matched what could go in my data collection. Journaling allowed me to think about why certain feelings came up when I was reflecting on certain topics.

After I started to journal about what I wanted to accomplish and why, I essentially wrote a paper to prove to myself that I wanted to take the time to put most of my personal experiences out there to answer the research question. I ended up having separate documents for each category to journal about; student in NPHC, president of NPHC, advisor of NPHC, and student in the multicultural center. Even though I perceived that risks could be involved, I still wanted this study to be about my experiences because I believe in this topic so much. I engaged in journaling during the data collection and analysis process the most. After I would answer questions about my experiences, I would reflect on why I may have had those experiences and what I was feeling while writing out the experiences. Sometimes I would feel upset and frustrated while reflecting on some of the stress I went through as the president of NPHC. Sometimes I would feel proud of what I accomplished as the advisor of NPHC. While reflecting on my time as a student in the multicultural center I often felt thankful for the support system that I had and how that support translated to the work that I did for NPHC as the president and

advisor. I did the same for the data analysis, especially when I finished organizing all of the data to fit with the five tenets of CRT.

Chapter Summary

In this chapter, I discussed my methodology and methods for this study. This study used a qualitative research design to ensure that experiences was the forefront of the study. This chapter discussed autoethnography as a method and why it was chosen for this study. Autoethnography allowed me to be the participant for this study. This chapter described my positionality and reason for wanting to complete this study. This chapter discussed the institutional context and gave a brief overview about the University of Nebraska-Lincoln. I described the structure of the office of fraternity and sorority life, the NPHC, and the multicultural center at Nebraska.

This chapter described the ways in which data collection and data analysis are done within autoethnography. I then described the ways in which I collected and analyzed my data through autoethnography. The data analysis process consisted of color coding, the CRT tenets, and organizing the data into a table. I discussed the role that critical race theory played in this study and how it was used within my data analysis. This chapter described five of the ten strategies suggested by Chang (2016) used in data analysis for autoethnography and how those strategies helped with my data analysis process. This chapter discussed trustworthiness in autoethnography and how I used trustworthiness in this study through sharing the process of analysis, peer debriefing, positionality and journaling.

Chapter 4 is focused on the findings for this study. Chapter 4 identifies some of the issues relating to the support of Black student at Nebraska. Chapter 4 also identifies some of the ways

in which the OFSL functions and how the current function can be not helpful for NPHC organizations success. Chapter 4 describes the role that the five CRT tenets had and what was found within them.

Chapter 4: Findings

The purpose of this study was to learn about ways that the OFSL can better support NPHC students at the University of Nebraska. This study examined what the OFSL could learn from the multicultural center about their approach to supporting NPHC students at Nebraska. Three research questions helped guide this study:

1. What does the OFSL do to support NPHC organizations at Nebraska?
2. What are the needs of Black students in NPHC at Nebraska?
3. How does the multicultural center provide support for Black students at Nebraska?

Overview of Findings

This chapter presents the key findings and themes that I saw throughout the data that I collected and analyzed. The findings for this study come from data about the four different roles I had related to NPHC and the multicultural center: student in the multicultural center, student in NPHC, president of NPHC, and advisor of NPHC. These themes were used to help with self-reflection as well as to address my research questions. Critical race theory was used in this study to write prompts for my data collection and to analyze the data. The chapter begins by restating the purpose of the study as well as the research questions that guided the study. Then, provide an overview of my experiences as the participant of this study. Next, the chapter presents the themes that were found.

This study was important to me and the future of fraternity and sorority life at Nebraska because there are many changes that need to happen at Nebraska to make NPHC successful. I decided to write about my personal experiences to tell a story and give specific examples about the NPHC, the multicultural center, and the OFSL. That decision led me in the direction of

making this an autoethnography study. As the participant of this study, I describe my experiences as a Black undergraduate student at the University of Nebraska. I joined an NPHC organization, Zeta Phi Beta Sorority, Inc. in the spring of my sophomore year in 2016 and became the president of the chapter that next semester. In 2017, I became the president of the NPHC. In 2018, I became the advisor for the NPHC. With all of the experiences I have had, I noticed a lot that needed to be addressed to support NPHC organizations. Having lived the experience of an underrepresented student at a PWI who was also in an underrepresented fraternity or sorority organization pushed me to figure out ways to help the council on my own. In the next section, there are a lot of personal stories and experiences discussed. Because of my several years of experience and perspective as a Black member of an NPHC organization at a PWI I felt that these experiences were rich sources of data for answering the research questions stated above.

The OFSL Benefits from the Work of the NPHC Students

In my data, I found that the OFSL benefits from of the hard work of Black students in many ways. As I reflected on the work that I did as the president and advisor of NPHC, I found that NPHC started to have successful events, meetings, programs, relationships with other councils and campus partners, and more. I then found that every success that the NPHC and myself had was a huge benefit to the OFSL as a whole. The more that the NPHC and Black students thrived from of the work that they did, the more that OFSL could take credit for.

One example of this that I found within my data was how I learned about NPHC when I was a freshman at Nebraska. I had learned nothing about NPHC from the OFSL, just from members of NPHC, my church community at home, and students who also wanted to join NPHC. I did not know about the process of joining NPHC, so I asked a member of a sorority

what I needed to do. She was nice enough to tell me to attend events and talk to the members of the organizations so that I can find that place and sense of community that I was looking for. The students within NPHC promoted themselves to incoming students and other students who might have been interested in joining their organizations. The effort that they put in eventually helped grow the NPHC to what it is now. All of that work was on the students and not the OFSL. This is problematic because the OFSL benefits off the work of the NPHC students. When someone asks questions about the NPHC numbers, the OFSL staff are able to provide information of the number of members in NPHC and someone could interpret that the OFSL was involved in the work to recruit those members.

Another example from when I joined NPHC reflects this theme. Shortly after other students and I joined NPHC, we were the only people in the council because older NPHC members had graduated. The OFSL did not provide any guidance for us. For a while, we did not have a president, treasurer, vice president, or other executive board members. This was because we were trying to figure out how to run the council together. The OFSL did not check in to see how we were doing with meetings and events, which made it harder for us to know if we were running our council correctly. They did not provide the guidance that we needed to run an efficient governing council.

After a few months, I decided to take the role as president of NPHC. Since the OFSL did not provide us with a description of each executive position, we delegated tasks to each executive member based on what we thought was right. As president, I took the initiative to reach out to past NPHC members to see what events were done in the past and ask how to run meetings. With that information, we were off to a good start. We had council meetings twice a

month, an event at least once a month, and socials together with the chapters that made up the NPHC at Nebraska. This is an example of Black students being laborers to get things done to benefit the OFSL and ourselves. As long as I was doing what I needed to do to make the council thrive, the OFSL could say that they had a successful running NPHC council even though they did not help with the success of the council.

NPHC meetings are a good example of how Black students work hard to set a foundation for those to come. Going to my first meeting, I noticed that it was just NPHC members who were running the meeting. The NPHC meeting covered events that the council wanted to have. The meetings also covered events that each organization was hosting so that everyone could support that particular organization. The meetings were a time for us to learn how to run a meeting as well as be together as a council. I did not see the advisor or anyone who worked in the fraternity and sorority life office at this meeting. However, I did not know if that was the norm. There were 14 members in NPHC, and I was elected to be the president just after one school year of being in my sorority because I was the only one willing to figure everything out and do it. I found that being the NPHC president without guidance gave me leadership opportunities and a chance to change the conditions of the council so that we could thrive. Our success was also the OFSL success even though they were not present for those successful moments.

The OFSL was not always distant from the NPHC. I found that when I needed specific questions answered regarding NPHC or my specific chapter, I could always reach out to the Director of Fraternity and Sorority Life and they would happily answer all questions for me. These questions were usually about different university policies pertaining the ways in which meetings and programs should be held. I found that as a Black student in the fraternity and

sorority life community at Nebraska, I did not always feel like I had a place within the OFSL outside of asking those bigger questions. The OFSL did not make the environment welcoming for me, but I knew that they were always there when I had questions that needed to be answered.

Now that I am a member of the OFSL staff, I make sure that staff members are present in the meetings and programs that NPHC organizations host. I make sure that the NPHC leaders have guidance when it comes to their meetings and their event planning. I try to be present at the council and chapter events so that they do not feel like they are doing everything alone. Communication between the students in NPHC and the office staff is something that I ensure happens so that everyone can be informed on what the council and organizations are doing on campus. I encourage the students to build relationships with other councils so that they can feel like they have a place in the fraternity and sorority community at Nebraska. The work that I do to make sure that the NPHC is moving in the right direction benefits the council and Nebraska's fraternity and sorority life as a whole.

As a member of the OFSL staff, I make sure that I am an advocate for myself and for the NPHC. To advocate for myself, I make sure that I have experience working with all of the councils in the fraternity and sorority life community so that I can have a rich understanding of fraternity and sorority life as a whole. To advocate for NPHC students, I found that they are better supported by our office. I also found that since I became the advisor, the NPHC has had more of a presence on campus, within the fraternity and sorority community, and within the office as a whole. As a Black graduate student and the advisor to NPHC, I engage in a tremendous amount of work to make sure that the current NPHC students do not feel excluded like I did. There was a lot that the OFSL did not provide for me. I did not receive any training on

how to advise students. I advised them based on what I needed as a Black undergrad student and president of NPHC. The OFSL benefits off the work that I do as a graduate student because the NPHC is growing in numbers, having events with a good turnout of students, getting involved with different meetings and training in the office, building relationships with other councils, and more. If I stopped my support efforts for NPHC, it is unlikely that the OFSL would continue them because they were not doing them prior to me being in this role. The OFSL can essentially take credit for my work they can say that the NPHC at Nebraska is thriving without giving details about why the council is thriving.

Need to Support and Center Black Students at Nebraska

When looking at the needs of Black students at Nebraska, I found they need to feel like they are supported. I also found that Black students need to be centered when it comes to programming that is for their community or mandatory events. One example of this that was when I was the president of NPHC, nothing we did was supported by the OFSL. The meetings we had did not have any representation from members of the office. Same with our events. I found that as NPHC president, the NPHC as a whole could have had a lot more events if we had support and guidance from our office. Luckily, we had support from the multicultural center. The staff in the multicultural center, who were primarily Black student affairs professionals, listened to the type of events we were wanting to host and gave us suggestions on how to go about them. The staff in the multicultural center often attended many events that the NPHC would host because the students within NPHC spent a lot of time in their space and they had relationships with the members of NPHC. The support the multicultural center provided me as a Black student in a NPHC organization made me feel like the hard work we were putting in was paying off.

Centering Black students was a regular theme in the data. When I reflected on my time within the OFSL as an undergraduate and now as a graduate student, I found that almost everything that the OFSL does is not centered on Black students and their needs. For example, the OFSL has certain training sessions that all fraternity and sorority life students are required to attend. Some of these training have nothing to do the NPHC organizations. NPHC students do not need to attend training about how to operate a fraternity or sorority house because they do not have chapter houses. They do not need to attend training about a recruitment process that is not geared toward what the council does as far as getting new members to join their organizations. Since I became the advisor, I found that my effort to create space for NPHC to feel welcome in the fraternity and sorority community is more than just asking students in NPHC organizations to show up to mandatory events. It is also making sure that the events, meetings, and trainings that they are attending center their needs and are relevant to them.

Additionally, some of the language within the OFSL is not centered for Black students. The OFSL tends to use the word *philanthropy* which is raising and donating money for a certain cause. NPHC does community service and not philanthropy. I found that the OFSL does not understand the difference between these two definitions. The OFSL has gotten used to using the word philanthropy and that is not centering NPHC students who are doing service projects. The training that they provide for organizations that could be beneficial for NPHC students if it was more centered to the service that they do in the community instead of focusing merely on philanthropic events.

NPHC Students find Community within the Multicultural Center

Although Black students were not centered in the OFSL, many Black students found community through the multicultural center. I found that the multicultural center is a welcoming environment for Black students. Their events, staff, and programs are of interest to Black students. The multicultural center is a safe space for Black students because they make that message clear when you walk into their building. When you walk in, there is a sign that states that all are welcome. The student staff greet you as you walk into the building. The staff within the multicultural center are often interacting with the students in their space by either engaging in conversation, playing cards, or watching the news on TV. The staff usually has their office doors open to welcome you into their space as well.

The multicultural center hosts many programs, events, and socials that center Black students at Nebraska. The multicultural center celebrates historical events like Black history month, women's month, and so forth. Their events and curriculum are geared towards Black students and some of the events that need to be celebrated within the culture. For example, the multicultural center celebrates Black history month by not only hosting events but also posting Black history facts all around their building for students to see. The multicultural center asks students what they want to see as far as programs, speakers, etc. They make sure that they center Black students when they are planning their programs. This is something that many places on campus do not do.

I found that I connected with the staff in the multicultural center. The multicultural center had staff members that looked like me. It is important to me because representation of Black professionals' matters. Seeing other Black professionals working with other Black students

reminds me of how close the Black community is and how the community will always be there for each other. Representation matters to be because through their work at PWIs, I am reminded of what I can become and do in the future. I found that many Black staff within the multicultural center were also in NPHC organizations. This was another source of connection because they understood many of the questions that I had for them regarding how NPHC should function as a council. I could talk with them about their experiences within NPHC during their undergraduate career and they could give me advice on how to make progress with the NPHC at Nebraska. All of my friends would spend their free time in the multicultural center which made me want to keep going back because it was a community that I felt most comfortable being a part of.

As a student and president of NPHC, I found that I relied on the staff in the multicultural center to support the events that we as a council would host. Some of the staff in the multicultural center are members of NPHC organizations. They would show up to events and give advice when I was planning an event. They would also include NPHC on different programming that they did to give NPHC more visibility. Seeing the multicultural center staff engage in our programs and events showed me that the multicultural center was a safe space for Black students. Additionally, it showed their support for the effort that the NPHC would put into hosting events for other students on campus.

For example, the multicultural center hosts the Stroll Off every year, which is one of the biggest events. All the students in NPHC participate in this. This event allowed many incoming students to learn about NPHC. This is when I learned about the NPHC at Nebraska my first year. I found that the multicultural center understands how much this event brings awareness of NPHC organizations to the Nebraska community. The multicultural center believes in showcasing some

of the amazing Black student organizations by including them in their programming and making sure that the culture of the organization is the center. Whether it is going to an event that the multicultural center hosts, hanging out in their space, or seeing them at NPHC events, the multicultural center staff allowed Black students to have a sense of community at a campus that was not designed for them to attend. The multicultural center has the resources to shape leaders within the Black community, showcase NPHC organizations at Nebraska, and support them in any way possible.

It is Everyone's Responsibility to Serve Black Students

For the last theme, I found that the university as a whole did not see the value in making sure that all areas of the university are trained to serve Black students. When I needed something as an undergrad and graduate student, I went to the multicultural center or I was directed there. Serving Black students should not just be the job of the multicultural center staff. However, I found that outside of the multicultural center, there was a lack of competence for working with and supporting Black students, including the OFSL.

Here is one example from my data. When I was about to graduate from undergrad, it became clearer what the council needed in order to be held accountable and to participate in more events and collaborations. The NPHC needed someone present at their meetings and events. They needed someone other than another student guiding them. They needed someone with experience and connections across campus to give them advice and suggestions.

Although I was not trained as an NPHC president or graduate student advisor, I knew what the NPHC needed because I lived those experiences. I was able to provide guidance and

advice on how to function as a small Black council at a PWI to the majority of Black students within the fraternity and sorority community who were members of the NPHC.

As a NPHC president, I should not have had to go to the multicultural center to feel understood and valued. I saw and felt that the OFSL was centered on White fraternity and sorority organizations and not NPHC organizations. All of the work that FSL staff members, who were primarily White did was centered on making sure that the IFC and PHA councils were being governed well.

As the NPHC advisor, I did not receive any training on how to work with the NPHC. I found that no one in the OFSL had been trained to work with Black students even though they have the NPHC, which houses historically Black Greek organizations. I found that even as an advisor, I still went to the multicultural center to figure out how to best go about supporting NPHC because I knew that they were the one office that was trained to work with Black students. Black students do not just attend the university to be a part of the multicultural center. Black students should not feel as though they are and will only be supported by the multicultural center and their staff.

Chapter Summary

This chapter gave an in-depth description of the findings for this study. The chapter began with restating the purpose of the study as well as the research questions that helped guide it. I then gave an overview about myself as the participant and how important of a role I had in this study. This chapter included four themes from my findings.

The first theme was focused on how the OFSL benefits from the work of NPHC students. This theme pointed out the ways in which the members of NPHC work hard to have successful

events and meetings while the OFSL gets to benefit the work that the students put forth. The second theme stated that there is a huge need to support and center Black students at Nebraska. This means that whenever there are programs, meetings, or trainings that Black students are required to attend, Black students need to be the center of that program, meeting, or training. The second theme pointed out that often times, NPHC students are required to attend programs that have no real value to them or benefits them. The third theme pointed out that NPHC students find community within the multicultural center. The staff within the multicultural center are trained to work with Black students. The staff also support NPHC by attending their events and allowing their space to be a place where they hold events. The last theme stated that it is everyone's responsibility to serve Black students. As a student, I felt that the only place that I could receive support was the multicultural center when in reality, everyone should be trained to support and serve the Black students at Nebraska.

Chapter 5 gives a brief overview of the findings that were presented in chapter 4. Chapter 5 discusses how the themes of this study were similar to what has already been found in previous studies. The discussion in chapter 5 includes how my findings are different and/or contradicting to existing literature. The discussion section also includes what my findings could add to existing literature. Last, the discussion includes how the tenets of CRT were seen within my findings. Chapter 5 gives some recommendations for practice and for future research. These recommendations could have a positive impact on NPHC organizations at Nebraska.

Chapter 5: Discussion, Recommendations, and Conclusion

This study examined the ways that the OFSL could learn from the multicultural center about their approach to supporting NPHC students at Nebraska. This study examined the questions of what the OFSL currently does to support NPHC organizations at Nebraska, what the needs of Black students at Nebraska, and how the multicultural center provides support for Black students at Nebraska. To answer these questions, I conducted an autoethnographic study to focus on my experiences within NPHC as a student, president and advisor as well as my experiences as someone who utilizes and relies on the multicultural center at Nebraska.

The discussion focuses on the findings of this study and how some of those findings have already been studied in literature or have not been studied yet. The discussion focuses on the themes presented in Chapter 4 and how they relate to literature, the five CRT tenets, and how they can be applied to future research. The discussion focuses on NPHC students not being the center when it comes to OFSL sponsored events and meetings. It also focuses on how predominantly White organizations seem to be the norm. With that, the discussion includes how many White organizations have more resources with fewer responsibilities. Last, the discussion includes how the multicultural center benefits Black students and the institution, however, the multicultural center does not house all Black student organizations. This chapter concludes with recommendations for future research. The recommendations presented in this chapter are all focused on NPHC, the OFSL, and the multicultural center.

Discussion

Not Feeling Centered in the OFSL

During my time as the president of the NPHC in undergrad, I had no idea of what I was supposed to be doing. I did not know how to run meetings or how to effectively plan events. I wanted to see the council be successful, so I scheduled meetings and ran them the way I felt was best. During the meetings, we would plan events as a council so that people on campus knew that we did work just like the other councils within the community. No one in the OFSL helped me as president. No one reached out to me to see what the council was doing and how help could be received. I did not feel like I a part of the fraternity and sorority community at Nebraska. This made me feel as though I was not the center of everything that the OFSL was doing for their fraternity and sorority chapters.

When I became the advisor, I made sure that NPHC student attended the different meetings and events hosted by the OFSL. I later learned that the meetings were geared for IFC and PHA students and not NPHC students. This is another example of how the NPHC is not centered for NPHC students. This means that whenever NPHC has to attend something, the OFSL needs to ensure that NPHC students will get something out of it that they can take back to their council and chapters.

Predominantly White Organizations are the Norm

As an undergraduate and even as a graduate, there were times when there was more time and effort spent supporting IFC and PHA rather than NPHC. IFC and PHA events seemed as though there were publicized more than NPHC events. IFC and PHA events had more attendance

from the OFSL and other campus partners than NPHC events. When OFSL staff and other fraternity and sorority alumni members describe the fraternity and sorority life community, they often times lump all four councils into one group and assume that they all do everything like recruitment and event planning the same. For example, many alumni in IFC and PHA constantly asked me where the NPHC houses were and what philanthropies they host.

The reason I mention the IFC and PHA historical background is because in my findings, I mentioned how most people within and outside of the fraternity and sorority community expect that the NPHC does what the IFC and PHA do which is not true. This goes for the ways in which the councils host events, have meetings, and even the language they used regarding their events. For example, the IFC and PHA hosts “philanthropies” which are events geared to raise money to donate to a specific cause (Shelton, 2019b). The NPHC does not host “philanthropies”. They do different service projects that allows them to volunteer their time to a specific organization. However, those within the fraternity and sorority community, the OFSL, and outside of the fraternity and sorority community still make claims that the fraternity and sorority community as a whole, including NPHC, hosts different philanthropies when that is not always true. The language is not welcoming for NPHC students, therefore there is not an inclusive community to be a part of which was also stated in previous literature by Patton, Bridges, and Flowers (2011).

This shows that the norms of IFC and PHA can be forced on to NPHC organizations. In fraternity and sorority life, it is normal for IFC and PHA to have houses on campus. That is not the norm for NPHC organizations. This finding is similar to what Karkouti (2016) discussed about the experience of Black students at PWIs. Black students are asked about different experiences that they have had at PWIs however the experiences that are asked about usually

relate to White student experiences. For example, someone may ask a Black student what their experience was like living in a fraternity or sorority house. They have experience with fraternity and sorority life but there is an assumption that the student lived in a house when in reality, their organization does not have a house.

Having More Resources with Fewer Responsibility

When I reflected on my time as the president of NPHC, I saw a theme of whiteness as property when I reflected on what the NPHC did to keep the council running (Ladson-Billings, 2010). Whiteness as property can be defined as something that only White people benefit from (Hirald, 2010). As president, I did not know how getting funding for programming worked, but we found ways to receive funding for the events that the council hosted. We would collaborate with the multicultural center/OASIS for bigger programs because they would offer to help pay and advertise. The reason I mention this is because everything that we went out on our own to do made NPHC events successful which was a good look for the council as a whole. This was a benefit to the OFSL because their Black students were hosting events and bringing in new members/numbers of Black people into the fraternity and sorority community even though the OFSL did not have much of a role in the council event and intake success. I described this as a success to the OFSL and a frustration to the NPHC because with all the work that the NPHC had to do on their own, the OFSL did not have a role in it, but they still benefited the most from the council's successes.

Based on my analysis and findings, White staff members who work with IFC and PHA can be seen as competent where a Black staff member working with NPHC organizations are seen as less. I noticed that many people that work in the OFSL or are alumni members of

Nebraska's fraternity and sorority life that volunteer with our office had not a lot of knowledge about NPHC organizations. With the White staff members being able to advise and support IFC and PHA, their work looks more relevant in comparison to be advising NPHC because IFC and PHA make up the majority of the fraternity and sorority community. Although I have worked mostly with NPHC, I have had to find ways to get involved with IFC and PHA so that I could find my place within fraternity and sorority life. When I went to my first professional conference in 2018, many NPHC advisors told me to make sure that I get experience working with IFC and PHA. Their reason was that just being to advise NPHC is not enough if I wanted to work full time in the field of fraternity and sorority life. I was told that someone who works with IFC and/or PHA will be more prepared to work in fraternity and sorority life than someone who only has experience working with NPHC. Black professionals are more likely to advise NPHC organizations than White professionals because most institutions look for someone with NPHC background to advise them (Sutton & Kimbrough, 2001). This shows that White professionals may be more competent working in fraternity and sorority life than Black professionals.

The Multicultural Center Benefits Black Students and the Institution

This study described how the multicultural center benefits Black students and NPHC students in many ways. The multicultural center supports programming hosted by NPHC organizations as well as by other Black student organizations. The multicultural center hosts programs such as speakers like Sybrina Fulton, mother of Trayvon Martin that are appealing to Black students. The multicultural center makes Black students such as me want to continue to attend Nebraska because I know that there is at least one office that cares to make me feel welcome. This finding is similar to what Patton (2006b) wrote about Black students experience

with the multicultural center. The multicultural center in general is a benefit to Black students and NPHC students as well as a benefit to the university. The multicultural center engages in Black students and NPHC organizations to ensure that the students and their organizations are supported. This engagement also helps with the retention of Black students at Nebraska. The predominantly White university then benefits, through retention and support of Black students, from the work that the multicultural center does (Patton et al., 2011). Similar to the findings in this study, CRT scholars have documented how White people and institutions oftentimes benefit off people of color (Chang, 2016). This happens primarily in instances when White people and the institutions also receive a benefit; this is the interest convergence tenet of CRT (Hiraldo, 2010).

The Multicultural Center Should Not be Responsible for All Black Student Organizations

As I reflected on my time as a Black student at the university and a student in NPHC, I found that many people at Nebraska assumed that anything that had to do with Black students had something to do with the multicultural center. This finding is similar to what Patton (2006b) discussed. Patton (2006b) stated that many events involving Black culture usually was hosted by the multicultural center. This went for events that Black student organizations hosted, NPHC events, and so forth. As a student in NPHC, many people would see my letters, see that the organization had mostly Black students in it, and assume that the organization was run through the multicultural center and not OFSL. I mention this because it seems as if the university portrays the multicultural center to be the office that is responsible for all Black organizations when in reality, they are just the biggest support system for the organizations.

There are other departments, such as the OFSL that has Black student organizations but does not take the same measures to make sure that they are supported and feel a part of the community. This study found that the OFSL has not supported NPHC in ways that they have supported the other councils within the community. It is expected by the OFSL that the NPHC will get what they need to run their council successfully not knowing that sometimes their needs come from other sources. This study shows that the recourse that the NPHC utilizes the is the multicultural center. The OFSL is a source for NPHC organizations, however; sometimes the OFSL does not relay that message and is not always a welcoming environment like the multicultural center is. Since the OFSL is responsible for a council that is historically Black, they need to find ways to support Black students within their community and not expect them to find support outside of the OFSL.

Segregation of Black Students and a White Campus

As an undergraduate student, I never felt that Nebraska was segregated. I knew that there were spaces that were not appealing to me and that I would not feel welcome into, but I knew that I could still go in and use those spaces. Some researchers stated that Black students feel that because PWIs are segregated, that is a reason why many people do not know that the NPHC exists (Ray, 2013). I did not find that segregation within a PWI being the reason why I did not feel supported. Even with the split that I sometimes feel between PHA and IFC and the NPHC and MGC, I still do not feel that we are segregated. What signals me to believe that the fraternity and sorority life community is not completely segregated is that there are still events, programs, and trainings that all of the fraternity and sorority life community can attend. The problem is that

those events, programs, and trainings do not center Black students and their needs within fraternity and sorority life.

Tenets of Critical Race Theory

Counter Storytelling

The counter storytelling tenet provides faculty, staff, and students of color a voice to tell their personal stories involving their marginalized experiences (Hiraldo, 2010). This tenet allowed me to tell my story of being a Black student in a Black Greek organization at a PWI. This tenet was most present in my data collection and analysis when I was explaining how I learned about the multicultural center.

The use of counter storytelling allowed be to a voice for the underrepresented students of NPHC and start making changes within the OFSL when it came to be more inclusive and communicating with the students. My counter story is about the ways in which I did not feel supported by my institution as a member of the fraternity and sorority community. I felt that because I was in a council that was small in membership numbers and was a group of underrepresented students, time did not get dedicated to NPHC to help us feel supported. As the president of NPHC, I felt like the work was all on the students with no guidance or support. As the advisor for NPHC, I felt that NPHC organizations were not taken seriously because the advisor was a graduate student and not a full time professional. This is the story that I want to change for NPHC students at Nebraska and at other PWIs who may have similar feelings to the support they may or may not feel at their institution.

Permeance of Racism

The permeance of racism reminds us that racism controls the political, social, and economical realms of U.S. society. It is engrained in most social institutions (Hiraldo, 2010). Many different themes came up with this tenet. I could this tenet prevalent in my data when I reflected on my time as the NPHC president. The theme that fit this tenet the most was when I discussed the importance in Black students finding community in spaces outside of the multicultural center.

I found that the permeance of racism was shown most in my reflections that focused on being a student and president of NPHC. The reason for this is because of the lack of presence of the OFSL when it came to anything that was regarding the NPHC. Racism is engrained in the fraternity and sorority community and always will be. When I look at the fraternity and sorority community at Nebraska, the IFC and PHA make up the majority of the fraternity and sorority population. The IFC and PHA were created for White students and had practices to keep Black students out of their organizations. While the IFC and PHA organizations are more inclusive to race now, many people often forget that racism is still in those councils deep rooted history.

The reason I mention the IFC and PHA historical background is because in my reflections, I mentioned how most people within and outside of the fraternity and sorority community expect that the NPHC does what the IFC and PHA do which is not true. This goes for the ways in which the councils host events, have meetings, and even the language they used regarding their events. For example, the IFC and PHA hosts “philanthropies” which are events geared to raise money to donate to a specific cause (Shelton, 2019b). The NPHC does not host “philanthropies”. They do different service projects which allows them to volunteer their time to

a specific organization. However, those within the fraternity and sorority community, the OFSL, and outside of the fraternity and sorority community still states that the community as a whole, including NPHC, hosts different philanthropies when that is not always true. The language is not welcoming for NPHC students, therefore there is not an inclusive community to be a part of.

Whiteness as Property

Whiteness as property can be suggests that having White skin is a benefit that is valuable and protected (Hiraldo, 2010). This tenet can also be described as something that only White people can benefit from. This tenet was most relevant in my theme that discussed how the OFSL benefits off the work of Black students.

In my data, I reflected on the ways in which I had to educate people about NPHC when I was a student in the council. The OFSL did not have to educate others about NPHC because the students in NPHC were forced to educate others. When students had questions about NPHC, I noticed that they would approach an NPHC member because they received very minimal information about the council from the OFSL. This was a benefit for the OFSL because in the end, students were informed about NPHC even though the OFSL did not have to take time to inform them.

As I reflected on my time as the president of NPHC, I saw a theme of whiteness as property when I reflected on the what the NPHC did to keep the council running. We would apply for funding for certain events. As president, I did not know how getting funding for programming worked, but we found ways to receive funding for the events that the council hosted. We would collaborate with the multicultural center/OASIS for bigger programs because they would offer to help pay and advertise. The reason I mention this is because everything that

we went out on our own to do made NPHC events successful which was a good look for the council as a whole. This was a benefit to the OFSL because their Black students were hosting events and bringing in new members/numbers of Black people into the fraternity and sorority community even though the OFSL did not have much of a role in the council event and intake success. I described this as a success to the OFSL and a frustration to the NPHC because with all the work that the NPHC had to do on their own, the OFSL did not have a role in it, but they still benefited the most from the council's successes.

Interest Convergence

White people and institutions do things to benefit people of color primarily in instances when White people and the institutions also receive a benefit (Hiraldo, 2010). I found that this tenet was relatively common when I reflected on my time as a student in the multicultural center and as a president and advisor of the NPHC.

The multicultural center benefits Black students and NPHC students in many ways. The multicultural center supports programming hosted by NPHC organizations as well as by other Black student organizations. The multicultural center hosts programs such as speakers like Sybrina Fulton, mother of Trayvon Martin, that are appealing to Black students. The multicultural center makes Black students such as me want to continue to attend Nebraska because I know that there is at least one office that cares to make me feel welcome. The multicultural center in general is a benefit to Black students and NPHC students as well as a benefit to the university. I say this because the ways in which the multicultural center engages Black students helps keep Black students enrolled and involved at the university. Black students,

the multicultural center, and the university all benefit from the work that the multicultural center does.

During my time as the president, the support we received from the multicultural center helped us thrive. We did well with hosting events. We did well with council meetings. The work that we did, with help from the multicultural center, was a benefit to the OFSL because their NPHC looked as if they were being a great asset to and for the fraternity and sorority community, which we were, even though it did not consist of their support or help.

I made a large investment in myself, which does have value. As the past president and current advisor of the NPHC, I did not have status and reputation that presidents of IFC and PHA received while not having to personally invest as much because the IFC and PHA had more institutional support. As I reflected on my time as the president of the NPHC, I found that the leadership skills that I gained had a benefit on both myself and the OFSL. Although I figured out how to run the council on my own during my time as president, I still became a great leader and moved on to be an excellent advisor. The way that I pushed myself as president allowed me to grow as a leader. The leadership skills that I gained as a president allowed me to me grow as a professional in fraternity and sorority life as an advisor who is also a graduate student.

Critique of Liberalism

The critique of liberalism is the idea of colorblindness and neutrality of the law/equal opportunity for all. Colorblindness allows people to ignore racial differences and policies that are shown in social inequity (Hirald, 2010). I found this tenet to be most relevant in my theme that focused on how it is everyone's responsibility to serve Black students.

As I reflected on my time as a Black student at the university and a student in NPHC, I felt that many people at Nebraska assumed that anything that had to do with Black students had something to do with the multicultural center. This goes for events that Black student organizations hosted, NPHC events, etc. As a student in NPHC, many people would see my letters and see that the organization had mostly Black students in it and assume that the organization was run through the multicultural center and not fraternity and sorority affairs. I mention this because it seems as if the university portrays the multicultural center to be the office that houses all Black organizations when in reality, they are just the biggest support system for the organizations.

There are other departments, such as the OFSL that has Black student organizations but does not take the same measures to make sure that they are supported and feel a part of the community. For the sake of this study, the OFSL has not supported NPHC in ways that they have supported the other councils. It is expected that the NPHC will get what they need from other sources and if they cannot get what they need, they will resort to the OFSL staff to get what they need.

Because I am doing great job with advising, that is all that matters when it comes to the OFSL and my work with NPHC. I do not think that the OFSL notices when I get stuck or need advice on how to work with students who are struggling in many aspects of life. Whenever I am struggling, mostly with how to be of service to my students, I am going to the multicultural center for that advice. I know that the staff within the multicultural center understands how much I want to improve the NPHC at Nebraska and to me, they are experts on working with Black students. The only thing I ask for from the office is office statistics, policies, and permission to

move forward with decisions I make with the council which are usually answered with a yes without having to explain what I am doing. This is an example of critique of liberalism. The OFSL is often blind to what I am doing to get my job done. All that matters are that the council is doing well, and the students are taken care of.

The university as a whole is unconscious to the fact that any way that Black students want to feel welcomed, they have to feel that through the multicultural center. Black Greek students should feel welcome into the fraternity and sorority community because they are in a fraternity or sorority, just with a different background.

Recommendations for Practice at Nebraska and PWIs

One recommendation for the OFSL is to make sure the entire fraternity and sorority community is the norm and not the councils. If Nebraska wants its school to be the best campus in the country to be Greek, all councils should be included in that and not just two of the four. When there are meetings regarding bettering and strengthening the fraternity and sorority life community, include alumni members of NPHC just like IFC and PHA alumni members are included. IFC and PHA counterparts need to understand some of the norms, practices, and traditions of NPHC because they will then know how to best include the NPHC in different meetings and events. There is a huge lack of knowledge about NPHC organizations when it comes to IFC and PHA students and alumni members. Other members in the fraternity and sorority community need to understand why NPHC organizations were created. They need to understand the history of NPHC and its purpose. Understanding the purpose of NPHC and its history may be helpful when trying to include NPHC students and alumni members in different meetings and events. Having all fraternity and sorority community alumni around each other

could create a better sense of centering NPHC students within the community and can ultimately grow their council.

A recommendation for the OFSL is to provide training for those that advise NPHC organizations. I advised NPHC at Nebraska based on the support that I did not receive. As a president, I felt that there was a need for the advisor or someone from the office to be present at NPHC meetings and events. That is something that I made sure do when I became the advisor. I worked on revising bylaws so that there could be more structure to NPHC at Nebraska. I always look back and wonder what I did wrong or what could have been done better had I received training. The OFSL at Nebraska gave me the opportunity to attend the Association of Fraternity and Sorority Advisors (AFA) conference which allowed me to attend different sessions about advising NPHC organizations. That was a professional development opportunity that helped me best advise NPHC at Nebraska. Attending AFA made me feel like that was the training that I may have needed to best serve the NPHC at Nebraska. Having affective training to serve NPHC students would have helped me be more organized and structured when creating change within the council.

Another recommendation for the OFSL is to reach out to the multicultural center to see how they approach supporting Black students and the NPHC. This study showed that the NPHC has a good relationship with the staff in the multicultural center. There is potential for the NPHC to have a good relationship with the OFSL. If the OFSL was to take time to use its surrounding resources like the multicultural center to learn how to best support them in everything that they do, the relationship between NPHC and the OFSL may start to form. There is a lot of programming and training that staff in the multicultural center have either hosted or attended that

could be brought into the OFSL culture. Whether it be attending different webinars about engaging Black students or attending some of the multicultural center's programs, there is something that the OFSL can learn from the multicultural center so that the OFSL can be better prepared to work with Black students and NPHC.

Although these recommendations may be targeted to the University of Nebraska, I believe that many of these practices could be used at different PWIs as well. My data and some of the literature were similar when it came to the support that NPHC students feel at PWIs. Making sure that NPHC students are centered in different programs and making sure that others are knowledgeable about NPHC organizations and its history could help NPHC students feel more supported by their institution.

Recommendations for Future Research

Role that Fraternity and Sorority Life plays in NPHC Organizations

While conducting my research, there was very little information about the role that fraternity and sorority life offices has within NPHC organizations. It would be interesting to see what exactly the OFSL is doing for the NPHC in comparison to what they do for IFC and PHA organizations at a variety of institutions. It would also be interesting to understand the perceptions OFSL staff have of NPHC organizations. I recommend that researchers examine different fraternity and sorority life offices to see what they do to support NPHC organizations including how they are assisting with the growth and retention of its members.

Collaboration with the OFSL and the Multicultural Center

I recommend that researchers explore the effect of collaboration efforts between the multicultural center and the OFSL. This would allow future and/or current researchers to see if the collaborative effort is strengthening the sense of belonging and cultural identity development of NPHC students. Collaboration can happen by programming, having monthly check-in meetings, or even attending similar training sessions for professional development. This can be relevant because it could help with what the NPHC at Nebraska currently lack which are the low number of members in their organizations, the feeling of only having the multicultural center as their safe space, and not having programs or training geared toward their council functions.

Full-Time Professionals Working with NPHC Organizations

Next researchers can examine how having a full-time professional working with NPHC at Nebraska effects the growth and sustainability of NPHC students and chapters. The OFSL at Nebraska is currently hiring a new assistant director to work with the NPHC and MGC organizations. It will be interesting to see how effective having a full-time staff member whose focus is to advise and support NPHC and MGC is. This person has the potential to center NPHC students when it comes to programming within the OFSL. They will have the opportunity to listen to the needs of NPHC coming directly to the students. They need someone who is full time and there to guide them in the right direction.

Overall Support from the OFSL Felt by all Multicultural Greek Organizations

Last, future research should consider investigating the perceptions of multicultural Greek organizations how they, if at all, feel supported by their OFSL and institution. As they grow,

expand, and expand and become more visible in number, how will the campus community thoughts and perceptions around fraternity and sorority life shift? In my experience at Nebraska, many people will hear fraternity and sorority life and automatically think about PHA and IFC. Many people are still unaware of multicultural Greek organizations such as NPHC and MGC. Seeing that the OFSL is getting a new position to work specifically with NPHC and MGC, there is hope that the organizations will grow in number. The growth in MGC and NPHC numbers could potentially lead to people learning more about the fraternity and sorority community and that there are more than just two councils that govern Nebraska's fraternity and sorority community. It will be interesting to see what people will describe Nebraska's fraternity and sorority community as the MGC and NPHC numbers grow.

Conclusion

This autoethnographic study's purpose was to learn about the ways in which the OFSL can better support NPHC organizations and its students better at the University of Nebraska. The study examined what the OFSL could learn from the multicultural center about their approach to supporting NPHC students at Nebraska. The three questions that helped guide this study were: what does the OFSL do to support NPHC organizations at Nebraska? What are the needs of Black students in the NPHC at Nebraska? How does the multicultural center provide support for Black students at Nebraska? This study utilized critical race theory to help form the interview questions. CRT also guided the data analysis process by focusing on the five tenets which are: counter storytelling, permeance of racism, whiteness as property, interest convergence, and critique of liberalism.

As a result of this study, four themes were found regarding supporting NPHC students better at Nebraska: the OFSL benefits from the work of NPHC students, there is a need to support and center Black students at Nebraska, NPHC students find community within the multicultural center, and it is everyone's responsibility to serve Black students. These themes helped me understand what support the NPHC students are receiving now and whom they are receiving it. The themes also helped me understand how the OFSL can move forward when it comes to their support for NPHC organizations and students. This study offers actions that can be taken by the OFSL toward supporting Black students and NPHC organizations more at the University of Nebraska. If the OFSL wants to grow and retain their NPHC students, they have to figure out how to ensure that they feel as though they are part of the fraternity and sorority life community. The OFSL has to learn how to center Black students in their programs and trainings that they host for the community. By having the OFSL utilize campus resources like the multicultural center to focus on centering and supporting NPHC students in their programs and meetings, NPHC students might build a better relationship with the OFSL and the University of Nebraska can indeed be the best campus in the country to be Greek.

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Appendix A: Student in the National Pan-Hellenic Council

Student in the National Pan-Hellenic Council Interview Protocol

1. How did I learn about NPHC orgs at Nebraska?
2. How did I express interest?
3. How did I find the members of NPHC?
4. How did what I research match what the NPHC at Nebraska was doing?
 - a. Were they showing their principles of scholarship, service, and sisterhood/brotherhood?
5. What were the requirements to be in a NPHC organizations?
6. What was my experience being a student in an NPHC at a PWI? How did these experiences change over time?
7. What were NPHC meetings like?
8. What are the kinds of things do students do as members of these organizations and why are they important to the students and the organizations?
9. What are the rituals, activities, relationships, artifacts, language used in these organizations?
10. What were the stories that you heard other students on campus say about Greek Life that either were or were not true in your experience in NPHC as a student?
11. How were you informed about NPHC organizations prior to attending Nebraska?

Appendix B: President of the National Pan-Hellenic Council

President of National Pan-Hellenic Council Interview Protocol

1. What was the transition like from student to president?
2. What support did you have while being president?
3. Was your president description clear?
4. Describe my experiences being a president in an NPHC organization.
5. How did my experience as an NPHC president shift over time?
6. Who/what helped during my time as an NPHC president?
7. What struggles did I experience as an NPHC president? How did I overcome these obstacles?
8. What is the role of a NPHC president?
9. What kinds of things were you doing a president?
10. What did you need as the president?
11. How did the ways that the multicultural center supported you compare with the ways that the OFSL office supported you?
12. What were the messages you received from multicultural center and OFSL about supports they provide, and did you receive those?
13. In what ways did you notice race and racism while president of the organization?

Appendix C: Advisor of the National Pan-Hellenic Council

Advisor of National Pan-Hellenic Council/Staff member in the Office of Fraternity and Sorority Life Interview Protocol

1. What training did you receive to be the advisor for NPHC at Nebraska?
2. How are you supported on a daily basis at work?
3. How are you able to provide what your students need?
4. What are the messages about NPHC that you receive from the OFSL? In what ways are those messages consistent with you experience and different from your experience?
5. What are the messages about the OFSL that you receive from the OFSL? In what ways are those messages consistent with you experience and different from your experience with OFSL?
6. How does the advisor know what they are to be doing?
7. In what ways do race and racism shape being an advisor for NPHC orgs in a PWI?
8. What similarities and differences do you notice among the advisors for PHA, IFC, and NPHC, MGC?
9. What is the role of an NPHC advisor?
10. What professional development opportunities are available for you as an NPHC advisor?
11. What departments/services/programs have been beneficial for you as an NPHC advisor?
12. How has my role as an NPHC advisor shifted over time? What has been the cause of this shift?
13. How are NPHC advisors valued with the larger Fraternity and Sorority Office

Appendix D: Student in the Multicultural Center

Student in the Jackie Gaughan Multicultural Center Interview Protocol

1. How did you learn about the multicultural center?
2. What made you want to keep going back?
3. Do you find the multicultural center relatable to you as a Black woman?
4. Why did you rely on the multicultural center to support your NPHC organization? How has the multicultural center supported and assisted Black Greek students?
 - a. How did they support your NPHC organization?
5. What kinds of things do students do within the multicultural center?
6. What are the rituals, language, artifacts/symbols, activities, and relationships of the multicultural center?
7. What are some of the dominant narratives by white people about multicultural center and what were your experiences with the multicultural center in contrast to those narratives?
8. What programs, services, and initiatives has the multicultural center offered that have specifically helped me in my role as an NPHC student?