WOMEN'S WAYS OF LEADING: A QUALITATIVE CONTENT ANALYSIS TO

DETERMINE LEADERSHIP MESSAGES CONTAINED IN LITERATURE OF

NATIONAL PANHELLENIC CONFERENCE GROUPS

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by

Andrea M. Fechner

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APPROVAL

This is to certify that the Graduate Committee of

Andrea M. Fechner

Met on the

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The committee read and examined her dissertation, supervised her defense of it in

an oral examination, and decided to recommend that her study be submitted to the

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Signed on behalf of   _____
the Graduate Council   Dean, School of Graduate Studies

ABSTRACT

WOMEN'S WAYS OF LEADING: A QUALITATIVE CONTENT ANALYSIS TO

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This study documented the leadership messages sent to women in 16 of the National Panhellenic Conference groups' official literature. The purpose of the study was to provide detailed descriptive analysis using excerpts from the official literature to show both traditional and non-traditional (women's ways of leading) theoretical themes as well as to determine the use of followership versus leadership messages to women.

The approach to this study was the use of qualitative content analysis whereby messages were collapsed into larger theme categories. Datum from content analysis was represented in excerpts and quotes from the official literature of the 16 groups analyzed for this study. Both analysis and meta-analysis were provided.

Meta-analysis indicated that the 16 groups sent a wide variety of descriptive, theoretical, and structural messages. However, the amount of traditional leadership messages outweighed non-traditional, women's ways of leading, messages. Additionally, there was message dissonance between some messages sent regarding non-traditional leadership as embedded in bureaucratic structures. Finally, there was a paucity of followership messages as compared to leadership messages sent.

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DEDICATION

This dissertation is dedicated to the memory of Louise S. Spindler, the first woman to receive a doctoral degree from the Department of Anthropology at Stanford University. Dr. Spindler represented for me a role model of the ethic of care that women leaders can truly aspire to. Additionally, she was a woman of quiet humor and grace, some of which she shared with me during my time at Stanford. For that interaction and her sharing of wisdom, I will always be grateful.

ACKNOWLEDGMENTS

Many people provided assistance during the development of this study. The researcher is most grateful to those included in these acknowledgments although this page does not represent an exhaustive list.

My sincere appreciation is extended to the members of my committee who were so encouraging in my embarking on this study—essentially, into uncharted women's fraternity related research. Additionally, thanks are extended to my qualitative process auditor, Gail Burleson. Your time spent reviewing the dissertation is greatly appreciated.

I would like to also extend my deepest appreciation to those that waited for this process to come to an end, especially Adams and Opal, those who waited the longest.

CHAPTER 1

INTRODUCTION

Focus of the Study

A critique of current leadership theory and by association, leadership training, is

that it is driven by a white, male paradigm in which traditional values and beliefs are

validated and promulgated (Brown, 1995; Cheng, 1988; Helgesen, 1990; Intrilgator,

1983; Irby & Rusch, 1991; Rusch & Marshall, 1995; Shakeshaft, 1986; Schmidt, 1995;

Tully, 1989). Emerging studies on women and leadership indicate that women tend to

lead and relate to those they lead through strategies of maintaining connected

relationships or webs of inclusion (Gilligan, 1982; Helgesen, 1990). Women leaders can

exude caring/involved attitudes towards those they lead (Noddings, 1984), as well as

place an emphasis on a well rounded leadership identity including making time for

activities not related to work, preference for live action encounters, maintaining a

complex network of relationships with people outside the organization, a willingness to

share information, and an action orientation (Helgesen, 1990; Noddings, 1984). These

characteristics are very unlike the qualities summarized in Mintzberg's classic study of

managers that has become the basis for categorization of managerial behaviors and

strategies most often associated with male leaders (Hoy & Miskel, 1996; Mintzberg,

1973). These traditional leadership qualities (and they are still perpetuated by both men

and women in leadership positions today) include an inability to share information, split

identities between work and home, fragmentation and non-focused work styles, not

reflecting on practice, and distanced

relationships on the job (Hoy & Miskel, 1996).

Positive qualities are, however, associated with this bureaucratic paradigm which

includes the following: rationality of decision making, enhanced coordination of decision

making through hierarchies, and a level of continuity and stability attained through rules

and regulations (Hoy & Miskel, 1996). With such a dichotomy between traditional

(white, male) and non-traditional (women's ways of leading, among others) orientations,

it is difficult to imagine work settings in which these strategies could be blended. There

is, however, a slowly growing body of research that calls for the balancing of both of

these perspectives (Desjardins, 1996a; Intrilgator, 1993; Korabik, 1981; Regan & Brooks,

1995; Uhlir, 1989; Wislocki, 1993). In essence, a blending of the positive and efficient

qualities of both traditional and non-traditional leadership paradigms is projected by

these researchers. Such a leadership paradigm shift has been called an androgynous, or

integrated, tantric leadership style (Wislocki, 1993). If such a shift is to occur, then

leadership training experienced by men and women in school, college, and job settings

will have to be adjusted to emphasize an integrated notion of leadership that celebrates

both traditional male patterns of leading and women's ways of leading. This shift must

also emphasize differing models of moral development, which emphasize a

connectedness and not simply the justice/rights orientation characteristic of traditionally

male oriented leadership models. (Desjardins, 1996a; Gilligan, 1982).

Statement of the Problem

There are many environments in which males and females receive leadership

messages that help mold them into leaders of the future. These environments include the

very early experiences with leadership that begin in grade school and culminate when

these individuals pursue higher education and then a career. One such training ground in

higher education settings for women is that of their experiences in National Panhellenic

Conference (NPC) sororities throughout the United States and Canada. The NPC

currently has 26 member sororities. Each of these sororities (also referred to as women's

fraternities for the purpose of this study) has hundreds of local chapters at institutions in

North America. NPC sororities heavily market their abilities to train women leaders and

provide leadership opportunities that are in limited supply elsewhere on campuses. Such

leadership training occurs in an extremely conducive environment in which women

mutually share organizational goals that are then bolstered by shared ritual knowledge

that makes them extremely committed to their organization (Spindler & Spindler, 1987).

Additionally, much like the findings from research on women's colleges (Women's

College Coalition, 1998), sororities provide a leadership environment devoid of gender

competition and within which women can view women leaders as role models.

      Official, institutional messages in most typical bureaucratic structures are often

unheeded by group members and, instead, unofficial, day-to-day rules of survival and

interaction often take precedence (Hoy & Miskel, 1996). However, in the case of NPC

sororities, from my review of their processes, the official messages provided in manuals

and other official literature are avidly read by new members and members alike. Such

interest in the official literature is often motivated by new member testing on literature

content as well as frequent official visits from national officers to local chapters. During

chapter visits, officials will determine that a continuity of policy, ritual,

constitution/bylaw interpretation, and value maintenance is occurring within the local

chapter. Officers and other national officials often meet with chapter leaders to

determine how their individual leadership experiences are proceeding and whether they

have a working knowledge of the official literature of the organization. Often, these

officials will provide auxiliary literature to help chapters with any unique issues with

which they are dealing. This emphasis on monitoring of the sorority culture is a prime

example of what George Spindler (personal communication, 1991) described as cultural

maintenance through continued educational interaction with culture members. In the

end, it can be said that little room is left open for over-interpretation of official messages

or the development of sub-cultures at the local chapter level because of the amount of

cultural monitoring that occurs. Such monitoring helps bolster an organization by

protecting its longevity and core values.

NPC groups have been thoroughly documented in terms of very specific and

narrowly focused issues. Because studies on both fraternities and sororities (over 100 in

ERIC database searches, alone) have mainly been oriented toward issues of hazing,

alcohol consumption, exclusivity/discrimination, and moral and cognitive development

of members, little else is known about these groups from a descriptive or documentary

position. This lack of documentation about other areas of Greek life is the broad research

problem to be dealt with in a qualitative manner in this study. More specifically, this

study will seek to add to the body of research in terms of descriptive, exploratory

information on women and leadership in NPC sororities. The purpose, then, of this study

will be to determine, analyze, theoretically categorize, and document the leadership

messages presented in the official literature of NPC groups; essentially, a qualitative

effort to provide a cultural snapshot (G. Spindler, personal communication, 1991) of

leadership messages in NPC sororities.

Significance of the Study

Issues of hazing, exclusivity, alcohol consumption, and cognitive development

are legitimate and, in fact, the former two, have plagued the image of Greek

organizations from their inception (Cohen, 1982; Baier & Whipple, 1990; Collison, 1990;

Goodwin, 1989; Keller & Hart, 1982; Maisel, 1990; Shaw, 1992). Interestingly, from

review of the literature, these issues seem to go unresolved in spite of research findings

and subsequent suggestions for change. Subsequently, evidence exists, from such a

review of the literature, that the focus on specific issues and their remedy has not always

been successful and perhaps, it is time to step back and analyze other functions of the

Greek system (such as leadership and leadership training) and determine if these

functions can or should be altered, maintained, or integrated with other systems in such a

way as to have a more overarching effect on the specific issues already discussed above.

Further, the addition of research documenting other aspects of Greek life is much needed.

A review of the literature indicates that only a limited view of Greek life is available

from an issues perspective. At least one researcher has gone further with documentation

of Greek life (Leemon, 1972) from a qualitative perspective but that research is now

considered a classic and does not necessarily reflect Greek life today (Festa, 1993). It is

important that qualitative work be produced in order to leave cultural snapshots of life,

and it is unimportant that the research inevitably becomes dated (Guba & Lincoln, 1981;

Spindler & Spindler, personal communication, June 1991).

Research Questions

This study was undertaken with an understanding that acquisition of information

about leadership by sorority members may indeed have some trickle down effect on how

issues of exclusivity, hazing, alcohol use, and so forth are dealt with in the sorority

environment. Additionally, this study sought to provide qualitative analysis of

leadership/leadership training in NPC groups. This study sought to answer the following

guiding research question: What kinds of leadership messages are sent to NPC group

members through each group's official literature? It is important to note that by its very

nature, qualitative study evolves throughout the data gathering process and often presents

the researcher with findings that cause the individual to alter or change their initial

research question (Corbin & Strauss, 1990; Glesne & Peshkin, 1992; Lincoln & Guba,

1985; Marshall & Rossman, 1995; Spindler, 1987; Spradley, 1979). Therefore, the above,

guiding question was emergent and dependent on research findings during content

analysis of official NPC group literature. Further research questions that were explored

are as follows:

(1) What traditional leadership messages are being sent to women in NPC groups

through their official literature and what theoretical category or tradition do they

represent? (i.e. bureaucratic, transformational, popular approaches to leadership,

etc.)?

(2) What non-traditional leadership patterns/messages have transuded into NPC

groups' leadership training and are these messages "women's ways of leading"

(Helgesen, 1990)?

(3) In what ways are notions of leadership versus followership

balanced/unbalanced in NPC groups' official literature in terms of actual number

of statements about this dichotomy?

(4) Which NPC groups represent negative (unique or exemplary) case studies and

in what ways?

Methodological Rationale

Qualitative methodology was chosen for this study because it was most applicable to the research question. In order to glean as much descriptive information in terms of leadership messages, the use of content analysis from a qualitative stance was pertinent to the research questions already presented. Quantitative methods such as surveying would simply have been unable to provide the exact official statements regarding leadership that reading the literature and analyzing its content for themes did provide. Qualitative methods are specifically designed to elicit "thick description" (Geertz, 1973) and to provide information about contextual variables such as official leadership messages that were pursued in this study. Further, traditional quantitative analysis using surveys often is unable to get at meanings or useful themes and categories and the instruments used to gather data themselves become artifacts (Wilson, 1997). Qualitative methods were appropriate for this study because its essential aim was to provide exploratory and descriptive information that stressed content specific context (Marhsall & Rossman, 1995).

Forecast of the Literature

Literature addressing these research questions was quite limited in terms of NPC or sorority specificity. However, literature documenting traditional leadership patterns/theories was extensive and was briefly reviewed to provide overall categories within which content analysis findings could be inserted. Additionally, it was helpful to review literature that discussed leadership and followership as this became an issue to be

analyzed once content analysis had begun. Finally, in terms of non-traditional, women

focused leadership, there is a growing body of literature not only describing women's

ways of leading but also the moral development of women (Desjardins, 1996b; Gilligan,

1982; Noddings, 1984) which is an integral component of leadership development and

deployment.

Delimitations of the Study

The study undertaken was limited in several ways. First, only the 26 groups

represented by the National Panhellenic Conference were contacted concerning

participation in this study. Limiting the number of groups involved was important in

terms of the limited time and funds available to do this study. Realistic logistics planning

was one hallmark of a well planned qualitative study and was what researchers such as

Marshall and Rossman referred to as "doability" (Marshall & Rossman, 1995). Logistics

before going into the field, while in the field, and upon termination needed to be

considered (Lincoln & Guba, 1985). In forecasting the time, budget, and access

limitations of this study, I determined that the most responsible and realistic choice I

could make was to narrow the number of groups to be studied.

It should be recognized that traditionally black Greek organizations along with a growing number of ethnicity focused sororities (i.e. Hispanic and Asian) would have potentially been other groups to be studied in terms of the research questions already presented. However, when studying these additional groups, it would have been paramount to consider how their historical and current experiences combating discrimination (both institutional and personal discrimination) impacted the leadership messages sent to members by each of its organizations. Because such additional foci would be needed to accurately describe and categorize leadership messages for these additional groups, the scope of this study was narrowed to focus on the 26 NPC groups whose histories and founding philosophies were very similar. These groups were historically white and were founded to combat gender discrimination, not ethnic discrimination, at colleges and universities beginning in the 1800s (Anson & Marchesani, 1991). Because I was the instrument of analysis (Lincoln & Guba, 1985), it was important for me to choose a sample that I could have admittance or access too. Because I am an alumna of an NPC group, have voluntarily and also professionally advised Greeks, my entry into this population was more assured than if I had tried to gain entry to all types of sororities. This was a philosophical and historical limitation as opposed to the logistics limitations already described.

CHAPTER 2

REVIEW OF THE RELATED LITERATURE

Within the realm of qualitative and naturalistic inquiry, methodologists admonish would-be researchers of the danger of producing exhaustive literature reviews within the study format. Such warning was heeded in this study as it was understood that too much immersion into the related literature could inhibit discovery and cognitively block what would otherwise be emergent theory and categories not specified in the current literature (Corbin & Strauss, 1990). Nevertheless, some level of theoretical was required to enter the field (in this case "the field" was immersion into the official NPC groups' official literature). Theoretical sensitivity is invaluable to qualitative inquiry because it arms the researcher with basic theoretical knowledge taken from technical literature and non-technical literature. This baseline of information can help stimulate the researcher to ask

pertinent questions within the field as well as provide base-line categories or concepts

from which their research can build . Ideally, the researcher needs to strike an equitable

balance between delving too deeply into the literature and too narrowly sampling the

available literature. If a proper balance has been struck, then the researcher will have

broadly analyzed literature related to the research questions proffered and will maintain a

realistic notion that after field work, one may need to add additional review of the

literature to the study at hand in order to theoretically ground ideas and concepts that may

emerge during field work but were not anticipated at the outset of the study (Glesne &

      Peshkin, 1992; Marshall & Rossman, 1995).

      The following literature review did, as outlined above, address broad theoretical

areas that would be useful as datum categories during content analysis. Additionally, the

provision of theoretical background helped ground any new theory that developed in this

study to past theoretical bodies of knowledge. This literature review broadly addressed

both general Greek letter society research as well as sorority specific research. These

two areas represented research foci with tremendous gaps in their literature because of

past issue specific orientation. It was anticipated that this study would help close these

gaps by providing thick description (Geertz, 1973) and an exploratory research stance

that was not necessarily issue specific (although such issue specificity did emerge during

the study itself). Such descriptive, theme/message-seeking research in social Greek letter

societies has only been undertaken once before. Leemon (1972), provided a classic study

of fraternity life in the late 1960s for his doctoral dissertation. Leemon actually fully

immersed himself within the culture as a participant observer and provided descriptive

data that emerged into a confirmatory study of theories regarding rites of passage. As

indicated, this study is considered an anthropological classic but, because it is now dated,

its descriptiveness of day to day life within a Greek letter society is no longer

representational although its findings regarding initiation and rites of passage stand

uncontested.

Next, the literature review will address traditional leadership theory and

constructs. Because I brought prior sorority experience with me to this study, such tacit

knowledge forewarned me to pay special attention to the likelihood that some groups

may be receiving traditional leadership messages that would be easily explained and

analyzed through the traditional leadership theories and paradigms.

Related to such coverage of leadership models and constructs is the emergence of

literature on non-traditional ways of leading. Of particular interest to this study was

research on women's ways of leading (Helgesen, 1990, 1998) and women's moral

development as well as literature that described and advocated for the blending of

traditional and non-traditional leadership patterns.

<center>Discussion of Greek Letter Society Research</center>

Research on Greek letter societies is made up of over 100 journal and ED

Documents available in the Educational Resources Information Center database (ERIC)

and INFOTRAC. This body of research encapsulates a sampling of social Greek letter

organizations as follows: NPC sororities; National Pan-Hellenic sororities/fraternities;

and emergent ethnicity focused Greek organizations as well as National Interfraternity Conference fraternities.

The overwhelming focus of this literature was on the same issues that have plagued most social Greek organizations from their inceptions: hazing, exclusivity/discrimination, alcohol consumption, and questions about the moral and cognitive development of members (Bair & Whipple, 1990; Cohen, 1982; Collison, 1990; Goodwin, 1989; Keller & Hart, 1982; Maisel, 1990; Shaw, 1992).

In a more recent study regarding leadership Posner and Brodsky's study (1994), used the Student Leadership Practices Inventory to determine if practices of effective student leaders varied across gender. While this study was not necessarily Greek specific, it did offer a unique analysis of leadership on campus as related to traditionally aged students. Because leadership has been one of the touted outcome possibilities in both fraternities and sororities, their research offered important implications regarding campus life, and more specifically, Greek life. Results indicated that effective leaders used similar leadership practices across gender. These effective practices included challenging, inspiring, enabling, modeling, and encouraging behaviors.

Because most of the research on Greeks has focused on these same issues, a large gap exists in the body of research with regard to descriptive/exploratory work that attempts to document other aspects of Greek organizations such as leadership and leadership training, the notion of followership, the value of ritual in western society, and the value of rites of passage.

Discussion of Sorority Specific Research

Sorority specific research also represents a body of literature with gaps. While some research does exist on sorority life, it is, again, focused on hazing as well as more sorority specific issues such as sexual assault/date rape, self-image, peer acceptance, alcohol consumption, sorority specific hazing, and gender roles (Arthur, 1997; Collison, 1990; Goodwin, 1989; Goettsch & Hayes, 1990; Keller & Hart, 1982; Street & Meek, 1980; Wechsler, Kuh, & Davenport, 1996; Worth, 1990). Not surprisingly, this literature is weighted heavily toward issue specificity. This researcher sought to give a broader, descriptive look at leadership messages without entering the research process with the intent to address specific issues already thoroughly analyzed in the previous research.

Research most related to the research questions proposed in this study was that of Fisher (1991). This study investigated whether women's experience within social sororities helped or hindered them in the way of developing leadership skills. The research suggested that sororities play a constructive role on college campuses and that with proper program development, sororities can promote healthy student development and leadership models.

Also related to the research questions in this dissertation was a study by Sermersheim (1996) in which the researcher explored whether undergraduate Greek leadership experiences had an impact on work-related and personal life skills. Through a survey, respondents indicated that 95% felt their undergraduate Greek leadership position was beneficial and had prepared them for their chosen career path. This study was broad

in sampling and included NPC chapter presidents, Pan-Hellenic councils, and Greek

service organizations.

Recent research with regards to sorority membership and self-esteem seemed

salient to the research undertaken. Woodward, Rosenfield, and May (1996) investigated

gender differences in social support in sororities as compared with fraternities. The

researchers found that sorority members felt a high level of emotional support from

sisters that was given in the form of reality confirmation support and personal assistance

support. Fraternity members indicated that they were dissatisfied with the level of

emotional support they received from brothers although they did receive technical

challenges and tangible support which, in this study, were considered masculine by study

participants. Such emotional support within sororities may be an indication that caring,

connected leadership qualities (Gilligan, 1982; Noddings, 1984) are indeed in place.

Therefore, this was a notion carried into the study.

Also related to self-esteem issues was the study by Arthur (1997) in which

symbolic self-completion of sorority pledges was analyzed. Symbolic completion refers

to the theory that individuals who experience status anxiety may enter into self-

symbolization that then leads to the adoption of symbols that help strengthen their

identity. This increased identity status is solidified in the process of self-symbolization

that requires one's status be legitimized by others who accept the symbols as valid status

markers. This is the case within social sorority systems especially with the use of Greek

letters and other outward symbols that help easily identify individuals as part of a group

thus visual symbols become expressions of social roles. Arthur discovered that the

sorority experience was a strong rite of passage that helped emphasize role salience,

role embracement and symbolic self completion. Such adherence to roles may predict

strong commitment to leader figures and/or to the follower role.

<div align="center">Traditional Leadership Theory Literature</div>

The body of literature that represents traditional leadership theories provides the

antithesis of the research on Greek life in terms of its breadth and depth. Traditional

leadership and organizational theory has been analyzed, documented, and researched

thoroughly. In fact, Bass (1990) reorganized Stodgill's 1974 Handbook of Leadership to

include more than 3000 books and articles on the subject of leadership. This body of

literature is so vast, that this literature review only tentatively addressed major traditional

leadership and organizational theories in order to provide categories into which datum

from content analysis could be placed. It is in no way exhaustive in depth but, rather,

representative in nature. Turner (1996) provided a thorough literature review of

traditional leadership theories and models for his dissertation. The following coverage

follows his chronology and tone with some variation.

Weberian Model of Bureaucracy

Perhaps of greatest interest to this study was the notion of a bureaucratic structure

with a hierarchy of authority. Such organizational and leadership orientations have been

the legacy of both social fraternities and sororities. Many social sororities were founded

by looking to their male counterparts for structural blueprinting. Because of this organizational patterning after male organizations, many sororities have maintained the bureaucratic model for both organizational structuring and leadership patterns.

Weber (1947) provided the classic analysis of bureaucratic organizations and their resulting leadership patterns. Weber identified several common characteristics of these organizations (which at that time, were entirely owned, managed, and lead by white males). These organizational factors included the following: an impersonal orientation, a hierarchy of authority, rules and regulations, a career orientation, efficiency, a division of labor, and specialization. Weber's model helped describe what can still be called an extremely efficient way of running an organization. Goal attainment and efficiency are byproducts of such a system and in such a system, role saliency is very explicit. In this way, there are many functional qualities about the bureaucratic model. Certainly, the longevity of sororities and fraternities is evidence that this model is enduring and promotes the replication of the organization.

However, there are several critiques of the Weberian model with regard to the dysfunctions it can produce. Hoy and Miskel (1996) identified many of these dysfunctions as they relate to the organizational factors already listed above.

(1) Division of labor and specialization help create expertise but also help induce boredom.

(2) Impersonality may help leaders and followers to make rational decisions but people end up acting as nonpersons which can result in low morale.

(3) A hierarchy of authority can help the organization be more coordinated but usually at the cost of good communication. Blocks to communication can occur from followers upward and some communication that does reach higher levels is distorted by those at lower levels by their softening the messages.

(4) Rules and regulations also provide organizational continuity and coordination but they also can cause individuals to enter into goal displacement. This occurs when individuals forget the purpose of rules as a means to achieve goals and not simply ends in themselves.

I have viewed these functions and dysfunctions at work in my active life within a Greek organization as well as in the role of volunteer for a sorority and as a professional advisor of a sorority system. Weber's model of bureaucracy is still at work in some sororities and certainly helps mold a certain leadership orientation. It was enlightening to see that official messages contained in each sororities literature helped support this notion of bureaucracy yet that some groups on the cusp of adopting non-traditional ways of leading supported the undoing of such systems.

Trait Theory

Trait theory was a useful category for this study because leadership training materials are often focused on lists of qualities or traits that a leader should strive to attain. Such trait analysis can even extend to the traits followers should have as in Parker's analysis (1991) of followership and followership training.

Stodgill's research (1948) reviewed much of the then current study of traits and the notion that traits alone determine leadership ability. In his study, Stodgill discovered that a trait approach alone, "…could not consistently differentiate leaders from non-leaders. Stodgill concluded that the trait approach by itself had yielded negligible and confusing results" (as cited in Hoy & Miskel, 1996, p. 377). Trait accruement and usage varies situationally thus Stodgill decided that the situational component had to be included in any further theorizing about traits and leadership. Later, Stodgill (1981) reviewed more literature after industrial psychologists had produced a body of work based on the relationship between leader traits and leader effectiveness instead of the comparison of leader to non-leader. This new dichotomy generated more useful findings which Stodgill distilled to the following effective leader traits:

> …a strong drive for responsibility and task completion, vigor and persistence in pursuit of goals, venturesomeness and originality in problem solving, drive to exercise initiative in social situations, self confidence and sense of personal identity, willingness to accept consequences of decision and action, readiness to absorb interpersonal stress, willingness to tolerate frustration and delay, ability to influence other persons' behavior, and capacity to structure interaction systems to the purpose at hand (as cited in
> Hoy & Miskel, 1996, p. 378).

Stodgill's list of effective leader traits was balanced with the view that the situation can have an influence on the leadership effectiveness outcome.

Leader Behaviors Model

In reaction to both trait analysis and then intensive analysis of situational components (Campbell et al., 1970; Lawler, 1985; Vecchio, 1993), researchers began to look closely at leader behavior. The advent of the Ohio State Leadership studies initiated

the research on leader behaviors and in 1950 researchers began to administer the

Leader Behavior Description Questionnaire (Hemphill & Coons, 1950). This

questionnaire measured a leader's behavior in initiating structure (behavior that helped

coordinate organizational structure, delineated leader from follower, and helped create

procedures) and a leader's behavior as associated with consideration (behaviors of

friendship, trust-building, and respect). Four major findings developed from the Ohio

State studies:

> "(1) Initiating structure and consideration are fundamental dimensions
> of leader behavior. (2) Effective leader behavior tends most often
> to be associated with frequent behaviors on both dimensions. (3)
> Superiors and subordinates tend to evaluate the contributions of the leader
> behavior dimensions oppositely in assessing effectiveness. Superiors tend
> to emphasize initiating structure; subordinates are more concerned with
> consideration. (4) Only a slight relationship exists between how leaders
> say they should behave and how subordinates describe that they do
>
> behave" (as cited in Hoy & Miskel, 1996, p.383).

Noncontingency and Contingency Theories of Leadership

In terms of noncontingency theorists, Douglas McGregor is most noted for his

discussion of Theory X and Theory Y type managers (Hodgkinson, 1983). Both types of

manager held specific assumptions about human nature that moved them to lead in

differing ways. The Theory X manager viewed people as indolent, irresolute individuals

who must be coerced, if not forced, into working. In reverse of this stance was the

Theory Y manager who viewed human nature as positive and full of potential that a good

leader could draw out of each individual. The Theory Y manager's task then, is to help

individuals be committed to a goal. This commitment became the motivator to work.

Contingency theory is based on Fiedler's model (1967). Fiedler delineated three basic assumptions about the leader:

(1) The leadership style chosen by the leader is intricately linked to the motivational system of that leader.

(2) "Situational control is determined by group atmosphere, task structure, and position power" (as cited in Hoy & Miskel, 1996, p. 387).

(3) "Group effectiveness is contingent on the leader's style and control of the situation" (as cited in Hoy & Miskel, 1996, p.387).

Fiedler's theory was considered unique in that it viewed the leader as having dual motives: To satisfy individual/personal needs and to facilitate the achievement of organizational goals. Fiedler developed the least preferred co-worker (LPC) scale to determine leadership styles or "the underlying need structure that motivates behavior in various interpersonal situations" (Hoy & Miskel, 1996, p.387).

Transactional Leadership Versus Transformational Leadership

Transactional leaders are often viewed in a political light. Career politicians often exhibit the qualities associated with the transactional leader. The transactional relationship between leader and follower offers, "…either the promise of reward or the threat of discipline, depending upon followers' performance of specific measurable tasks" (McLean & Weitzel, 1992, p.54). Such a relationship lacks the commitment to know ones' followers as it focuses on what the leader can get from those they lead.

The direct antithesis to the Transactional Leader model is that of the

Transformational Leader.

Transformational leaders are expected to:

(1) Define the need for change.

(2) Create new visions and muster commitment to the visions.

(3) Inspire followers to transcend their own interests for higher-order goals.

(4) Change the organization to accommodate their vision rather than work within

the existing one.

(5) Mentor followers to take greater responsibility for their own development and

that of others. Followers become leaders and leaders become change agents, and

ultimately transform the organization (Hoy & Miskel, 1996, p. 393).

Such an orientation towards vision and higher goals was described by Bass (1985). Bass

indicated that transformational leaders were able to inspire followers to view their work

from alternative perspectives as well as emphasize and build commitment toward the

mission of the organization. Much of the Transformational Leader's role was built on

trust and respect from follower to leader and leader to follower. This reciprocity evoked

loyalty to the organization and to the leader.

Situational Leadership Theory

The basic concept underlying situational approaches to leadership is that different

situations require different types of leadership application. According to Hersey and

Blanchard (1988), all situations in which leadership was applied were composed of

directive behaviors and supportive behaviors, based on the needs of the follower. A

leader, according to Hersey and Blanchard, would adjust their behavior towards a

follower by engaging with the individual in the following behavior patterns: High

Directive/Low Supportive-directing; High Directive/High Supportive-coaching; High

Supportive/Low Directive-supporting; and finally, Low Supportive/Low Directive-

delegating. Leaders would need to determine the readiness of a follower to engage in

tasks based on their commitment level and their competence to actually successfully

complete the task. In the end, leaders diagnosed the competency/commitment stage of a

follower and then applied the necessary level of support and directiveness to the situation

at hand (Northouse, 1997). The situational leader would be one with extraordinary

flexibility and insight into the commitment and competency of any one follower in the

organization.

Team Leadership Theory

Team Leadership Theory, while having some linkage to Popular Approaches to

Leadership, did supersede the newer theories delineated below. McGrath (as discussed in

Northouse, 1997) analyzed the two critical functions of team leadership: Monitoring

instead of acting and observing and becoming involved with internal group issues instead

of external groups issues. This internal focus helped produce four different types of team

leadership functions which varied greatly from more traditional leadership theories

already delineated in this literature review. The four behaviors assumed by team leaders

were as follows: Internally monitoring the group for deficiencies; Taking corrective

action regarding internal deficiencies; Forecasting environmental changes that could

effect the internal group; and finally, taking proactive action in response to environmental changes.

McGrath's team leadership theory also emphasized team-based decision making while the designated team leader helped maintain the cohesiveness of the group. McGrath's theory was important because it illustrated a very different type of leader, one that existed for the well-being of a team or sub-group and whose main purpose was to help the team function as efficiently as possible without dictating or overriding the decisions of the team. This type of leadership was very different than the out-in-front type of leaders already discussed in this literature review.

Followership Theory

Followership theorist David Kelley (1992) outlined the importance of followership to any organization. Although not necessarily a mainstream leadership theory, the discussion of followership is implied in any leadership theory delineated. Kelley described the many reasons that an individual would want to be a follower or generally fell into the role of follower. Desirable attributes of followership included apprenticing, being a disciple, the role of mentee, comrade, loyalist, or dreamer and finally, followership as a lifeway. Kelley examined followership and discovered that followers could be assigned to four different categories based on active or passive engagement in the organization. The four followership categories were as follows: Passive Followers, Conformist Followers, Exemplary Followers, and Alienated Followers. Kelley's models also presented the unique concept that followership was not

necessarily a role of subordination to the leader, in fact, followers could be proactive, take stands, and help educate other followers. Kelley wisely added to his model of followership advice to leaders regarding the value of followers. Such advice included an admonition to leaders to share information with followers and to reward co-creation of vision and mission. Leaders were also advised to create environments where followers could grow and feel supported and that a good leader made heroes out of followers instead of themselves (Northouse, 1997).

Popular Leadership Approaches

Within the last 10 years, several new and popularly received models of leadership have been developed. Of greatest popularity and common public knowledge have been models by Covey (1989, 1991), Du Pree (1987), and Kouzes and Posner (1993, 1995). These models provided a humanistic approach to leadership and often emphasized a spiritual or ethical focus in leading. All such approaches seemed to have more thoroughly embraced the rights and needs of followers and some models, such as Covey's and Du Pree's, indicated that the leader must be a servant or steward to the organization and those they lead. Models such as Covey's have been adopted by individuals not necessarily intending to be leaders but looking for advice on how to lead more successful lives. Because of the general orientation of these models, many individuals have applied them to other life contexts beyond leadership (Northouse, 1997). However, because of the general advice nature of such models and because they have

used concepts of spirituality and other more vague concepts, they have been critiqued

for being too idealistic and difficult to implement within an organization.

<center>Non-Traditional Ways of Leading</center>

Non-traditional ways of leading include theories and models that have developed

in rebuttal to traditionally white, male patterns of leadership. Popularly known as

feminist models (Hoy & Miskel, 1996), these theories could be more accurately grouped

under the heading of emergent leadership theory which includes feminist, critical

theorist, and blended theories.

For the purposes of this study, it was important to review the most recent

literature that encompassed leadership, leadership qualities, and moral development of

women, which is an integral part of developing leaders (Helgesen, 1990).

Feminist theorists have taken a very dim view of both Weberian Bureaucracy and

Mintzberg's classic study of managers within such structures. Ferguson (1984) and Scott

(1992) both argued that bureaucratic structures and the ensuing bureaucratic leadership

orientation was simply a perpetuation of male dominance in the workplace and other

organizations. Bureaucratic structures emphasized rules orientation, deference to

authority and placed a tremendous value on rationality. These foci reflected a

misogynist/

paternalistic bent that devalued women's ways of leading (among other non-traditional

leadership possibilities) such as cooperation and emotionality. Hoy and Miskel sighted

Ferguson's work (1984) when they stated, "Radical feminists make it clear that they are

committed to an antibureaucratic structure: groups are decentralized; personal, face-to-

face relations are substituted for impersonal rules and regulations; relationships are

egalitarian not hierarchical; and skills and information are to be shared, not hoarded"

(Hoy & Miskel, 1996, p. 59).

In a similar vein, Helgesen has provided extensive qualitative analysis of

women's ways of leadership (1990, 1998). Helgesen (1990) devised a similar study to

Mintzberg's diary studies of 1947 except that she was trying to determine what women

leaders did differently. Helgesen found that women differed in their leadership

orientation based on the idea that women's moral development is often different from

that of men (Gilligan, 1982). Because women tended to value connectedness and webs

of inclusion, their moral view of the world was quite different from that of men. With

this value placed on connection and relationship, some women leaders had broken out of

traditional leadership patterns and had created ways of leading more explicitly associated

with their own moral development. When this occurred, women tended to create

organizations where hierarchy was diminished, where the leader was at the center and not

the top of an organizational pyramid, where face-to-face communication was important,

where the leader viewed him or herself as a complex identity, where caring for others

was paramount (Noddings, 1984), and where the leader shared power and information.

In 1998, Helgesen took her study one step further and wrote about what she called

"everyday revolutionaries" or women who had transformed the working world and thus,

American life. Helgesen mused over the mythology surrounding women and the opening

of the frontier. Although individualism is part of the mythology of the west, and, indeed,

of America itself, Helgesen pointed out that a corresponding idea was that of women as civilizers and creators of community. However, this dichotomy of public individualism/men's rights and the private sphere of community, home, and nurturance is beginning to blur because women are emerging as leaders of organizations where they have instilled the value of blending the public and the private so that individuals can be fully actualized on the job and at home. The women leaders described in her 1998 study were able to provide this actualization for themselves and those who worked for them.

Finally, a body of literature exists that describes and defines the personal and moral characteristics of women as leaders. Some of this literature has been described as "maternal" (Noddings, personal communication, 1992; Regan & Brooks, 1995). The use of this descriptor has arisen because this particular type of research and discussion focuses on the unique qualities of females and some of the documented attributes can be likened to the maternal connections women often have with significant others. Whether it was through socialization or because of some innate quality of females, it is apparent that the qualities or attributes of leadership for women tend to vary greatly from men. While most of the previous writers discussed in this literature review mentioned these attributes in some manner, it was researchers such as Noddings (1984) and Regan and Brooks (1995) who fully described and validated such attributes. In fact Noddings (1984) called for greater understanding and adoption of female moral development with its orientation towards the notion borrowed from Buber regarding caring in the "I"/ "Thou" style for all educators, and at the implied level, for anyone who intended to lead. Likewise, Regan and Brooks (1995) identified five feminist attributes of leadership; collaboration, caring,

courage, intuition, and vision. Of great importance was the symbolism Regan and

Brooks offered to explain the interplay between traditional male ways of leading and

feminist ways of leading. The researchers proffered the double helix as a symbol for the

interplay between men's leadership experience and what the author's called women's

relational leadership. These researchers warned that to understand the five feminist

attributes of leadership readers would have to give up old definitions and perspectives

regarding these attributes, thus supporting a critical theorist approach to giving voice to

marginalized individuals and allowing them to define their experience even as far as the

words used to describe that experience.

Regan and Brooks (1995), defined collaboration as women's' ability to be

inclusive and synergistic in a group setting. Such inclusiveness supports notions already

described by Helgesen (1990, 1998) of shared power and the notion of the web of

inclusion.

The attribute of caring was defined as one in which women had an, "…affinity for

the world and the people in it, translating moral commitment to action on behalf of

others" (Regan & Brooks, 1995, p. 27). This notion of caring is echoed in both Noddings

(1984) work as well as Gilligan's (1982) research regarding women's psychological

development.

Gilligan (1982) sought to understand how women made moral decisions and thus

produced a new vision of the psychological and moral development processes of women.

Gilligan's work was produced in response to the popularly accepted notions of

psychological and moral development as proposed by Lawrence Kohlberg (1973).

Kohlberg's work was notorious for its descriptiveness of moral development based on males but generalized to females. In such a system of development, women often did not reach high levels of development because that would mean disconnecting one's self from others. Gilligan's work showed that women's development does not parallel that of men's, instead, its advanced levels of development emphasize an interconnectedness not seen in the justice/rights, male model of psychological and moral development. This new model validated women's ways of interacting and their very inner psychological development that would cause them to make moral decisions based on how disruptive those decisions would be to connected relationships already established in their lives. Again, this research validated women's ways of interacting and placed great value on women's' ability to keep relationships connected in their lives and therefore, to have the ability to continue to be caring. Such understandings of moral development are important as Desjardins stated:

> Moral orientation is important when studying leadership because it is the manner in which people view their world and the manner in which they respond to moral dilemmas; this forms their concept of reality and becomes a major influence on their values, their behaviors and therefore, their leadership styles (Desjardins, 1996b, p. 14).

Summary of the Literature Review

Literature reviewed for this dissertation covered a broad range of research deemed related to the research questions posited. Greek letter society research, sorority focused research as well as traditional and non-traditional leadership theory was reviewed. A summary of the literature is illustrated in Figure 2.1.

Sorority
Specific
Literature

Traditional
Leadership
Models

Non-traditional
Leadership
Models

Content Analysis of NPC Groups'
Official Literature based on an
understanding of the three broad
categories of literature projected to
provide potential theoretical categories
in which to place datum
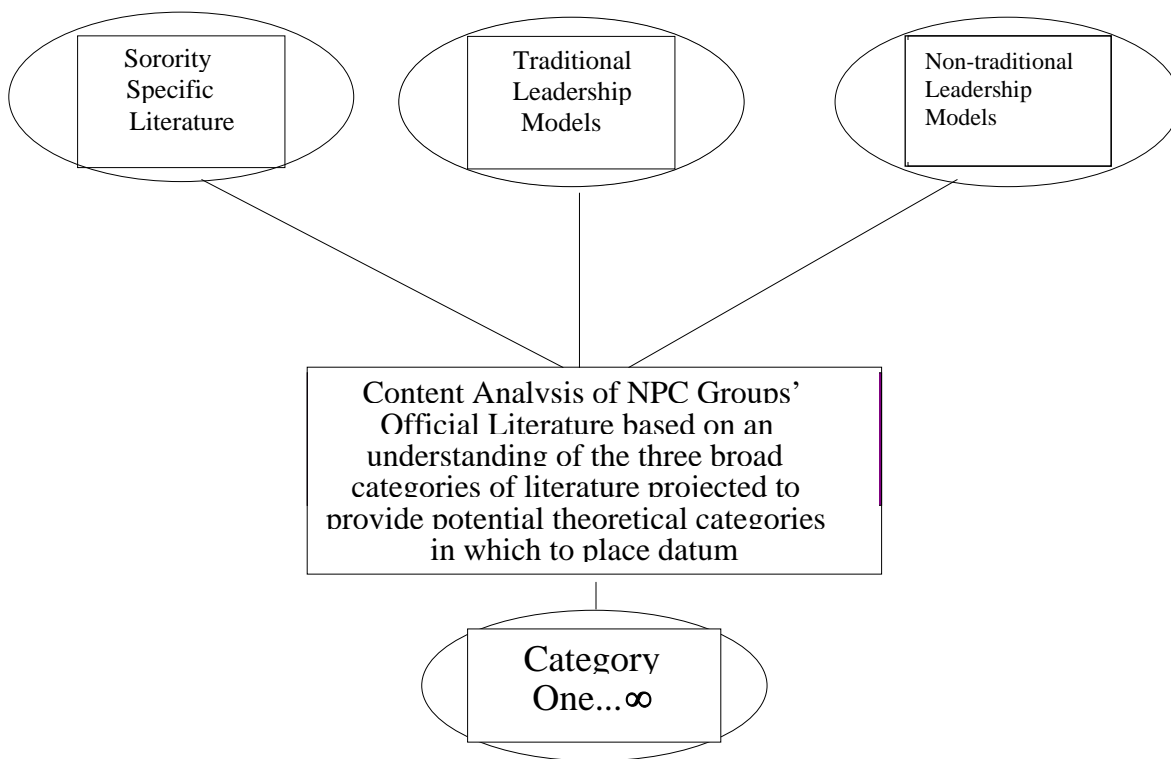
Category
One...∞

Figure 2.1 Summary of literature review as related to content analysis and category
development

CHAPTER 3

METHODS

As discussed in the introduction of this study, qualitative and naturalistic methods

were used. Specifically, content analysis was used to assess the information gathered

from the official literature of NPC groups. With this said, it was acknowledged that a

quantitative study could have been proposed. Such a study could have taken on the form

of a survey of sorority members asking them about what leadership messages they

received. However, it is often difficult for a survey to ask the right questions or to avoid

misinterpretation of such questions by potential participants. These are but a few of the

limitations of quantitative analysis. Conversely, qualitative and naturalistic inquiry is

emergent in nature (Corbin & Strauss, 1990; Lincoln & Guba, 1985; Spindler & Spindler,

1987; Spradley, 1980) and allows the researcher to generate questions within the field to

more accurately bring into focus hunches, insights and developing theories. Further,

qualitative methods allow for member checking (Lincoln & Guba, 1985) which allows

the researcher to determine if interpretations of behavior and messages are correct with

participants. Because the naturalistic paradigm recognizes the multiple realities of

participants within a culture (Corbin & Strauss, 1990; Lincoln & Guba, 1985; Marshall &

Rossman, 1995), then it is only reasonable to assume that participants within that culture

may perceive their own behavior and the messages they receive internally and externally

in a different manner than the researcher. The ability to check interpretations and

findings with participants is not available or even desirable within the traditional,

quantitative research paradigm. For the purposes of this study, it was important to add

the comments of NPC groups' executive officers about the messages they produced for

sorority members. Their insight into their intended meanings was another valuable

component of this study. Their comments are provided in Appendix B. Such issues of

credibility and dependability (addressed through qualitative methods such as long-term

engagement in the field, member checking, and theoretical sensitivity) are the

counterparts of the quantitative paradigm in which internal validity and reliability are

sought. In the end, it can be said that qualitative methodology was the best choice for

this study because it offered the researcher as the instrument of investigation (Lincoln &

Guba, 1985) who could be much more responsive to situationally explicit considerations

rather than use of an inflexible and non-responsive survey instrument.

        The human instrument brings valuable tacit knowledge to the field that is

considered acceptable and desirable within the naturalistic paradigm. This was the case

in this research project. I had valuable past Greek experience from multiple perspectives

as a member, as a member-leader, as an alumna, as an alumni/active advisor, as a

community volunteer to alumni NPC, and as a professional advisor to a total sorority

system and as a past Administrative Director of NPC. These unique and varied

experiences aided me in asking pertinent questions as well as enabled me to view

documents from multiple realities as did those who actually received the messages from

these documents. The value I placed on myself as a human instrument with both tacit

and concrete knowledge only made appropriate the choice of qualitative and naturalistic methodology for this study.

<div align="center">Sampling</div>

Unlike many qualitative studies which use snow-ball sampling techniques, this study had pre-defined sample content and size-otherwise know as criterion based sampling, (Patton, 1990). As previously discussed, NPC sororities have a unique but homogeneous history, pattern of organization, and cultural attributes. Homogeneous sampling (Patton, 1990) has as its purpose, "…to describe some particular subgroup in depth. A program which has many different participants may need in-depth information about a particular subgroup"(p. 54). Additionally, it was assumed that within this study, critical cases would emerge as well as negative cases (Lincoln & Guba, 1985) that needed to be described to give an accurate representation of the leadership snapshot desired in this study. All of these types of sampling fall under the umbrella of purposeful sampling (Marshall & Rossman, 1995) that has as its goal the seeking of information rich cases for intensive analysis. Such a strategy was used for this study.

<div align="center">Sample Size</div>

Through the use of homogeneous sampling, it was proposed that all 26 NPC sororities would be represented as a total sample size for this study. Inevitably, some groups did not wish to participate, thus the sample size depended on participation agreement and consequently was set at 16 organizations. This sample size offered a large

enough document base into which the researcher remained immersed for enough of an

extended period of time (13 months) to offer credibility to this study.

<u>Field Access Considerations</u>

Some populations have simply been over-studied, thus access is made more

difficult because of feelings of ambivalence or even fear about being studied by potential

participants (Glesne & Peshkin, 1992). In terms of this study, a case could certainly be

made for the population of Greek letter social societies and specifically for sororities, of

over-analyzation. As mentioned before, much research literature does exist regarding

Greeks and most of it deals with specific, often negative or stereotypical issues associated

with these organizations. Because of such exposure in the past, it was difficult to

convince NPC groups' executive officers that the study to be undertaken was to be

emergent, descriptive, and exploratory in nature and that direct, issue specific research

was not the intention of the researcher.

Entry into the "field" (in this case open access to documents/literature) was

initially negotiated through a cover letter (Glesne & Peshkin, 1992; Marshall & Rossman,

1995) (a sample letter is contained in Appendix A). This letter emphasized my

connection to sorority life as well as a candid discussion of the intent of the research,

anonymity issues, and the promise to include executive officers' reactions (member

checking) within the body of the results of the written study itself, if they chose to submit

comments. The offer of member checking not only provided dependability and

credibility to the study, but it also helped build trust with participants by indicating that

the researcher came from a "not-knowing" perspective (Corey, 1995) instead of a

researcher/authority role (Glesne & Peshkin, 1992). Member checking sends a

message to participants that their view of reality is respected and valuable, not just the

researcher's view of her or his reality.

Data Gathering and Reporting

The data gathering techniques for this study represented an eclectic strategy of

basic ethnographic data gathering techniques as well as those associated with qualitative

content analysis techniques. This eclectic approach was appropriate because substantive

and definitive literature does not exist on a step-by-step method for the use of content

analysis from a purely qualitative perspective. In fact, many texts on qualitative methods

do not agree on a definition for qualitative content analysis data gathering methods and

tend to lean heavily toward the historically quantitative essence of content analysis.

Without a reasonable guide for qualitative content analysis, it seemed correct to use

already accepted ethnographic techniques and apply them to the document analysis

"field" of inquiry. Lincoln and Guba (1985) offered rebuttal to Holsti's treatise on

content analysis (1968) by arguing that some of the basic ideas of traditional content

analysis could be followed but more in spirit than in rule.

> ...we see then that the naturalistic data processor, while feeling a certain
> kinship with the conventional content analyst, departs from "doctrine" in
> several important ways, including the timing of rule formulation *(left to
> the end of the study),* need for a priori guiding theory and deduced
> categories *(not necessary in emergent, qualitative study),* utility of
> generalizable findings *(not a reasonable goal in qualitative inquiry when
> the research aims to provide a snapshot or slice of life at that time and
> place only),* and rejection of constraint to the quantitative arena. While it
> is not immediately evident from the foregoing discussion, it is also the
> case that the models of content analysis usually presented in standards
> books on the subject (such as Holsti, 1968; Krippendorff, 1980;
> Rosengren, 1981) would, if classified along the Goetz-LeCompte

continuum, tend to fall toward the deductive-verificatory-enumerative-objective pole; typological analysis, enumerative systems, and standardized observational protocols are terms and concepts that fit their style rather well. Thus naturalistic data processing may be guided by but should not be constrained by the conventional modes of content analysis; while there is much commonality there are also many crucial differences (Lincoln & Guba, 1985, pp. 338-339).

Much of the data gathering strategy was taken from Spradley's work on the roles of participant observants (1980) as well as Glesne and Peshkin's suggestions about field work in general (1992), and Lincoln and Guba's suggestions about the use of case reports (1985). Such strategies for gathering and organizing data were complimentary to the analysis of content itself.

Spradley (1980) suggested four types of field notes to be used in the process of producing a written study from the field. Initially, the researcher keeps a running account of condensed field notes that consists of phrases or single words that are representative or not representative of the situation, or in this case, the text that is read. Then, an expanded account can be used that fills in important details not listed in the condensed account. Simultaneously, a fieldwork journal, not to be contained in the official research, is kept so that he or she can make notes to themselves about subjective and personal reactions to what they sees or reads. This has both a therapeutic and refocusing value (Bogdan & Biklen, 1998). Finally, Spradley discussed the use of the actual analysis and interpretation which in this study will come from the actual content analysis of the literature. The first three approaches were used during initial readings of documents and the last during content analysis.

Similarly, Lincoln and Guba (1985) proposed the use of case reporting because it allowed for thick description which in this study included not only quotations of pertinent information and categorizing of messages but also a description of how the manual reads and looks (Fields, 1988); it allows for responsiveness to the qualitative paradigm in that traditional technical studies cannot represent multiple realities; and it allows for an accessible document for communicating with those that may use the report for programmatic change. Data gathering for this study was guided by the thought that a case report would be the ultimate product of the investigation.

<div align="center">Data Analysis</div>

Content analysis from a qualitative perspective was the method of choice for this study. Content analysis is historically linked to document analysis in the fields of journalism and communication (Krippendorff, 1980). Unfortunately, qualitative content analysis is still emerging as a method of data analysis and therefore, agreement on how it should be accomplished or even on what it is does not exist. Bogdan & Biklen (1998) offered a basic definition of qualitative content analysis that was useful to this dissertation because of its acknowledgment of the use of predetermined categories: "Studies in which the researcher imposes his or her own predetermined categories and theory on the text, and/or is not concerned with what the narrative means to the people who create it or read it represents a kind of qualitative method, an example of which is what sociologists call qualitative content analysis" (Bogdan & Biklen, 1998, p. 58). Although I would agree with the first statement about predetermined categories that have

already been tentatively presented in this study, I do not agree with the notion that the

researcher not be concerned with what the narrative meant to those who created it. This

sounds much like other definitions of content analysis that try to give it a qualitative air

yet, in the end, lean heavily toward a deductive, verifacatory, objective paradigm.

A more qualitative perspective on content analysis and the visceral, living nature

of a document or narrative was provided by Kracauer (1953):

> Documents which are not simply agglomerations of facts participate in the
>
> process of living, and every word in them vibrates with the intentions in
>
> which they originate and simultaneously foreshadows the indefinite
>
> effects that they may produce. The content is no longer their content if it
>
> is detached from the texture of intimations and implications to which it
>
> belongs and taken literally; it exists only with and within this texture--a
>
> still fragmentary manifestation of life, which depends upon response to
>
> evolve its properties (Kracauer, 1953, pp. 641-642).

Kracauer, an early critical theorist, saw the human component behind a document and all

of the intention contained in its words. Included with that intention was the notion that

humans will possibly act upon what the document says, thus closing the circle of

intended message--to received, interpreted reaction by the message receiver. With this in

mind, it is absolutely necessary to view the document as having meaning both to the

writers and to the receivers of the leadership messages.

Qualitative content analysis for this study used two frameworks for analysis.

First, Krippendorff's (1980) basic analytic scheme was used to systematically read

through and analyze each of the documents provided from NPC groups. This system

used the basic unit called a datum which were pages, words, events, persons, acts, objects

(referential datum), or words that conformed to a certain structure or thematic datum--a

phrase or a sentence requiring the researchers deep understanding of the source language.

The datum units for this study were both thematic and referential and focused on the

totality of each document as a context unit (Holsti, 1968).

Before describing the coding scheme for this data analysis, it is important to

remember that the notion of the constant comparative method holds true even for the

content analysis "field" (Glaser & Strauss, 1967). The constant comparative method

involves joint coding and analysis during the continual review of data in order to

gradually form categories (Westbrook, 1994). The method is made up of four working

stages:

(1) Comparing incidents applicable to each category

(2) Integrating categories

(3) Delineating the theory

(4) Writing the theory

 "By constant comparison of all current incidents in a category, the researcher begins to

develop ideas about the category, its dimensions and limitations, and its relationship to

other categories" (Mellon, 1990, pp. 72-73).

With the constant comparative method in mind, content analysis was undertaken

using three types of coding. First, open coding took place initially in an unrestricted and

creative way to produce concepts/loose message categories that appeared to be linked to

the data. This was the point in content analysis when a search for messages regarding

leadership preliminarily took place. Secondly, axial coding occurred and tended to

happen toward the end of open coding. By this time, either several major message

categories had emerged or the message categories tentatively determined in this study

were confirmed or discarded. In axial coding, the researcher focused on each category

and became more certain of its conditions and features and thus could determine sub-

categories and their relation to other categories. Any category was saturated when no new

information about it developed out of the data. Finally, selective coding occurred when

categories were placed into themes. This was the point in the analysis where themes

and/or theories were delineated. Themes were broader categories into which messages

were placed. Such categories, themes, and theories were expanded upon in a final case

report, especially in the meta-analysis section of this dissertation. This approach was

inductive, and thus thoroughly aligned with naturalistic inquiry (Corbin & Strauss, 1990;

Glesne & Peshkin, 1992; Marshall & Rossman, 1995).

"Inductive data analysis bears remarkable similarities to content analysis, a process

aimed at uncovering embedded information and making it explicit. Two essential

subprocesses are involved, which may be termed, for convenience, "unitizing" and

"categorizing" (Lincoln & Guba, 1990, p.203).

Also important to the data analysis task was the concept of memoing (Glesne &

Peshkin, 1992; Lincoln & Guba, 1985). Memoing entailed notewriting that provided

needed background information as the study proceeded. Such information included

memos on definitions of categories, projected or emergent themes, notation of page

numbers in literature that were undergoing content analysis and so on. Such memoing

assisted the researcher in keeping track of ideas that formed during the research process

and made definitions of categories or rules for what was included in them more concrete

and rule bound. Such a rules orientation is a feature of content analysis that requires that

all data analysis follows the same rules whether they are predetermined or determined

after analysis has ended (Lincoln & Guba).

Establishing Trustworthiness

The traditional criteria for trustworthiness in a quantitative analysis have

qualitative counterparts in naturalistic inquiry. Two trustworthiness criteria have already

been described, credibility and dependability and were achieved through the use of

prolonged engagement in the field, theoretical sensitivity, and member checking.

Beyond these two criteria of trustworthiness lay the issues of transferability and

confirmability. The burden of transferability within the naturalistic paradigm lies with

future researchers who wish to use one's research as related to a different

setting/time/population. The future researcher must make a case for using one's research

by showing that her or his proposed research is in some way related. Because

generalizability is not a goal of the naturalistic paradigm and is indeed impossible when

one's goal is to provide a snapshot of a culture or piece of a culture, transferability

becomes the appropriate counterpart.

Confirmability is the qualitative counterpart of objectivity. Again, within the

naturalistic paradigm, it is recognized from the outset that the researcher will bring tacit

knowledge with her or him to the field. "Tacit knowledge includes a multitude of inexpressible associations which give rise to new meanings, new ideas, and new applications of the old. Polanyi recognized that each person, novice or expert, has great stores of tacit knowledge with which to build new understandings" (Lincoln & Guba, 1995, p. 196). Furthermore, Glesne & Peshkin (1992), make the argument for the value of subjectivity as opposed to objectivity:

> My subjectivity is the basis for the story that I am able to tell. It is a strength on which I build. It makes me who I am as a person and as a researcher, equipping me with the perspectives and insights that shape all that I do as a researcher, from the selection of topic clear through to the emphases I make in my writing. Seen as virtuous, subjectivity is something to capitalize on rather than to exorcise...How you pursue your own subjectivity matters less than that you pursue
> it; the means can be as idiosyncratic as the special, personal twist that all researchers give to the standard methods that they adopt to conduct their research. Reading, reflecting, and talking about subjectivity are valuable, but they are no substitute for monitoring it in the process of research" (pp. 104 & 106).

Therefore, within this naturalistic inquiry, the goal was to vigilantly monitor one's subjectivity so that its useful side was emphasized and its negative side, which includes becoming too focused on certain issues within the field, making less of something that should be emphasized, and confusing subjectivity with subjectivism which sees one's own personal feelings and values as paramount, was de-emphasized. The monitoring of subjectivity was best achieved through the use of a personal field journal where these potentially disabling subjective feelings were aired and then tempered. Additionally, the use of an audit trail as suggested by Lincoln & Guba (1985) can provide an auditor (chosen by the researcher) with enough information to determine whether negative, subjective bias has entered the study. For the purposes of this study,

the auditor selected was a Greek alumna and retired university administrator who had

expertise in the study's subject area and therefore was an excellent judge of bias and

inappropriate subjectivity that could have entered into the study (Glesne & Peshkin,

1992; Lincoln & Guba, 1985).

<div align="center">Gathering Official Literature to be Analyzed from NPC Groups</div>

Official literature in this study was defined as any pledge manual, active manual,

handouts, officer training manuals, officer notebooks, and all other auxiliary literature

that was produced in a central manner at each of the women's fraternity headquarters and

then distributed to local chapters either by mail or by visiting officials. Every attempt was

made to get complete sets of literature for analysis pertaining to each NPC group.

There were two proposed plans for obtaining literature from each group. The first

strategy required that a letter be sent to each executive officer of every NPC group. This

letter appears in Appendix A. Great care was taken in this letter to provide information

that was at once sincere and truthful in order to start developing rapport (Glesne &

Peshkin, 1992) yet still allowed for flexibility in the study by not making concrete

research promises other than anonymity and member checking.

When the use of letters did not elicit agreeable responses, then a second plan was

used. I was in contact with the Interim Coordinator for Greek Affairs at East Tennessee

State University, who was willing to allow me to borrow manuals that she intermittently

received because her office was in the process of attracting an additional NPC group to

ETSU. When such colonization efforts are in effect, headquarters of groups not

represented on a particular campus either voluntarily send manuals to a university or they

can be requested by the Greek Coordinator at that university. The Interim Greek

Coordinator was also willing to request manuals purely on my behalf which was greatly

appreciated as a possible third strategy.

This second option was limiting to the study because it would only involve

member checking with those groups that responded favorably to my initial letter and not

those that I received manuals for, from the Interim Greek Coordinator. Of course, the

most acceptable strategy would have been the first wherein all groups participating would

have the opportunity to participate in member checking at the end of the study.

Timeline

Requests for manuals occurred in late August and early September of 1999. At

that time, the most current manuals and literature were available because pledging

occurred in late August and September for most groups. Requesting literature over the

summer would indeed be problematic because I would have received a mixture of 1998-

1999 and 1999-2000 manuals which would not have allowed for consistency of literature

studied As soon as literature began to appear, content analysis began using the Constant

Comparative Method as well as the other methods mentioned in this study. At the end of

the writing process a meeting with the auditor ensued, and at the close of all analysis, a

copy of the findings was sent to each executive officer for member checking (a quick

response time was requested in order to move the dissertation completion process along).

I delineated in each group's copy where their group appeared by divulging its code name

so that they checked only their own information. Comments received were designated to

appear, along with the cover letter for the research supplied, in Appendix B. No responses were received.

It was anticipated that the entire process of enlisting group participation, analysis of content, and dissertation writing would take approximately one and one-half years after proposal acceptance. Thus the time-line for this study began in early October 1999 and ended in October 2000.

CHAPTER 4

ANALYSIS

The purpose of this section is to present the findings of the qualitative content analysis executed during this study. The findings of this study were categorized into themes and within those themes were messages as discussed in the methods section of this dissertation. Many important themes emerged during content analysis. Some themes were descriptive of the type of message portrayed yet were not substantive enough to actually be linked to any one theoretical inclination. Other themes were linked to theoretical categories whose substance was related to traditional or non-traditional leadership theory. Finally, themes emerged that dealt indirectly with leadership in that they validated certain structural phenomena of the group and that particular structure either enabled or disabled the group from sending non-dissonant leadership strategy or focus messages within their literature. The three broad groupings of themes are illustrated in diagrams that follow each appropriately named section below (figures 4.1, 4.2, and 4.3)..

Quotations from the official literature of the participating women's fraternities were designated by random code names (single greek letters) given to each group for this study. Names such as Alpha or Zeta do not indicate any relationship with actual group names for which a given quote is attributed.

General Leadership Messages

Of greatest universality in the literature of the 16 groups studied, were messages about leadership potential, leadership expectations, the promise of leadership, and leadership as synonymous with involvement. All groups' literature used combinations of these general leadership messages. These descriptive level messages, whether they appeared alone or in conjunction with more theoretically oriented messages, were the most encouraging and positive of those sent to women through the literature. Such messages implied that leadership was a main focus of each of the groups in this study and that if a new member or current member did not already posses leadership potential or skills, they would accrue to individuals upon their further involvement in the women's fraternity. The optimistic view that leadership was a tangible commodity that could be had by all women, whether it was to be learned or honed from innate skills, was the most prevalent feature of the literature analyzed. Such messages, by their very content, were emboldening and may represent for some women the first time that leadership had been spoken of as a possibility for them. There was truly value in such messages as women of the traditional college age during this study may not have benefited from much of the change in classroom climate that was a result of Title IX (1972) and the landmark study by the American Association of University Women on classroom climate for girls (1992). Having not heard such messages before, having not believed past messages, or having not seen them in such proliferation, these messages in the women's fraternity literature

offered hope to women that may not have otherwise considered leadership roles for themselves.

Leadership Potential Messages

It was befitting of the 16 groups studied that so much effort was placed upon sending messages regarding leadership potential. After all, these women's fraternities were founded by individuals who, even now, would be characterized as leaders and change agents whether one were using a popular approach to leadership standard or if one were using one of the many traditional leadership theory standards. Every group studied discussed their founders similarly—many in the following manner:

> The peculiar isolation of their position among the numerous male students drew the young women into close comradeship, and the more so as they soon learned that there existed much opposition to their presence, not only among the students, but among the professors as well. The girls knew that they were on trial, and that other girls might not suffer for any shortcomings of theirs, and they were able to hold their own with their brothers along all lines of work (Alpha, p. 23)

The founders of each of the groups, knowingly or not, set a standard by which future generations of fraternity women would be scrutinized; that of their leadership potential. Most groups emphasized the point that women either entering their group as new members or as seasoned members, all possessed leadership potential. Some groups either implied or stated that member selection criteria included leadership potential:

> Zeta does not discriminate on the basis of race, religion or national origin. We welcome women of every color and creed to be a part of our organization provided they meet our high standards in the areas of character, academics and leadership potential. All prospective pledges must meet these criteria during the membership selection process (Zeta, One, p. 30).

Such a statement indicated that current members would seek out women, during the

recruitment process, who exhibited leadership potential, although in the case above,

leadership potential was not fully defined.

More frequent were leadership potential messages regarding the innate, but

untapped, leadership potential of women entering a fraternity as new members. These

messages indicated that this potential would be mined during participation in the

organization:

> Omicron believes that it is important to offer opportunities for
> leadership development and that these opportunities should be
> available as soon as possible during pledgeship. Some of you know
> your talents and look for the chance to exercise and refine them,
> others of you will come to know your talents through involvement
> and participation. Omicron will provide the kind of support and
> interest in your personal growth that will encourage you to be the best
> you can be. Involvement in pledge activities is but a beginning
> (Omicron, One, p. 1, CM).

Lambda offered a similar message as follows:

> Lambda offers a structured program of activities beneficial to
> the individual member, the chapter and the campus. Emphasis
> is placed on personal and group development, leadership training,
> academic excellence and service to others. The Lambda Group
> concept allows for flexibility and diversity, encouraging the full
> development of each member's potential and the involvement of
> the total chapter membership. Within a framework of high ideals
> and principles, members have the opportunity to work toward
> the founding purposes of moral, intellectual and social
> development (Lambda, p. 3).

And finally, Beta:

> Our collegiate chapters require commitment, leadership, cooperation
> and caring. We know that each member can find all of these qualities
> within herself. We encourage you to share your special talents with
> your chapter (Beta, p. 2).

Often, a group's message to a new member or current member was one of the

development of talents such as leadership. The notion of leadership as a learned or

developed trait dominated most of the group's literature: "…When is the last time you

took stock of your leadership skills? Skills are learned. They are not something you are

born with. You can acquire leadership skills through a variety of experiences or you can

improve your skills level through training and practice" (Epsilon, One, p. 83). Often

leadership was referred to as a talent, a skill to be acquired, or something innate, but

ultimately, the leadership potential of each individual was interlinked with the notion of

personal development as indicated in the following quotes:

> At the collegiate level, the very purpose of women's fraternities
> is to enhance the academic mission of the university and to assist
> each member in developing her full potential. That is, potential that
> will help the member both personally and professionally (Mu, p.30).

> As a new member of our fraternity, you will have the
> opportunity to grow as an individual, work with many different
> people, build a solid sisterhood and enhance your academic and
> leadership skills. By providing these experiences, Xi hopes to
> encourage the development of our members into mature,
> responsible and informed women (Xi, p. i).

> Delta is a women's fraternity whose purpose is to provide sisterhood
> for a lifetime, promote academic excellence, enhance personal and
> leadership development, and encourage fraternity and community
> service (Delta, One, p. 4).

It should be noted here that two groups, Delta and Theta, represented negative

case examples regarding leadership potential and leadership messages in general. Both

of these organizations wrote their literature to be focused on total personal development

and spoke little of leadership beyond the leadership potential message. Theta went one

step further in structuring its literature along the lines of Gail Sheehy's *New Passages*

(1996) and uniquely offered personal development for young women, middle-aged

women, and retirement age-groups. Although leadership was mentioned by both of these

groups, it was with the implied idea that it was a byproduct of leading a well-rounded and

self-reflective life as taught through the personal development modules offered in their

literature. Such well-rounded qualities and skills were reflected in the quote from

Theta's literature about the importance of joining a women's fraternity:

> You may have already taken one important step toward
> your future success by joining a fraternity. Greek life provides
> experience in group dynamics, values exploration, confrontation
> skills, interpersonal communication and leadership training
> (Theta, p. 146).

Whether one's leadership potential was innate or something that had to be taught

to ready new members, the literature of the 16 groups analyzed was in agreement about

the need for developing or mining leadership potential in all members. Such messages

were encouraging, especially for new members who may not have realized the potential

they possessed. Such messages implied, for all groups analyzed, that any one individual,

with proper training or the recognition of leadership traits or skills, could be a leader in

the organization. The reality of such a message, however, was in conflict with structural

restraints as will be discussed later.

The Promise of Leadership Theme and the Leadership is Involvement Theme

Related to the Leadership Potential theme, was the message sent by groups that actually promised leadership to new members and members alike. This seemed to be a message one step beyond just recognizing potential in women as it indicated that leadership would be had by all in the organization. The reality of such a promise will be discussed in the meta-analysis section of this dissertation.

Perhaps the strongest message of promise can be seen in the following quote from Kappa:

> Kappa produces leaders: Campus leaders, chapter leaders,
> and community leaders. In your chapter you will have the
> chance to become an officer or chairman. Kappa officers and
> chairmen are provided with operations manuals, but it is up to the
> individual to personalize and enhance the specific goals for her role.
> Another leadership role is that of an event chairman…Roles
> such as these will provide short term assignments, as opposed
> to the commitment of an office or chairmanship. So you see
> in Kappa you have the opportunity to bring out leadership
> qualities you may not otherwise realize in yourself (Kappa, p. 25).

This quote is representational of the simultaneous message of potential and even further, the promise of having a leadership position within the group. In Kappa group's scenario, leadership was defined by holding an official position (chairman, officer, etc.), and not necessarily, according to this quote, a certain set of skills or traits.

Some groups did not give as strong a message regarding the promise of leadership, but they did go beyond just recognizing potential. Often, such messages included the promise of opportunities for all in the group to hone leadership skills or to provide leadership opportunities early in the new member education process:

> An important aspect of pledgeship is developing leadership
> within each individual and within the pledge class as a unit

(Lambda, p. 2).

> You will continue to benefit from the total membership education programming, and you will have the opportunity to develop leadership skills by serving as a chapter officer (Gamma, One, P&R, p. 1).

> Leadership opportunities are offered in the first weeks of the new member period through committee involvement, and are even broader for the chapter member. Not only is there ample opportunity for leadership, but for working as a committee member with others. Working together, like living together, exposes each member to differences in opinion and the value of tolerance, unselfishness and group participation (Mu, a., p. 13).

> Our goal is to provide immediate opportunities for leadership to all our members (Beta, p. 3).

Although many of the groups promised leadership positions, or at the very least, leadership opportunities, as can be seen above, leadership was often not defined but, instead, whether by implication or statement, linked to involvement. The question here is whether or not mere involvement on a committee or even as an officially recognized leadership position teaches leadership or provides enough experience to produce a leader. What was encouraging about the promise of leadership message, is that leadership was considered to be learned by most groups as indicated in representational quotes from Pi and Mu:

> People who are involved in a myriad of activities are self fulfilled, self confident, self motivated and more employable. Through Pi, members learn and refine leadership skills that are used throughout their lifetime (Pi, One, p. 21).

> Chapter Involvement: The enthusiastic involvement of every member is necessary to ensure that fraternity purposes and goals are met. Participation leads to deepening friendships, helps individual learn skills in leadership and group dynamics, and helps the chapter achieve its goals…You will have the chance to lead.

You will have the responsibility to follow the
directions of another (Mu, p. 21).

Thus, groups often provided messages within their literature that indicated that

pure involvement, both in or outside of the chapter, was the training ground or classroom

for learning leadership. Discussion of the quality of experiences that could be had in

such involvement was not present, nor were benchmarks provided for valid leadership

experiences as opposed to mere involvement in a group. The question remained, what

was the quality of leadership experiences had within an involvement opportunity? Was

there a structure in place within the women's fraternity for self-reflection and group

discussion of leadership experiences stemming from involvement? While some groups

did offer journaling opportunities within their manuals, it is questionable how much

group reflection occurred among groups regarding leadership, its definition, and the

determination of valuable versus non-valuable leadership experiences gained though

involvement.

Expectations of Leadership Theme

Some groups' messages regarding leadership in the general, descriptive sense,

went beyond mere recognition of potential, promising leadership opportunities, or

encouraging involvement as the gateway to leadership. While these three messages were

uplifting and optimistic, it must be understood that expectation messages regarding

leadership presented a dilemma for women reading the literature of their organization.

While setting a high standard of leadership expectation from new members and current

members was one way to ensure the longevity of the organization by having a steady

pool of leaders available, it was difficult to determine if leadership positions and

opportunities really existed for every individual within a group, especially if the chapter

was very large. If mere membership on a committee represented leadership to an

organization then it would be possible but the question still remained if mere committee

involvement really was leadership or taught leadership thoroughly. Nevertheless, several

groups did send blatant expectation messages as represented in the quotes below:

> Gamma is committed to developing leaders not only to serve
> the fraternity, but also to prepare members to serve the campus
> and the community…Campus involvement helps the fraternity
> identify quality prospective members and allows the fraternity
> to sell leadership development as on of its primary goals.
> Goals of the Leadership Program: To introduce members
> to key activities and honoraries on campus. To identify and
> involve members with leadership potential. To encourage members
> to seek involvement opportunities on campus and within the
> community…To prepare members for leadership roles in
> professional and community activities after college
> (Gamma IV-2).

In the Gamma quote, the passage indicates a strong expectation of leadership

development intertwined with the notion that leadership is synonymous with

involvement. This group did encourage its members to seek opportunities beyond the

fraternity thus vastly improving the chances of women to obtain an official leadership

position. However, some groups did not go so far as to aid women in seeking leadership

positions or involvement opportunities beyond the fraternity. Their expectations for

leadership were centered around official leadership within the group itself:

> Commitment to the fraternity can also be demonstrated
> by assuming leadership positions…Taking responsibility
> for governing the Fraternity, even in small ways, can provide
> a sister with important skills in problem solving, team building,
> negotiation, cooperation, and compromise, which will assist

her in other areas of her schooling, her career, and her personal
life (Nu, p. 7).

By spending time together and learning to care about each
other, the big sister becomes a mentor and role model for the
littler sister and is responsible for helping her achieve the
requirements of initiation and appreciation of Alpha through
education, sisterhood, scholastic achievement, leadership
development and social awareness (Alpha, p. 12).

Xi group represented a negative case example within this theme of leadership expectation in that they actually required a term in an official leadership office as a new member. Here, again, mere participation on a committee was linked with leadership:

Responsibilities of New Members:…(6) Demonstrate
membership development by showing pride in yourself and Xi by
pursuing intellectual achievements by participation in cultural,
community and university programs, by developing leadership skills
through successful completion of a term of service as a new member
officer or committee member (Xi, p. 4).

In the case of Epsilon group, the expectation for engagement in leadership development was even projected beyond new members and members to alumnae. Most groups did discuss alumnae involvement opportunities and some indicated that it was further opportunity for leadership. Epsilon group's was representational of such a message but included it in the same expectations statement for new members and current members:

Membership in Epsilon is both a privilege and a responsibility.
Collegiate and alumnae members are expected to fulfill
their membership obligations through commitment to
ritual, participation in fraternity activities, leadership development,
academic excellence, upholding national fraternity policies and
meeting financial commitments to the fraternity (Epsilon, p. 8).

Expectation of leadership, as indicated by the examples above, was both encouraging because it set a high standard of achievement but was also problematic if leadership opportunities were not readily available or if the expectation of leadership was that it occur within the fraternity. This theme was also problematic if one considered the scenario of a woman who did not join because of leadership opportunities or was an individual more comfortable or more accomplished in followership. No group indicated that their core values included followership. Several indicated that leadership development was a core value (e.g. Epsilon, p. 8, Omicron, p. 55, Gamma, p. I, for example). Hypothetically, then, a woman joining a women's fraternity could find herself in a values bind if she really wanted to be a follower or if her life experiences or cultural background devalued official, out-in-front style, leadership (Armino et al., 2000). Discussion of this values dilemma will be made in the meta-analysis section of this dissertation.

In summarizing the Descriptive/General Leadership category, it could be said that the various messages and themes associated with the category emphasized the assigned and emergent nature of leadership as opposed to the process nature of leadership (Northouse, 1997). In assignment and emergence, an individual either becomes assigned, elected or rotates into an officially designated leadership position or the individual slowly emerges as influential and equipped with skills to take on a leadership position no matter the actual official title. With the trait nature of leadership, it is understood that an individual has innate or predestined qualities that will aid them in becoming leaders.

<u>Summary of Descriptive Themes</u>

During content analysis for this study, the following themes emerged: leadership

potential messages; expectations of leadership theme; promise of leadership theme; and

leadership is involvement theme. While these themes and their accompanying messages

did not directly align with any particular theoretical orientation related to leadership, they

were pervasive in the literature of the sixteen groups analyzed in this study. Figure 4.1

illustrates the concept map of the themes discussed in this section.
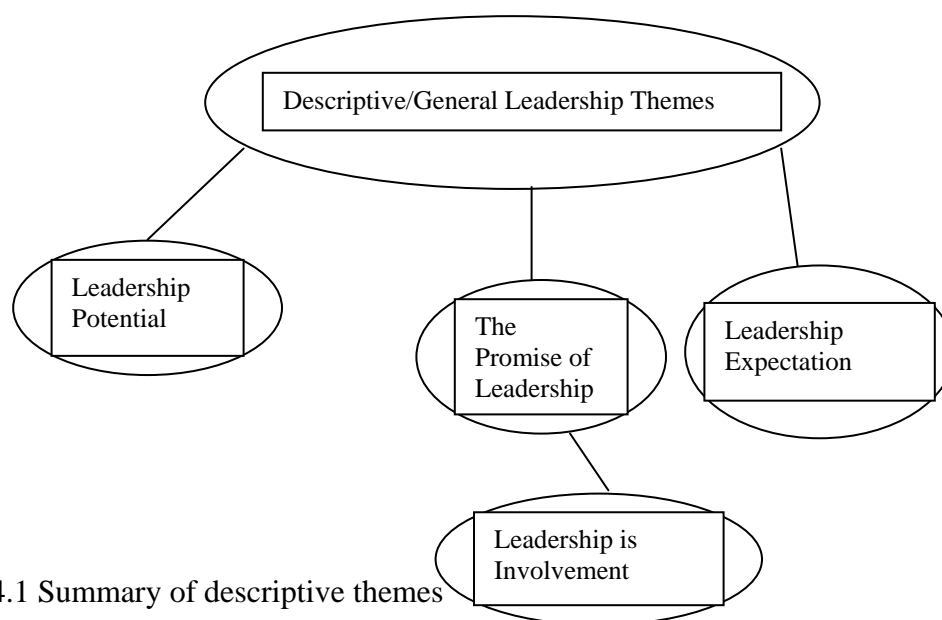

Figure 4.1 Summary of descriptive themes

<u>Theoretical Leadership Themes</u>

The second broad category of themes was focused on those messages that could

be directly linked to either traditional or non-traditional leadership theory. Within the

women's fraternity literature theoretical leadership messages ranged from the very

traditional bureaucratic vision of leadership, namely management, to team approaches

to the other end of the spectrum, women's ways of leading.

Bureaucratic Leadership Theme

Although in the true Weberian model of bureaucracy, the notion of leadership is

subordinated to that of pure management, it is important to discuss the bureaucratic

messages sent to women in the women's fraternity literature analyzed in this study.

There may indeed be debate surrounding the notion that leaders do not exist in pure

bureaucracy because of its depersonalized nature, nevertheless, bureaucratic messages

were prevalent in much of the literature analyzed and it was usually linked to portions of

the literature that specifically were discussing leadership, decision making, and authority

within the organization.

Whether because women's fraternities were often founded based on the already

existing men's fraternity leadership patterns, or because women's fraternities have, over

time, reorganized themselves to reflect corporate structures, many of the groups analyzed

in this study were rooted in the bureaucratic orientation. Messages regarding chain of

command, specialization, rules focus, and efficiency, abounded:

> Collegiate chapter management and supervision is provided
> through the national leadership chain to assure that questions,
> problems or exchanges of information are taken care of quickly
> and effectively. The success of the chapter is the primary
> responsibility of the members and new members. The chapter
> executive council provides leadership and guidance. The chapter
> receives additional guidance and supervision through the corporation
> board, advisory board, collegiate province officer and collegiate
> district director (Alpha, p. 63).

Every successful chapter integrates three core activities:
(1) establishment and achievement of goals (2) maintenance
of internal operations and (3) ongoing evaluation
and improvement (Pi, p. 51-54).

In 1992 Pi was one of the first Greek organizations to restructure
chapter functioning to more closely reflect the corporate world.
This structure, comprised of departments and committees, allows
every collegiate member to benefit in her chapter's success and
learn important skills including delegation, teamwork, idea
presentation and program implementation. Immediately after
joining Pi each member is assigned to a committee of her choice
to begin networking with her peers, learn more about her abilities
and contribute to the chapter and campus. As members take
on more leadership responsibilities they work with a variety of
people…skills developed as a Pi chapter officer, department
heard or committee member are directly applicable to
the world women enter after college (Pi, One, p. I).

Of greatest bureaucratic note within the messages sent to women through the

literature were statements regarding chain of command, a concept purely rooted in

machine and simple bureaucracies (Hoy & Miskel, 1996). Such hierarchy or authority

and decision making processes helped ensure that goals and objectives as well as simple

orders and directives of higher levels of the organization were met:

The Mu chapter is an organization of friendship but with a
governing structure that is democratic and based on parliamentary
law. This structure enables every member to participate and have
a voice in chapter management and affairs.
    In the Mu chapter, an idea can originate with an individual,
with a committee or with Chapter council. The individual
gives her idea to the appropriate committee for consideration;
Chapter Council also passes ideas to the appropriate council…
(Mu Group on chain of decision making command--process could
end with Chapter Council) (Mu, One, CO, P.8).

Who's in Charge Here? Serves as the chief executive
officer of the chapter. Supervises the general mechanics
of the chapter. Maintains the ritual of the chapter. Supervises
financial operations of the chapter. Promotes social, intellectual

and moral growth of chapter members (Iota on role of executive
officers) (Iota, W5, p. 6).

Chain of command: Appoints Advisory Board members…
Manages Central Office…Advises chapter officers…Maintains
the chapter facility…Directs and coordinates the Fraternity's college
program…Supervises alumnae chapters and clubs (Iota, on national
chain of command) (Iota, W5, p. 5).

In fact, our committees are critical to the success of our chapter.
The groundwork is all done in committee where a recommendation
is prepared and then presented to the executive board. If the
executive board approves it, then when it is necessary, it is
brought before the chapter for a final vote (Delta, One, p. 5.13).

Of final note, in terms of bureaucratic messages, it is important to consider that

within the literature reviewed, almost all groups used some form of an organizational

chart to explain the hierarchical structure of each organization. These charts were all

multi-layered and illustrated the highly specialized nature of each position in the

pyramidal structure. As examples of the specialization of positions, Gamma designated

28 possible officially recognized leadership roles, Mu designated 18 and Lambda

identified 10. Some groups also provided organizational charts illustrating the national

structure, and many of these failed to visually link the national structure to the chapter

level structure. An argument for the specialization and division of labor in women's

fraternities would be that the more officially designated leadership positions there are,

greater the possibility that a woman would have the opportunity to achieve said position

and, thus, experience leadership or develop leadership skills. This, of course, begs the

question of whether mere involvement or position authority is synonymous with

leadership. Additionally, an issue here could be whether participation in the bureaucratic

structures that are a part of the groups analyzed in this study allowed for leadership

development or, rather, development of a managerial focus. While answers for these

questions are not in the scope of this study, it is important to keep in mind the underlying

bureaucratic messages and experience of bureaucratic structures that women received

through the official literature analyzed in this study and that such messages established a

background upon which other descriptive and theoretical messages were applied.

Leadership Traits and Leadership Style Themes

While Leadership Trait Theory and Leadership Style Theory may have fallen out

of favor with leadership and organizational theorists these themes arose often within the

official literature analyzed in this study. Of particular regularity were messages that

discussed personality traits such as self confidence, integrity, stress tolerance, and

emotional maturity as those associated with leaders (Yukl, 1994). Some groups indicated

that the variety of personalities in any one organization may be valuable situationally

because each individual may have one or more of the leader personality traits especially

developed. Such an orientation can be seen in this quote from Omicron:

> Why is it helpful to have all personality types present in an
> organization? Possible responses: They help balance each other
> out, nothing is positive in the extreme, each of the types posses
> different strengths, but all of these strengths are needed, etc.
>   …Let's review the challenges for each personality
> type and discuss situations where these challenges could
> actually be strengths. Read through some of the challenges
> for each type and ask for feedback on when that trait could be a
> strength (i.e. LION, headstrong…in many projects this
> determination is needed to get the job done).
>   …In each personality type the key to maximizing your
> talents is balance. Our strengths can turn into challenges if they
> are utilized in the extreme. But as we pointed out there are
> certain times that the challenging parts of our personalities
> can also be strengths in the right situation. It is important

to remember that all of the personality types are positive when these traits are exhibited in moderation (Omicron, p. 89).

This quote from Omicron group was indicative of an orientation that validated each woman's potential as a leader (because, after all, she may have any one of the traits enumerated) while also sending the message that certain personality types were those most needed in a leader. In other words, there was a finite set of traits, in Omicron's case, designated with names such as Lion, Beaver, Otter, and Golden Retriever that made up successful leaders in various given situations.

Of more frequency within the literature analyzed, were messages regarding the "integrity" personality trait of leaders (Yukl, 1994). Every piece of literature placed emphasis on the need of each woman to have a developed values system and that her actions reflected upon the group in general. Many groups outlined the core values of their organization with heavy weight placed upon the historically based founding values. For leaders, this meant that they were role models, whose integrity might be questioned at any time, thus extremely high standards of morality and responsibility were required:

> Member s of Pi commit themselves to developing personal potential and contributing positively to chapter life. *Personal behavior is always above reproach* because *leaders must first lead by their own example* in order to encourage others to follow them with respect and enthusiasm (Pi, One, p. 21)

> Motivation may be one of the most difficult tasks a leader faces. Some days it seems hard enough to get yourself enthused and excited about the group's meeting or activity, so how are you going to motivate the rest of the group? Here are some hints on motivating others: Make the members want to do things (inspiration, incentive, recognition)…*Never forget that the leader is a role model*…(Eta, p.10).

> In your leadership position with Epsilon *you hold a lot of*

> *expectations and responsibility*. The members all have *high*
> *expectations* of you as you lead their organization
> (Epsilon, One, p. 73).

> In addition, specific traits are desirable for specific offices.
> The council consists of the following officers and standing
> committee chairmen whose duties and desirable traits are listed
> below…The president should have executive ability, knowledge
> of organization and parliamentary procedure…the ability to
> delegate authority and responsibly and *high standards of personal*
> *conduct and character*…The Vice President-Standards should have
> *high personal morals and standards of conduct*, sensitivity to the
> needs of the group and its individuals and the ability to listen
> sympathetically to m make mature judgments, offer sound advice
> and keep information confidential. The Vice
> President-Organization should be dependable and
> efficient, with leadership and organizational skills…
> (Mu, a, p. 19).

It could be said that the above examples also have certain elements of the Leadership

Style approach associated with them as they indicated both an orientation towards

initiating structure but also consideration for followers. Concepts such as organization,

motivation, and delegation were linked to initiating structure while the ability to listen

sympathetically or to inspire followers was more linked to consideration (Blake &

Mouton, 1985). Ironically, even though the literature in this study labeled such

consideration and initiating structure behaviors as leadership styles, Blake and Mouton

labeled them as managerial styles. Again, the question arose whether leadership

orientation messages were sent in the literature analyzed or whether the orientation was

more focused on managerial behaviors and skills. Nevertheless, the emphasis on certain

personality traits to the exclusion of others was more relevant in the leadership traits

approach to leadership (Yukl, 1994). Finally, such messages were encouraging in that

they implied such behaviors could be innate but also could be learned, thus opening up

the possibility of leadership for all desiring it in a given organization.

Situational Leadership Theme

   Some messages from the leadership traits and leadership style themes would also

lend themselves to the situational leadership theme. However, it was apparent in the

official literature that some groups were specifically trying to send the message that a

leader is one who is able to adjust the degree of directive as opposed to supportive

behaviors according to the needs of the followers. Many of the groups analyzed glanced

over the substance of the situational leadership theme by sending ample messages to new

members and current members regarding the delegating style. According to Hersey and

Blanchard (1988), the delegating style was used when followers or members needed little

support and very low levels of direction from the leader:

> Before you delegate a task, consider the readiness level of the
> member. A younger or newer member may need you to TELL
> her what to do in order to be successful at completing the delegated
> task. Older or more experienced members may be more successful
> if you use DELEGATION. Strategy 1: Telling; Strategy 2:
> Participating; Strategy 3: Selling or Coaching; Strategy 4:
> Delegating (Epsilon, One, p. 76-78).

Similarly, Iota identified five styles of leadership, which include the standard situational

leadership styles. The difference in Iota's message was that instead of applying the styles

to a situation, a leader would applied them to the readiness of a total group:

> Leadership Styles-Visionary or Implementer: Five Styles
> of Leadership: From the range of leadership behavior, five
> of the most typical styles are listed below: The Telling Leader;
> The Persuading Leader; The Consulting Leader; The Joining

Leader; The Delegating Leader.

The Telling and Persuading styles of leadership are most effective and or prevalent: In large groups, in passive groups, in groups which seldom meet, at times when a quick decision/deadline must be met. The Consulting styles of leadership is most effective and or prevalent: In large groups, in motivated groups, in representative groups, in organizing groups. The Joining and Delegating styles of leadership are most prevalent and/or effective: In small groups, in highly motivated groups, in groups with a high tolerance for ambiguity (some members have a need for more direction; others prefer a wider range of freedom), in groups which have relatively high needs for independence, in groups where the members understand and identify with the goals of the organization, in groups where the members have the necessary knowledge and experience to deal with the problem, in groups where the members expect to share in decision making (Iota, W6, p. 1-4).

Unlike Iota group and Epsilon group, most organizations included messages about delegation as a leadership tool, as opposed to a style. Often, the discussion of delegation or the delegating style was not linked to situations but, instead, was offered as a tool that would maximize the efforts of the group while staving off burn-out for the leader. Commonly, the message of delegation appeared in the official literature as advice to already established leaders and admonition not to try to take on every task for the group. Additionally, messages regarding delegation indicated that the sharing of ownership for a task established trust among followers:

But, success depends as much upon leadership skills as it does on good organization. One key to successful leadership is delegation. Skillful utilization of chapter officers and Gamma Leaders is essential in preparing and executing the leadership program (Gamma, II-2).

Leadership begins with the desire to achieve. To achieve, the leader must set goals. To set goals, she must make decisions. To achieve goals, she must plan. To implement, she must organize. To organize, she must administer. To administer,

> she must delegate. To delegate, she must communicate. To
> communicate, she must motivate. To motivate, she must share.
> To share, she must care. To care, she must believe. To believe,
> she must set goals that inspire belief and the desire to achieve.
> Thus, the process of leadership begins and ends with goals
> (Lambda, One, p. 15).
>
> Rules of Effective Leadership:…Delegate—Entrust to Others:
> We did it, not I did it; Helps to develop others and relieves
> leader's pressure; Two heads often work better than one
> (Pi, p. 61).

Finally, in the case of Mu group, the delegating style was differentiated from empowerment. Mu's message was that delegating and empowerment were important leader styles or skills and that both had their place and time for use. Mu group, a negative case example in terms of the detail by which they described leadership, differentiated leadership from management and insightfully proposed many theoretical leadership options, and not surprisingly, made a dichotomy between delegation and empowerment:

> To be a leader, you must feel empowered, so that you can
> empower the members of the group. Empowerment
> means feeling confident to act on your own authority.
>   Empowering members of your group is not the same
> as delegating tasks. Delegating means giving someone a job to
> do, but you retain responsibility for seeing that the job is done.
> In delegating you do not give up control (Mu, One, p. 5-6).

Whether a group's message was related to true situational leadership theory through recognition of the need to adjust leader style to follower needs or whether a group's message only emphasized the delegating style or tool, in the end, any of these messages were valuable. Adjustment to follower needs allowed leaders to build trust with followers. The recognition that delegation, in and of itself, was a tool that

maximized the talents and skills of followers, both prepared leaders or potential

leaders with information that would make their leadership experience more manageable

and productive.

Transformational Leadership Theme

Although the transformational leadership theme arose infrequently in the official

literature analyzed in this study, it is important that its occurrence be documented as it

reflected the diversity of messages women received in reading the official literature of

their fraternity. The transformational leadership theme was defined, in this study, as

messages describing leaders as those who had a special vision and could sway followers

to buy in to that vision (Bennis & Nanus, 1985). Of additional importance in the

definition of transformational leadership was an emphasis on long term goal setting as

well as the importance of ethics and values in a leader. Focus was also placed on getting

followers to be group-focused instead of self-focused. Self-confidence as well as an

iteration of the role model message, already discussed in this study, was also

characteristic of the transformational leader theme.

Of perhaps the strongest in message tone were these quotes from Iota regarding

the nature of the transformational leader. Iota emphasized the fact that having a vision

for change and acting as the change agent for that change was critical to the

transformational leader role:

> Primary components of Visioning: Challenge the process…see
> yourself as a "change agent" acting as a catalyst to move the
> organization forward. Be prepared to take risks. Imagine the
> future. Articulate the future, be passionate and clear about the

vision, see yourself as a person who "focuses the projector" no
matter how much input others have in shaping the vision, the
leader must articulate it. Enlist other in the vision
(Iota, W6, p. 6-9).

To be a leader, you must feel confident being different and
that sometimes means being a target (Iota, One, p. D28).

Additionally, other groups discussed the transformational leader as one who could

inspire, withstand the criticism related to the role of change agent, and accept the ultimate

accountability of the leader role. These groups may have only superficially touched on

transformational leadership theory but still identified the core aspects of the theory such

as change and follower motivation:

Test your knack for leadership: If you aspire to be a leader,
or already hold a position of leadership it may be helpful to
check yourself on the following points…(5). Am I self-confident,
optimistic and objective, but most of all persistent? (6). Am
I goal and value-oriented?…(8) Do I have courage to make
tough decisions? (Pi, p. 69)

Facets of Leadership: Goal Setting: Goals require order
and structure, measure progress, give a sense of achievement
and provide closure (Pi, p. 63).

Fraternity membership enriches one's life, both as a collegian
and as an alumnae…The Fraternity provides experiences through
which a woman can build lasting skills that will enhance her life
beyond her college years. Life skills that may prove to be of
lasting benefit. Supervising/Leading/Motivating…Take responsibility
for work of others in a situation which requires accountability.
A woman should expose herself to the difficulty of giving orders,
delegating tasks, "taking guff", understanding the other's
viewpoint, inspiring others through setting a good example
as a leader (Eta, p. 5-10).

In the final example regarding the transformational leader theme, Theta group

went beyond mere inspiration and basic motivation by the leader to a discussion of

Maslow's Need Hierarchy Theory (Maslow, 1970) as related to the fact that members

would not be able to be group focused until their individual needs were met. This

message from Theta group, who, again, represented a negative case example of a group

who instead of focusing on leadership development focused on total personal

development of the woman, utilized a psychodynamic approach to expressing how

individuals become group focused only after individual, lower order needs have been

met:

> Every individual is capable of, and has the desire to, move up the
> hierarchy toward a level of self-actualization. Unfortunately,
> progress is often disrupted by failure to meet lower level needs…
> Maslow noted that only one in ten individuals become fully
> self-actualized because our society rewards motivation primarily
> based on esteem, love and other social needs (Theta, p. 133).

In terms of Transformational Leadership theory then, although messages were

limited in the literature analyzed in this study, the messages did exist and offered a valid

leadership style option. However, the true nature of transformational leadership,

including notions of charisma, and unique vision development were not well formed in

the messages sent to women in the literature. Of final note, as well, would be the

question of whether a traditionally aged college woman would have the life experiences

and organizational knowledge to develop a long term vision for her organization, even if

only at the chapter level. Additionally, bureaucratic structures, which will be discussed

later in this study, were of such a nature that the rise of a visionary change agent at the

chapter level would have been very difficult because of the rules, regulations and

hierarchical decision making structures at the chapter and national level. For these many

reasons, the transformational leadership theme was of only minimal importance in the literature analyzed for this study.

Team Leadership Theme

Almost half of the groups' literature analyzed for this study included some type of team leadership messages intended for new members and current members. It seemed that these groups had embraced the notion of teamwork as completely complimentary to the sisterhood and family core values each group espoused. Some groups represented a negative case example of more complete use of teams in the organizational structure of their fraternity. Nevertheless, the example quotes provided in this section are representational of the adoption, by many groups, of the more recently popular leadership approach of teams and teamwork. While some groups provided ambiguous messages of committee as somehow related to team leadership, others firmly committed to sending strong messages regarding true teamwork and team leadership.

For the purposes of this study, the team leadership theme was defined as messages about leadership being individually apportioned and through total effort, leadership was accomplished. The team leadership theme focused on non-individual phenomenon. It was aligned with the notion that the group or sub-group could provide the goal development and execution of a plan with a relatively egalitarian approach. The idea of "one leader" in the group was subordinated to more of a monitoring function rather than administrative or motivational function (McGrath as discussed in Northouse, 1997). The notion that leadership was not a role but an evolving, rotating, ongoing

process, also was a component of the Team Leadership theme definition for this study

(Northouse).

While every group in this study either made direct or implied reference to the

committee process as valuable to group efficiency, some groups made an effort to link

the more traditional, bureaucratic notion of committee to the more recent notion of teams

and team leadership. While it could be argued that some of this discussion of committee

linked with team was purely semantic, it can also be said that groups in this study did use

the terminology of team leadership and the traditional language of committee work and

organizational hierarchy interchangeably, possibly indicating a developing paradigm shift

within these organizations. Such a shift was from traditionalism, born of the women's

fraternity foundings based on men's fraternity organization, to a more liberal and

egalitarian notion of team based organization and leadership:

> Every chapter has one president and eight vice presidents.
> These officer's first responsibility is to the team effort and then
> to the specific duties. They serve as leaders in an area of
> responsibility, creating an environment for honoring of the
> Eta philosophy and each woman's' personal development
> (Eta, p. 3-29).
>
> Every chapter has a flexible support structure. Directors are
> appointed to oversee major areas of chapter business and work
> with a vice-president to ensure success. A team system allows
> every member of the chapter to contribute her talents in an
> area that interests her (Eta, p. 3-29)

In Eta group's case then, the message sent to women with the above quote was

that a traditional hierarchy did exist in the group yet their first focus was not to be on

rigid job descriptions, but rather, on the desires and efforts of the team. Similarly,

Epsilon group discussed teamwork as linked to a more traditional notion of delegation:

> Delegation is important because it allows more people to be
> actively involved. Ownership of the task and the organization
> helps participation. Remember the old quote, "People support
> what they help create." Every member likes to feel that she is
> listened to and that she is contributing to Epsilon. Remember
> that feeling when one of the leaders in the chapter turned to
> you to follow through on a special task to help the Fraternity?
> It felt great! You didn't want to let her down and you wanted
> to show that you could be a responsible team member.
> Delegation motivates members by giving them value and
> importance. "The art of leadership is liberating people to
> do what is required of them" (Max Du Pree, Leadership
> is an Art) (Epsilon, p. 75).

Also of similar tone was the quote from Lambda group, who although they represented a

negative case example of a well developed team leadership approach, often used the

terms committee and team interchangeably:

> According to Samuel B. Shapiro, the effective committee
> (or Lambda Group) has these characteristics: A clear
> idea of its purpose. Belief in and respect for democratic values.
> A responsible leader who guides the committee process.
> Team work rather than individual effort.
> A sense of priorities to work through its assignments one
> step at a time. Periodic infusion of new members.
> Representation of the various interests of members
> (Lambda, One, p. 7).

Other general team leadership messages indicated an emphasis by groups on the

interdependency of group members as well as a collaborative approach to problem

solving with the team leader aiding in maintaining group cohesion rather than dictating

the actions of the group. Routinely, team leader messages from groups in this study

included some reference to goal orientation or mutually agreed upon goals for the team:

When you visualize your Omicron chapter working as a "team", what do you see? Do you envision the president standing alone? Or do you see *all of the officers working together* with the *input and assistance of every member* in the chapter? In order for collegiate chapter programming to be a success, the *entire chapter must work as a team*. Setting goals and working towards them *requires a team effort* (Omicron, p. 19).

Zeta is a *one-for-all-and-all-for-one proposition*. For better and for worse *your chapter is a community, a family, a team*. You have pledged to do your part for *the well-being of the whole*, even if that may occasionally involve making compromises or tolerating disappointment or working a little harder than the sister next to you. In the long run your efforts will help to build a stronger, healthier, more cohesive chapter and a chapter that is successful in these ways provides a happy climate for you and everyone else (Zeta, One, p. 115).

Team Building: The team approach has proven itself in business, education and sports. *The theory behind the team approach is that group perspective is more productive than single-minded perspectives.*
     The "ideal group" has social aspects to it, task aspects, and a sense of interrelatedness. It has group spirit. It is a community with shared values as its ethical thrust. Its cohesiveness comes from interpersonal relationships, membership satisfaction and group identify.
     For a team to be highly effective , it has to have a common goal and a shared vision that all members of the team help create (Mu, One, p. 4).

The results were the same in both instances—the feelings of knowing that work was appreciated that something of worth was accomplished and that *it felt good to be a part of a team* (Kappa, p. 109).

Within this team leadership theme, two negative case examples arose from the analysis of the official literature of the 16 groups. These groups were negative case examples because the bulk of the messages they sent about leadership were oriented toward team leadership, while other groups mentioned it as intermixed with other

descriptive and theoretical theme messages. Both Omicron group and Lambda group

fully used work groups or work teams, beyond mere standing or special committees and

differentiated them from mentoring or support groups used during the new member

process. Again, as discussed before, it is interesting that both Omicron and Lambda

groups used the terms committee and team interchangeably, but in their cases, what they

described in their literature was more along the lines of teams and team leadership, rather

than traditional committee work. The following quotes from Omicron shows the

commitment to group responsibility for accomplishment of goals while it advised the

team leader to enter in to a monitoring role to make sure all tasks were accomplished.

Note, again, the interchangeability in terminology with committee and team:

> As the new member educator, you will work with three
> different types of committees: Standing Committees, Program
> Committees, Project Teams (Omicron, p. 38).

> There are unlimited possibilities for involving project teams
> in your program. Again, it is important you know what tasks
> you would like accomplished prior to establishing a project team,
> delegate responsibility and follow-up with committee members
> to ensure that responsibilities have been fulfilled…Remember:
> People are loyal to what they help create (Omicron, p. 39).

Finally, Omicron group offered the following thoughts on team leadership with an

emphasis placed on the value of the team orientation for the longevity of the group:

> T is for teamwork: There is more to being a part of a team
> than joining an organization. We must make a conscious
> effort to develop our sisterhood, contribute our talents, and
> touch each other's lives. By making a conscious decision to be
> an active member, our sisterhood will continue to deepen and
> grow (Omicron, p. 124).

Lambda group offered the most comprehensive team leadership program of all

the groups analyzed in this study. However, Lambda also seemed to struggle with the

difference between committee work and team leadership and teamwork:

> Most organizations have smaller units which enable the
> larger organization to operate efficiently and effectively.
> Regardless of the name of these small units—whether they
> are called the more traditional "committees" or the newer
> terms "task forces/focus groups/teams" or the Lambda
> name "Lambda groups"—they all serve the same purpose.
> Lambda groups were so named to encourage individual
> members to participate in an area of chapter and/or fraternity
> life that was of the closest interest match to them rather than
> to a group to which they were assigned.
> Why Lambda Chapters Need Lambda Groups: To
> encourage the continuous involvement of all members all year…
> To create a leadership force within every are of chapter life,
> rather than limiting the experience to an executive council.
> Chapter members benefit and develop leadership
> skills and confidence by working on small projects, and the
> chapter benefits from a pool of experienced women who are
> ready to assume chapter offices…To take advantage of the
> benefits of multigroup organization. Small groups become
> cohesive…(Pi, One, p. 3).

Within the preceding quote, Lambda group expressed the importance of small group team

work and team leadership. The message from Lambda was clear: The Executive Council

was not the leading body or force of the organization, rather, it was the efforts of

individuals on small teams that got the work of the organization accomplished.

Importantly, Lambda Groups existed on a yearly basis and were not mere committees

that disbanded after certain tasks nor were they standing committees dedicated to

administration of the organization. Women also had the opportunity of choosing the

team on which they worked . Lambda Groups were encouraged to set goals and share the

monitoring and motivating roles of the team leader within each group. Each Lambda

Group did have a designated individual that reported progress to the total membership; however, it was stressed that this individual was taking on the record keeping tasks of the group and was not portrayed as a traditional leader. All of these elements differentiated Lambda Groups from mere committees, in the traditional, bureaucratic sense. In essence, then, the following quote from Lambda group summed up the value they placed upon true team leadership and teamwork and that message was clearly sent to women in their literature: "Great are the achievements of those who excel in Teamwork" (Lambda, One, p.15).

For at least two of the groups analyzed in this study, team leadership and the concepts of teamwork were highly valued notions and were reflected in the messages they sent to new members/members. Other groups also used the terminology and concepts of team leadership while still sending a wider variety of descriptive and theoretical theme messages. It is not surprising that team leadership messages arose in so many groups, as the movement toward team leadership has been established in cooperate environments, and, as at least one group, the Pi group, proudly, as quoted previously in this study, made efforts to align their organization's structure and leadership orientation to mirror corporate environments. It will be interesting to see, in the future, how the women's fraternities, after review of their apparent paradigm shift from bureaucratic committee work to team work, decide that this has been an effective leadership approach, or if they will have experienced many of the difficulties large corporations have in attempting to transition to this newer leadership approach.

<u>Popular Approaches to Leadership Theme</u>

Popular approaches to leadership, as defined for this study, included messages that emphasized empowerment of followers, a very strong ethical orientation that often was reflected in use of terms such as integrity, trust, honesty and character (Northouse, 1997). Of further interest in the defining of the popular leadership approaches theme was the use by some groups of concepts taken directly from Covey (1989, 1991), Du Pree (1987), and Kouzes and Posner (1995,1993). According to Northouse, the approaches endorsed by the preceding writers, represented a more practitioner and non-academic focus. While Northouse recognized that these approaches were humanistic and positive, he also criticized their idealism and how difficult it might be to apply the concepts from this leadership school of thought. In spite of the criticism that much of the non-academic leadership field has taken, many of the groups in this study included messages related to this theme. In essence, really, such messages were not surprising in that they were not in opposition to the familial, caring, supportive messages that all groups sent about the importance of sisterhood and group cohesiveness as a core value within their respective groups. Popular approaches to leadership, then, were complimentary to core values of all the groups studied in the content analysis process for this dissertation. Additionally, messages regarding popular leadership approaches provided women with guidance not only for leadership but in many other life contexts.

Examples of direct usage of concepts from the likes of Covey (1991) and Du Pree (1987) abounded in groups who had embraced the popular approaches theme:

> "*Values are defined by what is important in your life*, and
> thus how you will live your life. Stephen Covey defines values

as "the way things should be" (Theta, p. 15).

The role of a leader, on the other hand, is to build a group into a team with a shared vision…*The most effective form of leadership is that which is based on values, ethics and morals*. This is called *principle centered leadership*…The member who trusts her leader is more willing to do things for her leader and for her group (Mu, One, a, p. 1).

Rules of Effective Leadership: Listen to others; Have empathy; Put yourself in other's shoes; Delegate-entrust to others; Take action; Create a mentor (Instructor) relationship; Have a sense of humor; *Have integrity—adherence to a code of ethics*; Be reflective; Be patient; *Care for life* (Pi, p. 61).

Values and Ethics: Being a Principle-Centered Leader…Isn't leadership all about planning your work and working your plan? Shouldn't you be most concerned with setting concrete goals for your chapter and then making sure committees and officers meet the objectives so your goals are realized?
        Well, yes…and no. Much of the current literature related to leadership and management is emphasizing what traditionally has been considered as "soft management." Soft, in that these concepts and theories emphasize more subjective factors that contribute to an individual's success and the success of any organization. Most of these concepts have *values and ethics as a part of their foundation* (Epsilon, One, p. 79-82).

Leadership Characteristics that Followers Most Admire:
(1) Honesty, (2) Competency, (3) Vision, (4) Inspiration.
How leaders Lose Credibility: (1) Insensitivity to others,
(2) Losing constancy/predictability, (3) Misusing power,
(4) behaving dishonestly (Kouzes & Posner, What Followers Expect from Leaders) (Epsilon, One, p. 83).

Related to the messages regarding maintenance of an ethical stance and the ability

to be a principle centered leader, some groups also explored the notion of the servant

leader paradigm and leader as steward approaches to leadership as espoused by Covey

(1991) and Du Pree (1987). Although the principle centered leader or the servant/leader

paradigm would have provided complete leadership frameworks for any of the groups

studied in this dissertation, none of the groups wholeheartedly adopted popular leadership

approaches, therefore, no negative case examples existed for this theme. However,

several groups did try to disseminate a message regarding the importance of a steward or

servant oriented philosophy with regard to leaders in their organizations as evidenced in

the following excerpts:

> Characteristics of effective leadership: Listening, empathy, action
> based on presenting information—after listening and evaluating
> needs, delegate—Tell "what" but not "how", enthusiasm,
> reflection, stewardship—leader is a caretaker with responsibility
> of service to one's constituency, humor, involvement, patience
> (Iota, W6, p. 5).

> You were great leaders because you had great followers.
> You were great leaders, because you were servants to those in need.
> You were great leaders because you were not only a boss, but also
> a friend. You were great leaders because you thought, planned
> and carried out your goals…(Omicron, (One, III 7).

Such messages indicated the delicate nature of the leader-follower relationship. These

messages told women that it was not enough to be a manager or boss. It was important to

have a caring relationship with followers and to put their interests first, thus a steward

and servant oriented perspective on leadership. These messages represented a very

different tone from the bureaucratic messages and other traditional leadership messages

sent to woman in the official literature of their group. In reality then, some groups sent

these popular leadership messages where much more relationship focus was encouraged,

along with, traditional leadership messages that spoke of hierarchies, leader vision, leader

goals, and much more administrative roles for leaders. Such dissonance will be discussed

in the meta-analysis section of this study.

Additional popular leadership messages were sent by groups without
necessarily linking them to current writers on the subject. Still, the messages included a
respect for leaders who had true relationships with followers, collaboration with group
members, and the development of both individual and shared vision, not just the vision of
the leader themselves:

> Definition of Leadership: Thousands of books have been
> written on the subject of leadership and what it takes to be a
> leader. While there is no one profile of the attributes of a leader,
> certain characteristics of leadership emerge. Leadership is not an
> end result, it is a process. It is a relationship—between a group
> leader and her group. Leadership is the ability to achieve
> collaboration—on vision, values and action. And leadership is a
> skill that can be learned, practiced and improved upon
> (Mu, One, p. 1).

> Vision is the gift of seeing clearly what may be. Vision expands
> our horizons. The more we see, the more we can achieve: the
> grander our vision the more glorious our accomplishment. The
> courage to follow our dreams is the first step toward destiny
> (Omicron on visioning for all members) (Omicron, p. 134).

Therefore, many groups used the popular approach to leadership theme with
messages that encouraged members, not just current leaders, to develop a vision and,
when they did attain officially recognized leadership positions, to maintain relationships
with followers. Such relationships helped build trust and furthered dedication to group
goals. Of question here was, as Northouse (1997) so aptly recognized, that application of
the concepts involved with popular leadership approaches could be quite difficult. The
dual relationship nature of leader as friend or leader as servant may be difficult for
traditionally aged college students to adapt to based on their developmental stage.
Furthermore, concepts such as trust, integrity and character may be difficult to define at

any age. Nevertheless, the concepts embedded in the popular approaches to leadership theme found in the official literature analyzed for this study, provided positive approaches to leadership, very different than the other more rigid, bureaucratic messages sent to women in the literature of their respective groups.

Followership and Empowerment Themes

In the content analysis process for this study, it became apparent that there was a paucity of followership messages. Balance between leadership and followership messages, just at the level of numbers of messages, was overweighed by leadership messages. Followership messages were few, if any appeared within a given piece of literature reviewed. Followership messages were defined as statements regarding those not officially recognized as leaders in the group with information about follower's specific duties, rights, responsibilities, characteristics, and value to the group. In describing the importance of followership in an organization, researchers such as Kelley (1992), identified different types of followers including exemplary (both independent thinking and actively engaged) to the other end of the spectrum, passive (low independent thinking and low active engagement). Kelley also identified many reasons why an individual would want to be a follower versus a leader. These reasons included the desire to assume the following roles: apprentice, disciple, mentee, comrade, loyalist, dreamer, and lifeway. The substantive coverage exhibited in research on followership, such as that by Kelley, was rarely found in the literature analyzed.

It is important to note that most of the messages sent to women in women's fraternities, in the official literature analyzed for this study, placed tremendous emphasis on leadership, and in many cases, placed great value on all members attaining some leadership position or skill level. The reality of such messages was in question because, first of all, there may have been women joining these organizations, who for many different reasons including cultural background, did not want to take on roles of leader, especially when defined in more traditional senses such as the leadership traits theory of leadership or bureaucratic leadership (Arminio et al., 2000). Additionally, the reality of the availability of officially recognized leadership positions in any organization studied was finite, therefore reducing the chances of every member realizing leadership within their organization. As has already been illustrated, some groups encouraged members to seek leadership outside the organization through campus involvement, which did increase the chances for leadership, in the traditional sense. However, for any organization to exist, there must be followers and leaders, in the traditional sense, or some permutation of non-traditional leadership by webs of inclusion, if the organization is going to have longevity and effectiveness. It is not surprising that so many messages were sent to women regarding leadership, and so few placed on the value of followership in the literature analyzed. Such messages have been sent to women from their entry into the primary and secondary schooling processes in this western culture, although many of those messages, until recently, may have been more focused on males as leaders (AAUW, 1992). Even if that were the case, women still heard the value placed on leadership continuously throughout their lives, so receiving those messages in the

literature of their organizations would not have been out of place. Of greatest

importance here would be that for many women the promise of leadership or the

validation of the fact that women could be leaders was the promising part of the

unbalanced leadership versus followership messages found in the literature.

Unfortunately, such unbalanced message delivery is not realistic for the reasons cited

above, and for those reasons, could have been problematic for women who read the

literature analyzed in this study.

     Related to the previously discussed popular leadership theme, empowerment of

followers was briefly mentioned by Mu and Iota groups beyond mere usage of the term.

Empowerment certainly could have been linked to popular approaches to leadership but

the context in which it was discussed in the literature analyzed, lent itself more to the

treatment and value of followers:

> But by empowering a member, you are allowing her to be
> creative and have a role in the stewardship of the group vision.
> This means that you are giving her the power to do the task as she
> wants to do it, which is not necessarily the way you would do it.
> The bottom line is accomplishing the task (Mu, One, p. 6).
>
> To be a leader, you must feel empowered so that you can
> empower the members of the group. Empowerment means
> feeling confident to act on your own authority/
>   Empowering members of your group is not the same
> as delegating tasks…(Mu, One, p. 5).

Iota group, briefly explained what would happen if persons who had been empowered

had that right revoked or what could occur if too much empowerment was given to those

not ready for such responsibility. Such insight into the necessity for leaders to know their

followers certainly lent credence to the value placed on followers in Iota group:

> Persons who have come to expect strong leadership and are
> then suddenly confronted with a request to share more fully in
> decision making are often upset by this new experience. On
> the other hand, persons who have enjoyed a considerable
> amount of freedom resent the leader who begins to make
> all the decisions him/herself (Iota, W6, p. 4).

Of greater frequency, in terms of followership messages within the literature

analyzed, were statements about the rights of followers in the group. Such messages

often listed directly what followers should expect from leaders or, more indirectly, the

viewpoint of being a volunteer, member, or follower in the organization:

> If you want my loyalty, interest and best efforts, remember
> that (1) I need a sense of belonging…a feeling that I am honestly
> needed for my total self, not just my hands, nor because I take
> orders well and carry them out exactly as prescribed (2) I need to
> have a sense of sharing in planning our objectives (3) I need to
> feel that the goals and objectives arrived at are within reach and
> that they make sense to me (4) I need to feel that what I'm doing
> has real purpose (5) I need to share in making the ground rules by
> which together we shall live and work toward our goals (6) I need
> to know in some clear detail what is expected of me (7) I need to
> have responsibilities that challenge; that are within range of
> my abilities and interests, and that they contribute toward
> reaching my assigned goal and the goals of the organization (8) I
> need to see that progress is being made toward the goal we
> have set (9) I need to be kept informed (10) I need to have
> confidence in my superiors—confidence based upon assurance
> of consistent fair treatment, or recognition when it is due, and
> trust that loyalty will bring increased security (Eta, T).

Pi group provided the exact list that Eta group did but, instead, put it under the heading

"The Volunteer's Viewpoint (Pi, p. 54).

Iota group provided the same list as that of Pi and Eta groups, but entitled it

"Team Member Needs":

> Each chapter member NEEDS to feel that she is a contributing
> member of "the team". Chapter unity, strength and success reflect

the way individual members perceive themselves to be effective members of the team. If you want my loyalty, interest and best efforts, remember that…(Iota, W5, p. 3).

Therefore, whether within the context of team leadership or within traditional, bureaucratic contexts, followers were identified by these groups as important enough to warrant listing of their needs or rights. In the case of Eta group, a further listing of rules of being a participant or follower were explicated, emphasizing, again, the value of each individual at the follower level and the special responsibility of leaders to protect the right of the individual to basic belonging and voice:

Ground Rules for Participation: (1) Everyone here belongs here because she is here, and for no other reason. Each individual has the right to participate in the group regardless of how she thinks or acts. If one doesn't like another's behavior, she owes it to the individual to say so, but not to demand that she change or leave (2) We listen to everyone; each person's comments, questions and statements are worthwhile (3) Commitment to the group is that each member attends each meeting and arrives at the appropriate time (4) If the group makes decisions, we need everyone taking part in some way in making those decisions (5) We own our thoughts and feelings (6) Be open and honest (7) The group leader is primarily responsible for two things: She protects the belonging of every member and she protects their being heard if this is getting lost. The group leader makes it her special task to pay attention and notice when someone is not being heard or ignored to the point where her belonging to the group needs reaffirming (Eta, p. 14).

Finally, some groups recognized the fact that leaders must be, at times, good followers as well and, conversely, that all followers end up being leaders, if only in a very general sense:

You were great leaders because you had great followers…You were great leaders because you were also great followers. You were great leaders because you put faith and trust in people which brought out the best in them (Omicron, One, III 7).

It is the ability to put the good of the group ahead of desires of the individual. It means that all of us are leaders sometimes and all of us are followers sometimes. We are always there to support our sisters in their endeavors (Delta, One, 5.12).

In at least one vital respect, every person in your chapter is a leader. Each of you is a leader by example to your newest members.

No matter what this manual or your Vice President-Pledge Education tries to teach, what will always speak the loudest to your pledges is what the members of your chapter say and do. Your words and actions will tell them more clearly than anything else whether what they are learning from Zeta is the truth or joke.

What kind of message are you sending? Whatever it is, don't imagine that it won't be noticed. Someone will be watching, to learn what to be (Zeta, One, p. 121).

Messages regarding followership and empowerment appeared with little frequency in the literature analyzed for this study. Followership messages that did appear in the literature were of a nature that validated followers as important components of the organization and fully demonstrated the fact that followers maintained a certain set of unique rights, surprisingly, the same list across groups providing such detail about followership. Finally, certain groups insightfully sent messages to women that indicated that their roles as follower would at some time be interchangeable with that of leader, even if that meant leader in the sense of role model as opposed to officially recognized leader.

Non-Traditional Leadership Theme

Although many groups in their official literature used the non-traditional leadership theme, the range of non-traditional leadership messages that could have been

sent was limited to those as defined by Helgesen (1990). Helgesen included in her

concept of women's ways of leading notions of sharing of authority, webs of inclusion,

and the group leader being at the center of the organization instead of at the top in

traditional hierarchical fashion. Included in the definition used for the non-traditional

leadership theme in this study were other theories of leadership such as blended,

balanced, or tantric leadership where leadership skills and propensities of both gender

were valued (Korabik, 1973; Regan & Brooks, 1995). In other words, a blended

leadership approach would be one that took the most useful characteristics of women's

ways of leading with more traditional male originated patterns of leadership and

combined these as a model of blended best practices in leadership. Although all of the

women's fraternities in this study strongly identified with traditional, hierarchical

organizational structure and leadership approaches, none advocated for a blending of the

best from women's ways of leading (Helgesen, 1990) with those traditional approaches

(this would be based on criterion of theoreticians who have discussed blended theories,

some of which appear in the literature review for this dissertation). Many groups did,

however, either offer women's ways of leading as an option for leadership or as an

additional skills set to be used. No group rejected the hierarchical, rules oriented and

problematic functions of traditional leadership approaches, instead they tried to place

some of the basic notions of women's ways of leading on top of traditional leadership

approaches and organizational structures. This is indeed a blended approach to

leadership, but unlike the blended notions discussed in the literature review of this

dissertation, the blending approaches used by women's fraternities in this study did

not select best practices from the areas they chose to blend.

Commendably, groups such as Delta and Pi, embarked upon thorough discussions

of gender differences within the realm of communication. However, this was different

from advocating the blended leadership approach.

Two groups, Mu and Theta, came close to representing the true tone of women's

ways of leading (Helgesen, 1990) in more totality than other groups using the non-

traditional leadership theme. Mu and Theta groups offered insights regarding some of

the unique characteristics of women as leaders, if allowed to perform unhampered by

traditional leadership approach expectations:

> The "Feminine" Leadership Style: In her book, the Female
> Advantage, author Sally Helgesen describes successful women
> executives who have become leaders by using the traditional female,
> value of caring—balanced by objectivity—as the basis for their
> management style.
> In this style, the manager embraces networking and open
> communications with all members of her group. She sees herself
> as part of the group, and not above it. People are supported
> and encouraged to do their best.
> Empowerment is often used to describe the female style of
> leadership. Empowerment means feeling confident to act on
> your own authority. In the female style of management, both the
> leader and the group members feel empowered. The members are
> made to feel they are responsible for a task that that they will be
> supported in how they choose to use their creativity in accomplishing
> it.
> Another attribute of female leadership is found in organization.
> Instead of hierarchy, with a leader and followers, women leaders
> like to be at the center of things, which Helgesen calls the
> "female web" (Mu, One, p. 3).
>
> "Noted business consultant Ann Mcgee-Cooper believes that
> "under the increasing pressure of fast change, most companies

> could use…some exuberance and delight in sharing funtimes. As women managers, it is our responsibility to keep us grounded, calm and firmly accountable to short-term reality. It is also our responsibility to nurture our people and provide a healthy, challenging, rewarding workplace.
>
> Women mangers, in general, are more comfortable in expressing appreciation to their employees—one of the most powerful tools in keeping employees motivated. It fits women's natural communication patters and can be one of the best ways to build relationships within your staff (Theta, p. 181).

These excerpts from Mu and Theta groups indicated a valuing of the special qualities that women brought to the workplace and to organizations in general, if allowed to use such unique skills unencumbered by traditional leadership approaches. These messages recognized the value of a caring ethic in the workplace and encouraged women reading such messages to make use of the skills they generally possessed as women.

Other groups analyzed in this study presented messages within the non-traditional leadership theme although, again, they were strictly associated with women's ways of leading (Helgesen,1990). Notions of caring and maintaining connection with followers were ideas related to women's ways of leading (Helgesen,1990; Noddings, 1984). Furthermore, some groups mentioned the concepts of consensus decision-making instead of pure democratic approaches. Consensus and collaboration were concepts also linked to women's ways of leading (Desjardins, 1996a; Helgesen, 1990). Interestingly, many groups mentioned collaboration and consensus but also proudly stated their allegiance to democratic principles (a solid example of democratic emphasis was seen in Alpha group's literature while many others included such emphasis while discussing parliamentary procedure):

> Motivating by Example: A good leader can encourage

participation by example and serving as a role model, embodying the ideals of Mu and living her beliefs. She sets an example with her enthusiasm, her positive mental attitude, and most of all, by showing sensitivity. *A good leader looks for each person's strengths and then communicates by letting that person know that she noticed* (Mu, One, p. 45).

Help the committee reach decisions *by seeking consensus* on points in question. Accept contributions of others even when strongly disagreeing. *Show concern for the feelings of others* and their relation to the group even if it may slow down the work of the group (Alpha, p. 29).

Each individual member should be tapped for her talents and her potential. *Sharing your authority* with others can be the greatest single motivator for retaining members and strengthening the organization (Epsilon, One, p. 73).

While the leader might be able to do the work faster or better, *the object of leadership is to strengthen others*. The members may think it's easier to ask the leader than to make a decision by themselves. Take the time to *build other's self confidence and you will be building depth in the leadership pool* (Epsilon, One, p. 78).

We are *all created equal here*…We all stand side by side, shoulder to shoulder, not one of us more important than the other. Each of us has a gift unique to ourselves…Though some sisters may appear more visible than others, none is more vital than another (Iota, W5).

The leader uses her heart as well as her head. After she has looked at the facts with her head she lets her heart take a look, too. She is not only a boss—she is also a friend (Omicron, One, III, p. 1).

Why Lambda Groups?…To create a leadership force within every area of chapter life, rather than limiting the experience to an executive council (Lambda, P, p. 25).

Seven Secrets of Successful Leadership: (1) *Trust those with whom you are sharing the experience of leadership* (2) Develop a vision. Know where you are and where you want to go. (3) *Defend the absent member*…Express the value of each

> individual; this builds trust and confidence within your
> membership (4) Encourage risk!…(5) Be an expert! Know
> the mission and the values of the fraternity…set a personal goal
> for yourself to learn the answer to any question
> asked of you within 24 hours (6) Invite constructive criticism.
> When no one responds to your ideas, take advantage of the
> opportunity to gain direction from dissent (7) Simplify,
> Simplify, Simplify! Always keep in mind the following:
> "How does this concept meet our goals?"
> (Lambda, F, p. 12).

Thus, messages of consensus decision-making, care for individual members and the

sharing of power and authority were evident in the official literature of many of the

groups analyzed in this study. Often, as seen in the excerpts provided above, these

messages were interspersed with more traditional ideas such as committee work and one

main leader in charge orientations. Similarly, women's ways of leading messages were

mixed with popular approaches to leadership messages such as vision and role-modeling

a set of values and ethics for followers. Dissonance between women's ways of leading

and popular approaches to leadership was not necessarily in the broad concepts of each

theoretical bent but, instead, in the emphasis placed on the importance of the leader

herself. In popular approaches to leadership, leaders are primary figures of an

organization and are assigned almost a charismatic role in relation to followers. On the

other hand, in women's ways of leading the leader themselves is not the charismatic

figure with a vision and guiding hand for the organization. In women's ways of leading,

the role of leader is one who symbolically sits at the middle of a connected web or

relationships. Thus, notions of leading, out in front, are greatly diminished while equality

of relationships is accentuated. Although such mixed message approaches were

problematic because of their conceptually dissonant nature, women's ways of leading

were validated and indicated that a slow paradigm shift that may be occurring in these

groups from rigid bureaucracy to alternative leadership approaches.

Summary of Theoretical Leadership Themes

Within the area of theoretical leadership an amazing array of messages to women

were provided by the women's fraternities in this study. Messages ranged from rigid

bureaucratic notions to validation messages of women's ways of leading such as shared

leadership and an ethic of caring. The provision of messages surrounding non-traditional

leadership approaches may have signaled a slow shift away from the traditional

leadership approaches often adopted by women's fraternities during founding based on

mirroring men's fraternities of the day. Figure 4.2 illustrates the concept map of the

themes discussed in this section.
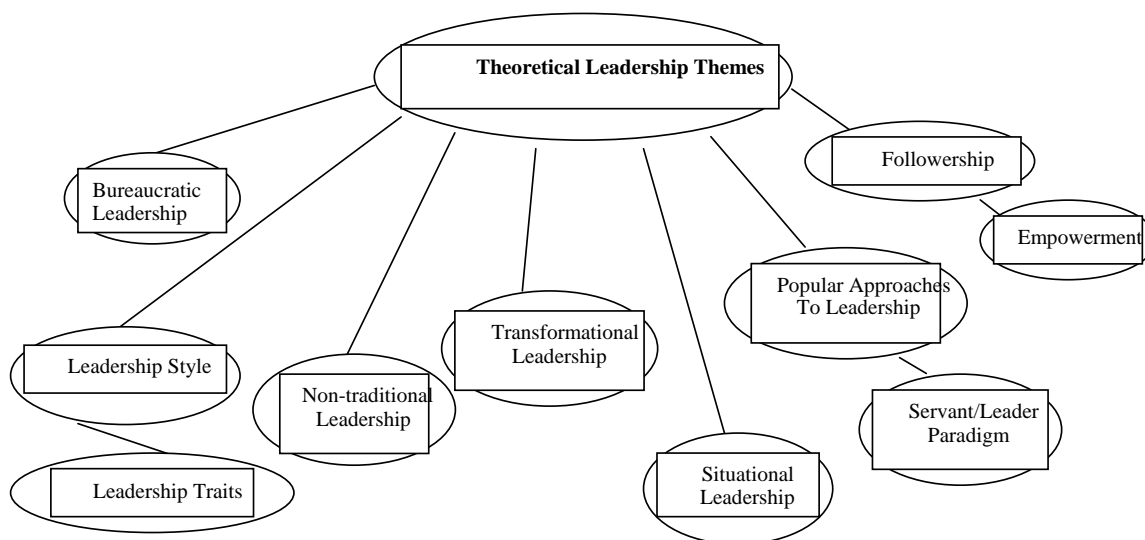
Figure 4.2 Summary of Theoretical Leadership Themes

Structural Themes

Structural themes, for the purpose of this study, were defined as those

organizational techniques, functions, and structures that aided in the day-to-day

functioning and longevity of the group. Although discussion of the structural themes of

parliamentary procedure, executive board structure and committee work could have been

collapsed into the bureaucratic leadership theme, such structures really lent themselves

more toward discussion of group organization rather than pure leadership messages

delineated earlier in this study. All three themes represented the structural manifestations

that aid a bureaucracy to work efficiently, but in and of themselves, could not be called

leadership messages.

Importance of Parliamentary Procedure Theme

All but two groups (Epsilon and Eta groups) provided detailed discussion and

provision of messages regarding the importance of parliamentary procedure for

efficiency in group organization meetings and group business processes. Parliamentary

procedure embodied all of the traits of Weberian bureaucracies (1947), and, as many of

the organization's sited in their literature, was a model of efficiency:

> Each member—and especially each officer—should be familiar
> with the fundamental rules of parliamentary procedure. With it,
> the business of any meeting is conducted more efficiently and
> quickly, and its security in knowing what course of action
> may be taken (Mu, One, p. 49-53).

You should be familiar with the fundamental rules of
parliamentary procedure. Not only can the business of any
meeting be dispatched more efficiently and quickly, but this
knowledge will give you a sense of security in knowing
what course of action may be taken (Lambda, P, p. 23).

Many groups sent messages linking parliamentary procedure as a way to allow all who

wanted to be heard to be able to have a voice in the meeting. Whether new members or

seasoned members felt that by mere use of the rigid, rules oriented process of

parliamentary procedure they were empowered to speak, is a question not answered in

this study but is important to contemplate when analyzing the substance and validity of

messages sent to women in the official literature of their respective group. Excerpts of

the promise of voice facilitated through parliamentary procedure follow:

The following parliamentary rules will help you to expedite business
and keep your meetings orderly. They will assure you a voice in
discussion and deliberations (Omicron, cm, p. 3).

In chapter meetings you will witness the democratic process first
hand. Kappa chapters use Robert's Rule of Order for effective use
of parliamentary procedure in chapter meetings. This allows an
equal voice for each member with standards of procedure for that
voice to be heard. In no time at all, you will become comfortable
with all the terminology and rules of parliamentary procedure so
that you may use it not only in Kappa meetings, but in other
organizations (Kappa, p. 25).

Parliamentary Procedure is based on the principle of providing
equal opportunity for all who want to express and opinion.
It guarantees fairness and courtesy to each member and maintains
order and interest by eliminating unnecessary delays and
repetition (Pi, One, p. 22).

Included in these excerpts and those below, are messages of the orderly and courteous

nature of Parliamentary Procedure. The expediting of business matters was also stressed

in such messages:

> The whole concept of parliamentary procedure is one of
> organized courtesy, designed to facilitate the conduct of
> business and discussion in an orderly and agreeable manner.
> It is used in most organizations from the high school chess club
> to the board rooms of Fortune 500 companies. Courtesy is
> always in order…(Delta, One, p. 5.13).

> As each formal chapter meeting will be conducted according
> to the order found in this unit, it is essential that you learn the
> basic rules of parliamentary procedure. By following these rules
> you will be able to have orderly and pleasant meetings
> (Gamma, One, C, p. 2).

For some groups, parliamentary procedure was likened to a leadership skill that

needed to be honed to be an effective and successful leader. Such messages were often

linked to the notion, as already seen above, that parliamentary procedure would serve

women well as leaders in future organizations, although, in reality, parliamentary

procedure is rarely used in the corporate world and very infrequently used in small

business and other organizations:

> Parliamentary Procedure is followed in all chapter meetings, and
> its use is a leadership skill that will serve you well in organizational
> work throughout your life…In other words, the procedure ensures
> that every member's voice is heard (Mu, a, p. 23).

> Leadership—what to cover: Parliamentary Procedure,
> communication skills, conflict resolution, how to be assertive,
> not aggressive, Time Management…(Theta, One, p. 26).

Parliamentary procedure represented possible contradictory messages in the

literature analyzed in this study. Women were told that consensus, group discussion, and

other egalitarian, fluid, processes were valued in their organization where all were

equal, and an ethic of care abounded. Simultaneously, however, every group but two

emphasized the parliamentary process with its rigid, rules orientation and hierarchy was

also valued, so much so that in most group's cases, parliamentary procedure was

discussed using the most pages of text than any other single topic, for example, Alpha

group—five pages; Gamma group—three pages; Pi group—eight pages; Delta group—

five pages; Mu group—four and one half pages. Messages regarding consensus,

collaboration, and equality were only sprinkled throughout the texts analyzed in this

study, if they appeared at all. Certainly, both messages of consensus and parliamentary

procedure were valuable messages for women to receive as both provided important

skills that when considered for situational use, could have served these women well.

However, the proliferation of parliamentary procedure messages versus consensus and

collaboration messages was unequally weighted and may have caused conceptual

dissonance rather than a menu of choices for women, if that was the intention of the

writers.

Importance of Executive Board and Committee Work Themes

　　　　Finally, it is important to document here the other two structural themes

discovered in the content analysis of the official literature in this study. As already

illustrated in the thick description excerpts previously sited in this study, the messages

regarding the importance of an executive board structure and committee work were clear.

All groups in this study employed these structural elements in their organizations. All

groups used similar slating processes for electing their executive boards. All groups

had at least some fixed committees whose chairpersons were executive board members.

These figments of bureaucratic structure appeared in all groups and were discussed at

length in all groups' literature. The message that these structural elements were

necessary for group longevity and proper functioning has already been documented in the

many excerpted quotes assigned to themes in this study. Such structural processes were

not surprising in that they come from the strong dependency that women's fraternities

had on men's fraternity structure when the women's groups were founded. What is

surprising is that, with all of the other models of group functioning that exist and were

even suggested or sited within the women's fraternity official literature, the groups have

firmly held on to these remnants of pure bureaucracy. An irony here is that in the late

1980s and early 1990s, women's fraternities engaged in a back to basics crusade, spurred

on by the National Panhellenic Conference's Biennial theme, "Back to Basics" (NPC,

Printed Minutes, Interim Session, 1998). Perhaps this emphasis on returning to founding

values, subtly reinforces the notion that even founding structures are to be valued

(Personal Communication, Marilyn Fordham, 2000). In the end, however, it is clear that

such structural processes are deeply enmeshed in women's fraternity organizations and

indeed will be difficult paradigms to shift.

Summary of Structural Themes

The structural themes of importance of parliamentary procedure, importance of

executive boards and the importance of committee work all lent themselves to key

elements of bureaucratic structuring. These themes added a dissonant message to the

mixed messages regarding leadership already apparent in the literature of the 16 groups

analyzed in this study. Although many groups sent non-bureaucratic messages regarding

team work, popular approaches to leadership as well as non-traditional approaches to

leadership such as women's ways of leading, the very structure of the organizations

themselves were in direct contest with such non-bureaucratic messages. Figure 4.3

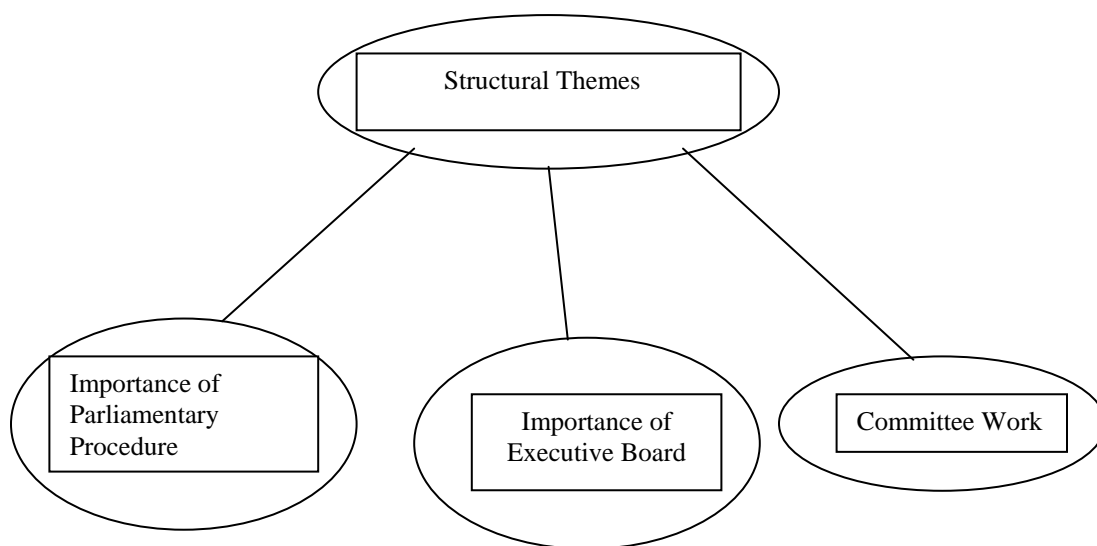illustrates the concept map of the themes discussed in this section.

Structural Themes

Importance of Parliamentary Procedure

Importance of Executive Board

Committee Work

Figure 4.3 Summary of structural themes

CHAPTER 5

META-ANALYSIS

The purpose of the Meta-analysis chapter is to go one step beyond identification

of themes and messages, and to provide a more overarching analysis of the total content

analysis findings in this study. Within this section, issues related to the total body of

content analysis will be provided. The meta-analysis issues can be categorized as

follows: (1) Embedding of non-traditional leadership messages within a traditional,

bureaucratic organizational structure; (2) The myriad of messages sent regarding

leadership as related to the conceptual dissonance issue; (3) Paucity of followership

messages as compared with leadership messages; (4) The value of general leadership

messages; and (5) Recommendations for further research and for practice within the

profession of Greek Affairs advisement and administration. These meta-analysis issues

will be enumerated in corresponding sections below.

Non-Traditional Leadership Messages Embedded in Bureaucratic Structures

Of some frequency among all groups analyzed were the non-traditional leadership

messages sent to new-members and initiated members regarding an ethic of care from

leaders, sharing authority, consensus decision making and de-emphasis of hierarchy. It

was clear that over the history of all of the groups analyzed, leadership, in whatever form,

was a highly valued trait within members. Indeed, many groups provided synopses

of their founding and often categorized their founders as pioneers or visionaries. It

was clear that the founders of these 16 groups engaged in extraordinary efforts to

establish women's fraternities on campuses where they were in the minority in terms of

gender and, less frequently, in terms of religion. These overwhelming efforts, often in

the face of peer ridicule and administrative challenge, required individuals with

unwavering leadership skills. The women who took on the challenge of organization

exemplified leadership in terms of what popular leadership theorists such as Du Pree

(1987) and Covey (1991) would call vision and a servant/leader paradigm. It seems that

the incredible efforts of these women and the value placed on their early leadership began

a legacy of value placed on leadership and leadership development within the sixteen

women's fraternities in this study. In fact, it seems a fitting tribute to the founders of

these organizations that leadership should be such a highly valued attribute to either be

taught to an individual or encouraged in individuals within these groups.

It is notable that all 16 organizations analyzed founded their women's fraternity

on the structure and leadership ideas of men's fraternities of the day or on organizational

structures in use at that time. Much of the traditional, Weberian bureaucratic

characteristics (Weber, 1947) can still be seen within these women's organizations. The

irony of foundings as pioneering efforts by women because of their gender exclusion on

campuses but their simultaneous reliance on men's traditional patterns of leadership and

organizational structure was of importance in the findings of the content analysis itself.

Feminist theorists such as Ferguson (1984) and Shakeshaft (1986) argued against the use

of bureaucracy for a number of reasons, not the least of which was that the use of

bureaucracy replicated paternalistic, male patterns of domination toward women.

Because of such criticism, bureaucracy is not a desirable structure in any organization,

especially women's organizations. Bureaucracy tends to devalue the feminist side of

relations (Ferguson, 1984), therefore, flying directly in the face of women's ways of

leading and the ethic of care and support espoused by women's fraternities in this study.

In essence then, many NPC women's fraternity foundings, were in and of

themselves, monumental moments of change and ingenuity. These women's

organizations, as evidenced in many of the excerpts previously cited and also voiced in

their literature when discussing such foundings, were formed with unique emphasis on

caring for sisters, connectedness, and mutually supporting each other in difficult

circumstances. These attitudes were, and still are, those that exemplify women's ways of

leading. However, at the same time, for expediency, lack of other structural models or

for other reasons, these women's organizations looked to fraternities, and ultimately, to

the status quo organizational structures of their time and simple bureaucracy became the

chosen structure (Lambda, Kappa, and Beta groups are prime examples of foundings

modeled after aspects of already existing men's fraternities of the day) (Anson &

Marchesani, 1991).

The legacy of this blending of women's ways of leading embedded in

bureaucratic structures was a confusing implied level message to women in the official

literature of their respective groups. Essentially, the message to women was "we (the

national organization) value an ethic of care, group decision making even to the level of

consensus, the equality of each individual, and a moral code that puts the success and

happiness of each group member as the greatest common denominator. At the same time, we (the national organization) want our members to be guided by parliamentary procedure, a visible chain of authority and a primary leader orientation (e.g. the chapter president)."

This message is contradictory to some degree because it says that women can care for each other and remain connected to each other while simultaneously being involved in a hierarchy which, in turn, makes group decision making, especially at the consensus or collaboration level, difficult to impossible. Remaining connected and equal in a pyramidal organizational structure is difficult, at best, because even at just the symbolic level, some members have greater status than others (Hoy & Miskel, 1996). Those members usually retain greater authority than other members do, thus destroying the notion of equality and connectedness so embraced in women's ways of leading.

Furthermore, the high degree of specialization that comes with a simple bureaucracy was seen in all groups analyzed in this study (Hoy & Miskel, 1996; Mintzberg, 1973; Weber, 1947). Such specialization, while spreading official leadership opportunities among a greater number of members, also indicated that collaborative decision making was not always possible. In other words, many decision processes began at the specialized committee level and then passed through a longer chain of decision making which could end at the executive council level or, in more rare cases, might end with a more group oriented chapter vote. Decision making was not usually collaborative among the whole group but dispersed among specialized leaders and their committees providing much of the groundwork, if not all of the basic decision making on

a given issue. The feature of specialization in simple bureaucracies, then, has both

positives and negatives. In the case of the groups studied, specialization was in direct

contest with messages regarding women's ways of leading but also, positively, provided

greater opportunities for official leadership positions in a given group. This is one more

example of how women's ways of leading may have been espoused by groups, but the

underlying bureaucratic structure hampered true execution of the notions and concepts

that come from women's ways of leading.

The Wide Array of Leadership Messages as Related to Conceptual Dissonance

With the dizzying array of leadership messages sent to women in the official

literature of the women's fraternities analyzed in this study, the question of conceptual

dissonance must be raised. Conceptual and psychological dissonance are related

concepts important to the study of any culture, or for that matter, organizational culture

(Personal communication, L. Spindler & G. Spindler, 1991; Spindler, 1988). Ironically,

psychological dissonance is often a part of the ritual processes (Leemon, 1972; Spindler,

1988) universal to women's fraternities, but it is with the use of corresponding resolution

of dissonance that these processes are so successful in transferring cultural knowledge.

Unfortunately, in the official literature analyzed for this study, resolution of the

conceptual dissonance caused by bombardment of varying and conflicting leadership

messages did not occur.

An interesting interplay between general leadership messages and theoretical

leadership messages presented itself in much of the official literature of women's

fraternities. All groups sent general leadership messages that espoused the notion

that leadership traits or skills were either innately held or could be taught to all

individuals. Such messages dismissed the idea that some individuals may simply not

want to be leaders in the traditional sense because of a lack of desire or because of

cultural background (Arminio et al., 2000). All individuals were told, through the

official literature, that leadership was something to aspire to and that each group would

assist in individual pursuit of this goal. At the same time, many groups also sent

messages regarding leadership that were related to current and past leadership theory.

These messages often stated or implied that leadership was had by holding an official

position. Again, dissonance was present in such messages because women would have

known that the number of leadership positions in the group was finite, and that all could

not hold such positions even in a four-year period. This inconsistent message could also

be seen in the number of times women's way of leading were superimposed upon

bureaucratic organizational structures, thus, again, sending a dissonant message to

women. The value system of women's ways of leading is simply not consistent with

bureaucracy and some of the other more traditional leadership theories (e.g.

transformational leadership, leadership traits theory, and the like). Such intermixing of

theories presented a conceptually dissonant situation for readers in the learning process

and then in the process of trying to put the ideas presented in the literature into action. A

good example of such conceptual dissonance can be seen in the following excerpts from

the same group:

> Help the committee reach decisions by seeking consensus
> on points in question. Accept contributions of others even

when strongly disagreeing. Show concern for the feelings
of others and their relation to the group even if it may slow
down the work of the group (Alpha p.29).
The Leadership Chain: Collegiate chapter management
and supervision is provided through the national leadership
chain to assure that questions, problems or exchanges of
information are taken care of quickly and effectively.
The success of the chapter is the primary responsibility of the
members and new members; the chapter executive council
provides leadership and guidance. The chapter receives additional
guidance and supervision through the corporation board, advisory
 board, collegiate province officer and collegiate district director.
The responsibility of each is listed below. . The chapter officers are
responsible for setting goals and programs and overseeing the
chapter's performance and progress. They are directly responsible
for chapter business. They also promote positive member
involvement and membership selection. Each officer is responsible
for relating information to her advisor and sending reports to
various national officers (Alpha, p. 63).

Thus, within the same piece of literature, women were sent messages that the use

of consensus (a key part of women's ways of leading) was encouraged, even if it slowed

down the processes of the group. Later, a different message was sent regarding the

bureaucracy of a chain of command and the fact that speed and efficiency of information

transfer was a primary goal of the organization at the chapter and national level. Chapter

officers were those holding the authority and responsibility at the top of the organization

and were responsible for answering to even higher levels of authority at the advisor and

national level. This message was of pure bureaucratic pyramidal structure, directly in

conflict with non-traditional women's ways of leading.

Perhaps, in the writing of these pieces of official literature, the writers discovered

the difficulty of trying to define leadership (Hoy & Miskel, 1996; Northouse, 1997). It is

indeed an elusive concept and is more easily discussed with concrete notions of

bureaucracy, management techniques, and organizational structuring. Trying to

define what leadership really embodies may prove impossible for even the most seasoned

theoretician. In the end, the official literature analyzed in this study may represent the

compromise of providing an array of leadership approach choices; essentially, a menu of

leadership options from which women could choose. However, if in reading such

literature, women embraced the total document as the message by which to operate, then

it would be difficult to put in to action because of the conceptual dissonance so prevalent

within it. No group directly stated that their strategy was to supply multiple options for

leadership approaches, nor was it necessarily implied. Therefore, it seems that the groups

were attempting to provide a total message regarding leadership, and therein lay the

conceptual dissonance issue addressed in this section.

Leadership Messages Versus Followership Messages

Followership writers such as Kelley (1992) and Parker (1991) provided a valuable

insight into the qualities, rights/ and expectations of followers in any organization.

According to Kelley (1992) the existence of a follower can indeed be rich and fulfilling

and as critical to organizational success as leaders are. Followers do make up the largest

segment of an organization but are often subordinated in importance to leaders of the

group. The emphasis placed on leadership, as evidenced by the amount of research

surrounding it and the amount of message bombardment children receive regarding it

(part of the general American schooling experience), makes it an unquestioned western

cultural value. However, such unabashed allegiance to the notion of leadership as the

ultimate destiny of the successful individual in our culture is unrealistic and, for many

organizations, highly undesirable. The interests of those being lead must be accounted

for and the role of follower must be validated in order for organizations to function with a

reasonable standard of morale (Hoy & Miskel, 1996). Such sincere validation and

vigilance regarding the experiences of followers is what is held at an implied level in the

writings of Helgesen (1990), Desjardins (1996a) and Noddings (1984), all writers who

outlined the qualities of the ways women lead. Therefore, it was surprising to discover

upon content analysis of the official literature of the women's fraternities in this study,

that although these are women-only groups and they were founded to provide support for

women, messages regarding followership were scarce. Just as messages regarding non-

traditional leadership such as women's ways of leading were also somewhat scarce and

surface level in substance, followership was not usually a validated role in the literature.

Some groups did provide lists of follower or volunteer rights or expectations, as

previously cited, but overall, most of the messages within the literature were either those

regarding general leadership or specific leadership theory messages or had to do with

rules, regulations, and programming intricacies. Such uneven weighting of messages

regarding followership also presented a case for conceptual dissonance in that it would

appear, upon reading the literature of ones respective group, that although the odds would

be very good that an individual reading the literature would end up being a follower, it

was mainly leaders who were spoken of with admiration, had status applied to them and

were held up as the standard that should be achieved by women. The notion of

followership was only a secondary message, if that, in the literature analyzed in this

study. Many groups, as already discussed, mentioned democracy as a value of their organization. If true democracy means respecting the rights, desires, and needs of the majority, while still protecting the rights, desires, and needs of the minority, then followers would be the majority of any organization, and without them, no group would legitimately exist. This irony of discussion of democracy but emphasis on the minority of leadership is an ultimate example of conceptual dissonance, which had no resolution in any of the official literature analyzed in this study.

The Value of General Leadership Messages for Women

As already documented with multiple excerpted messages from the official literature, women's fraternities sent ample messages regarding leadership in a general form. These general leadership messages ranged from promises to help develop leaders to recognition of untapped leadership talent to statements about leadership skills being held innately by an individual. Such messages represented one of the most positive characteristics of the official literature as these statements, whether at an implied or more blatant level, provided positive, supportive input for women reading the messages in the literature of their respective group.

As already noted, women entering in to the educational processes of being a new-member and then member of any of these organizations could potentially not have heard such messages before. Furthermore, women may have heard these messages at other levels of schooling but not believed them because they were in direct conflict with the realities of men holding the majority of leadership positions within our society.

Additionally, women may have not heard the amount of messages in one

concentrated effort as were sent within the official literature of women's fraternities. In

the end, however, upon gaining membership in any one of the groups analyzed, a woman

would have read such messages and simultaneously have seen and experienced women in

all official leadership positions within their organization. This scenario is a prime

example of message congruency or non-conceptual dissonance. This is similar to the

experiences that women have upon entering women's colleges and discovering that

women as leaders are in existence and available as role models (Women's College

Coalition, 1998). In essence then, women's fraternities offer a micro-culture experience

of women's colleges but as inserted into the larger experience of co-education. If women

do not see the fruition of Title IX (1972), the effects of the research by the AAUW

(1992), and other causes meant to equalize opportunity for women (including leadership)

within the larger coed campus climate, then, at the very least, they will see it at the

chapter level of a women's fraternity. For this reason, alone, women's fraternities offer a

valuable and oftentimes, non-replicable experience for women at coeducational

institutions. Sororities may continue to battle issues such as exclusivity, hazing, and

alcohol consumption issues, but nevertheless, they provide a unique and positive service

to women in terms of promoting leadership as an opportunity for women. Whether the

availability of leadership positions and quality of leadership experience is a reality within

any group (including women's colleges and fraternities), women's fraternities do send

supportive and promising messages to women regarding leadership, something that does

no occur with consistency in the coeducational higher education environment.

Summary of Meta-Analysis

Meta-analysis resulted in several broad findings related to the content analysis process. Of greatest importance in this study was the greater understanding of how all of the groups in the study embedded non-traditional leadership messages or, for that matter, non-bureaucratic leadership messages within bureaucratic structures. Because of this layering of opposing messages, a strong argument was made for dissonance in messages received by women in each organization. Additionally, it was determined that a paucity of followership messages existed in the literature analyzed and this was problematic as the reality of any organization indicates that the bulk of membership in the group will be followers. Finally, an argument for the value of general leadership messages for women was made based on the understanding that many traditionally-aged women entering the university environment may have not heard such women as leaders messages before.

Recommendations for Further Research and for Professional Practice

Many opportunities for further research exist based on this initial qualitative content analysis of women's fraternity official literature. These recommendations for further research are enumerated below:

Qualitative research using interviews could be conducted to determine what messages women actually internalize or take away after reading the official literature of their respective group.

(1)   Qualitative or quantitative research (either interviewing and/or

survey) could be conducted to determine perceptions of leaders by followers and perceptions of followers by leaders. This would aid in determining the amount of status attached to leadership and followership roles in the organization.

(2)   Interviewing of actual writers of the official literature could be conducted to determine what messages they intended to send and then compare this to interviews of new-members and members after they read the literature and describe from that reading what they learned.

(3)   Open-ended interviewing of official leaders and followers in a women's fraternity to determine how they define leadership and how they actually execute leadership and followership within the group.

(4)   National Officers of women's fraternities could be interviewed or surveyed to determine the official messages they wish to disseminate to women in their respective organizations and then compare that, by content analysis, to what is actually contained in the official literature.

(5)   Although the notion of trickle down effects of non-traditional leadership were alluded to in the first chapter of this dissertation, discovery of such an effect was not made based on the content analysis executed in this study. Future researchers could engage in participant observation and interviewing research that tried to determine whether the adoption of non-traditional ways of leading changed the way that historical problematic issues of sororities were dealt with and then

determine if the use of non-traditional leadership had a more thorough

and positive impact on these historical problems.

The addition of such research as recommended above would lend a broader more

thorough base of information and knowledge regarding leadership processes in women's

fraternities. The content analysis process used in this study is only a beginning in which

messages were documented and then categorized. The receipt of messages by women

and the intentions of writers of the official literature were beyond the scope of this

dissertation, but, with future research in these areas, a more total picture of leadership in

these groups could be obtained.

Recommendations for Practice

In terms of recommendations for professionals in the field of Greek Affairs, the

following recommendations apply, based on the content analysis of official literature in

this study:

>(1)   Greek Advisors and/or Student Affairs Administrators who come
>
>into contact with Greek women must recognize the strong value placed on
>
>leadership within each of the women's fraternities. Trying to provide as
>
>many leadership opportunities outside of the women's fraternity will help
>
>serve these groups purpose, which often is to produce as many leaders as
>
>possible. Because leadership opportunities are finite within any one
>
>organization, the more possibilities provided outside the group through the
>
>help of an advisor or administrator will allow those that want to hold
>
>official leadership positions that possibility. Greek Advisors and Student

Affairs Administrators are uniquely qualified to identify potential

leaders, to mentor those that want to be leaders, and to identify leadership

opportunities on a given campus. Such added support will not only aid

women's fraternities to develop women leaders but will also aid the

university in increasing and diversifying the leadership pool.

(2)   Greek Advisors and Student Affairs Administrators have a unique

opportunity to provide further leadership training and, perhaps, clearer and

less dissonant leadership messages to women in fraternities by offering

courses for credit on leadership and leadership theory.

(3)   Greek Advisors and Student Affairs Administrators must send

consistent messages to women, through the recruitment process, through

Panhellenic, and through courses on leadership, that followership is a

valuable and absolutely necessary role in any group. Greek Advisors and

Student Affairs Administrators can be an agent for change in that they can

help disseminate balancing messages about followership versus leadership

that may not be given through the official literature of each women's

fraternity. Because of the rapport that advisors and administrators can

have with students, their voices regarding leadership and followership will

be heard and often internalized.

(4)   Greek Advisors and Student Affairs Administrators must carefully

consider what messages they themselves send to students regarding

leadership on campus. Traditional, out-in-front leadership is not desired

by all students and cultural experiences do play a role in what type of

leadership is acceptable to an individual (Arminio et al, 2000). Advisors

and administrators can play a role in sending out messages about diverse

ways of leading, including, but not limited to, women's ways of leading,

that help validate different modes of operation in terms of groups

leadership. Continuing to send these messages may, in time, impact

women's fraternities so that they will in turn provide leadership and

followership messages that can be embraced by a diverse membership.

Summary of Total Study

In summary then, the content analysis executed in this study determined that

general and theoretical leadership messages were being sent to women through the

official literature of their respective women's fraternity. These messages were

categorized into appropriate theoretical categories. Further, it was discovered that there

was an imbalance in terms of messages regarding followership and leadership within the

official literature. Leadership was a much more highly valued role within most

organizations. Additionally, it was determined that many of the organizations in this

study had adopted basic approaches to leadership that were related to women's ways of

leading. Ironically, while these groups seemed to be validating non-traditional methods

of leadership (specifically women's ways of leading (Helgesen, 1990) these approaches

were embedded in bureaucratic structures that helped replicate traditionally male patterns

of leadership and organizational structure within the group. Finally, the ample number of

general leadership messages found in all official literature in this study was

encouraging because of its value to women in terms of validating the possibility that new

members and current members all could, at some time, be leaders.

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APPENDICES

Appendix A: Initial Contact Letter with NPC Groups

Appendix B: Categories Provided in Letter to NPC Groups for Member Checking
Categories (as of 6/13/00; 6/30/2000; 7/4/00)

Leadership Style Messages=Statements that directly relate to the Ohio State Studies in that they discuss leader styles/behaviors.

Leadership Potential Messages=messages that indicate that each woman is viewed as having untapped leadership potential that will be mined during her participation in the organization.

Non-Traditional Leadership Messages=Those statements that validate women's ways of leading as outlined by Helgesen and others (e.g. the lit. review); blended leadership; balanced leadership; tantric leadership

Transformational Leadership Messages=Discussion of leader as one who has a special vision and can sway followers to buy in to that vision (e.g. Bennis & Nanus). Goal setting (long term) as well as ethics and values are important. Some emphasis on getting followers to be group focused instead of self-focused is also important. Being self-confident and a role model are also characteristics of this message.

Servant/Leader/Steward Paradigm messages=*this category is related to "Popular Approaches to Leadership" category.* (e.g. Covey and/or Dupree). These are messages that leaders are those with humility that serve the group instead of their own interests or pushing their own ideas.

Situational Leadership Messages=Statements about leadership being tailored to the situation (Hersey & Blanchard); Telling, selling, participating and delegating, etc.

Team Leadership=messages about leadership really being individually apportioned and through total effort leadership is accomplished. This is a non-individual phenomenon…it is focused on the group or sub-group instead of a certain population within the larger group being "the leaders". (e.g. Norton/McGrath)

Importance of Parliamentary Procedure theme=this message regarding the necessity of using P.P. is linked to Weberian Bureaucracy and is better outlined in the NASPA journal article June 2000. This will need to be put into the lit. review.

The Promise of Leadership message=statements that indicate that by becoming a new member, leadership opportunities will accrue to all (Zeta One example) *(This category may need to be changed to "Leadership as a Benefit of Joining")*

Leadership Expectation messages=statements that indicate that leadership is expected or required of new members and members alike. These messages often do not define leadership but mention it as a valued trait in new members/members.

Non Traditional Ways of Leading embedded in framework of traditional leadership methods=(Alpha p. 29 example). This is a theme that runs throughout many of the pieces of literature. Women's ways of leading will be validated but they are enmeshed in traditional leadership methods or structures such as P.P., hierarchies, rigid chains of command, etc.

Followership Messages=Messages about those not labeled as leaders and their specific duties, rights, responsibilities, characteristics, value to the group, etc.

Bureaucratic Leader messages (Could also be called "Traditional Leadership Methods" or methods that help sustain hierarchy, specialization, etc.)=Messages that indicate that leadership in an organization is pyramidal, specialized, rules oriented, efficiency oriented.

Leadership is Involvement messages=these messages indicate that leadership is a synonymous notion with involvement. That by being involved on campus or within the group, one is a leader or will become a leader. How much involvement or what types is specified by some groups and not others if these messages are used. Some groups place heavy emphasis on involvement being the way that leadership is learned.

Back to Basics Theme=Messages that relate to an organizations efforts to return to founding principles which always, indirectly or directly relate to pioneering leadership and risk taking.

Empowerment=Messages that use the concept of empowerment of members/followers by a leader…giving them the tools and authority to create a concept/plan/project/solution and follow it through to its inception. (This is linked to Team Leadership and to Followership concepts)

Leadership Traits Theory Messages=(i.e. Stodgill & Yukl) Messages that leaders are those with special traits…Intelligence,

Self-Confidence, Determination, Integrity, Sociability. Focuses mainly on the leader and not as much on followers or the situation. The notion that leaders are "out front", "leading the way"

Founders as Leader "Pioneers" Messages=Because of the circumstances involved in the foundings of the organizations in this study, the founders are often depicted as risk takers, change agents and those that pioneered firsts (e.g. first women in colleges, first women's organizations and fraternities). Pioneer is an apt descriptor because these women lived under heavy criticism and resistance from male students and faculty during the foundings of their respective organizations. Those groups whose foundings occurred in the twentieth century were also made up of these type of pioneering women in that they organized mainly, because of religious discrimination.

Popular Approaches to Leadership Messages=These messages are unique because they apply to many life contexts and indeed are used in such a way as to express goals for personal development as well as leadership. Servant Leader Paradigm is used here as well as the notions of empowerment of followers. Very values oriented and uses the language of "values" such as integrity, trust, honesty and character. (Covey, Dupree, Kouzes & Posner *(these will need to be added to lit. review)*

Leader-Member Exchange or Exchange Theory Messages=Central idea being that the leader forms relationships with followers . Additionally, this theory recognizes a continuum of commitment from followers from in-groups to out-groups. Communication is the ultimate leader tool for such relationship building and is highly valued.