

Yale College Council
Task Force on Greek Life



I. Introduction to the Task Force

Greek organizations have been present on Yale's campus since 1781 when Phi Beta Kappa (now an open honors society) was brought to Yale from William and Mary. Over the course of its history at Yale, Greek life has been limited in several ways: the introduction of the residential college system in 1933, the ban on the fraternity pledge process in 1958, and a decline in enrollment due to the institution of mandatory 4-year-meal plans in the 1970s. Greek life has persisted, however, and continues to thrive as an aspect of student life at Yale, despite the small size of its membership in relation to the student community at large.

Although most websites cite the size of the Greek community at 10% of the undergraduate population (or about 545 students, using the reported 5,453 undergraduates)¹, the Task Force estimates that the membership size of Greek life at Yale is actually larger, since the four NPC sororities alone have account for approximately 550 members. While Yale's Greek system provides a valuable social space on campus and a strong sense of community for its members, it has drawn criticism from students who perceive it as a highly exclusive community lacking the diversity of the larger Yale community. In addition, some students have protested that it propagates an unwelcoming or even, at times, unsafe social climate for women, LGBT and gender non-binary individuals, and students of color. Several incidents in recent years, including the events of the past semester, have raised questions regarding the Yale administration's relationship with Greek organizations.

This Spring, the Yale College Council convened a task force to (1) investigate the overall climate of the student body towards Greek organizations, (2) evaluate various university policies relating to fraternities and sororities, and (3) propose recommendations for how the Yale Greek system can meet the evolving needs of Yale's diverse community. This report is the culmination of two and a half months of research, and includes data collected from the YCC's Spring Survey and several discussions, focus groups, and listening sessions representing different communities on campus.

The policy recommendations focus on four main areas:

- > Exclusivity (and/or Discrimination) in Greek life on the grounds of:
 1. Socioeconomic Background
 2. Gender and Sexuality
 3. Race and Ethnicity

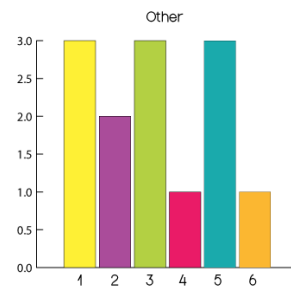
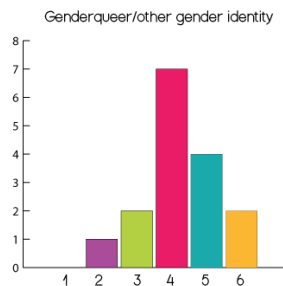
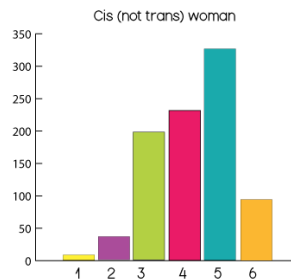
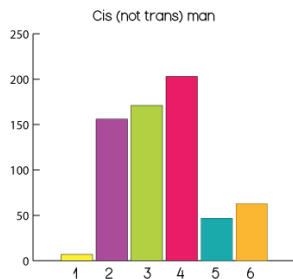
¹ <http://www.yale.edu/about-yale/yale-facts>

- > And:
 4. Greek Life & Student Safety

Our policy suggestions aim to affect the student body in three ways. First, they will have a direct impact on those actively involved with Greek life and those who attend Greek events in order to ensure that all students who interact with the community feel safe and welcome; second, they seek to improve the relationship between Greek organizations and the Yale community at large, better equipping these groups with the ability to meet the needs of a diverse student body; and third, they seek to enable the Yale Administration to aid the Greek community in their philanthropy and risk management efforts, and to handle problems that may arise in a proactive, rather than reactive, way.

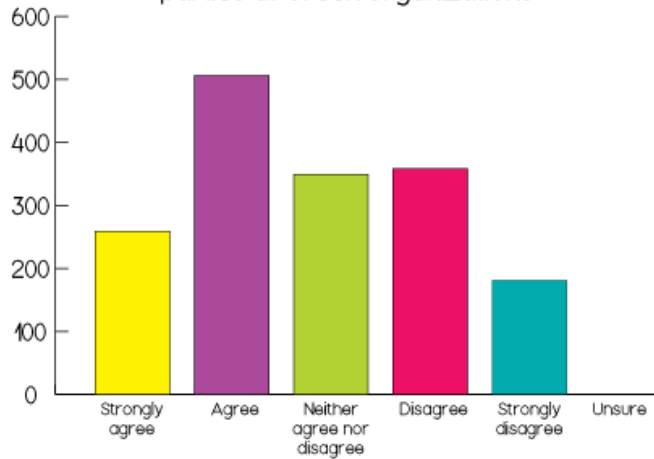
II. Data Summary

Through the YCC Spring Survey, the Greek Life Task Force received 1800 responses. Spanning the four graduation years, the most common response of Yale students surveyed was that Greek Life has a neutral overall effect on campus. When gender was accounted for, the most frequent response (mode) for cis men was that it had a “somewhat positive” effect, and for cis women it was a “somewhat negative” effect. For genderqueer/other, the mode was “neutral,” and for “other” it was distributed between “somewhat negative” and “somewhat positive.” (Below, 1 = Extremely positive, 2 = Somewhat positive, 3 = Neither positive nor negative, 4 = Somewhat negative, 5 = Extremely negative, and 6 = Unsure)

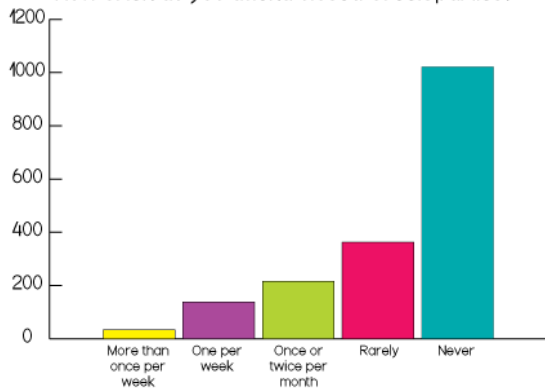


A majority of Yale finds Greek parties safe. From the survey, we concluded that Yale College students are more likely to regularly attend residential college suite parties than open or closed Greek parties, parties at sports houses, or bars and/or clubs.

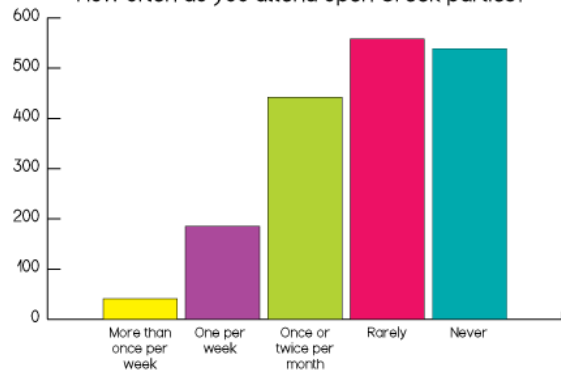
I feel comfortable and safe attending open parties at Greek organizations



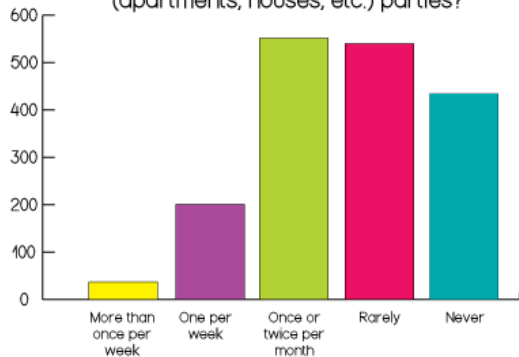
How often do you attend closed Greek parties?



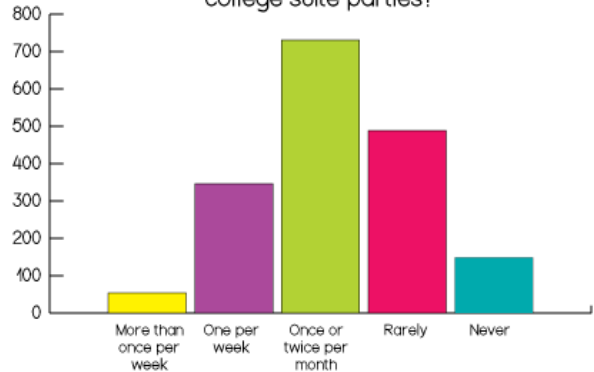
How often do you attend open Greek parties?

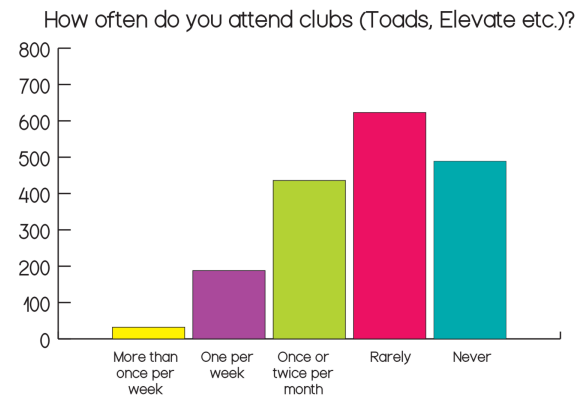
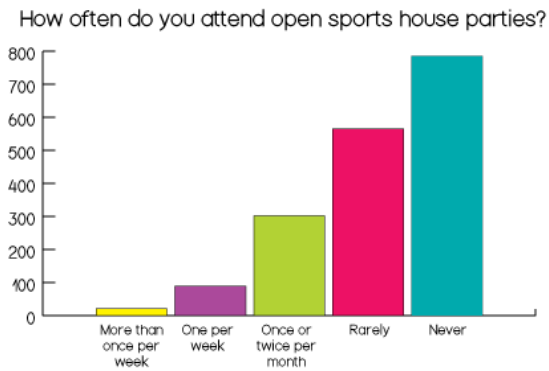
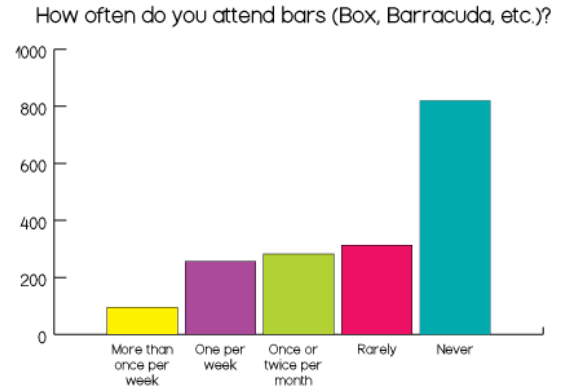
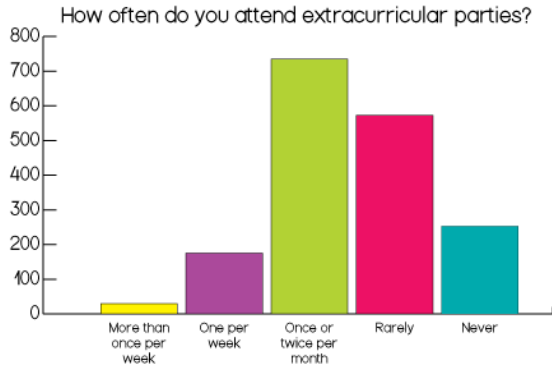


How often do you attend off-campus (apartments, houses, etc.) parties?

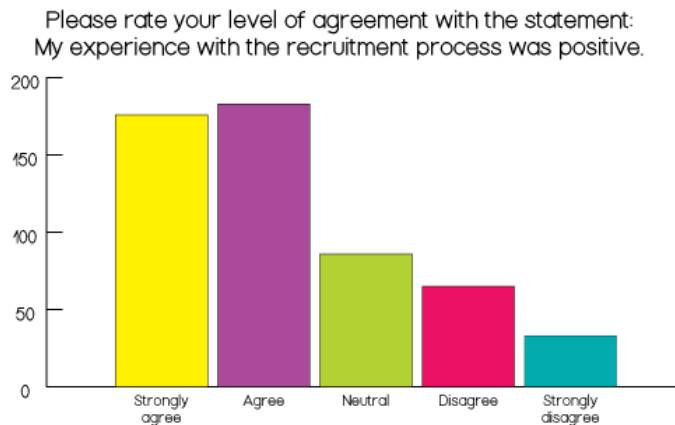


How often do you attend residential college suite parties?

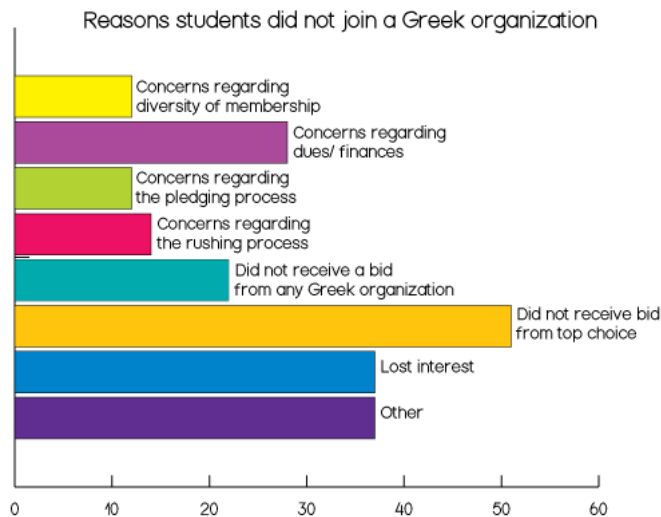




30% of our survey respondents had rushed a Greek organization. Of these participants, 5.4% were dissatisfied, and “disagreed” or “strongly disagreed” to the process being described as positive. Of those who were dissatisfied, the majority - 85% - were cis women.



While many students rush, not all join organizations. The most frequently cited reason for not joining a fraternity or sorority was that the rush did not receive a bid from their top choice or an organization at all (24%), though many Yalies cited that they lost interest (17%) or had serious concerns about the financial burden (13%), diversity of membership (5.6%), or other aspects of the recruitment process (12%), or because they perceived the rush process as harmful and/or shallow, according to our qualitative answers.



Students who elaborated on their opinions via free response had a wide range of opinions on Greek life, but a large number wrote that they wished to see the administration take a more proactive response in regulating Greek organizations, and to address issues of sexual assault, and discrimination on the grounds of racial, sexual, and socioeconomic discrimination.

III. Policy Suggestions

A. Greek Life and the Yale Administration

Recommendation 1: *Establish and maintain a standing Greek Council.*

One of the challenges in improving the relationship between Yale's Greek community and the larger undergraduate community is how to best establish oversight and responsibility. The Task Force recommends that this begin with the establishment of a centralized Greek Council, on which sit student representatives from each of the Greek organizations. The Greek Council would meet with the Yale College Deans' Office and would be a forum for discussion amongst Greek organizations and the Deans' Office, as well as a way to address any concerns that the Deans' Office might have about risk management, student relations, campus sexual climate, and issues of racial sensitivity or discrimination.

Recommendation 2: *Update online information regarding Greek life to increase transparency for potential members, and host a centralized website where potential new members can access full and cogent information on the rush process, finances, and membership of each organization on campus.*

Yale's website for undergraduate admissions (the only Yale webpage that has a centralized list of Greek organizations) lists its chapters as follows:

1. Alpha Epsilon Pi
2. Alpha Kappa Alpha
3. Chi Psi Fraternity
4. Delta Kappa Epsilon
5. Delta Sigma Theta Sorority, Inc.
6. Kappa Kappa Gamma
7. Pi Beta Phi
8. Sigma Alpha Epsilon
9. Sigma Chi
10. Sigma Phi Epsilon
11. Sigma Psi Zeta Sorority
12. Zeta Chapter of Alpha Phi Alpha Fraternity

Of these, only nine are currently active Greek organizations on Yale's campus. To the best of our knowledge, Yale at present hosts four National Panhellenic sororities, two Latina-based multicultural sororities, eleven fraternities (one of which is a Latino-based, multicultural Greek organization, and another of which is a Christian Fraternity), and one co-ed house.

National Panhellenic Sororities:

1. Alpha Phi
2. Kappa Alpha Theta
3. Kappa Kappa Gamma
4. Pi Beta Phi

Multicultural Sororities:

1. Omega Phi Beta
2. Sigma Lambda Upsilon

Fraternities:

1. Alpha Delta Phi
2. Alpha Epsilon Pi
3. Beta Upsilon Chi
4. Chi Psi
5. Delta Kappa Epsilon
6. Lambda Upsilon Lambda
7. Sigma Alpha Epsilon
8. Sigma Chi
9. Sigma Nu
10. Sigma Phi Epsilon
11. Zeta Chapter of Alpha Phi Alpha

Co-ed House:

1. Fence Club (formerly Psi Upsilon)

Yale advertises, conservatively, that only 10% of its students are members of Greek organizations.

As previously mentioned, the Task Force estimates that the membership size of Greek life at Yale is actually larger, since the four NPC sororities alone have approximately 550 members (or about 10% of the Yale population) between them. Our survey results also show that at least double the University's estimated 10% participation in Greek life are regularly involved in social events hosted by Greek organizations—whether or not they are members.

Of student respondents, 22% said that they attend invite-only Greek life events at least once or twice a month, and 38% said that they attend events open to the wider campus at least once or twice a month. We can estimate, then, that Greek life is a fairly regular and important part of social life for at least a fourth of Yale students, making it a small community with a big impact.

There are, of course, alternatives to Greek life. When asked about venues for socializing, 23% of student respondents reported participating at least weekly in parties in residential colleges; 20% for bars like Box, Ordinary, and Barracuda; 13% for off-campus houses or apartments; 12% for clubs like Elevate or Toads, 6% for open sports houses, and 6% for extracurricular parties.

(See figures above)

Many students with whom the Task Force spoke expressed a frustration with a lack of clarity and information during the rush process, and felt that they could not make accurate or informed decisions about joining a Greek organization. By making such information about the Greek community apparent and accessible to students, in a centralized manner, students would be better equipped to make a decision about joining, and would be

Recommendation 3: *Formalize the University's relationship with Greek organizations.*

Despite the far-reaching effects of Greek life—particularly through organizations' social events—there is currently no formalized relationship between the Greek community and the Administration.

At other campuses, administrators are able to hold Greek organizations to community standards because they own the houses used by the fraternities and sororities. This is not the case at Yale, and as a result the University has no effective way of disciplining these organizations for sexual harassment, sexual assault, student hospitalization due to over-intoxication, or hazing.

This hands-off approach can at times be problematic for both parties: Greek organizations have no centralized forum in which they can discuss and address issues as they arise (addressed by **Recommendation 1** above), and the administration is forced to take a reactive, rather than proactive, role in addressing problems. When the University does attempt to discipline Greek organizations, punishments are more or less toothless. The perception that Yale has no power over its Greek organizations is incredibly harmful and decreases campus trust in Greek organizations as responsible, accountable parts of campus life.

There are many ways for the University to formalize the relationship. In searching for a productive and appropriate way for the University to oversee Greek life at Yale *that also increases the inclusivity of Greek organizations*, the Task Force puts forth the following sub-recommendations.

- **Recommendation 3.1:** *Require Greek organizations to register as official student groups.*

After a community discussion amongst the Panhellenic sororities last semester, all four of the groups have registered as official student organizations in an attempt to establish

a line of accountability between themselves and the University. But simply requiring that Greek organizations register with the Office of Student Affairs may not be enough.

- **Recommendation 3.2:** *Help Greek organizations establish an alumni fund—similar to that which was established for the Yale Senior Society Initiative—to offer financial aid to students who wish to join Greek life but do not have the means to do so.*

By providing a way for the Greek community to establish a financial aid system—without funding it entirely from Yale’s own money—the administration would address two problems at once. The first issue (that of the Greek community’s accountability) would hinge on the fact that access to the fund, once established, would depend upon faithful adherence to an established social contract (**Recommendation 3.4**). The second issue, that of exclusivity based on socioeconomic background (see section B.1 below), would be alleviated by the ability of the organizations to recruit Yalies of all income levels.

- **Recommendation 3.3:** *Establish an administrative figure to oversee and advise Greek organizations.*

By establishing a point-person within the Yale administration who is *readily available* to Greek organizations, the Administration would ensure that: (1) Greek organizations, including the multicultural fraternities and sororities, have access to institutional advice and support; and (2) someone within the Yale administration holds Greek organizations to a social contract (**Recommendation 3.4**). Currently, according to heads of Greek organizations, the groups have contact with the administration at most once per semester in the form of risk management/safety meetings with the Yale Police Department.

- **Recommendation 3.4:** *Establish a social contract with terms agreed upon by Greek organizations that will encourage responsible citizenship as members of the Yale community.*

Recognizing that Greek organizations, as a community, have a visible influence on the social scene at Yale—and that because of this visibility and influence, have a responsibility to the greater Yale community—the administration should work with

Greek organizations to create a social contract that will set the tone for the community's contact with the rest of the undergraduate student body.

The formalized relationship that would result from these actions would allow the university to supply Greek organizations with institutional support, help break down the financial barriers to joining Greek Life, and increase the degree to which the University can hold Greek organizations accountable for their behavior and impact on campus climate.

B. Exclusivity and Discrimination in Greek Life

Though Greek life involves only a small percentage of Yale's population, it has wide-reaching effects on the entire campus. Greek life has been critiqued for the degree to which it perpetuates social exclusivity and discrimination. In the YCC survey and small focus groups, students were asked *why they decided **against** joining Greek life*. Many students responded that they made this decision because Greek life is perceived as a symbol of exclusivity, and through its selection process, fails to represent the true demographic of Yale's student body. Students also responded that they found one of Greek life's main failings to be its division of students upon lines of gender orientation, racial and ethnic background, and socioeconomic status.

C. Socioeconomic background

Recommendation 4: *All Greek organizations should implement structured financial aid systems whereby each organization conducts independent fundraising campaigns and provides funding to members in proportion to the degree of financial aid the member receives from Yale. Further, the Yale administration should support Greek organizations in their fundraising efforts in any way possible (see **Recommendation 3.2** above).*

The most concrete potential barrier against entry into a Greek society is dues. The fees demanded at the beginning of membership range from 310 to 660 dollars per semester for sororities, and 150 to 600 dollars per semester for fraternities. These costs are typically much higher for the first and second semesters of membership, due to one-time national chapter fees for new members. This sum is prohibitive for many students, and discouraging for many others. In addition to dues, sororities and fraternities often divide along lines of class in a more complex, less direct way due to reputation, affiliation with sports teams, or personal preference. For a school that encourages diversity in its students' economic backgrounds, Greek life can be seen as a homogenizing force, discouraging potential members who might

not “fit the type” of so-called sorority or fraternity members. Moreover, the culture of Greek Life itself — the norms of expected dress, expenses for group apparel and accessories, extra fees for social events (if applicable), expensive independent recreational activities, and a general milieu of affluent peers can make Greek life unappealing or unwelcoming for lower-income students. Many also view Greek life as a strategy for networking, making its exclusivity a facet that extends into later life.

Neither fraternities nor sororities at Yale have financial aid programs supported by their national chapters or by Yale itself, which is the norm for most college Greek life systems. Most have need- or merit-based scholarships available through their national chapter, but these are not guaranteed. Certain fraternities do have independent, informal systems for financial aid, such as having more affluent members “cover for” less affluent members, working out payment plans through the treasurer, or by soliciting alumni donations. In some cases, the fraternity addresses aid on a case-by-case basis by covering nationally required fees for the member, or letting the brother work at the fraternity house to pay off remaining dues. One fraternity has started a pilot program for a formal, independently fundraised financial aid collection, in which members are allotted a percentage of aid which corresponds to half the percentage that they receive through Yale financial aid (e.g. if a member had 50% of their tuition covered by Yale, the fraternity would cover 25% of their dues).

Because fraternities are less closely regulated by their national chapters, the inability to meet the full amount of dues is rarely fully prohibitive for new members. In contrast, sorority dues are more strictly controlled by nationals, making financial aid more difficult to arrange. Only recently, after a Panhellenic meeting held last semester in response to campus protests, have sororities begun trying to establish similar schemes. Currently, one sorority offers a flexible payment plan as well as scholarship opportunities. (These do not, however, come into effect until after the second semester of membership). Another has a pilot program based on the fraternity mentioned in the previous paragraph, which raises money from independent donors and allots these funds in proportion to financial aid received from Yale. A third sorority has an installment plan that may be divided into three payments, and, lastly, the fourth sorority has an installment system for dues that can be broken down into smaller payments, per the member’s request.

It is crucial that fraternities and sororities begin to lower or eliminate cost barriers if they have not done so already, make costs more transparent, and communicate the ways in which they can accommodate different socioeconomic strata. For fraternities, this may be done by adaptation of preexisting informal models of financial aid. For sororities, the question is more

difficult. The most straightforward strategy would be for sororities to implement more robust independent fundraising schemes, as some have already done, and publicize the existence of such scholarship funds. They could also explore other examples set by the fraternities and devise informal methods of providing aid, such as asking some members to pay more and “cover for” another member. In addition, by registering as student organizations, sororities and fraternities could acquire some funds, though not substantial ones, from the university. Finally, the option of “going local” (disaffiliation with one’s national offices) may not be a viable option for many fraternities and sororities campus, but would eliminate national dues and greatly reduce the financial burden on members. However, by going local a Greek organization also removes itself from alumni networks and national support groups that are can provide additional sources of funding, professional networking, and other opportunities which are highly valuable.

D. Gender and Sexuality

Recommendation 5: *Greek Organizations provide diversity training for all current members, modeled on the bystander intervention training that has become the norm for most fraternities and sororities.*

Greek life has also been challenged for being unwelcoming to queer or non-cis gendered students. When the YCC survey asked for student’s opinion of the effect of Greek life on Yale’s social scene, though, responses did not significantly differ based on gender/sexual orientation. The most common response was “Somewhat negative” for people who identified as cis men and women, queer/other gender identity, other, and those who preferred not to disclose.

Still, there are many ways in which the Greek life experience could be improved for queer students. Ingrained cultural expectations of gender identities take a long time to change, but can be improved through education, discussion, and positive leadership within each group. Greek organizations should consider the ways in which their recruitment strategies and social calendars may seem hostile or exclusive to LGBT+ individuals, and should pay special attention to the particular needs and concerns of their queer members. Most Greek organizations are required to give their new members workshops on sexual climate and alcohol education, or do so voluntarily. They should expand these formal workshops to training about discrimination, diversity, and gender/sexuality education. The CCE’s model of training is applicable and could potentially be extended to workshops on diversity or sexual orientation. Stronger ties to the administration may also be helpful, and ideally, Yale would provide resources for diversity training and education to all its student groups, but student groups such as the CCEs have

historically been more successful doing similar schemes independently. Therefore, Greek organizations should commit to collaborating with the CCEs and make it a priority to seek out the expertise of minority groups on campus, to establish systems for reporting and discrimination within their groups, and to hold regular meetings to hear suggestions about inclusion with their members and potentially with the larger Yale community.

E. Race and Ethnicity

Recommendation 5: *See Recommendation 5 above.*

Recommendation 6: *Mainstream Greek organizations should make a concerted effort to support and reach out to cultural centers, cultural fraternities and sororities groups, and other alternative spaces. This could mean sharing or co-sponsoring social events, joining in casual gatherings, and collaboration on service events, which are a priority for many of these organizations.*

Although Greek organizations at Yale are not explicitly divided along racial lines, in reality they often are. Yale has several cultural-group based fraternities and sororities, such as LUL, OPB, Alpha Phi Alpha, and Alpha Kappa Alpha, which were founded largely in response to predominantly white Greek organizations' racial exclusivity and discrimination. The recent founding of these organizations at Yale shows that even today, students who are people of color or ethnic minorities often feel alienated from the more well-known or "mainstream" Greek organizations.

Diversity - racial and socioeconomic - varies significantly between Greek groups. For instance, our focus groups identified one Yale sorority for having a shocking majority of white, blonde, members, and one fraternity for attracting a small pool of self-selecting wealthy freshmen. They also identified some Greek groups, whose membership more reasonably represents the distribution of race and ethnicity in Yale's student body as a whole. In our YCC survey, only 5.6% of student respondents answered that they entered recruitment but refrained from joining a Greek organization because they were "concerned with diversity of membership." We predict that this low percentage shows an inherent self-selection in those who rush Greek life, including those who believe they "fit the mold" and excluding those who opt to join cultural houses, cultural fraternities, or non-Greek social groups instead. In our focus groups, students of color explained that due to the homogeneity of much of Greek life, they are often not only at a disadvantage during recruitment, but are also vulnerable to feelings of discomfort and exclusion. During the protests against racial climate this fall, many students stepped forward

with similar feelings, in addition to stories of harassment and disrespect at some Greek social events, particularly related to the allegations of race-based harassment and discrimination at SAE.

Fraternities and sororities must begin to have open and honest conversations about the racial and ethnic makeup of their membership, the types of groups that they associate with, and the barriers that they create - intentionally or not - for specific segments of the Yale population.

F. Greek Life and Student Safety

Recommendation 7: *Yale needs to proactively take over and standardize the substance abuse education programs for Greek Chapters, rather than leaving this to the various national organizations with which they are affiliated.*

In order to make our Greek Life system, and social scene in general, safer for Yale students, it is important to first understand the aspects that currently make students feel unsafe. Based on both survey data and written responses to open-ended questions, it is clear that there are two issues within this realm that merit our attention. First, we must address concern over substance abuse at parties and the largely unregulated environments in which much of the alcohol consumption at Yale occurs. In responses to the open-ended questions in the survey, students expressed concerns over the lack of any attempt to standardize or control the flow of alcohol at parties, and the fact that there often is no one present at parties who is well equipped to properly address or diffuse potentially problematic situations. We also must address concerns regarding sexual climate and safety at many Greek events and parties, a matter that is particularly pertinent given recent debates regarding the current sexual climate on our campus.

The presence of alcohol and underage drinking at Greek-hosted parties and events must be accepted as a reality before necessary change can be made. Our ultimate goal in this endeavor should not be eliminate or condemn these actions, but rather to explore the ways in which we can make the provision and consumption of alcohol safer. One way the University could achieve this goal would be to require anyone who serves alcohol at an off campus party to receive bartender certification via a program like TIPS at Yale, or the equivalent. At the very least, each organization could be required to have a minimum number of members who have obtained such certification, and thus, in theory, could serve in that capacity at parties. As it exists, the TIPS program at Yale is difficult to enroll in and enormously backlogged. Therefore, this particular policy change would mean offering more of TIPS classes and making them more accessible to students. Another strategy is the sober monitor system, mentioned earlier, which

has already been implemented by certain Greek organizations and which seems to be effective. Under this system, at any given party there are certain members of the hosting organization who remain sober, and who are responsible for intelligently assessing and responding to any problems related to alcohol or other party-going issues. The University could make an effort to standardize this system and require that it be in place at any off campus social event.

As far as issues regarding sexual climate and sexual safety are concerned, the University and its Greek organizations have been taking steps in the right direction in recent years by requiring each organization's new member classes to partake in a bystander intervention session with Yale CCE representatives (in addition to the sessions already required for all Yale sophomores). It is obvious, though, that these measures have not changed the Greek life environments enough to ensure that all Yale students feel safe sexually. It may be necessary for certain members of each organization to go through more extensive training with the CCEs so that they can play the role of monitors at parties to ensure that the environment remains safe.

While alcohol use and sexual environment in Greek life are certainly distinct issues, they are also linked in some ways. It is well understood that overconsumption of alcohol is often one of the factors involved in instances of sexual violence. It should be noted that taking steps towards improving the regulation of alcohol and decreasing the prevalence of substance abuse may in itself improve sexual safety at these events. One way to mitigate both issues at once is to actively move Yale's social scene back on campus and away from unregulated off campus locations (be they fraternity houses, sports houses, bars, etc.). Sponsoring campus-wide events that happen in spaces like Old Campus, cross campus, or the Schwarzman Center and sponsoring college-centric events within designated social suites in residential colleges would be a very effective way to keep students safer and within a relatively better-controlled social setting.

Residential colleges in particular have the autonomy and resources needed to host occasional events that both foster a safer social environment and bring college communities closer together. However, where once residential colleges hosted events that served alcohol, this practice has been phased out, and students have begun to look elsewhere on campus. Fraternities and off campus houses now provide this service in an objectively less safe and less controlled setting. We also believe that it would be beneficial to augment the centralized education about diversity, sexual conduct, and substance abuse for Greek organizations. As mentioned above, each new class undergoes bystander intervention training. Most diversity, substance abuse, and sexual conduct education varies from organization to organization based

on differing structures on the national level. We feel that it would make sense for Yale to take over this process and design it such that all members of each organization are educated to a standard that Yale sees fit.

Recommendation 8: *The Panhellenic Council is a student body that governs the sororities on campus, but whose central role is currently limited to member recruitment. This Council, as well as women from other Greek-letter organizations, should meet and discuss ways for the Panhellenic community to unite and use its collective influence to create a safer and more inclusive campus climate. Because of the respect and desirability accorded to Yale chapters by national Greek chapters, Panhellenic should also consider negotiating with each sorority's national organization and using whatever leverage possible in order to reform their restrictive policies on alcohol, mixed-gender socializing, member recruitment, and financial aid.*

When viewed in the context of its peer institutions, the challenges that the Yale Greek community faces are not unique. Each of the eight Ivy League universities has Greek life on campus, and though these communities differ in size and makeup, each community is currently facing similar questions in regards to the Greek community's relationship with the campus at large, as well as its effects on campus climate.

Dartmouth University has a significantly larger Greek community than does Yale: nearly half of all undergraduate students are a part of a Greek organization.² The university has 29 Greek organizations, including 14 all-male fraternities (represented in the school's Interfraternity Council, or IFC), eight all-female NPC member chapters, two Multicultural Greek Council (MGC) member chapters, two National Pan Hellenic Council (NPHC) member chapters (historically black Greek letter organizations), and three co-ed organizations known as Gender Inclusive Greek Council (Gen-Inc) member chapters.

Of Dartmouth's Greek organizations, there is a significant community of "local" chapters—groups not tied to national/international offices. Dartmouth's local sororities are of special interest: Women in local sororities are able to host their own parties with alcohol, which creates a costly liability that national sororities are not willing to take on, but is a freedom that members of local sororities say evens the gendered power dynamic that exists when only the fraternities are allowed to host such events.³ Some members say that this allows for safer social spaces and can mitigate the negative sexual climate in which sorority members feel beholden to fraternity members for supplying both the alcohol and the venue for social events.

² <http://colleges.usnews.rankingsandreviews.com/best-colleges/rankings/most-frats>

³ http://www.huffingtonpost.com/2015/01/22/sorority-alcohol-policies_n_6509514.html

IV. Summary of Final Recommendations

Recommendation 1: Establish and maintain a standing Greek Council.

Recommendation 2: Update online information regarding Greek life to increase transparency for potential members, and host a centralized website where potential new members can access full and cogent information on the rush process, finances, and membership of each organization on campus.

Recommendation 3: Formalize the University's relationship with Greek organizations.

- **Recommendation 3.1:** Require Greek organizations to register as official student groups.
- **Recommendation 3.2:** Help Greek organizations establish an alumni fund—similar to that which was established for the Yale Senior Society Initiative—to offer financial aid to students who wish to join Greek life but do not have the means to do so.
- **Recommendation 3.3:** Establish an administrative figure to oversee and advise Greek organizations.
- **Recommendation 3.4:** Establish a social contract with terms agreed upon by Greek organizations that will encourage responsible citizenship as members of the Yale community.

Recommendation 4: All Greek organizations should implement structured financial aid systems whereby each organization conducts independent fundraising campaigns and provides funding to members in proportion to the degree of financial aid the member receives from Yale.

Further, the Yale administration should support Greek organizations in their fundraising efforts in any way possible (see **Recommendation 3.2** above),

Recommendation 5: Greek Organizations provide diversity training for all current members, modeled on the bystander intervention training that has become the norm for most fraternities and sororities.

Recommendation 6: Mainstream Greek organizations should make a concerted effort to support and reach out to cultural centers, cultural fraternities and sororities groups, and other alternative spaces. This could mean sharing or co-sponsoring social events, joining in casual gatherings, and collaboration on service events, which are a priority for many of these organizations.

Recommendation 7: Yale needs to proactively take over and standardize the substance abuse education programs for Greek Chapters, rather than leaving this to the various national organizations with which they are affiliated.

Recommendation 8: The Panhellenic Council is a student body that governs the sororities on campus, but whose central role is currently limited to member recruitment. This Council, as well as women from other Greek-letter organizations, should meet and discuss ways for the Panhellenic community to unite and use its collective influence to create a safer and more inclusive campus climate. Because of the respect and desirability accorded to Yale chapters by national Greek chapters, Panhel should also consider negotiating with each sorority's national organization and using whatever leverage possible in order to reform their restrictive policies on alcohol, mixed-gender socializing, member recruitment, and financial aid.

V. Relevant Infographics

A. The rush/recruitment process:

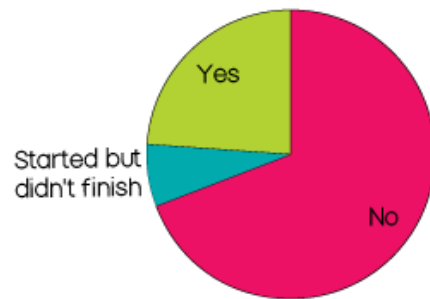
Positive experience with recruitment, by gender

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Cis (not trans) man	123	80	27	9	2
Cis (not trans) woman	43	100	55	54	30
Genderqueer/other gender identity	0	0	0	0	0
Prefer not to say	5	1	2	1	0
Trans man	1	0	0	0	0
Trans woman	0	0	0	0	0
Other	3	1	0	0	0

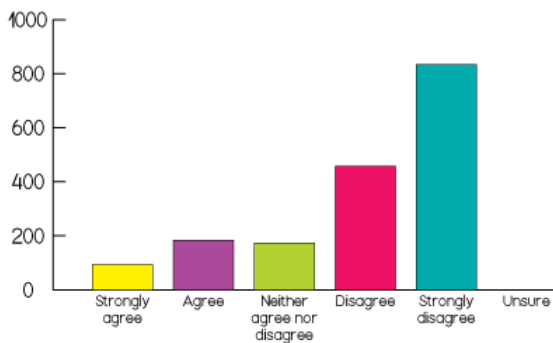
Rushing, by gender

	Started, didn't finish	Yes	No
Cis (not trans) man	45	198	493
Cis (not trans) woman	73	209	688
Genderqueer/other gender identity	0	0	16
Prefer not to say	2	7	16
Trans man	0	1	3
Trans woman	0	0	2
Other	0	4	7

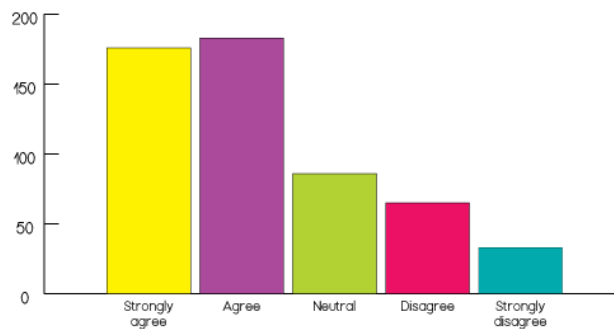
Have you ever rushed a Greek organization?



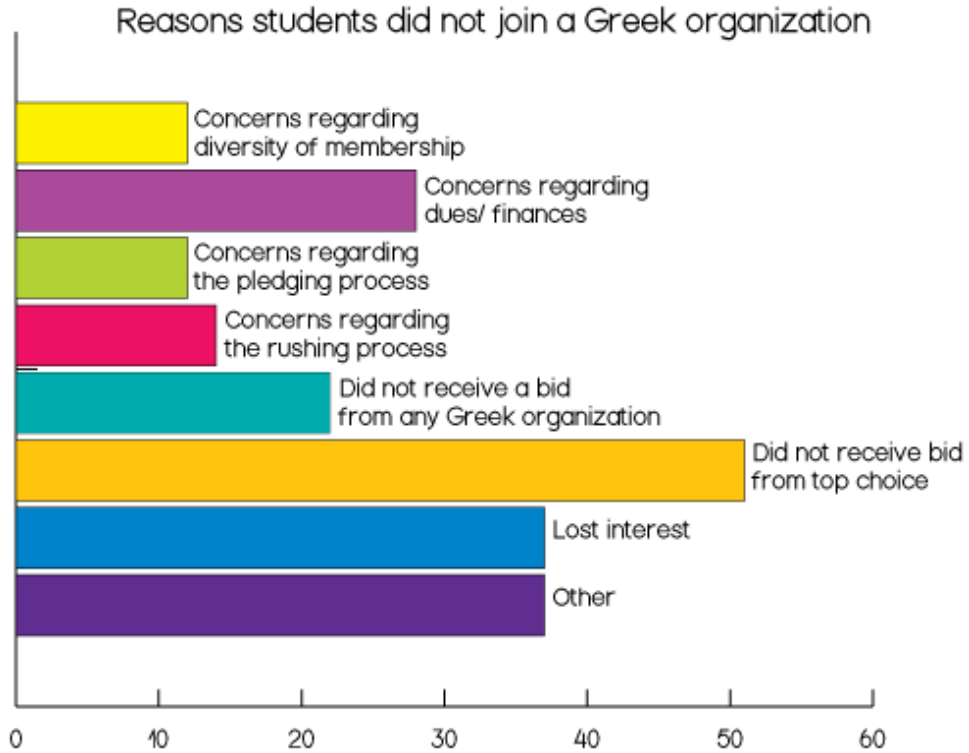
Before starting my freshman year, I was interested in joining a Greek organization at Yale.



Please rate your level of agreement with the statement: My experience with the recruitment process was positive.



B. Overall outlook:



What kind of impact does Greek life have on the Yale social scene?

