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Walk the Talk: Value Congruence for Social Change in Panhellenic Sororities

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Thank you to my advisors, cohort, and colleagues. As cliche as it is, this would not be possible without you.

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Abstract

As a result of the ongoing wave of civil unrest in the United States, many university organizations have re-evaluated their current structures and policies to increase emphasis on social justice principles. In particular, the leaders of the University of San Diego Panhellenic Council have verbally expressed an interest in creating a more socially just Panhellenic experience. However, feedback from community members via anonymous reports and social media posts, coupled with observations of the Council reveal leadership has yet to take tangible and sustained action. This project investigated the value congruence of USD Panhellenic leadership to better understand the process between expressing a value and acting on it to create change in the community. Specifically, I explored the question: How does value congruence among Panhellenic leaders strengthen organizational accountability in the process of adjusting to community needs? I administered a survey to collect self-report data on value congruence then conducted focus groups to facilitate discussion about value clarification and congruence. My results indicated that Panhellenic leaders strongly value feeling passionate and view commitment toward their organization as a key factor in adjusting to the needs of the community. However, their passion and commitment varied depending on each leader's relationship to other leaders, traditions held, and behaviors modeled in the organization. Suggested future research could examine national and university advisor involvement in maintaining traditional programs and encouraging innovative social change that aligns with organizational and community values.

Keywords: value congruence, social change, leadership, Panhellenic, sororities

Walk the Talk: Value Congruence for Social Change in Panhellenic Sororities

As a new and current student affairs practitioner, I currently work in the Office of Fraternity and Sorority Life (FSL), primarily advising the seven women's social sororities at the University of San Diego (USD), collectively known as Panhellenic Council (PHC). Prior to accepting this position and coming to USD, I had no experience in this functional area, even as a student participating in sorority life. However, coming into the role with no prior knowledge of the nuances of the community has put me in an excellent position to challenge myself and others and bring a more critical and questioning lens to the community and its traditions.

Author Background & Positionality

As a first-generation student that identifies as a woman of color, navigating the higher education system has been a challenge in navigating both the technical and relational pieces of my schooling. In my current role, I have become hyper-aware of my social identities incongruent to the students that I work with. Going into my role I was working with majority white students, which to some degree came to no surprise as I knew I was attending school and working on a predominantly white campus. My students were at the midpoint of their student leadership roles, had to shift to a virtual semester, and address social issues such as health concerns and racism in the FSL community in response to COVID-19 and the resurgence of Black Lives Matter movement. It became clear in just the first couple of weeks working with them that I had competing values with my students. While I was focusing on safety regarding the pandemic and learning from the challenges and feedback provided by the larger community, they seemed to focus on maintaining social interactions and the diffusion of responsibility upon being "called out" for the racism experienced by members in the community. Further critical thinking prompts were met with resistance from students.

I began to question whether our different racial and ethnic identities amplified the resistance to change and accountability. Although we shared the same gender identity, I identify with a marginalized ethnic group. I questioned internally whether my white-identified students viewed me as incompetent and

unable to lead because of my marginalized identities. I noticed that there was a greater acceptance of direction and challenge when they stemmed from shared values, such as women empowerment, and identities, such as our gender or class backgrounds. When values appeared to be differing amongst myself, the students, and the organization, I have been met with greater resistance and pushback from students. Additionally, conversations to uphold organizational values were avoided and students seem quick to want to solve problems. I hold the assumption that students view conflict as detrimental to community growth because of its potential to diverge a community, when in fact, conflict can be used as an opportunity in moving the group forward.

In my observations of working with the Panhellenic community at USD, I have seen that students have intentions to create an inclusive and authentic Panhellenic experience. At the same time, however, they seem to be unaware of the power and influence they hold crucial to amending traditionally exclusionary policies. Though students want to get to a place where diverse, equitable, and inclusive practices come naturally to the Panhellenic community, students seem unsure how to reach that point. Furthermore, observations after working with several Panhellenic student groups marked a need to develop deeper personal relationships between each other as a method to catalyze changemaking initiatives. Deepening my relationship to students and reflecting on my advising practice will facilitate students' willingness to have their leadership challenged and accept the support they might need.

This study aimed to take a perspective that centered the needs of the participants to guide the methodology of the cycles. I used a human-centered design approach to interact with participants before, during, and after the study. A human-centered design emphasized focusing of the needs of my participants through immersing myself in the community, addressing any problems identified, implementing practical solutions, and asking for feedback on the intervention (LUMA Institute, 2012). Human-centered design also implements tenets of emergent strategy. In short, this concept emphasizes the importance of doing relationship building with the community or groups you serve before shifting to doing task-oriented work with them (Brown, 2017). This engagement strategy posits that through initially

focusing on building relationships, individuals are more likely to work collaboratively and engage in meaningful social change (Brown, 2017). Before the study began, I engaged in community development and building rapport with Panhellenic student leaders to deepen my relationship and mutual understanding of students' backgrounds and goals. As I built relationships with Panhellenic students in one-on-one and group meetings, I noticed I tended to focus on completing tasks as opposed to the holistic well-being and needs of the students. Human-centered design, though praised for its centering on the human experience and their needs, has been critiqued for focusing too much on human experience, and not on task or what needs to be accomplished in a given time frame (Norman, 2005). As such, this may cloud the ability to collect the necessary data to make conclusions and plan subsequent cycles of the study. It will be important for myself as the principal investigator to balance relationship building with the task of collecting data.

Background & Literature Review

In this study, I will explore student leadership development in the Panhellenic community using the social change model as a framework for how Panhellenic sororities can enact deeper value congruence in their organizations to create social change. Although previous studies have shown Panhellenic leaders have high value congruence (Dugan, 2008), the USD Panhellenic community are perceived to have low value congruence. This study seeks to address why there is a disconnect between values and creating social change and to propose ideas for Panhellenic students leaders to display and report higher value congruence.

Student Leadership Development

Various leadership theories categorize different traits of leadership into operationalized definitions of leadership styles (Avolio & Gardner, 2005; Batliwala, 2011; Brown, 2017; Burns, 1978; Hegarty & Moccia, 2018; Linksy et al., 2009). Specific to higher education, student leadership development theories present different models for how undergraduate students achieve growth as leaders (Brofenbrenner, 1979; Kohlberg, 1969, Sanford, 1962). Thematically, leadership practices are rooted in

creating change for the community being served (Astin et al., 1996); in other words, leadership for undergraduate student populations may look like addressing systemic inequities to meet the needs of diverse and growing communities. How student leaders choose to address inequities to meet the needs of their community may stem from their organizational and personal values. *Values,* defined as the beliefs about the importance of normal and desirable behaviors and outcomes (Edwards & Cable, 2009), help individuals and groups guide their decision making and behaviors. Research often fails to address how organizational leaders, particularly student leaders in higher education, enact their espoused values through lived behavior. Student experience includes leadership development through formal and informal roles, primarily through student organizations (Patton et al., 2016), such as fraternities and sororities. Four-year institutions that house Fraternity and Sorority Life (FSL; traditionally known as Greek Life) offices have espoused values that typically include tenets of academic excellence, social engagement, philanthropy and service, and professional development (Asel et al., 2009; Johnson et al., 2015). The National Panhellenic Conference (NPC), the national network seeking to govern and advance the social sorority experience, markets its values as being committed to relationship building through increasing transparency among members, holding each other accountable, and being respectful of one another. More broadly, they list their values as "friendship, leadership, service, knowledge, integrity, and community," (NPC, 2020, p. 7). Although NPC holds its overarching values for the 26 recognized Panhellenic organizations, each inter/national chapter also holds their own values.

The FSL Office on the USD campus markets five core principles as benefits for joining the community. These include (a) growth through the attainment of knowledge, (b) leadership through the strength of character, (c) service through civic engagement, (d) belonging through inclusive practices, and (e) health through safety and well-being. These five principles act as guides or outcomes for programming and leadership development opportunities that chapters, councils, and the office provide. In short, through these core principles, students in the FSL community, especially those who hold leadership positions, are supposed to behave in ways that role model being outstanding community members, who are conscious

of community challenges and their ability to tackle those challenges. Additionally, the Office of FSL emphasizes that because fraternities and sororities are registered student organizations with the university, they should operate on peer governance through the key principles, meaning student leaders and organizations within FSL keep each other accountable.

When students plan and execute their programs and events, students are encouraged to use the FSL core principles to guide their outcomes as a way to reflect what they value as an organization. Leaders' behaviors can get closer in alignment to what they say they value, believe, and desire, through consistent internal reflection of their actions and how those actions have impacted the community. Research shows that when re-connecting to one's moral and ethical codes, sometimes through simple reminders of what their values are, individuals are more likely to align their actions with their espoused values (Ariely, 2013). This is commonly referred to as *value congruence*, the phenomenon in which an individual perceives alignment between their personal values and the espoused values of the organization to which they belong (Burns, 1978). Value congruence is important to enacting social change as it clarifies an individual or organization's desires; people can operationalize and define exactly how they choose to live out those desires. Through getting very clear on how values are lived out, organizations can move from social change and community impact from the visionary stage to the action stage. When leaders can clearly define their values and act upon them consistently, they may be thought of as authentic leaders that hold a strong level of trust with their community members. Communities with a strong sense of trust with their leaders are more likely to carry out the values and mission of the organization, as communicated by the leader(s) (Burke et al., 2007; Kohlreisser et al., 2012). This community impact may include centering enacting change related to social justice and increasing equitable practices in an organization.

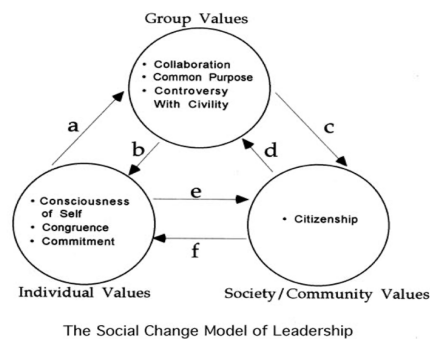**Social Change Model (SCM) of Leadership Development**

Student leaders can use the SCM of leadership development (HERI, 1996; Komives et al., 2017) to determine what values are important to consider and hold in a leadership position based on their

spheres of influence in their communities. Two primary goals for the SCM of leadership development include (a) to enhance the learning and growth of individuals by understanding their personal strengths, values, and capacity to mobilize the self and others collaboratively and (b) to "facilitate positive social change," (HERI, 1996, p. 19). The SCM was built on the notion that focusing on one's values is pertinent to leadership development. An individual's qualities as a leader can be evaluated based on three domains: personal, group, and societal/community. Personal values include consciousness of self (i.e., awareness of one's own beliefs, emotions, and values), congruence (i.e., consistently acting in alignment with one's beliefs), and commitment (i.e., passion and energy toward an activity). Group domain values include collaboration (i.e., working with others toward a common effort), common purpose (i.e., sharing goals and values), and controversy with civility (i.e., recognizing conflicts and willingness to hear alternate perspectives). Societal/community value includes citizenship (i.e., connectedness to the community and a sense of responsibility to enact social change). The three different domains sit in relation to, but separate from, each other. At the same time, feedback loops occur between any two domains. For example, how a student leader scores in the personal domain impacts how they will score in the societal/community or group domains, and vice versa (HERI, 1996). See Figure 1 for a visual of the model's domains with its feedback loops.

Figure 1

SCM Domains and Feedback Loops

The Social Change Model of Leadership

Reprinted from HERI (1996). *A social change model of leadership development: Guidebook version III.* Los Angeles: University of California Los Angeles Higher Education Research Institute. [Guideboks are available from the Natinal Clearing-house for Leadership Programs; http://www.nclp.umd.edu/]

At the core of the SCM is change, which is the "ultimate goal of the . . . process of leadership" (HERI, 1996, p. 21) in that individuals should engage in leadership roles to facilitate change, with the purpose of creating a more socially just environment for themselves, their organizations, and their community. High scoring and alignment with values in all three domains constitute the makeup of a socially responsible leader, a self-aware individual who acts in congruence with their values, holds civic and social responsibility, and leads with the intention of creating social change (Tyree, 1998). The SCM is built on creating community change. Leaders are in service of other people and therefore need to be able to attend to community needs. An organization's values and culture need to become congruent with that of community needs so that the organization can effectively serve the community based on shared purpose and desires (Kotter, 1996). By centering the needs of the community, student leaders can begin to share responsibility for community change with those they serve, which would develop and widen students' leadership capacity and facilitate more intentional social change.

Panhellenic Leadership

NPC governs 26 total Panhellenic chapters; on the USD campus, there are 7: Alpha Chi Omega, Alpha Delta Pi, Gamma Phi Beta, Kappa Alpha Theta, Kappa Delta, Kappa Kappa Gamma and Pi Beta Phi. Approximately 800 women are initiated across the seven chapters at USD and all organizations have their own values and traditions at the national and local level. Panhellenic student leaders are undergraduate women at four-year universities who have been initiated into their Panhellenic sorority. They have been elected into or appointed to their student leadership positions by women in their specific sorority. Women from each sorority on university campuses serve on committees that make up the Panhellenic Council – the governing organization of Panhellenic sororities on a specific campus. Essentially, Panhellenic Council is made up of representatives from each chapter for different aspects of the Panhellenic experience (e.g., recruitment, programming, philanthropy). Part of the Panhellenic Council also contains the Panhellenic Executive Board, a group of undergraduate students who serve as a board of directors to provide guidance and a connection point from university chapters to NPC.

Individuals holding Panhellenic student leadership positions are selected by other members in the community. Thus, policies and culture are maintained by who community members believe would be effective in leading the Panhellenic student community based on perceived shared values. Maintaining the status quo for what leadership looks like in the community means that student leaders are limited in their exposure to varying viewpoints (King & Baxter Magolda, 2005) and, therefore, may be unable to further develop their leadership capacity and skillset. Without a broadened range of knowledge or skillset, Panhellenic student leaders may be unable to effectively lead their community when requests for change are presented. These types of requests have surfaced in the USD Panhellenic community in which there have been calls for antiracist policies and shifts from anti-Blackness.

Panhellenic members on a national level have been found to self-report and score high in congruence, commitment, and common purpose, indicating they are living out their personal values (Dugan, 2008; Johnson et al., 2015, Martin et al., 2012). However, scoring lower or having no difference from groups such as non-FSL organizations might indicate they may be resistant to living out organizational values or getting them to align with their personal values or those that community members might hold. For example, Panhellenic members have scored lower in civility and change, indicating student leaders in the Panhellenic community may be unwilling to consider alternate viewpoints and uncomfortable with transition and change (Johnson et al., 2015). Overall, Panhellenic members tend to share the same goals and values and show some level of commitment to actualizing them, which moves the Panhellenic community farther along in changemaking initiatives across all SCM domains. Panhellenic members' reported level of commitment is particularly noteworthy because it indicates that student leaders can leverage shared goals and values to move toward socially just changes and implement changemaking initiatives to address the needs of organization members.

Value Congruence in USD Panhellenic

My personal observations in nearly two years of working with Panhellenic community members at USD have shown student leaders seem to be open to creating change and claim socially responsible

leadership qualities. Though this may be true in their lives exclusive of their Panhellenic student

leadership roles, it is not always true in the organizations' practices and policies. Students engage in

socially responsible leadership opportunities at varying levels. For example, Panhellenic chapters often

use educational workshops and fundraisers as methods to bring awareness to a cause. However, seldom is

there information or programming on next steps to engage in what they were educated on; in short,

students find it difficult to turn their learning into action beyond raising awareness or hosting a

fundraising initiative. At the Panhellenic Council level, student leaders also engage in opportunities to

create change within the community. For example, one of the most impactful ways they have encouraged

and created change is through the Recruitment Rules Review process. During this process, students

operate on peer governance to challenge and critique the rules and guidelines set for Formal Recruitment.

In the past, students have been able to use this process to create a more values-based, no-frills recruitment

by eliminating costuming, encouraging meaningful relationship building, and increasing the transparency

of information that is shared during recruitment events. The Recruitment Rules Review process has also

allowed students to reduce the cost of participating in recruitment and change the format so that it is more

accessible to women who want to participate by keeping the first day of recruitment fully virtual. By

making changes during the Recruitment process that benefit the Panhellenic community at their largest

event of the year, they "set the tone" for the remainder of the year to also critique their own policies and

practices and create change that makes the Panhellenic experience more equitable and accessible.

At the FSL-wide community level, opportunities driven by the FSL core principles are offered,

though they are not always taken up by students who would most benefit. As a result, students have been

unclear of what their community values are, resistant to organizational change and therefore conflict, and

are inflexible to community needs. I hold the assumption that students view conflict as detrimental to

community growth because of its potential to diverge a community, when in fact, conflict can be used as

an opportunity in moving the group forward. Even though the office also coordinates programming and

development opportunities for the community, some student leaders seldom receive or take up these

formalized options. As a result, I perceive that student leaders in the FSL community are not proficient in balancing all aspects of being a leader. In other words, because they have not been able to define for themselves what their community values are, they are unable to lead the community in working through their challenges.

Context

Though students may insidiously show their unwillingness to change through lack of engaging in new behaviors that are more values aligned, they have also explicitly shared their lack of desire to innovate or create new ways of engaging the community. For example, in meetings with chapter recruitment representatives, students have provided both virtual and in-person feedback following specific conversations encouraging change. In one instance, one student said in response to their values being challenged via an anonymous feedback form, "[they] are trying to derail my success and the success of others." In another instance, a different student claimed that tradition was ample justification for still implementing songs and chants during the recruitment process. Some student leaders and community members have shared that practicing and performing the songs and chants were not worth the time and effort and did not add significant value to the recruitment experience. Other practices that students have maintained include the use of recruitment promotional videos during events, look books and the regulation of attire, all of which detract from the values-based experience and time for meaningful relationship building students can have. Additionally, some women who are interested in joining the Panhellenic community but ultimately decide to further defer their membership have shared that they choose not to move forward with the joining process because they did not have enough information about the chapters to make an informed decision. This calls into question what chapters are discussing their recruitment events and what crucial information about their membership experience they are leaving out. Additionally, observations of Panhellenic organization social media accounts vastly lack information about the academic, leadership, and changemaking achievements they make, thereby ignoring the full Panhellenic membership experience. NPC recommended that local organizations make more intentional

time and effort creating a values-based Panhellenic experience, such as more time to have meaningful

conversations during recruitment and using marketing materials to tell the full story of Panhellenic

membership. Additionally, women who express interest in the Panhellenic community often find it

difficult to know critical information about chapters and the full Panhellenic sorority experience, deterring

them away from membership. Therefore, it is unclear, aside from traditions, why student leaders choose

to still implement practices that community members no longer want.

Project Rationale

Students should and can be effective leaders for the communities they serve. Though the

expectation is not for students to achieve being a perfect leader, students should continually think

critically about how to attend to community needs and grow their leadership capacity. Given the context

of COVID-19 and the very explicit calls for social change in the Panhellenic community, I have noticed

that there is rarely any accountability taken at both the individual and group levels. With holding the

Office of FSL's key principles, the intention is that students can also explore and identify their own

community principles and values, while also taking a critical lens to how their behavior, or enacted

values, may or may not align with their espoused values. This study will address what it would look like

for students to apply their individual values to the Panhellenic groups and community they are a part of

and hold close to them. The intention is that if student leaders can align their personal values to their

organizational and community values, critical feedback and calls for change from the community will

prompt them to find a solution(s) that best addresses any systemic change that needs to occur.

Thus, this action research project will explore the following question: How does value

congruence among Panhellenic women strengthen organizational accountability in adjusting to

community needs? Through an ongoing process of values clarification and developing strong values

congruence, I will explore the social change model (SCM) of leadership (Higher Education Research

Institute [HERI], 1996). This model posits that there are eight key values that leaders should hold to

effectively create social change. Scoring in each of the eight values indicates an individual's leadership

capacity. An individual who scores high in each of the core values indicates that they are a socially responsible leader – one who has a high level of self-awareness and willingness to work with other people. From the student leader perspective, they would be able to identify how the actions they do or do not carry out in their respective organizations align with their values. When values breaches occur, we as practitioners can help students apply tenets of the SCM of leadership development and being a socially responsible leader to move the community forward and get behaviors back into alignment with our values.

Though this study will focus on Panhellenic student leaders at USD, this work can be applied to other student leaders and organizations who support and design programs for their constituents. This is especially applicable for student organizations that have deep held organizational values on which their programming is built. In thinking more broadly about student affairs practitioners, this work can also be applied to any advisor or university staff support personnel working with large student groups. Each practitioner should question how their practice, inquiry, and support is congruent to the needs of the organizations they advise to uphold the community values. Regardless of if an individual is examining their practice or deepening their development, it is crucial that individuals learn how to lead their groups to develop the skills to create momentum, initiate social change, and encourage community growth. My study seeks to bridge the gap in why leadership development in Panhellenic sororities seldom addresses value congruence as a method for creating change in the community. Additionally, through clarifying personal, organizational, and community values during focus groups, Panhellenic leaders can define their values and begin to take actionable steps to live out their values at the organizational level.

Research Design

Coghlan & Brannick (2005) offer one method for structuring cycles in an action research project. Through close examination and reflection of the study's context and purpose, researchers can diagnose, or identify, an issue in a community. In my diagnosing stage, I have observed and have determined from survey results and focus groups what practices are congruent or incongruent in the Panhellenic

community. The next step of the cycle is to plan an action that the community will engage in. In my

planning stage, I considered and decided on the use of the SRLS-R2 as a method to get quantitative data

about students' views on their leadership. I also used this stage to consider what questions I would ask

during my focus groups to get qualitative data about students' views on their leadership. The execution

stage requires participants to engage in the actions planned by the researchers, and in my study included

the actual administration of the survey and focus groups. Finally, in the evaluation stage, the researcher is

to analyze the outcomes of the action and determine if the subsequent planned actions are appropriate for

what the study is examining. In my evaluation stages, I reflected upon the quantitative and qualitative data

shared, drew conclusions about, or made a diagnosis, the data, and used my conclusions to plan

subsequent cycles or think through what future research about value congruence in the USD Panhellenic

community could involve.

       In this study, I worked only with students from the Panhellenic Council at USD, which is

comprised of individuals who identify as women. NPC encourages the practice of integrity, service, and

community. Doing so requires the knowledge and awareness of diverse, equitable, and inclusive

practices. Reflecting on such practices in a community originally built for White-identified men

(Interfraternity Council [IFC]) is starkly different than a community who holds gender-related privilege

and power to create community change. IFC has values unique to the all-men social fraternities, and

practices (both in recruitment and social engagement opportunities) are coordinated differently. Though

they may have similar ideations and values for their organizations, each Council is independently run by

their national headquarters. By recruiting and working with only Panhellenic women, I focused on value

congruence and community change as it relates to the Panhellenic experience, how Panhellenic might

perceive oppression to create change based on their women's leadership experiences, and encouraging

meaningful relationships among Panhellenic women.

       In the same way that the Panhellenic experience is unique from that of a men's fraternity, I chose

to recruit only students who are enrolled at USD because each university that houses a Panhellenic

Council has a culture unique to the location and campus. I wanted to better understand the USD

Panhellenic culture to further encourage aligning their personal values to that of their organization, as it

relates to the needs of their community.
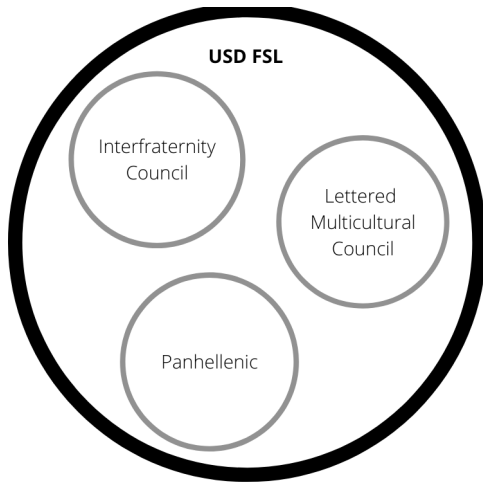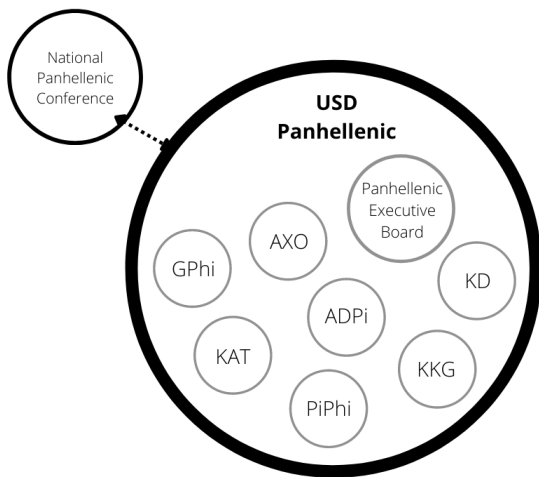
Figure 2

USD FSL Organizational Chart

Figure 3

USD Panhellenic Organizational Chart

Note: NPC governs 26 total nationally recognized organizations. Each campus will have a varying set of

NPC organizations.

Data Collection

Marketing of and recruitment for participating in the study occurred through different methods. Firstly, I attended ongoing Panhellenic Council meetings, which occurred on a weekly basis throughout the Fall and Spring semesters. During these visits to their formal meetings, I explained the study, the intended time commitment (2 hours and 15 minutes split up over 2 focus group sessions and 1 online survey via Qualtrics), the benefits of participating, and how to express interest for the study. I also explained that there was no expectation or requirement to participate in the study, and that participation was completely voluntary. Students who were interested in participating were instructed to fill out a Google Form with their names and emails so that I could contact them to inform them of the study meeting dates and times. See Appendix B for announcement script presented at Panhellenic Council meetings. Emails were distributed with the study details and Google form where Panhellenic members could express interest in participating. Because the full roster of Panhellenic women at USD is kept confidential, I contacted the Associate and Assistant Directors of the USD FSL Office to send out an email solicitation to the full roster of Panhellenic women. I also emailed Panhellenic chapter presidents and delegates, whose emails are publicly published on the USD FSL website, to email their individual chapter rosters with the opportunity to participate in the study. See Appendix C for email solicitation to Panhellenic members.

The opportunity to participate was offered only to those who met the eligibility requirements. To be eligible for the study, students met the following criteria: (a) Student currently enrolled at USD, (b) Student in good standing with their Panhellenic sorority, and (c) Holding or previously held a formal leadership position in their Panhellenic sorority or engaging in or have engaged in an informal leadership capacity in their Panhellenic sorority. Students did not need to be a specific academic class level, but it was likely that most eligible students were juniors or seniors, as most students do not enter a Panhellenic sorority and hold a leadership position until then. Students who met the inclusion criteria were free to decline participation in the study.

Benefits of participating in this study included examination and reflection of practice as a student leader. This ultimately leads to the betterment of the Panhellenic community at large, as improving on leadership practice is intended to improve the community a leader serves and works with. Participants were asked prior to starting the electronic survey for their consent to participate. Participants were provided with an informed consent sheet (see Appendix D) detailing their rights as a participant. Participants who chose to withdraw at the time of the survey had the autonomy to refuse completion of the survey and the focus group.

I used a mixed-methods approach to collect and analyze data. Qualitative data was collected from a survey using the Socially Responsible Leadership Scale (SRLS-R2; Tyree, 1998). The SRLS-R2 assesses student leadership for community change via self-report data on three different domains: personal, group, and social/community. See Appendix A for the full SRLS-R2 scale. A socially responsible leader will exercise the individual values in each of the domains if they are to enact change, the core value at the crux of all three domains. The survey captures a student's understanding of their own leadership and value congruence. During the student focus groups, I adopted an active participant lens by facilitating and participating in conversation with participants. Questions were centered around congruence and incongruence observed in the actions of the community and any thoughts or emotions about their Panhellenic leadership experience. See Appendix F for outlines of focus groups. Due to the nature of action research, I audio recorded the focus groups with student/participant's verbal consent so that I could accurately analyze qualitative data for themes revealed in the focus groups. At the start of each focus group, participants were reminded of their rights as participants. They were asked to indicate their consent for audio recording during the focus group. All student participants consented to be audio recorded prior to the recording starting. Anonymity and confidentiality were maintained by omitting names of participants, names of other student leaders, and names of chapters. Because the values clarification focus groups were intended to be reflective in nature, it was likely that past experiences or emotions that participants may not have anticipated arose. As such, participants were made aware of how

to access the USD Counseling Center (and their 24/7 on-call number), Center for Health and Wellness

Promotion, and all advisors in the FSL office should they need someone to process what occurred and

was experienced in the focus groups. A printed paper copy of the consent form which listed the wellness

resources was provided to participants at the conclusion of each focus group.

The study cycles took place primarily on the USD campus. Students indicated interest in the

study via Google Forms. Names and emails were collected only for the purpose to communicate next

steps in participation. The dates, times, and locations of the focus groups were communicated with email

to students who expressed interest in participating. The SRLS-R2 was distributed virtually via email to

students who indicated interest in the survey. Participants could not see fellow students and advisors who

were also added to the email chain to maintain confidentiality. Participants were expected to take no more

than 15 minutes on the survey.

Cycle 2 of the study was a focus group on value clarification and congruence facilitated for

Panhellenic student leaders. The focus group took place in the USD Learning Commons conference room.

The room was set up so that tables were in the middle of the room with chairs on the outside edge of the

tables. Students chose to sit on one side of the room, and I chose to sit opposite of the students so that I

could speak directly to them. In the middle of the connected tables were sheets of colored paper, sticky

notes, and pens. The first focus group involved a calendar planning task followed by a discussion of what

they chose to add to a hypothetical Panhellenic semester. The focus group took 1 hour to complete. The

entirety of the focus group was audio recorded with participants' verbal consent. The audio recording of

Cycle 2 was initially transcribed through a free online software called otter.ai. It was then reviewed,

edited, and coded manually.

Cycle 3 of the study was a focus group. Participants were emailed to again express interest in

completing an additional focus group through filling out a Doodle form to indicate their availability.

Doodle settings were made so that participants could not see who else indicated their availability or what

times other participants were available. Once all participants expressed interest, I sent out an additional

calendar invitation with the date and time that most participants were available. The location of Cycle 3

took place in the USD Student Life Pavilion conference room. Instead of facilitating a task for

participants to complete, I chose to design Cycle 3 to be semi-structured focus group with 4 key questions

based on themes identified from the previous cycle. The focus group took 1 hour to complete. The

entirety of the focus group was audio recorded with participants' verbal consent. The audio recording of

Cycle 3 was initially transcribed through a free online software called otter.ai. It was then reviewed,

edited, and coded manually.

After each cycle, I reflected upon the following: what it felt like to facilitate with action research

and developing rapport in mind, what I was learning from each focus group to create future action plans

to align values, how students engaged with each other during the focus groups, and students'

understanding and learnings from reflecting on the 3 domains of the SCM.

Cycle 1 Results & Findings

Five students total filled out the SRLS-R2 via Qualtrics and completed Cycle 1. All five students

who filled out the SRLS-R2 indicated they were in the latter half of their academic experience and

notated that they held at least 1 formal leadership experience. Overall, all five participants who completed

the SRLS-R2 self-reported high scores on a scale of 5 in each of the domains of the SCM represented in

the measure (see Table 1). This indicates that students are confident in their ability to create change and

have a strong sense of alignment with their values to actions within themselves, in the groups they belong

to, and in the communities they serve.

Outlier Scores in Cycle 1

Though overall mean scores showed that students self-scored on the higher end of the SRLS-R2,

there were individual survey items that fell below 3.0. For example, students' mean score in "ability to

articulate priorities" in the value of Consciousness of Self and domain of Self was 2.67. This indicated to

me that competing priorities and values have been difficult to negotiate and that students struggle to

communicate their leadership goals when community members have differing ideas on how their values

should be carried out. Indication that students have difficulty in discerning based on shared and varied priorities amongst leadership teams and community members what tasks or initiatives take priority over others.

Another outlying score was student's indication that "transition makes me uncomfortable," a survey item within the core domain and value of Change. Students scored a mean of 2.67. My assumption of this score was that the impact of the ongoing COVID-19 pandemic continues to affect student learning and developing, including the ability to hold varying community members' opinions and attending to the needs of those 800+ women. The discomfort with transition also helped to explain why in my observations, students did not want to deviate from tradition – transition away from practices that they have known for many years and are perceived to be successful can be uncomfortable to move away from.

Table 1

SRLS-R2 Mean Scores, n=5. SRLS-R2 is on a 5-point scale.

Domain	Total Mean Score	Value	Individual Mean Score
		Consciousness of Self	3.43
Self	3.74	Congruence	3.95
		Commitment	3.83
		Collaboration	3.79
Group	3.84	Common Purpose	4.07
		Controversy with Civility	3.67
Society/Community	4.00	Citizenship	4.00
Core	3.70	Change	3.70

Outcomes and Changes from Cycle 1

I became aware that burnout and fatigue for volunteer activities may be an important dynamic in why response rate for the SRLS-R2 was low. Rather than attempting to recruit or retain students to complete three total focus groups, I reduced the number of focus groups, and therefore level of effort and time committed, to two. I chose to retain my planned activity for Cycle 2 that focused on group dynamics, knowing that from survey results, students reported high sense and understanding of their personal values. Because my research question also largely focused on organizational accountability and not individual accountability, I wanted to center the focus groups on the group and community domains of the SCM.

<div align="center">Cycle 2 Results & Findings</div>

Three out of the five students who completed the SRLS-R2 participated in the Cycle 2 focus group. All three students were fourth-year students in their last semester of their undergraduate education. They also previously held formal leadership roles that they had fully transitioned out of.

Community and Citizenship

Students who participated in Cycle 2 tended to deviate away from the structured task. An unstructured environment, as opposed to a highly structured one performing a task, allowed students to be transparent and vulnerable with their concerns about the Panhellenic community. Students were able to talk about items related to their student leadership role. Students stayed on tasks for small portions of the focus group, then would begin talking about topics detached from the task itself. This seemed to parallel their need to share space with each other at the community level with the rest of the FSL community. The students spent time talking about the benefits of having an unstructured "field day" to hang out with everyone in the FSL community. They explained an overarching benefit as being able to reward work with unstructured play:

"…You cant have all work and no play, otherwise you will just stop working."

"Pay attention to your inner child."

It seemed that students want a space to simply "be" people detached from their student leadership roles. SRLS-R2 values shown were the need for community and a sense of citizenship among a large group of people. One student said that "we've lost a sense of that…here we are, like all together," indicating that as a community, they have not been able to create or maintain a culture where individuals have a strong sense of belonging within their organizations or among other people.

Standardizing Initiatives

While carrying out the task facilitated during the focus group, students tended to focus on prioritizing large scale events and initiatives such and awareness months or weeks, large programming events, recruitment, and retreat-type of opportunities as methods for learning and educating. This may be because regular events and initiatives continuously carried out over the course of multiple years seem to be easier for students to plan. They also encourage a specific type of engagement that helps determine the culture of the community in how it facilitates learning. Though some initiatives or types of events have a specific planning process, other initiatives that are new to the community have not been established as a regular practice. Participants spoke of a desire to standardize processes to sustain efforts related to embedding diversity, equity, and inclusion work into the Panhellenic community. One student said:

"We can do DEI workshops in the same manner…we do hold everyone in FSL to a standard to attend…sexual assault [awareness] events, but like [we] don't host any DEI ones."

Panhellenic sororities hold each other to a standard of engaging in or promoting events related to sexual assault awareness and education. Past semesters have required that Panhellenic sororities track which awareness and education events are attended and how many people attend each event. Tracking allows each organization to predict or assume fellow chapter's level of understanding and developing around a specific subject. By modelling initiatives and education related to racial diversity, financial inclusivity, and equitable events after how sexual assault awareness and education events are standardized and tracked, organizations can more accurately assess student learning based on the intended and actual outcomes of each event.

Instilling Values to Create Change

Most notable to me during Cycle 2's focus group was the students speaking about the need for passion to sustain social change work. At the same time, they spoke about how the passion they feel within themselves and other people in the Panhellenic community for their organizations seems to be low and dwindling. It appears that for student leaders that have had to, and continue to make, adjustments in the ongoing COVID-19 pandemic, passion has been difficult to build and maintain among members.

One participant said, "it's hard to, like, instill change if people aren't passionate," indicating their clear understanding that if commitment to the organization is low, change cannot occur. This also indicates a heightened awareness of their community as whole having a low sense of commitment despite self-reporting high individual commitment when completing the SRLS-R2. To combat this, students expressed contentment that all current FSL student leaders, were required to attend a half-day leadership summit hosted by the USD FSL Office in the early Spring 2022 semester. Students also suggested building in time for Panhellenic Council leadership to plan a student-led retreat experience, and for the entire Panhellenic community to engage in reflective activities in the months leading up to Formal Recruitment as methods to re-orient Panhellenic women to their values in an effort to be authentic to them during the recruitment process.

Students spoke about their concerns for the current Panhellenic student leaders, both in specific chapters and at the Council level, for their passion toward the organization and instilling key Panhellenic values, such as building a strong sisterhood, within their community members. Contrary to this, students also noted that they were recently intentionally absent from required chapter meetings because they did not find that space or time to be of value to them. This called into question: if passion and commitment to an organization is important, how are they modeling that for younger members in the organization? What culture are they creating that normalizes a low commitment to the organization? I interpreted this instance as incongruence to what students said they believed is needed to create and maintain positive social change for Panhellenic sororities. Questions about this incongruence were asked in Cycle 3.

Table 2

Themes and Quotes from Cycle 2, Focus Group 1

Themes	Example quote
Community and Citizenship	
	"…You cant have all work and no play, otherwise you will just stop working."
	"Pay attention to your inner child."
	"we've lost a sense of that…here we are, like all together"
Standardizing Processes	
	"We can do DEI workshops in the same manner…we do hold everyone in FSL to a standard to attend…sexual assault [awareness] events, but like [we] don't host any DEI ones."
Instilling Values to Create Change	
	"It's hard to, like, instill change if people aren't passionate"
	"We're not putting as much energy into [changemaking]. And people are just excited for the social events."

Outcomes and Changes from Cycle 2

Following the completion of Cycle 2's focus group, I decided to make a change in Cycle 3's

focus group format based on the dynamic of the participants. I chose to do away with a structured value

congruence task with multiple questions to debrief about the activity. Instead, I created space for

participants to simply have open conversation with 4 main questions as students seemed to provide richer

responses and critical thought when not engaging in a structured task.

<center>

Cycle 3 Results & Findings

</center>

In Cycle 3, students were asked about the negotiation of practicing their values of passion and

commitment to the organization as senior level students. Participants, who were all senior-level students,

said that they did not feel a connection or relationship to the traditions their community practices. Though

students spoke about removing certain chapter practices, some of which might be exclusionary (e.g., initiation, songs during recruitment), the effect on their relationship to the community overall is unclear for students. Concurrently, however, students spoke about having a sense of loss for traditions and long held values of their sisterhoods because of the COVID-19 pandemic.

Changing Priorities

Due to the COVID-19 pandemic, generational and academic class shifts, and experience in leadership roles, students recognized the change in priorities different groups were holding. Students spoke about missing out on friendships due to COVID-19 safety guidelines. Once restrictions were lifted, students have been unclear on whether to build new relationships or maintain their already established ones. Because the three students who participated in my focus groups were senior academic standing and had experience in long-term leadership roles, they felt they had a deeper understanding of the responsibilities of being a student leader and their opportunities to create change. Because of the change in leadership and ongoing change of context due to the pandemic, priorities for how Panhellenic members engaged also changed.

Loss of Opportunities

Students spoke about the past two years as being a defining moment in how they interacted with other members of their community. They acknowledged that due to public health restrictions and guidelines, their networks within their sisterhood across the Panhellenic community decreased. As a result, they were not able to develop relationships with people in their chapter outside of those they already developed close relationships with or were roommates with. With restrictions now lifting, they have developed an unexpected norm of remaining in the same friend groups.

Many Panhellenic sororities have implemented an incentive program to encourage their members to attend optional events. By attending optional events, women earn points, which they can then use to attend social events (off-campus events where alcohol is served). One organization that a participant is a part of has taken it a step forward to require that not only do members need to earn points, but they are

required to attend a certain number of sisterhood events. Though this may be a helpful strategy for some

to engage in chapter activities, the participant said,

> "When you're forced to attend something, like, you don't want to go."

Points to attend social events appears to be not enough of an incentive to attend events required by and

sponsored by the organization. The participants disdain for attending required events reinforces their

resistance to creating new friendships within their own organization. Though the participant

acknowledged the lack of desire to engage in required events, she also said that had she not been required,

there was a low probability of her attending by her own volition. Due to the everchanging dynamics and

health priorities, students have lost out on opportunities to engage with peers in their community. When

organization members display low passion or commitment, leaders try to implement ways to engage

member; however, engagement strategies employed do not address increasing sense of passion or desire

to engage. Instead, they simply get an organization member from one place to the next to avoid being

sanctioned.

Another example that participants mentioned was the difficulty in having members apply to or

accept formal chapter and council leadership positions. For the 2022 calendar year, Panhellenic Council

had to re-open the application for Executive board positions multiple times. Recently, the Panhellenic

Executive Board consolidated positions in their bylaws to reflect their main priorities. Other passion areas

would be developed through subcommittees under related Executive Board positions. Even with the

reduction and restructuring of board, they still struggled to get enough applicants. Though the board now

has 7 out of 8 positions filled, the Executive Board is talking about re-opening applications to fill the final

role. In chapter's Panhellenic delegate role, participants questioned whether their members were excited

for the opportunity to engage with the entire Panhellenic community, or if they accepted the role because

of the requirement to have a delegate. Traditional ways of engaging or incentivizing engagement no

longer work because they do not connect people to the values and purpose of the organization.

Loss of Positive Panhellenic Spirit

Known in NPC policy as Positive Panhellenic Contact, Positive Panhellenic Spirit is the idea that all interaction between Panhellenic members and with potential new members be always positive and informative. In other words, Panhellenic women are required by NPC policy to treat each other and potential new members with respect.

What seemed to be a primary focal point in the conversation of Cycle 3 was the lack of respect and camaraderie felt among chapter members; in other words, Positive Panhellenic Spirit seems to be missing. Public health quarantine guidelines and concern for other's safety may have impeded students' ability to develop their interpersonal skills, thereby making it difficult to establish relationships with one another once students returned to campus. Participants also shared that each USD Panhellenic chapter Executive Board seemed to be managing their own internal hurdles of integrating as a team. Tuckman (1965) posits that when new groups are created, they engage in four main stages of development: forming, storming, norming, performing. Though Executive Boards have already been established, or formed, it seems as though they are in a storming phase in which members are determining their ways of being and cohesiveness as a group. Conflicts that have been challenging getting resolved also seems to be a clear indicator of being in storming phase, whereas in a norming phase, the group is aware of everyone's working style and can resolve conflict effectively. Regardless, the participants began to question what "sisterhood" in Panhellenic means if they are often witnessing their peers disrespect each other and leaders express favoritism for their friends. Participants acknowledged that conflict and controversy may have always been present in the sisterhood, but that they may not have noticed or been aware of it until after being in a formal leadership role. This holds significance over how members are introduced to the community and what norms for engagement are expressed early on, as these can set the tone for how Positive Panhellenic Spirit is enacted.

Gaining Opportunities

        Participants spoke about setting foundations or expectations for sisterhood and engagement as a method to transition into a norming phase seamlessly. They expressed a desire to participate in events that centered on the values of their organizations, such as sisterhood, and sustained participation in service opportunities. In reflecting on their own experience as Panhellenic leaders, participants expressed that they hope for current and future leaders to be aware of the impact their role holds in the community. On participant mentioned a previous conversation with a new Panhellenic leader, saying she is in a "defining moment in our sorority's history…[she] can genuinely change our sorority for the better [with the] opportunity to change the narrative" of how the broader USD community views Panhellenic. The participant wanted the new Panhellenic leader to understand the opportunity to re-create what Panhellenic sorority membership looks like, beyond the social events. Another participant spoke about the weight of being a leader, saying "[it is a] privilege to have a [leadership] position…[it] doesn't mean you need to wield your … power everywhere…[you] have to build that safe space for [the] community." In my analysis of these statements, I concluded that students understand that leadership and change is not easy; leaders need to be able to listen to their community by getting to know them as people and engaging in activities authentic to the organization to increase the sense of Positive Panhellenic Spirit among the community.

Table 3

Themes and Quotes from Cycle 3, Focus Group 2

Themes	Example quote
Changing Priorities Opportunities	
Loss of Opportunities	"Almost like we are trying to get back that time that we lost…our priority of maintaining those relationships that we've missed out on" "If I didn't see you over the past few years because of COVID, it was very clear that like, you're not a priority"
Loss of Positive Panhellenic	"I just don't see myself in this chapter"

Spirit	"When you're forced to attend something… you don't want to go."
Gaining Opportunities	"defining moment in our sorority's history…[she] can genuinely change our sorority for the better…[with the] opportunity to change the narrative"

Limitations

Limitations of my study include the small sample size. Though I intended to recruit 10-15 USD Panhellenic student leaders, this project collected both quantitative and qualitative data from 5 students total. Thus, results may not be generalizable to all Panhellenic student leaders at USD or to Panhellenic student leaders on other campuses. Additionally, because the SRLS-R2 is a self-report scale, it is possible that students scored themselves differently than what their actions or observations may reveal in each domain, skewing the data. Students' self-scoring may also fluctuate depending on the day or what kinds of activities they have engaged in recently. Panhellenic student leaders centered their conversations in the Cycles about chapter leadership as opposed to their own or current Council leadership experiences. When trying to redirect to talk about Council leadership experiences, students tended to speak about how Chapter leadership was or is incongruent to their values. It may be more difficult for students to do the self- reflection and critique of their own actions and easier to critique the actions of those around them. The disconnect in critiques from self to peers reminded of quantitative data in Cycle 1 where students indicated they have a hard time articulating their priorities in that it seems easier for students to articulate what other groups' priorities should be. I questioned: Could it be because they are not able to prioritize in the way they wanted? Could it be because they are projecting their own shadows onto the organization? Could it be unclear as to the internal working and group dynamics and the students have a different view of how organizations should operate based on their experience? Could it simply be because they are older and have more experience that they want younger student leaders to learn quickly so that they can continue to make a positive impact on the community?

Recommendations

Reflective Orientation Experiences

Students spoke about the desire to engage in some type of reflective experience when returning from school breaks to re-orient themselves to the values of the community they are re-engaging in. Students made this recommendation when focusing on Formal Recruitment, which occurs in the week prior to classes starting for the Spring semester. This means that students are away from their peers and Panhellenic community for up to two months and may have engaged in Panhellenic-value-incongruent behavior in that time frame. By engaging students in an experience that re-orients them to their Panhellenic values, especially as it relates to the purpose and goals of Formal Recruitment, students may be more likely to make values-based decisions when finalizing recruitment event plans or making membership selections.

Transitioning Leadership

The transition period between an outgoing group and an incoming group is a critical period for an organization to set norms and expectations for the practices of their leadership team and community members. In both my observations of transitioning Panhellenic groups and in hearing feedback from Panhellenic leadership teams, students new to formal leadership roles have difficulty adjusting to their new responsibilities because their predecessors have not given them all the information they believe and need to be an effective and values-based leader. It appears students believe they need to start from scratch in planning programs, leading a community they are already integrated into, and in building relationships with their Panhellenic sisters. Future research could explore leadership teams as they are transitioning in and out of their roles, and create intentional plans, systems, and structures to best equip incoming student leaders to be successful. Assessment of a formalized transition process for Panhellenic groups could explore how success is defined by the outgoing and incoming groups and what support is needed to achieve success in a new leadership role.

Co-creation of Leadership Learning Environments

From the themes in Cycles 2 and 3 that showed students desire unstructured environments for "free-play," and highly structured, standardized environments for task-oriented and project-based responsibilities, it is important to consider what methods for learning and engagement are the most helpful for varying groups of students depending on their lived experiences and context. University professional staff and administration typically the stakeholders of student organizations and leadership programs that develop and impose learning outcomes and environments. Future research could explore what co-creating learning outcomes with students would look like. Based on student and community feedback, coupled with empirical evidence on student leadership development theories, create environments where both advisors, students, and different stakeholders can best address the needs of students. Knowing student's lack of confidence in their ability to articulate their priorities, the co-creation of learning outcomes could guide students in what outcomes they would like to focus on throughout their leadership term. By involving students in the revision and planning over their learning outcomes, students take ownership over their leadership experiences and continue to operate on peer governance to keep community accountable to their shared expectations and values.

Advisor Role in Leadership Development

Though the Panhellenic student leader experience at USD operates on peer governance, there remains various stakeholders whose Panhellenic decisions, actions, events, and initiatives they impact. These stakeholders include but are not limited to, parents and family members, the USD campus community, national chapter advisors, and NPC staff. Each stakeholder holds differing perceptions of what the community should prioritize and differing levels of involvement in carrying out their priorities. One crucial touch point for students to receive guidance about equating their priorities to their values is from their national chapter and on-campus advisors. To better understand an advisor's role in developing a student leader's skillset, it is important to consider Sanford's (1962) challenge and support theory. Challenge and support theory (Sanford, 1962) states, to grow, students need to

experience internal and external challenge and receive adequate support to move through the

challenge. At the same time, it is the advisor's role to not provide so much support that the student is

unable to develop critical leadership skills. For example, if a student is challenged with coordinating

new changemaking initiatives for a community and their advisor provides support by securing funding,

finalizing the date and time, marketing the initiative, and directly engaging with community members,

this denies the student of the opportunity to grow. The student is then unable to build their budgeting,

administrative, communication, and collaboration skills. Additionally, the advisor might hold a very

distinct perspective of how the initiative should be carried out, whereas the student may have ideas and

strategies more in tune with how community members like to engage. However, if the advisor provides

no support in any of these areas, the student might have no impact or change on the community.

Advisors can be an excellent connecting point to other campus partners and resources that may be

helpful in campus-wide marketing and participation. Getting support from campus partners facilitates

campus-wide impact rather than the intended impact becoming siloed in one campus community.

Thus, it is crucial advisors strike a healthy balance between supporting and challenging students in

their intended efforts.

Support can be tangible (e.g., providing resources) and emotional, such as getting to know

students personally and providing guidance on non-leadership related items. Creating and fostering a

personal relationship with students builds trust between the advisor and student. Furthermore, challenge

needs to come from a place of compassion and understanding to move students forward without

judgement of their behaviors. Students and advisors may also work together, get curious about, and

clarify what is important to each individual, organization, and community. Through centering the

student's needs, advisors can determine a student's level of commitment to their organization (Schutts &

Shelley, 2014), therefore challenging and supporting students to live by their values.

USD Campus Advisors are paraprofessional or professional staff members employed by the

university to facilitate activities in accordance with university policy, while also engaging students in

leadership development. Though I have observed although NPC organizations hold specific values and speak about creating change and a more equitable Panhellenic culture, student leaders have been holding on to traditional processes that the organization participates in, furthering maintaining inequities and exclusionary culture. Students seem to be unaware of the power and influence they have for changing the culture of Panhellenic sororities to be more inclusive and equitable. This holds implications for advisors and professional staff members to guide students in (a) reevaluating what is valued in the community, (b) reeducating on what the norms are in engagement, and (c) helping student leaders create norms for positive behavior among new members. Although this work is already underway, students are still engaging in practices they fail to recognize as harmful, such as hazing, being silent bystanders to unhealthy practices, and racism.

Value congruence work with advisors provides them with the opportunity to learn alongside their students about how to enact social change from different lenses. Advisors could engage staff development training that focuses on practitioners' values and how they may or may not be congruent to the organizations they advise and serve. Through more robust advisor training that is specific to the campus they serve, advisors are encouraged to reflect upon how their advising practices align with their and the organizations values in a way that best supports students. For example, in my experience as a non-Greek-lettered-organization affiliated woman, I have entered spaces with Panhellenic women with the intention of being curious and facilitating critical thought. This has been, however, received as judgmental through constantly questioning the practices in the Panhellenic community. Through further reflection and understanding of how my advising techniques both challenge and support students, I have better aligned my curiosity and questions with the values and mission of the university and Panhellenic groups I advise. I also better understand what my students are needing to be supported enough to trust me as an advisor to challenge them, having their best interests and long-term visioning in mind. Campus and national advisors must be cognizant of their positionality, biases, and therefore impacts of their advising on student learning and social change.

Conclusion

Through using Coghlan & Brannick's (2005) method of action research, this study was able to address the question: How does value congruence among Panhellenic leaders strengthen organization accountability in the process of adjusting to community needs? Results from a virtual self-report survey and two in-person focus groups showed that Panhellenic student leaders at USD highly value a strong commitment and sense of passion toward their organization. Without passion and commitment, students shared that social change may be difficult to enact. Students also mentioned the need for foundational qualities of an organization to be established prior to enacting change, including meaningful and authentic relationships, and formalizing some structure related to organizational logistics. Focus groups also revealed that the student leadership experience is complex – while leaders may enact their individual, group, and community values most of the time, context and varying situations may cause leaders to live in opposition to their values.

Following community trauma and ongoing civil unrest, students experience burnout and formalized learning or programmatic outcomes may be more harmful than helpful. Recognizing dynamics and needs of community – allowing space for students to just "be" without feeling forced into something and the need to connect back to organizational values to remind students of the responsibility of taking on student leadership roles, especially when responsible for creating impactful experience of 800 women.

When strengthening organizational accountability, it is important to consider the individual, group, and community values of different stakeholders. Each stakeholder, depending on their relationship to the community being served is likely to have slightly varied values, connections to values, and thoughts of how values are enacted. Thus, it is important for the formal leaders of the organization to recognize the dynamics of their entire community and practice integrity through living by their values, being transparent with their community – figure out how to best meet community needs. Values also change over time depending on community and society current events, which can impact which of

organizational values take priority or how the values are carried out – social change is complex and

everchanging.

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Appendix A

Socially Responsible Leadership Scale – Revised Version 2 (SRLS-R2)

Each question is provided with the following scale:
1 = Strongly Disagree
2 = Disagree
3 = Neither Agree nor Disagree
4 = Agree
5 = Strongly Agree

1	I am open to others' ideas
2	Creativity can come from conflict
3	I value differences in others
4	I am able to articulate my priorities
5	Hearing differences in opinions enriches my thinking
6	I have a low self esteem
7	I struggle when group members have ideas that are different from mine
8	Transition makes me uncomfortable
9	I am usually self-confident
10	I am seen as someone who works well with others
11	Greater harmony can come out of disagreement
12	I am comfortable initiating new ways of looking at things
13	My behaviors are congruent with my beliefs
14	I am committed to a collective purpose in those groups to which I belong
15	It is important to develop a common direction in a group in order to get anything done
16	I respect opinions other than my own
17	Change brings new life to an organization
18	The things about which I feel passionate have priority in my life
19	I contribute to the goals of the group
20	There is energy in doing something a new way
21	I am uncomfortable when someone disagrees with me
22	I know myself pretty well
23	I am willing to devote time and energy to things that are important to me
24	I stick with others through the difficult times
25	When there is a conflict between two people, one will win and the other will lose
26	Change makes me uncomfortable
27	It is important to me to act on my beliefs
28	I am focused on my responsibilities
29	I can make a difference when I work with others on a task
30	I actively listen to what others have to say
31	I think it is important to know other people's priorities
32	My actions are consistent with my values
33	I believe I have responsibilities to my community
34	I could describe my personality
35	I have helped to shape the mission of the group
36	New ways of doing things frustrate me
37	Common values drive an organization

38	I give time to making a difference for someone else
39	I work well in changing environments
40	I work with others to make my communities better places
41	I can describe how I am similar to other people
42	I enjoy working with others toward common goals
43	I am open to new ideas
44	I have the power to make a difference in my community
45	I look for new ways to do something
46	I am willing to act for the rights of others
47	I participate in activities that contribute to the common good
48	Others would describe me as a cooperative group member
49	I am comfortable with conflict
50	I can identify the differences between positive and negative change
51	I can be counted on to do my part
52	Being seen as a person of integrity is important to me
53	I follow through on my promises
54	I hold myself accountable for responsibilities I agree to
55	I believe I have a civic responsibility to the greater public
56	Self-reflection is difficult for me
57	Collaboration produces better results
58	I know the purpose of the groups to which I belong
59	I am comfortable expressing myself
60	My contributions are recognized by others in the groups I belong to
61	I work well when I know the collective values of a group
62	I share my ideas with others
63	My behaviors reflect my beliefs
64	I am genuine
65	I am able to trust the people with whom I work
66	I value opportunities that allow me to contribute to my community
67	I support what the group is trying to accomplish
68	It is easy for me to be truthful

Appendix B

Script for Announcement at Public Gathering for Solicitation of Study Participation

Hi everyone. My name is Anjelica A. Cespedes and as you may know, I am one of the graduate assistants working in the Fraternity in Sorority Life Office at USD. I primarily advise the Panhellenic Council and Recruitment Team.

In addition to my role in the FSL Office, I am also a student at USD, pursuing a degree in Higher Education Leadership. I am currently working on a project that will explore Panhellenic values and actions related and diversity, equity, and inclusion.

Participation of the study will take a total of 2 hours and 15 minutes. You will take one virtual survey at the start of the project, which should take you no more than 15 minutes. You will also participate in 2 in-person focus groups, which will consist of a value congruence workshop. The focus groups will take no longer than 1 hour each.

Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time. Deciding not to participate or not answering any of the questions will have no effect on any benefits you're entitled to, like your health care, or your employment, grades, leadership positions, or chapter membership. **<u>You can withdraw from this study at any time without penalty.</u>**

If you are interested in participating or have any questions, please email me at acespedes@sandiego.edu.

Appendix C

Email Solicitation for Study Participation

Dear [Student Name],

My name is Anjelica A. Cespedes and as you may know, I am one of the graduate assistants working in the Fraternity in Sorority Life Office at USD. I primarily advise the Panhellenic Council and Recruitment Team.

In addition to my role in the FSL Office, I am also a student at USD, pursuing a degree in Higher Education Leadership. I am currently working on a project that will explore Panhellenic values and actions related and diversity, equity, and inclusion.

Participation of the study will take a total of 2 hours and 15 minutes. You will take one virtual survey at the start of the project, which should take you no more than 15 minutes. You will also participate in 2 in-person focus groups, which will consist of a value congruence workshop. The focus groups will take no longer than 1 hour each.

Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time. Deciding not to participate or not answering any of the questions will have no effect on any benefits you're entitled to, like your health care, or your employment, grades, leadership positions, or chapter membership. **<u>You can withdraw from this study at any time without penalty.</u>**

If you would like to participate in the study or have any questions, you can email me at acespedes@sandiego.edu.

Sincerely,
Anjelica A. Cespedes
Pronouns: she/her
Higher Education Leadership M.A. Student
School of Leadership and Education Sciences (SOLES)
Graduate Assistant for Fraternity and Sorority Life
University of San Diego

Appendix D

Participant Consent Form

This participant consent form was administered via Qualtrics at the start of Cycle 1.

University of San Diego

Institutional Review Board

Participant Consent Form

For the action research study entitled:

Walk the Talk: Value Congruence for Social Change in Panhellenic Sororities

I. Purpose of the action research project

Anjelica A. Cespedes is a student in the School of Leadership and Education Sciences at the University of San Diego. You are invited to participate in a action research project she is conducting. The purpose of this action research project is to explore Panhellenic values and actions related and diversity, equity, and inclusion.

II. What you will be asked to do

If you decide to be in this project, you will be asked to:

- Complete one survey at the start of the project that ask you questions about your leadership positions and your values.
- Participate in 2 focus groups discussions about your values and how you enact them.

You will be audio recorded during this interview.

Your participation in this study will take a total of 2 hours and 15 minutes.

III. Foreseeable risks or discomforts

Sometimes when people are asked to think about their feelings, they feel sad or anxious. If you would like to talk to someone about your feelings at any time, you can call toll-free, 24 hours a day:

San Diego Mental Health Hotline at 1-800-479-3339

USD Counseling Center 24/7 On-Call Line at 1-619-260-4655

IV. Benefits

While there may be no direct benefit to you from participating in this project, the indirect benefit of participating will be knowing that you helped researchers better understand how to continually actualize Panhellenic Council's goals related to diversity, equity, and inclusion.

V. Confidentiality

Any information provided and/or identifying records will remain confidential and kept in a locked file and/or password-protected computer file in the researcher's office for a minimum of five years. All data collected from you will be coded with a number or pseudonym (fake name). Your real name will not be used. The results of this research project may be made public and information quoted in professional journals and meetings, but information from this study will only be reported as a group, and not individually.

The information or materials you provide will be cleansed of all identifiers (like your name) and may be used in future research.

VI. Compensation

Compensation will not be provided for participating in this study.

VII. Voluntary Nature of this Research

Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time. Deciding not to participate or not answering any of the questions will have no effect on any benefits you're entitled to, like your health care, or your employment, grades, leadership positions, or chapter membership. **You can withdraw from this study at any time without penalty.**

VIII. Contact Information

If you have any questions about this research, you may contact either:

1) Anjelica A. Cespedes
Email: acespedes@sandiego.edu

2) Dr. Kecia Brown
Email: keciabrown@sandiego.edu

I have read and understand this form, and consent to the research it describes to me. I have received a copy of this consent form for my records.

_____

Signature of Participant   Date

_____

Name of Participant (**Printed)**

_____

Signature of Investigator   Date

Appendix E
Focus Group Scripts

Welcome and thank you for choosing to participate in my study. As a reminder, participation is completely voluntary. If at any point you choose to no longer participate, please let me know. Choosing to opt out will not result in any penalty.

As the researcher of the study, I will be facilitating this and two subsequent focus groups. I will be asking

questions about your experience as a Panhellenic member and your values as they relate to diversity,

equity and inclusion. Please answer as authentically and truthfully as possible.

Additionally, please note that this session will be audio recorded. Raw audio recordings or transcripts will

not be shared outside of anyone from the research team (myself as the principal investigator, and my

faculty advisor as the co-investigator). Personally identifiable information will not be collected; as such,

please address each other using your pseudonyms.

Focus Group 1/Cycle 2 Outline and Guiding Questions

Welcome and Introductions (5 min/5 min)   Guiding Questions   What processes do students need to learn in order to work effectively in groups? How can collaboration foster individual development and social change?   How can involvement in positive change in the community promote group collaboration and develop individual character?
Listing Values (4 min/9 min)   List 3 values or things that you hold close to you. They can be related to your Panhellenic leadership experience, or they can be more general to your life.   AC will collect and then hand them out later.
Calendar Planning Activity (30 min/39 min)   Part 1 (15 min)   all initiatives, themed weeks, programming/events, DEI efforts, socials, philanthropy events, changemaking efforts, recruitment initiatives on a semester calendar   Part 2 (15 min)   As a group, decide which 5 of these stickies that you want to prioritize as a community   Based on your values that you shared at the start & the values that you know Panhellenic sororities have, talk through what should be prioritized in the Panhellenic community
Debrief (20 min/59 min)   What was easy about that activity? What was challenging?   How did you as a group work through conflict?   Look back at the values you listed at the start of the workshop. How much do they correspond with the sticky notes that you have left as a group?   What values or domains were you willing to negotiate? Why?   How did your individual values show up in this process? Group? Community?

> How have your individual/group/community values shown up in your work as a leader?
> What values have you had to negotiate as a leader? What was that process like? What was the community impact?
> What values have the community had to negotiate? What was the impact?
> What makes it successful/difficult to align values? What kind of support is needed?
> How has value congruence shown up in your leadership?

Focus Group 2/Cycle 3 Guiding Questions

- Spoke a lot about needing to have and feel passion toward the organization - level of investment needed to engage in DEI work, programming etc. How have you all reconciled that or negotiated that even though you also mentioned not wanting to go to chapter?
- What prevents you (either felt or tangible barriers) from increasing your communication, consulting, advising to younger members/leaders? What would help reduce those barriers?
- One piece of this project that I did not have time to focus on was the role of advisors in maintaining tradition or encouraging change while still being true to the community values. What role do you see or have you seen advisors play in reconciling their experiences or maintaining tradition with the need for change to increase access or diversity?
- If you could leave the community and its leadership maybe one piece of advice or reassurance, what would you give them?