

# Inclusivity and Intersectionality Guide for Greek Organizations at *The University of the South*



# Appendix

- i. Overview
- ii. Understanding Intersectionality
- iii. Greek Life at Sewanee: A Comparative Analysis
- iv. Greek Culture and Hazing
- v. Examining the Charter of ISC/IFC
- vi. Case Studies: What to do When You're Called Out, Ladies of Lambda
- vii. Creating Safe Spaces at Sewanee
- viii. Final Thoughts
- x. Greek Life Directory
- xi. Campus Resource Directory
- xii. Appendix



# Overview

**Acknowledging** that Greek Life membership accounts for 78% of Sewanee's student population;

**Recognizing** the division often made between Greek Life and other organizations, resulting in a lack of accountability and change in the Greek system;

**Understanding** the importance of intersectionality and the role it should play in each and every organization on Sewanee's campus;

**Calling upon** the demands made by Speak Up Sewanee, asking that all members of Greek life attend two educational events each year and that all Greek presidents attend Posse Plus during the Easter Semester;

**Examining** the need for the administration to play a larger role in regulating and holding Greek Life to a higher standard at Sewanee and taking responsibility for its shortcomings;

**Deeply disturbed** by the lack of adherence to the anti-hazing guidelines laid out in the IFC/ISC charter;

**Alarmed by** the larger culture of **rape, addiction, intolerance, and violence** that is enabled by hazing and other fundamental cultural issues raised by Greek Life as an institution.

# Understanding Intersectionality

Intersectionality is a socio-political framework developed by Professor Kimberle Crenshaw (1993) to explain how black women experience the same discrimination and oppression as both white women and black men, and therefore their experience is inseparable from either group. Though this began as a successful foundation for the analysis of black women's exclusion and black feminist thought, intersectionality today is being used to incorporate the crosscutting identities of all groups.



*[Professor Kimberle Crenshaw]*

The intersectional approach is recognizing the multifaceted nature of identities and incorporating structural changes (such as horizontal chains of influence and granting leadership roles to a diverse range of participants) that give every member a space to represent themselves equally. True inclusivity can only be reached through this approach. Not only can an intersectional approach be used within feminist, anti-racist, and other activist movements, but we believe it is a crucial component to all student organizations as well, and must be incorporated into Greek Life as it encompasses 78 % of the Sewanee student population. To effectively utilize this concept throughout campus intersectionality cannot only be taught within the classroom setting. To incorporate intersectionality into Greek Life we suggest below to amend the Interfraternity Council and Intersorority Council Bylaws IFC/ISC Bylaws, educate Greek presidents during their annual retreats, and through incorporating intersectionality into the social and community service events of individual organizations.

The authors of this proposal present comparative research between Sewanee and other liberal arts universities with Greek Life, analyze the Interfraternity Council and Intersorority Council Bylaws and suggest amendments to improve inclusivity and prevent discrimination and abuse, provide examples of the successful application of the intersectional approach already exhibited by Sewanee Greek organizations and finally, this proposal wraps up with final suggestions for Sewanee's Greek Life.



# Greek Life at Sewanee: A Comparative Analysis

	Sewanee	Luther College	Washington and Lee
Population	1,731 <sup>*</sup>	2,337 <sup>*</sup>	2,160 <sup>*</sup>
Location	Sewanee, TN	Decorah, IA	Lexington, VA
Number of Greek Organizations	20 <sup>*</sup>	6 <sup>*</sup>	21 <sup>*</sup>
% of Students Involved	78% <sup>*</sup>	Data unavailable	75% <sup>*</sup>
University Race Demographics	82.2% white <sup>*</sup> 5.1% hispanic/latino 4.1% black/african american	83.6% white <sup>*</sup> 3.8% hispanic/latino 1.8% black/african american	80.4% white <sup>*</sup> 4.4% hispanic/latino 2.6% black/african american
University Gender	49% male <sup>*</sup>	45% male <sup>*</sup>	52% male <sup>*</sup>
Demographics	51% female <sup>*</sup>	55% female <sup>*</sup>	48% female <sup>*</sup>

Two colleges similar in size to Sewanee, Luther College and Washington and Lee University, also have a substantial Greek life presence. After an examination of all three schools' websites, both Luther and Washington and Lee have a significant section on intersectionality and diversity within their schools. Additionally, both schools' resources for intersectionality are easily accessible, with Washington and Lee taking two clicks to reach their page and Luther taking three clicks. The ways in which these two schools organize their intersectionality and diversity resources would be an excellent model for Sewanee to follow, because while Sewanee's page on multicultural affairs is relatively accessible, not much content exists in the form of educating students.

Washington and Lee University has extensive resources on topics including LGBT issues, Black Greek Organizations, and religious inclusion. Additionally, they have a [task force](#) dedicated to inclusiveness and campus climate which is also easily accessible from their diversity page, detailing the roles the committee is expected to uphold.

This creates a visible accountability.

Luther College also has [a page](#) describing their Diversity Center, including comprehensive definitions of [diversity](#) and [inclusivity](#) within the context of their campus. They also have a section with all [available resources](#) concerning the recent executive orders, forced deportations, and the status of the DACA program.

The importance of including all of this information in Sewanee's website is indescribable, as the website is frequently where students will visit to seek out resources the school offers. Furthermore, Sewanee's website is often one of the first aspects of the University that prospective students encounter, and we believe offering prospectives a clear, detailed layout of the ways in which Sewanee promotes diversity and inclusion is vital.

# Greek Culture and Hazing

A 2013 piece published by author Dr. John Foubert on CNN entitled “‘Rapebait’ e-mail reveals dark side of frat culture” addresses the correlation between fraternities and increased rates of sexual assault on college campuses. He writes, “A study I published in 2007 with my colleagues Jerry Tatum and J.T. Newberry found that fraternity men were three times more likely to commit rape than other men on college campuses. It was the third study showing that fraternity men are three times more likely to rape.” (<https://www.cnn.com/2013/10/09/opinion/foubert-fraternities-rape/>) His work, along with many other researchers, explores the connections found between the [toxic masculinity found in fraternity culture](#) and rape culture at large. Other important and relevant studies include Dr. Walter S. DeKeseredy and Dr. Martin D. Schwartz’s [Male Peer Support and Violence against Women: The History and Verification of a Theory](#) and [Fraternity Gang Rape: Sex, Brotherhood, and Privilege on Campus](#) by Dr. Peggy Reeves Sanday.

The question of consent has become a particularly important and relevant topic of conversation in the wake of the [#MeToo Movement](#) as well as [Sewanee’s own battle with the revocation of accused assaulter Charlie Rose’s honorary degree](#). In order to fully understand and address the importance of consent and consent culture at Sewanee, we believe looking at both a definition of consent and a proposed expansion of said definition for Sewanee’s Greek Life is tantamount.

The University of Michigan’s Sexual Assault Prevention and Awareness Center lays out important guidelines for what consent means and their definition of the word proves incredibly helpful in understanding our own culture here at Sewanee. It writes, “Consent is when someone agrees, gives permission, or says “yes” to sexual activity with other persons. Consent is always freely given and

all people in a sexual situation must feel that they are able to say “yes” or “no” or stop the sexual activity at any point.” (University of Michigan) SAPAC makes two crucial points: one, that consent can change at any given time and two, that consent cannot and should not ever be assumed or taken for granted.

Consent is about eroding a power differential. As [SAPAC](#) writes, “At the heart of consent is the idea that every person has a right to personal sovereignty – the right to not be acted upon by someone else in a sexual manner unless they give that person clear permission.” (SAPAC) However, there is a grave need to expand the boundaries of consent beyond just sexual encounters. It is not just applicable in heteronormative sexual relations but is vital in all of our social interactions including the power division between pledges and actives in every Greek organization.

The organization [StopHazing](#) conducted a [2008 study](#) that showed [95%](#) of those who admitted to having been hazed did not report it, and [20%](#) of those individuals stated this was because they “Were afraid of negative consequences to them as an individual from other team or group members.” (stophazing.org) Another important finding from [the report](#) showed that, “Aside from the fact that hazing itself is illegal in 44 states, hazing is also likely to violate the law through underage drinking and sexual activities where consent is questionable due to the coercive dynamics and peer pressure inherent in hazing” (Allan and Madden, 37). Hazing, like sexual assault, is created out of a culture that does not value consent and also encourages the silencing of those who may choose to speak up.



# Examining the Charter of ISC/IFC

*Below are suggestions and comments organized chronologically by articles and sections pertaining to the IFC and ISC charters.*

## **Article I: Strategic Requirements:**

### **Sections I through III:**

- + Need to address more explicit guidelines for discipline in order to establish;
  - A clear breakdown of the disciplinary process,
  - Increased transparency and a greater understanding of the system in order to inform and ensure individuals and organizations cannot plead ignorance,
  - A cohesive set of consequences to create more accountability for the administration and Greek organizations, alike.
- + Must strengthen language, terms and phrases such as, “will be evaluated,” “will likely,” and “adequate time period” are weak and uninformative. They neither create accountability nor explicit parameters for wrongdoing.

### **3. Respect for Human Worth and Dignity**

- + This clause is currently not enforced by ISC/IFC or Sewanee’s administration. Ensuring that each Greek organization participates in the facilitation of events based on education and awareness is crucial to making Greek Life more intersectional. This is a great way to bridge the gap between Greek Organizations and other organizations on campus, and is also vital to contributing to the betterment of Sewanee’s culture.
- + The penalty includes two social host strikes, but we propose the punishment also requires the organization to put on or financially support an event that focuses on education, awareness, and intersectionality.

### **5. Development of Individual and Group Responsibility**

- + In order to truly establish individual and group responsibility, ISC/IFC must create specific parameters concerning what issues fall under EQB/The University’s jurisdiction and what is under the purview of the Executive Council of each individual Greek Organization

### **Section IV:**

- + As stated in the demands distributed by the Leadership Coalition, Greek presidents should be required to attend Posse Plus in addition to the two



# Examining the Charter (cont.)

Greek Retreats. We believe this will allow for important conversations to take place while also popping the Greek bubble.

+ Create an Intersectionality and Inclusivity Award given to the organization that best demonstrates what it means to provide spaces that are inclusive to all peoples. Quantitative ways to look at this can include but are not limited to programming, community service, involvement of members in other organizations on campus, and the development of a body aimed at promoting intersectionality within the organization.

## Article II: Hazing:

### Section I:

+ The University should distribute an anonymous survey twice a year asking students about instances of hazing that they or others have been involved in as a way to paint a more accurate picture of the role hazing plays on Sewanee's campus.

+ We question why certain forms of hazing are left off the list such as "house appreciation," using one's own money or Domain Dollars to purchase items for actives, and games such as "kiss or fight" and ask that ISC/IFC creates an ever more comprehensive list of what falls under the purview of hazing.

### Section 2:

+ ISC/IFC should create a more comprehensive system for punishing hazing offenses in order to create a culture based on enforcement and not hear say.

## Article III: Recruitment and Pledgeship:

### Section III:

+ A section must be added to address the importance of inclusivity in all conversations that take place during formal rush. This means that organizations must refrain from asking questions that degrade based on gender, race, or sexual orientation.

+ In addition, when ISC/IFC members or Forbes Mann are present and hear such language being used, they must shut it down and impose consequences that include;



# Examining the Charter (cont.)

- (a) the expulsion of the delinquent member from the organization,
- (b) the inability of the organization to take on a pledge class for that semester.

## Article IV: Social Host Responsibility:

+ We call for the annual renewal of bystander intervention training every year as well as Title IX training for every member of a Greek Organization. The “Social Host Guidelines” on the Dean of Students Office Webpage calls for the use of “trained monitors” at every social function yet the University does not provide comprehensive training for party monitors.



# Overall

1. We see both the community service (2) and education and awareness event (3) clauses as giving organizations the ability to buy their way out of these responsibilities. We believe that this should not be an option as community service and community education work to create a Stronger, Truer Sewanee.

2. We believe that not only should Greek presidents be familiar with the document, but it should be distributed to each and every member of the Greek community in the interest of transparency and access to pertinent information.

3. We encourage a wider conversation on gender, sexuality, and in particular trans inclusivity in the Greek system.

4. We move to require the same standards for FEED training for both men and women, acknowledging that issues of body image and consent are not limited to women. Moreover, we push to expand the purpose of FEED to include conversations about consent, bystander intervention, combatting discrimination, and the role peer pressure can play in Greek Organizations.

5. We understand it is of utmost importance to mandate the inclusion of a non-discrimination clause in all documents and literature relating to Greek Life. We believe that if this is required for employment and for college admissions, it should also be required for membership into Greek organizations.

6. We see the vagueness of consequences and systems of discipline as one of the biggest shortcomings of this document and call for a procedural overhaul.

7. We believe the University should create a fund offering scholarships to low income students wanting to engage in Greek Life. This would work towards closing the socioeconomic gaps in Greek Life.

8. We see “Around the World” this past year as a successful integration of male and female Greek Life and would like to see more efforts like this designed to create greater equality among fraternities and sororities at Sewanee.

9. We see value in combining the ISC and IFC charters to reflect more gender inclusive language and a greater universal understanding of what is expected from each organization.

10. We believe that there needs to be more administrative support allotted to carrying out these requests. With 78% of students participating in Greek Life, it is vital to create a comprehensive system of checks and balances for individuals, organizations, and administrators.



# Case Studies: What to do When You're Called Out and Ladies of Lambda

In the Easter semester of 2018 multiple Greek organizations have demonstrated the ability to create events in which challenge racial and gender discrimination as well as educate themselves and the community on these issues. Below are summaries of two events in which Greek and other student organizations collaborated to address campus normalization of discrimination based on race, gender, and other social identities.

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## What to do When You're Called Out

The Wick Auxiliary Board, a supplementary student organization of the Bairnwick Women's Center, scheduled this event with the purpose of giving "people the tools they'll need when calling someone out, or being called out themselves," said Auxiliary Board member Lala Hilizah. In collaboration with the Kappa Alpha fraternity student facilitators began, with the help of Youtuber Franchesca Ramsey, by defining calling someone out as confronting them for saying or doing something "that upholds the oppression of a marginalized group of people". Student facilitators then provided examples of both how to address those who use discriminatory language and how to react genuinely and productively if you have been accused of discrimination yourself. The student facilitators then asked all attendees to sort themselves into smaller groups composed of individuals they did not know and those who they assumed had different experiences from them. In these mediated group discussions, the attendees were asked to answer questions about the topic, their personal experiences, and what they perceived to be the "dos" and "don'ts" within call out culture.

As aforementioned, the intersectional approach requires the recognition of all identities, that all people's identities are multifaceted, and a person's experience of oppression and discrimination is influenced by the intersections of their identity. Through the work of a student run feminist organization and fraternity, multiple sorority and fraternity members as well as independent students, staff and faculty came together to talk about how their experiences compare and differ and how everyone can improve the community by being vigilant when one sees discrimination as well as productively apologetic when one uses discriminatory language. Groups composed of diverse community members and discussion questions that allow participants to invoke their own experience instead of speaking for others is just one model that Sewanee Greek organizations have used to improve campus inclusivity. (see Appendix B. for the event poster).

# Case Studies: What to do When You're Called Out and Ladies of Lambda (cont.)

## Ladies of Lambda

The Alpha Delta Theta sorority, in accordance with their constitution, created an Inclusivity Committee which is composed of a chairperson and a representative of each pledge class as well as being open to every active member of the sorority. The purpose of the Inclusivity Committee was to create space for members to discuss issues of discrimination, both inside and outside of the sorority, as well as identifying opportunities to become more inclusive of individual's identities, experiences, and beliefs. Most recently, the Inclusivity Committee began discussing the sorority's involvement in Lambda Chi Alpha's annual event Ladies of Lambda. This fundraising event for the Chattanooga Rape Crisis Center is held each Easter semester and involves the members of the fraternity dressing up in drag and the attendees bidding on them (the proceeds from which are then donated in full to Chattanooga Rape Crisis Center) during the event to then have the Lambda member's accompaniment to other campus events later in the evening. Alpha Delta Theta has historically supported Ladies of Lambda in name and with financial support, however, the Inclusivity Committee began discussing the inherent problems with a majority cisgender (or non-transgender) male organization putting on a pseudo-drag show. Through discussions amongst sorority members in the Inclusivity Committee and Executive Council, Alpha Delta Theta decided to pull-out their support and follow up with a letter to Lambda Chi Alpha and a public, moderated discussion about their reasons for doing so. Appendix C. reads the entire final letter Alpha Delta Theta composed and distributed to Lambda Chi Alpha and expresses the opinion of the sorority in full after two weeks of drafting, discussing, and voting on the letter.

The letter depicts the use of the intersectional approach by another Greek organization as it includes extensive research on the complex opinions of drag and the trans and gender non-binary community, represents the opinions of all members of Alpha Delta Theta after multiple drafts, and reflects the discussion that included the voices of Lambda Chi Alpha members, non-Greek affiliates, and members of the Sewanee trans and gender non-binary community.



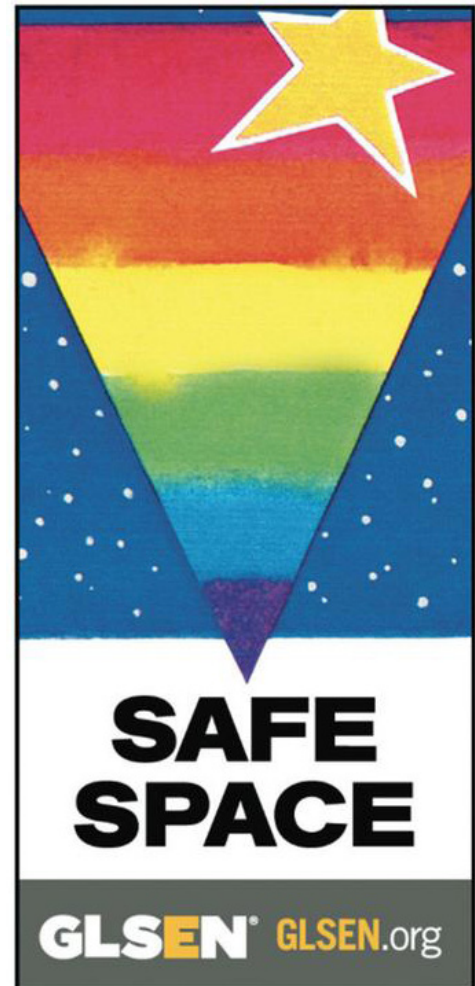
# How to Create a “Safe Space”: Facilitating Difficult Conversa- tions in the Sewanee Community

A safe space is defined as a place where an individual can feel safe from exposure to discrimination or harm to their physical or mental wellbeing. Safe spaces can operate not only as environments where marginalized students can retreat to, but also as places to safely facilitate difficult discussions surrounding topics such as race and gender and sexual orientation.

“Features that have been identified to likely promote a safe space in youth community programs include physical and psychological safety, clear and consistent structure and appropriate supervision, supportive relationships, opportunities to belong, positive social norms, opportunities for skill building, ethical practice, anonymity, and behaviour management processes. In addition, particular features of participants and staff have a significant effect on the maintenance of a safe space.” (<http://mypeer.org.au/design-implementation/creating-a-safe-space/>)

Key components of safe spaces include the creation of a non-hostile atmosphere where students can feel safe voicing their thoughts and concerns without the fear of physical or psychological harm, and the support of others through validation and recognition.

[GLSEN’s Safe Space Kit](#), which includes pamphlets and other physical resource materials, offers a potential model for the creation of safe spaces within Sewanee’s campus.



[GLSEN Safe Space Sticker]

# Final Thoughts

Our intention with this research is not to provide bandaid solutions to one of the largest cultural problems on Sewanee's campus that involves the vast majority of the student body. Instead, we hope this document proves a useful roadmap for creating lasting change through actions such as the development of new clauses on intersectionality and inclusion in both the ISC/IFC documents and on Sewanee's website. Moreover, we feel that the establishment of a committee in each Greek organization designed to jumpstart discussions on intersectionality and promote structural changes to the organization to accommodate the needs of all will ultimately be crucial in changing the campus culture of Sewanee.

We recognize the power and sway that ISC/IFC and each individual Greek organization holds and reiterate that with great power comes great responsibility. Moreover, we see that Sewanee has taken strides to make Greek Life a more inclusive space, but would again cite the comparison of Sewanee's Greek Life to that on the campuses of both Luther College and Washington and Lee to highlight the work that Sewanee still has to do.

It is important to note that each of us is a member of Alpha Delta Theta (ADT) sorority and this has undoubtedly colored our perspective and the suggestions we have provided above. We believe that this perspective, however, has shown us the great and instantaneous impact that seemingly small decisions, such as the creation of a Inclusivity Committee can have on the campus at large. ADT is a reflection of the Greek community at large and has always believed in the value of diversity and preached the merit of intersectionality. However, this year ADT made it a top priority to back these words with concrete action. We believe that this provides a useful model for the entire Greek community.





# Greek Life Directory

## **Fraternities:**

Alpha Tau Omega (ATO)  
Chi Psi  
Delta Kappa Epsilon (DKE)  
Delta Tau Delta (Delt)  
Phi Gamma Delta (Fiji)  
Gamma Sigma Phi (Gamma)  
Lambda Chi Alpha (Lambda Chi)  
Kappa Alpha Order (KA)  
Phi Society of 1883 (Phi)  
Sigma Alpha Epsilon (SAE)  
Sigma Nu

## **Sororities:**

Alpha Delta Pi  
Alpha Delta Theta (ADT)  
Alpha Tau Zeta (ATZ)  
Gamma Tau Upsilon (GTU)  
Kappa Delta (KD)  
Kappa Omega (KO)  
Phi Kappa Epsilon (PKE)  
Phi Sigma Theta (PST)  
Theta Kappa Phi (TKP)  
Theta Pi

# Resources on Campus

**Title IX Coordinator:** Kelly Malone, [kamalone@sewanee.edu](mailto:kamalone@sewanee.edu), Gailor 115

**Sexual misconduct reporting link:** [https://cm.maxient.com/reportingform.php?Sewanee&layout\\_id=3](https://cm.maxient.com/reportingform.php?Sewanee&layout_id=3)

**Wellness Center:** (931) 598-1325

**Mental Health Crisis Line:** (931) 598-1700

**University Health Services:** (931) 598-1777

**Chattanooga Rape Crisis Center:** (423) 755-2700

**Sewanee Emergency Room:** (931) 598-5691

**Sewanee PD:** (931) 598-1111

**LiveSafe App** (Can be downloaded on the App Store or Google Play)

**Dean of Students office:** (931) 598-1229 or after hours at (931) 598-1111

**Sexual Assault and Family Violence Services:** (800) 346-5032

**Dean on Call:** (931) 598-1000



# Appendix

## Appendix A;



### THE LEADERSHIP COALITION

March 27, 2018

Dear Vice Chancellor John McCardell, Chancellor Samuel Howard, Dean Neil Alexander, Provost Nancy Berner, Dean Terry Papillon, Dean Marichal Gentry, Dean Elizabeth Skomp, Chairman Joe Delozier and all other University Administrators:

On Saturday, February 17th, Vice Chancellor McCardell stated before a group of 187 students, faculty, and community members that he would stand by a Call To Action, and use his office to address the culture of complacency that often surrounds sexual assault on our campus. The following eleven demands seek to hold him, and the rest of our community, to that promise.

When the Board of Regents initially declined to rescind Charlie Rose's honorary degree, the letter written and signed by Chair Joe Delozier and Vice Chancellor McCardell highlighted broader issues of power, sexual assault and harassment, as well as the role Sewanee, as a total institution, plays in the perpetuation of them. We intend these demands as solutions to some of the manifestations of these issues, visible and invisible, that we have seen, heard, and felt in our time at Sewanee.

Compiled by the Leadership Coalition using the platform Speak Up Sewanee, these demands recognize and build upon recommendations made by the Rethink Sewanee Task Force in 2013, as well as Obama-era calls for campus response reform. As full time students, we recognize that there are others, some currently employed by Sewanee, who are positioned due to their office and/or educational experience to offer additional recommendations for and solutions to the problems we highlight. We expect the administration to actively seek their opinions, expertise, and advice as these issues and the on-campus presentations of them evolve.

These demands seek to acknowledge intersectional initiatives to educate, advocate, and demand transparency around issues of power within our Administration and community. We believe these demands are impartial to the creation of a 21st century Sewanee, one that is stronger in its prioritization of survivors, and truer in its efforts to respect the dignity of every human being.

As stakeholding members of the Sewanee community, we call upon the University of the South to:

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### **FURTHER EDUCATION:**

1. Implement a new General Education requirement that critically examines the process of becoming a responsible member of one's community. This century's interconnected global society requires the ability to understand, appreciate, and function in cultures besides one's own. Incorporating diversity and multiculturalism into the university curriculum will bring varied perspectives to the historical forefront, including those of traditionally underrepresented groups. Multiple Universities have already implemented this topic as fundamental to their educational curricula.<sup>1</sup> These overlooked identities can include intersecting experiences with race, ethnicity, gender, sexual identity, political belief, religious tradition, and/or ability. By studying the ideas, history, values, and creative expressions of diverse groups, students will gain the ability to think critically about systems of privilege, the role their own identities play within them, and gain appreciation for the differences and commonalities that define us as people.

These courses could include, but are not limited to:

1. WMST 220 - The Politics of Lesbian, Gay, Bisexual, and Transgender Rights
2. WMST 111 - Introduction to LGBT Studies
3. IGD1 101 - Intergroup Dialogues
4. POLs 209 - Immigration, Politics, and Identity
5. AFST 150 - Introduction to African and African American Studies
6. WGS 100 - Introduction to Women and Gender Studies
7. WMST 251 - Black Masculinity in the United States
8. WMST 340 - African American Women's Short Stories
9. AMST 351 - Toni Morrison
10. POLS 161 - Multiculturalism and Equality
11. POLS 210 - The Politics of Poverty and Inequality
12. POLS 214 - Democracy, Dissent, and Revolution
13. POLS 441 - Gender, Violence, and Power
14. EDUC 226 - Teaching Children's Literature
15. ENST 304 - Community Development and Rural Appalachia
16. SPAN 389 - U.S. Latino and Latina Literature and Culture

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<sup>1</sup> Colorado College: Critical Perspectives and Social Inequality; Barnard College: Thinking about Social Difference; Pomona College: Analyzing Difference; Washington University: Social Contrasts



17. POLS 315 - The Politics of Social Welfare Policy
18. POLS 346 - Contemporary Social Movements
19. ENGL 207 - Women's Literature

2. Require students to maintain a healthy level of social diversity, and student leaders to actively address issues that affect campus as a whole.

To continually expose students to diverse social environments, students involved in Greek life must attend two educational events per semester hosted by the University, academic departments, or student organizations that address critical issues affecting our campus and society as a whole. These events could include, but are not limited to: lectures, panels, workshops, movie screenings, and facilitated dialogues. The Activist Coalition, whose full responsibilities are outlined in demand seven, will maintain the power to dictate what events qualify as relevant. Failure to provide documentation of attending these events (in the form of a pledged sign-in sheet or Orgsync scan-in), should result in the suspension of the affiliated Greek organization's social privileges.

To educate student leaders, all directors of themed housing, student trustees, presidents of fraternities and sororities, and heads of recognized organizations must attend the Posse Plus Retreat in order to have their events posted on Orgsync and to receive AFC funding. The PossePlus Retreat is a weekend of interactive and challenging workshops designed to tackle important national and campus issues. By creating a safe space for dialogue students, faculty, staff, administrators, and community members who may not ordinarily interact with one another, PPR has become an important forum to engage in social, cultural and political issues.

3. Require annual Bystander Intervention training.

During orientation and before the rush season build upon existing programming like FEED to specifically addresses sexual health for all genders, including education on consent with input from the Women and Gender Studies Department, Title IX office, Health and Wellness Center, Bairnwick Women's Center, and Volta. This should be rooted in the most recent literature on and study of sexuality and conducted by a qualified health professional. Attendance should be required and expected of all students on campus, not just those involved in Greek life.

#### **REQUIRE RESPONSIBILITY:**

4. Rewrite the current appeals process to shift power from the Vice Chancellor to a diverse committee of experts.

Following an honor code or sexual misconduct violation, the final step for an accused party is the appeals process. This option is the only available means of challenging a decision, and includes petitioning the Vice Chancellor for a reversal of the disciplinary charges.

When decisions made in lower-level proceedings can be quietly reversed by an individual, the integrity and worth of the entire process is compromised. Because the Vice Chancellor retains full control over the final outcome of honor code and sexual assault cases, individuals can cheat responsibility for their actions by virtue of their -- or their parent's -- positioning in society. To address this inequality, we require that a group of professors and Deans from diverse academic backgrounds, including those with scholarship in sexual violence from the Women and Gender Studies and Psychology Departments, advise and maintain equal affect on the final outcome of sexual assault cases. The scholars must be full voting members of the committee to ensure that the Vice Chancellor's directives do not outweigh their expert opinions. We expect that this committee would adhere to a zero-tolerance policy for those found guilty of and responsible for sexual assault, one that prevents violent offenders from ever being allowed to return to campus.

In honor code cases, these professors must be dedicated to furthering the spirit, rather than the letter, of the honor code. We wish to acknowledge the fundamental difference between a single botched citation and a paper willfully purchased online and passed off as one's own. Currently, the punishment for these offences is the same. With this committee, we seek to end the practice of suspending of students, especially those from less privileged academic backgrounds, for minor offences made early in their Sewanee career.

This committee will function like the now-defunct Disciplinary Committee, and should be elected, following acceptance of their nomination, by the Faculty Senate.

5. Re-prioritize the undergraduate student body by building a University Student Commons.

It is our understanding that the University Commons, though long-called for in Sewanee, has been sidelined by efforts to move the School of Theology back to central campus. While this move may ultimately be beneficial for the community, we believe that prioritizing the needs of a few hundred seminarians over the growing undergraduate



student body is both nonsensical and detrimental to student enrollment. We expect that the University Commons will create a space for undergraduates and seminarians to study, exercise, and comfortably interact, furthering the well-being of both groups.

In 2013, the ReThink Sewanee Task Force recommended:

“reaching beyond the concept of a student center to that of a University Commons, a central gathering space for all in the Sewanee community that is open and accessible well beyond the normal hours and schedule of the academic calendar. Students repeatedly shared concerns that there were few spaces available for students to socialize beyond ‘dark, fraternity basements.’ In addition, we heard requests for space for groups of students not necessarily associated with a fraternity or sorority to ‘hang out.’ We do not advocate for segregated spaces, or spaces designated for students who do not join a fraternity/sorority – this kind of environment would further perpetuate a class-based system that is already a complaint among many students, faculty and staff with whom we met. We do believe a space that is open, available and attractive to all can assist in breaking down barriers that some believe exist and further the ‘sense of community’ that is the often discussed ideal of Sewanee.”

In addition to these apt recommendations, we require a full-time staff with training on handling sexual assault crisis to be present and available 24/7. These individuals will help shoulder the responsibilities currently borne by students living in the Women’s Center in filling the crucial role of first responder to sexual assault crises. Their presence will also ensure adherence to the first steps outlined in Sewanee’s sexual assault response flow chart, including medical treatment, counseling, education on reporting options and interim measures. The specific roles we wish to see filled are outlined in the demand below.

6. Hire:

- A. A full-time person of color counselor
- B. and a crisis intervention counselor.

a. A counselor of color should be compensated for their emotional labor as people of color in a predominantly white space. The importance of a person of color in providing support for diverse students cannot be overstated.

b. According to the ReThink Sewanee Task Force:

“Though the University Counseling Center has counselors who work with students with emotional issues and academic disabilities, there is no counselor specifically trained to address sexual assault or identified as a crisis counselor...A Crisis Intervention Counselor would serve as a first-responder for students in crisis and in particular those who have experienced sexual assault. Currently, the South Tennessee Regional Health System hospital only has 2 doctors on staff that can administer rape kits and are on staff 24/7. Sewanee’s Wellness Center is only available until 4:30 PM for students. A full-time professional Crisis Intervention counselor would be able to educate and support students due to these insufficient resources. This would help to decrease the emergency responsibilities currently placed upon students who live in the Women’s Center.”

### **PROVIDE TRANSPARENCY:**

#### **7. Make the Board of Regents transparent and accountable to the Sewanee Community.**

Traditionally, senior administrators are invited to observe the proceedings of and provide their expertise in Regent meetings. Their input is an important factor in decision making about the current state and direction of the University. Beginning Advent 2018, we require that student and faculty trustees be allowed, like administrators, to sit in on all Regent meetings that discuss issues related to the College. Similarly, staff trustees should be admitted to meetings that affect staff, and theology trustees granted access to those about the SoT. This will allow Regents to garner diverse opinions, increase transparency and oversight, and contribute to the health of Trustee-Regent relations. It will be the responsibility of the Board of Regents to publish regular reports to the Sewanee community regarding the decisions made in these meetings, and the role of the student/staff/faculty trustees to ensure these reports are accurate.

In preparation for and education about their student trustee positions, elected students must meet at least monthly with the Leadership Coalition and student leaders from diverse organizations and social groups, including but not limited to: Black Student Union, Student Government Association, Inter-sorority/fraternity council, the Sewanee Purple, Sewanee Asian Organization, Divest Sewanee, the Community Engagement House, Queer & Ally House, Interfaith House, and Women’s Center. These meetings will be conducted under the direction of the Dean of the College, or an appropriately designated representative, and the Vice Chancellor is allowed and welcome to attend these meetings at any time.

8. Make campus security policy and crime statistics accessible and available.

A bi-annual report on campus crime must be made easily accessible for Sewanee students. This report must include incidents of sexual misconduct, hate crimes, transphobic, homophobic, sexist, classist, and racist behavior from both the student body, faculty and staff. These reports must accurately and effectively educate the Sewanee community on punishments/outcomes of sexual misconduct cases, and include a detailed section that clarifies the reporting process and options available to those who believe they may have been the victim of a crime on campus.

As many comprehensive recommendations for addressing sexual assault have made clear, a campus climate survey provides invaluable data on gender-based violence on campus. We expect that a survey be completed in a timely manner, one that gathers data on sexual assault, harassment, and hate crimes at the student, faculty, and staff levels.

9. Report hate crimes through the Sewanee Police Department in a process similar to that through which sexual misconduct is reported.

In efforts to destigmatize, legitimize, and increase reporting, we demand that conduct unbecoming of a member of the Sewanee community, including any form of racial, gendered, homophobic, transphobic, or classist discrimination, appear on a perpetrator's record. In order for discriminatory language and behavior to be reported and seriously investigated, punitive measures must be instituted, ones that fit the level of disrespect that occurs. This disrespect may include, but is not limited to: verbal threats, physical assault, intimidation, harassment, and disorderly conduct.

10. Pass a resolution through the Board of Regents to recommit Sewanee, as an institution "under the sole and perpetual direction of the Protestant Episcopal Church", to all policy passed at General Convention and by the Executive Council of the Episcopal Church. Among other initiatives, the Episcopal Policy for Action document directs the Church and its members to:

- A. Create nonviolence training for personal and social change (GC'06)
- B. Urge all persons, along with public, governmental, and religious institutions, to discontinue the display of the Confederate Battle Flag (GC'15).
- C. Respond faithfully to the call to action of #BlackLivesMatter and stand in solidarity in valuing and protecting people of color who are discriminated against (EC 10/14).
- D. Declare unequivocally that the institution of slavery is a sin that continues to plague our common life in the Church and our culture, and resolve that The Episcopal Church acknowledge its history of participating in this sin (GC'06).



- E. Make all official documents and publications available in Spanish and French (GC'03).
- F. Recommit to the spirit of the New Sanctuary Movement so congregations can assist immigrant individuals, unaccompanied minors, families, and communities in the absence of comprehensive, humane immigration reform (GC'15).
- G. Engage the topic of divestment from fossil fuels and reinvestment in clean energy (GC'15)
- H. Call upon congregations to make an active and ongoing response to problems of sexual or domestic violence in their communities (GC'00).

While Speak Up Sewanee and the creation of the Leadership Coalition was sparked by the Board of Regent's refusal to revoke Charlie Rose's honorary degree, a reversal of this decision is just one step towards acknowledging the injustices that persist within the Sewanee community. Speak Up Sewanee seeks to inspire open and honest dialogue in addressing these concerns. Moving forward, a diverse Leadership Coalition of students will work within an intersectional framework to give power back to the people. Today's Leadership Coalition sets a foundation for the Leadership Coalition of 2018-19, and they will lead the way for the next.

Speak Up Sewanee, as allied with students, faculty, staff, and community members, will continue to demand transparency, advocate for marginalized identities and victims/survivors of sexual misconduct, question systems of power, and refuse to accept sexist, racist, homophobic, transphobic, classist, and other discriminatory behavior and practices on our campus.

Speak Up Sewanee, as organized by the Leadership Coalition, will remain an active and persistent movement while these demands are being met and until our goal of improving the Sewanee community has been achieved.

With our voices,

The Leadership Coalition & the Sewanee community

3.27.18



4:45 pm

# WHAT TO DO WHEN YOU'RE CALLED OUT?

A discussion on how to confront and **BE**  
confronted about discrimination and  
derogatory language of all forms

*catered in **Convocation Hall***

---

*brought to you by*

**Aux Board, KA & ADT**

## Appendix C;

To the Members of Lambda Chi Alpha,

The Sorority of Alpha Delta Theta has formally withdrawn its support of the Ladies of Lambda Chi event in its current form on the grounds that the event conflicts with the values of our community, which has been striving to be more inclusive of varying gender identities. While we are withdrawing our support in this event, we still wish to maintain productive discussion with the members of Lambda Chi, as well as an unwavering friendship and respect through disagreement. By withdrawing support from this event, we do not wish to condemn Lambda Chi or its members. In this letter, we wish to explain our argument and implore the members of Lambda Chi to consider the implications of the Ladies of Lambda Chi event on the wellbeing of trans and non-binary individuals on Sewanee's campus.

Lambda Chi is consistently considered the most progressive fraternity on campus. As such, Lambda Chi has an incredible amount of social power. We have seen in the last months the power that students have to address social issues on Sewanee's campus through peaceful protest and have those thoughts heard. Through mobilization of entire organizations, there is an ample reservoir of untapped potential for social change. We must address the fact that we can no longer see our Greek organizations as apolitical. In Sewanee, Greek life matters and has a huge impact on the social climate of our campus. ADT has supported this event for many years, but would like to see this power leveraged for the betterment of the lives of all students, not just the few who might be affiliated with our organizations.

Trans theorist Julia Serano lays out the following criteria for appropriate depictions of trans identities:

1. They erase the marginalized group's voice and perspective (as trans people are depicted as merely symbols or metaphors, while our real-life circumstances and issues as a marginalized population are completely ignored).
2. They exploit the marginalized group (as many a cisgender media producers have made lots of money capitalizing on the exoticness of gender variant lives, and some cisgender gender theorist have garnered success and built their careers upon interpreting trans people's bodies and identities, without giving anything back to the trans community).
3. They denigrate the marginalized group (in that cisgender media producers and academic researchers often outright dismiss or discount trans people's self-accounts, fail to take trans people's struggles seriously, and sometimes even blatantly ridicule or demean trans people in the process).[1]

After much consideration, this delineation can be directly applied to the Ladies of Lambda Chi event. This event erases the perspective of trans individuals by dissolving worth and meaning of trans individuals to the getting-ready process, as represented in the heavy documentation of the process. The emphasis on the getting-ready process emphasizes the perceived fraudulent nature of drag—that a gender identity can be reduced to a costume and a performance and a night. This can be seen in the advertising as well, where the clearly-male figure depicted on the t-shirt wears lingerie, wig held high as onlookers laugh with the brother, also furthering this idea of the fraudulence behind their performance. The nature of this night makes gender expression into not only a frivolous, but a fraudulent concept, further erasing the importance and value behind gender identity.



## Appendix C;

Lambda Chi reinforces the organization's positive social position as an accepting and liberal fraternity by hosting a seemingly 'progressive' event. We recognize the presence and support for the LGB that Lambda has championed throughout the years, and appreciate the efforts. However, the event does not support the Trans and non-binary community as the proceeds from Ladies of Lambda do not go to an organization that directly supports Trans and non-binary individuals. Thus, this event is exploitative, despite the fact that the funds raised from this event are donated to a worthy cause.

Finally, the dismissive nature of the Facebook event and t-shirt design is enough evidence to support that the Ladies of Lambda denigrates the trans and non-binary experience. Upon buying one of the drag-clad members, the purchaser is encouraged to take the member to parties on campus, implying that it is funny to, "Get weird looks in pub" or be perceived as odd by "unsuspecting" Sewanee students. These comments disregard the fact that this is the reality for many trans and non-binary individuals every day and it results in direct discrimination and violence that cis-men participating in the event will never experience. The image that is depicted on the t-shirt for the event is equally as disturbing. Featuring a bald, white man wearing lingerie and holding a woman's wig above his head before a cheering crowd, this image proves that this event is denigrating to trans and non-binary communities at its core. In this drawing, we see a brother being celebrated and using gender identity as a commodity, while trans and non-binary individuals are not celebrated on Sewanee's campus. Not only does the advertising for Ladies of Lambda prove that this event fails to challenge any sort of gender norm or shed light on the nuances of drag performance, but the portrayal of this event also indicates that the Ladies of Lambda Chi directly reinforces gender norms and dismisses the struggle of trans and non-binary individuals by assuring attendees that, as they leave the event, they can, "go forth in good conscience knowing it is for a great cause!" We appreciate and recognize that the event description was changed before the event once some of these issues were brought to your organization's attention; however, the harmful stereotypes that were reproduced in this description demonstrate an understanding of gender that we as an organization wish to challenge. Because it has been a common criticism in our discussion of revoking our support for this event, we must acknowledge that drag performance is a contested subject in the trans and non-binary community.[2] Though this may be true, we would like to draw attention to our specific community and the severe lack of trans and non-binary inclusivity on Sewanee's campus. Members of Sewanee's trans and non-binary community have expressed deep discomfort and disdain for the event, having experienced it as directly discriminatory. We also recognize that there are members of Lambda Chi who identify as non-binary and who simultaneously support the event. As with any community, a multitude of voices exist. However, ignoring a smaller group of voices in order to appease a majority only alienates people from an already marginalized group. For members of this community that support drag, Ladies of Lambda Chi turns intersex, trans, and non gender performing individuals into a funny performance and a commodity in an unsafe space. For supporters of drag, this event can teach inappropriate ways to act toward queens. The performers become a commodity upon entrance into the fraternity house. The event also fails to teach the audience how to treat queens-- without the disclaimer to tip a reasonable amount as well as not restricting touch in between the audience and the performer, this gives the audience the impression that they have unparalleled access to the performers and by extension trans and non-binary individuals' bodies, stripping them of bodily autonomy. Though the direct experience of the affected community is enough to warrant our removing our support, we would also like to draw attention to the fact that Ladies of Lambda is the largest and most well attended event that addresses gender performance. This event does not engage

## Appendix C;

critically with drag culture and performance and, in an environment in which there is little to no nuanced understanding of trans and non-binary identities and there is no other critical conversation being had about gender performance. Additionally, this behavior renders the event directly harmful in promoting gender stereotypes that have the potential to belittle, demean, and dehumanize trans and non-binary individuals that do or do not participate in the event.

In order to continue having productive dialogue about this issue, we would like to offer some potential ways of amending the event so that it can become more inclusive of differing gender identities. We would like to work with Lambda Chi to help make both of our organizations more progressive and inclusive.

- 1-Collaborate with members of the trans, non-binary, and intersex communities both in and outside of our organizations to discuss the event and work to understand what members of the affected communities see as allyship.
- 2-Pay attention to the representation of the event on social media- does the description appropriately represent drag? Or does it normalize a negative and subversive view of the trans and non-binary community? And if you aren't sure, ask.
- 3- If initiatives are led by the trans, non-binary, and intersex community to discuss these issues, support these endeavours with funding and attendance.
- 4-Consider donating to a charity that promotes trans activism in addition to the Partnership's Rape Crisis Center.
- 5-Instead of the notion of "buying" a lady of Lambda Chi, promote the notion that the audience can instead sponsor a participant by donating to the charity of choice in lieu of tipping the performers.

Sincerely,  
The Executive and Inclusivity Committee of Alpha Delta Theta

[1] <http://juliaserano.blogspot.com/2013/10/consideringshed-trans-and-queer.html>

[2] <http://juliaserano.blogspot.com/2014/04/a-few-thoughts-on-drag-trans-women-and.html>

**By-Laws  
Of the Inter Sorority Council of  
The University of the South**

**Article I: Strategic Requirements**

Section I: As part of the Statement of Relations between the University of the South and its Recognized Social Greek Organizations, the following are essential requirements that correspond to the ten mutual goals and expectations that constitute the majority of the statement. Compliance with these requirements will be evaluated at the conclusion of each semester.

Section II: If a chapter violates any one of these standards they will be placed on probation. If two or more are violated, their status and continued operation as a chapter will be evaluated by the Judicial Council and the Office of the Dean of Students.

Section III: Non-compliance with a requirement will likely result in the suspension of the chapter, following an adequate time period for addressing the relevant requirement.

1. **Scholarship:** Attain minimum chapter cumulative GPA of 2.5 at the end of the Fall semester. The chapter's goal, however, should be to achieve a cumulative chapter GPA that is equal or greater to the all-student average.

2. **Service to Community:** Each chapter must participate in at least one community service project per semester that involves 100% of the chapter's membership throughout the course of the term. At the beginning of each academic year, the chapter will identify a cause or organization to partner with in its community service project. These projects should be separate from all-Greek or all-campus projects, and should benefit the particular organization chosen by the chapter. Each member is expected to contribute at least two hours of service to the project. In situations where members cannot meet the two hour requirement, a donation of \$10 per hour to the organization or cause will be accepted. A summary of involvement, including intentions, outcomes, and extent of chapter participation, should be reported to the IFC/ISC Vice President for Community Service by the December 1 (Advent term) or May 1 (Easter term).

If a chapter fails to complete its community service requirement by the last day of the term, it will have the choice of paying fine of \$25 for each member who did not participate in the service project, or of being on social probation until delinquent members have fulfilled the service expectation.

3. **Respect for Human Worth and Dignity:** Sign a statement of commitment and adhere to a pledge program and Greek experience that excludes hazing as defined by the IFC and ISC By-laws; sponsor at least one campus-wide educational or awareness program centered on a current critical issue (for example, alcohol and other drug use, human sexuality, diversity [racial, socio-economic, religious, etc.], and political issues). The content may be connected with the organization's community service project. Collaboration with other campus organizations is strongly encouraged. "Sponsorship" is intended to include financial support, event organization and management, publicity, attendance, and assistance with any follow up. The IFC/ISC will



## Appendix D;

determine a semester-by-semester schedule in consultation with Greek presidents in August. Events are to be approved by the IFC/ISC within four weeks of the start of each term. Failure to comply will result in being penalized with two social host strikes.

**4. Leadership:** Plan and execute an annual chapter retreat; participate in IFC and ISC meetings and judicial processes (*attendance will be recorded at each meeting, and more than three unexcused absences a year is punishable by the Judicial Council*); send representative to the national organization's regional or national conference (if applicable); conduct chapter elections according to the schedule *published annually by the IFC and ISC* to ensure a smooth transition of officers.

**5. Development of Individual and Group Responsibility:** Maintain liability insurance policy; maintain membership of at least ten undergraduates as of May each year; establish and enforce procedures for holding individuals responsible for inappropriate behavior including vandalism, financial delinquency to the organization, alcohol abuse, and destruction of property; *violations are punishable by the Judicial Council.*

**6. Fiscal Responsibility:** Maintain good financial records and meet financial obligations with regard to the University, House Corporation, Franklin County and the National Organization (if applicable).

**7. Responsible Membership Selection and Pledge Education:** Participate in formal Rush in a manner that adheres to Rush rules; develop and submit a pledge program that offers a balance of activities including the full participation in the University's pledge programs; *deadline for pledge programs will be the end of the first week in the Easter semester; failure of an organization to submit a pledge education program will result in suspension of social privileges.* Chapter Presidents, Pledge Educators, and a representative from each pledge class will sign a statement of affirmation that all pledges have been initiated within the 8 week parameter.

**8. Development of Alumni Support:** Maintain an active House Corporation that meets at least once a year; maintain an active Alumni Advisory Council that meets at least twice annually; host at least one alumni/ae event each year; communicate annually with all chapter alumni/ae (newsletter, letter, etc.).

**9. Maintenance of Property:** (*The designated House Manager of each chapter will work directly with the Associate Dean of Students to ensure that the following requirements are met*): Maintain a working fire detection system that includes fire extinguishers; maintain a cleaning routine and trash disposal system; conduct periodic facility and property walk-through and assessment; maintain a property insurance policy; ensure the facility is secured at each break (Fall, Winter, Spring and Summer) and submit a checkout procedures by the end of class each semester;

**10. Social Life:** Adhere to the Social Host Guidelines published by the Office of the Dean of Students. Violation of these guidelines will be dealt with according to the published schedule of sanctions and/or adjudicated by the IFC/ISC Judicial Board. Excessive violations will result in suspension or expulsion of the chapter; host at least one social event each semester.

## Appendix D;

Section IV: All organizations are required to attend both of the two Greek Retreats to be held in August and January. If a president is unable to attend, then a delegate, namely the vice president, will represent the organization at that specific retreat. Schedules for the semester and major projects will be discussed at length during these retreats. All information presented should be relayed by the representative to the chapters at large.

Section V: Each organization must submit an annual report evaluating the chapter's performance in each of the ten areas noted above. These reports will be reviewed, and outstanding organizations recognized for their achievements. Annual awards to be presented at the Greek Banquet are as follows:

**Dean's Cup Award for Excellence:** this award recognizes the fraternity and sorority that have done an outstanding job in implementing each component of the Strategic Requirement Plan, and have shown initiative beyond these requirements by actively contributing to the University and community.

**Most Improved Chapter Award:** this award recognizes the fraternity and sorority that have worked diligently to correct deficiencies within their organization, and have continuously improved their relationship with the University, the community and its fellow Greek organizations.

**Outstanding Service Award:** this award recognizes the fraternity and sorority whose independent service efforts have shown both creativity and dedication to the betterment of the local community.

### Article II: Hazing

Section I: Hazing of anyone by any Greek chapter or member is prohibited. "Hazing" is defined as "recklessly or intentionally doing any act or causing any situation which endangers or is likely to endanger or is likely to endanger the mental or physical health or safety of a student, or which tends to humiliate, degrade, intimidate, or cause serious physical or emotional discomfort to a student." Hazing includes, but is not limited to, such acts as requiring a student to submit to any of the following:

- Calisthenics;
- Nudity;
- Consumption of any substance, especially alcohol or other drugs;
- Wearing or carrying any obscene, offensive, or physically burdensome article;
- Physical assault or offensive physical contact;
- Contests of strength, bravery or endurance;
- Transportation to abandonment in a remote, unfamiliar, or unsafe area;
- Confinement to an unreasonably small, noisy, unventilated, unsanitary, or unlighted area;
- Performing pranks or criminal offenses;
- Personal servitude;
- Sexual acts or indecent ordeal;
- Branding or tattooing;
- Infliction of pain, fear, or mental anguish;

## Appendix D;

- Deprivation of sleep, food, water, medication, or sanitary facilities;
- Solitary confinement;
- Automotive contests of speed or daring;
- Blindfolding for an unreasonable time;
- Verbal abuse or insults;
- Public ridicule;
- Paddling;
- Exposure to the elements or to extreme temperatures;
- Bright lights,
- “Hell” sessions;
- Treasure or scavenger hunting;
- Unreasonable interrogation; or
- Unnecessary work duties.

Section II: Violations of these policies shall be adjudicated by the Judicial Council.

### **Article III: Recruitment and Pledgeship**

Section I: The Council, with the approval of the Associate Dean of Students and in accordance with relevant Faculty legislation, shall determine the dates for all Rush periods *to be advertised in the semester calendar*.

Section II: In the fall, each sorority is allowed to host two pre-rush activities open to all freshman women. These events should occur within a scheduled period set by the ISC Vice President of Recruitment and the Associate Dean of Students. No more than three sororities may hold an event in a single night. All pre-rush events must conclude by 9:30 p.m.

Section III: The rules for formal rush are as follows:

1. All rush events are mandatory to receive a bid.
2. Rushees must have a 2.0 GPA in the previous semester to participate.
3. First-time transfer students entering in Advent Semester must wait until the Easter Semester to rush in the formal process. Those entering in the Easter Semester may be eligible to rush immediately through the formal process.
4. Formal rush is alcohol free. Alcohol is strictly forbidden in recruiting new members.
5. Only dormitory staff on official business may enter a rushee's room during formal rush.
6. Rushees may not leave the Domain with fraternity/sorority members during formal rush.
7. No closed parties (on or off the Domain) at which rushees are present.
8. Rushees may only enter fraternity/sorority houses during official rush functions.
9. Rushees must return house to 4 sororities in order to receive a bid.
10. Passing hello period only applies between Return House visits and Shake Day. During this time members of organizations authorized to issue bids are allowed to extend only a passing “hello” to rushees.

Section IV: The Council shall be responsible for determining and implementing the process of matching and distributing bid cards to rushees.



## **Appendix D;**

Section V: The council shall determine and organize any rush matter or function not mentioned above.

Section VI: Shake Day shall occur on the second Saturday of the Easter semester beginning at 4:00 pm.

Section VII: Female foreign exchange students who wish to participate in Greek life at Sewanee will be “adopted” by a sorority. The foreign student will be matched to a sorority at the beginning of the semester. The sorority will be notified if it is assigned an exchange student for the semester or the year. A sorority may also notify the Associate Dean of Students of its interest in “adopting” an exchange student.

Section VIII: Social affiliate bids extended to women are prohibited. As of 1988, women must receive a bid during Formal Rush to be affiliated with a sorority.

Section IX: No more than four members of a sorority may know the contents of that sorority’s bid list.

Section X. Upperclassman women interested in joining a University sorority may participate in Advent semester rush as specified by the ISC calendar. Women must meet eligibility requirements as per formal rush. Advent rush will follow the same process as formal rush, except without formal house visits: each rushee must “return house” to at least four organizations and list at least four organizations on her preference card to be eligible to receive a bid. ISC will complete bid matching; each woman will receive only one bid.

Section XI. An accepted bid is non-binding. If a woman decides she does not want to initiate with the sorority she originally pledged, she may break her pledge and re-rush in the next rush cycle. If a woman initiates with a sorority, she may deactivate, but she will not be eligible to rush again until after the next rush cycle. That is, she may not participate in the immediately next rush (be it formal or upperclass), though she may participate in the rush after that.

Section XII: The Council and the Associate Dean of Students shall be responsible for setting the time frame for the eight-week pledgship and ensuring that the end date of the pledge period is recognized and respected by all sororities. The Judicial Council reserves the right to try sororities that extend pledgship beyond the recognized time frame.

Section XIII: Violations of these policies and rules shall be adjudicated by the Judicial Council.

### **Article IV: Social Host Responsibility**

Social Host policies are set by the Dean of Students and are updated as needed. The Office of the Dean of Students will make copies of the policy available to all Greek organizations, both in print and on the Sewanee website.

## **Appendix D;**

Violations of the University Social Host Policy may be adjudicated by the Judicial Council.

### **Article V: Amendment**

Section I: These By-Laws may be amended by a 3/4 vote of the representatives of the sororities in the ISC, provided that the proposed amendment is submitted in writing and notice of such intended action is given to the Associate Dean of Students, the ISC Executive Committee, and each Council member at least two weeks before the vote is taken.

(amended May 2010)

# Resources

## **Intersectionality:**

Crenshaw, K (1993). *Mapping the margins: intersectionality, identity politics, and violence against women of color*. Stanford Law Review, Vol. 43, No. 6 (Jul., 1991), pp. 1241-1299. Retrieved from <http://www.jstor.org/stable/1229039>

“Diversity Center.” *Luther College*, [www.luther.edu/diversity/](http://www.luther.edu/diversity/).

“Executive Order Resources for Students | Diversity Center.” *Luther College*, [www.luther.edu/diversity/information/executive-order/](http://www.luther.edu/diversity/information/executive-order/).

GLSEN. [https://www.glsen.org/Sites/Default/Files/GLSEN Safe Space Kit.pdf](https://www.glsen.org/Sites/Default/Files/GLSEN%20Safe%20Space%20Kit.pdf). [https://www.glsen.org/Sites/Default/Files/GLSEN Safe Space Kit.pdf](https://www.glsen.org/Sites/Default/Files/GLSEN%20Safe%20Space%20Kit.pdf), GLSEN.

“Task Forces and Committees.” *Washington and Lee University*, [www.wlu.edu/office-of-diversity-and-inclusion/diversity-resources/committees](http://www.wlu.edu/office-of-diversity-and-inclusion/diversity-resources/committees).

“What Is Diversity? | Diversity Center.” *Luther College*, [www.luther.edu/diversity/about/what-is-diversity/](http://www.luther.edu/diversity/about/what-is-diversity/).

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## **Examining the Charter of ISC/IFC:**

The University of the South. “Dean of Students Office Social Host Guidelines.” The University of the South Dean of Students Office, The University of the South, 2018, [www.sewanee.edu/student-life/dean-of-students-office/eqb-guide/social-host-guidelines/](http://www.sewanee.edu/student-life/dean-of-students-office/eqb-guide/social-host-guidelines/). Accessed 30 Apr. 2018.

## **Case Studies:**

Ramsey, F. [chescaleigh]. (2013, September 6). *Getting Called Out: How to Apologize* [video file]. Retrieved from <https://www.youtube.com/watch?v=C8xJXKYL8pU>

Forbes. “Luther College.” *Forbes: America’s Best Value Colleges*, Forbes Media LLC., 2018, <https://www.forbes.com/colleges/luther-college/>. Accessed 30 Apr. 2018.

Forbes. “Sewanee–The University of the South.” *Forbes: America’s Best Value Colleges*, Forbes Media LLC., 2018, <https://www.forbes.com/colleges/sewanee-the-university-of-the-south/>. Accessed 30 Apr. 2018.

Forbes. “Washington and Lee University.” *Forbes: America’s Best Value Colleges*, Forbes Media LLC., 2018, [www.forbes.com/colleges/washington-and-lee-university/](https://www.forbes.com/colleges/washington-and-lee-university/). Accessed 30 Apr. 2018.

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