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Methods

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Local Fraternity

Fraternities are organizations that consist of young men represented through groups with names consisting of various Greek letters. This practice happens at various colleges and universities with Local “Chapters” representing National or regional fraternities. These individual chapters range in size, and show widespread and popular fraternities amongst young men. The Greek letters associated with the separate fraternities are an important factor to the distinction between the separate organizations and give a unique name to these fraternities. The general way in which fraternities function and grow is with an emphasis on recruiting new members into the organization through a process called rush. More so, there are various secret handshakes and rituals that each individual fraternity has, these organization secrets being the same regardless of the individual chapter.

This ties to a very important aspect of fraternities that is commonly overlooked, however. While these vast social networks are all connected in very similar ways, there is an important distinction to be made between the National and Local level. The National organization is the

Fraternity itself, while the Local level is the Chapter. These two separate entities are typically connected through ritual, a popular ideology, and the Greek letters that make the name of the Fraternity. Furthermore, there is typically a trend of hyper masculinity that encourages all fraternities to be constantly engaging in competition and winning which can be seen throughout most Greek organizations.

For the purposes of this paper research will be done on the Fraternity of Kappa Sigma. This fraternity is separated from other Greek organizations as it is currently the largest men's fraternity in North America, with an emphasis on growing chapters as quickly as possible in as many places as possible. It is a very competitive fraternity that Nationally focuses on being a place for business inclined people to have a humongous network to reference after graduation from university. It is also notorious in recent years for having a catastrophic hazing problem, with approximately 36 cases opened in the last 5 years with 25 closed. Aside from these differences, it is strictly separated from other Greek organizations by the Kappa Sigma Greek letters that represent the National fraternity and the colors red white and green. Each chapter has a variation of Greek letters as a name, but all share the colors and the membership to the larger Kappa Sigma collective.

However, there is not always a shared identity between the Local and the National level when it comes to all Fraternities. Sometimes the identity practiced at one particular chapter is drastically different from the National identity of that fraternity. This can be a matter of serious tension between the Local and national organization that in extreme cases results in the revocation of the chapters charter thus disassociating them from the National organization. Examples of these differences can be seen in representation to the public, difference in views of social justice, and difference in the type of members from chapter to chapter.

As a member of the Kappa Sigma Fraternity, I have first-hand insight to how this tension can exist and affect the relationship between a Local chapter and a National fraternity. This relationship is important to study in the field of communication studies as it shows the differences between a massive National organization and a smaller Local one. The importance of these relationships derives from the sheer relevance of fraternities on American Campuses, with massive amounts of Local chapters existing and being influenced by their National organizations. It is important to study this relationship through a communication scholar's lenses to see how in fact these Local chapters are influenced by their National organizations. However, it is important to have a starting point in such a vast area of study, which is why I am choosing to look at the Iota Chapter of Kappa Sigma at Southwestern university in comparison to the National organization of Kappa Sigma. As a Communication scholar and a member of Kappa Sigma, I feel this unique insight will allow me to research how the National fraternity and the Local chapter create tension between each other based on the different representations of identity that they perform.

The Research object being analyzed is the difference between Local chapter and National organization, with analysis being done on the social media representation to ascertain what the major differences are and how they are represented. Instagram, Facebook, and sites such as the Kappa Sigma website help to show the differences in identity and from such differences the sources of tension can be drawn out and studied. Additionally, interviews with a member from the National organization will help to show what the living agents and practitioners of Kappa Sigma believe the National organization stands for compared to what members of the Local chapter feel. It is important to analyze these public rhetorics due to the secret nature of Fraternities in general. These platforms of rhetoric will be studied as they are direct

representations of the Kappa Sigma brand and help to show the differences between the two organizations through how Kappa Sigma is represented differently.

An important note is that the material through which the research object is analyzed is directly consumed by people who are not members of the organization. This is due to the fact that the social media promotion both parties perform is to show outside parties what their identity is, therefore making this performance for an outside audience. However, the Local and the National still see each other's promotion of identity through media, and because of their connection tension is produced when the media consumed by the public shows a major differentiation between the two entities' identity. This is shown through the difference in social media content and representation of identity in the content of these social media pages through the general content posted.

This examination of fraternities is a recent scholarly development with limited research already conducted which will make this project challenging in certain regards. However, the research between National and Local tension can be observed in many American corporations and organizations as well, which will help to compare the research I am performing on the relationship between the Iota chapter and the National organization. More so, as the Iota chapter is a fraternity with a large LGTBQ+ community, there is helpful research on gay fraternities and the typical hypermasculinity of fraternities for me to reference. This will certainly be an area of focus for this paper, as a key difference between the Iota chapter and the National organization is derived from the differences in views on gayness and gaymembership in the brotherhood. More so, there is an emphasis on academic and artistic endeavors in the Iota chapter as opposed to the focus on exponential membership growth and competitive nature of other chapters and the National organization.

In conducting the research for this paper there are certain differences and similarities that I am anticipating making, as well as new ones I expect to discover. As mentioned, I expect to see key differences between the Iota chapter and the National chapters views on Gayness and brothers who identify as LGBTQ+. Moving from this, I also anticipate a large difference between the two organizations being how brothers are represented in the chapter versus the National organizations representation of brothers they feel represent the proper ideology of Kappa Sigma. I believe that there are very obvious differences between the comparison of the National to the Local regarding Kappa Sigma, and I look forward to sharing them in this paper.

Lit Review

Within my analysis of Kappa Sigma I will focus on the major differences between the representation of the National Kappa Sigma Fraternity compared to the Local Iota chapter, and how these differences create tension between the two organizations. A comparative analysis will be conducted between the two organizations' social media platforms to observe the differences in representation and how this reflects this tension. This analysis will be conducted on the social media platform Instagram by comparing the format and content of both pages. In looking at this social media, I hope to observe the characteristic differences between the Local chapter and the National organization. To my knowledge, there is little academic research by other scholars on fraternity social media, but there is research on how National corporations experience tension between the Local extensions of their organization. There will be helpful comparisons to other scholarly research regarding tension between Local and National due to the highly capitalist nature of fraternities in the United States.

For the purposes of this paper, there will be comparisons to fraternities in general to illustrate where the tension arises from. In this study there are three main questions that will be answered throughout the study which are as follows. What are the heteronormative ways in which the Kappa Sigma Fraternity advertises itself through its representation on Instagram? Fraternities are notoriously masculine and heteronormative, and this is a pillar of identity in the Kappa Sigma organization as well. This being understood, this question will be addressed to better understand how Kappa Sigma exemplifies with this generalization as a National organization. Moving from this the following question is about how tension is created between the National organization and the Local chapter of Iota. This element of the project will have the most supporting research as the study of National versus Local in a broad range of organizations is a subject more heavily studied than fraternities. In this question, I will specify how the differences in representation on Instagram create possible tension between the two entities due the public consumption of this media. As the first question intends to answer how the Fraternity of Kappa Sigma falls into the generalized idea of mens Greek life, this question will further focus on how the Local differs from the National representation. My final question asks how the Instagram differences create two separate representations of what Kappa Sigma is and who the organization is for. In answering these questions, it is important to mention the affordances and constraints of analysis. Helpful modes of analysis that will be used are Rose's content analysis and discourse 1 analysis. Content analysis refers to the way in which qualities of text produce trends. These trends are discovered through observing the patterns and by analyzing the coding systems discovered. Furthermore, Rose's discourse analysis 1 can be used to focus on the discourse that surrounds the artifacts to show how it influences a social difference. Within this analysis some of the constraints which arise are that there are so many artifacts within the two

Instagram pages it is hard to choose which artifacts to analyze. There is also the question of how far back artifacts can be found to judge the current relevance of the content. However, by cultivating analysis to answer particular research questions we can narrow down the content for analysis thus providing relevant content analysis.

Queer Theory

Queer theory refers to the study of sexuality and how society performs heteronormativity in various contexts, showing how these performances conform to or break social norms. This performativity categorizes these constructs into constructs as opposed to natures. (Lauretis, Teresa 1991). This theory is applicable to my study as it is very relevant in the way in which heteronormative organizations present themselves to the public. In this comparative study of social media, this theory will show relevance in studying how masculinity is represented in the social media. When studying through this theory I will be looking at “Non Conforming brothers” representation on the Instagram platform. Fraternities have a stereotypical representation of being proponents of hypermasculinity and heteronormativity, and studies on men’s Greek life show fraternities look for men who clearly express heteronormativity through appearance. As Martin and Hummer point out, “When frat members talked about the kind of pledges they prefer, a litany of stereotypical and narrowly masculine attributes and behaviors was recited ...Fraternities seek men who are athletic, big guys, good in intramural competition...Try to avoid “geeks” nerds, and men said to give the fraternity a wimpy or gay reputation. Art, music, and humanities majors, majors in traditional women's fields, etc.” (Martin and Hummer 1989). Because of this importance of appearance, for the purposes of analyzing the tension between the Iota chapter and the Kappa Sigma National Fraternity comparisons between the members represented are important to consider. When analyzing this

difference I will compare how men are shown on the National Instagram versus how they are represented on the Iota Instagram. A large difference between the Iota and the National's Instagram is how the brothers appear on social media. Examining such content helps to illustrate what such differences in appearance are, and from which sources of appearance possible tension can be detected. A large reason for expressions of heteronormativity is to demonstrate sexuality, especially with social media that is widely consumed by the public. As local chapters are extensions of the National Fraternity, it is a source of tension if the general ideology of the chapter is expressed to be different than that of the national. Fraternities try to avoid "Geeks" nerds, and men said to give the fraternity a "Gay" or "Whimpy" reputation." (Martin and Hummer 1989). More recent research supports this claim of Fraternities being spaces of making "real men" through the decimation of "gay" traits. Despite the homoerotic practices of fraternities historically, this striving for validation of heterosexuality is a damaging practice that limits the type of men who can participate in Fraternities. "With the intention to produce men who are not-women and not-feminine, the process of men-making in the traditional model hinges on stigmatizing homosexuality and constructing a particular ideology toward women and femininity" (KING-TO YEUNG, MINDY STOMBLER, RENÉE WHARTON 2006)

Toxic masculinity

Masculinity is another relevant component to this study that extends from the section relating to queer theory. The masculine gaze references the gaze of heterosexual men, discussing how this gaze is focused on sexualization and objectification of women. It is essential to understand that it is not simply men's biology or psychology creating this a crisis of masculinity, but rather strictly defined gender roles (Connell, R. W. 1995.) Moreover, this perspective also considers men, applying heteronormative ideals onto them and in effect evaluating their masculinity. (Connell, R. W. 2000) We

see this relevance in the social media surrounding Kappa Sigma as an enforcement of the organization's dominant ideology in which masculinity is performed to the consuming audience. The way in which tension derives from this is how masculinity is displayed differently between the National and the Local organization. When studying the differences between masculine gaze on both Instagrams, an important aspect to observe is how women are shown on the two separate social media pages. Comparatively to the masculine gaze and the sexualization of women, there is relevance to how gay fraternities “Desexualize” (Yeung and Stompler). In studying the masculine gaze and how the sexualization of women on social media is a component of this perspective, referencing the differences or between gay fraternities can help to show other regions from where tension may come from. Additionally, the connections to capitalist growth as a proponent of masculinity can be studied as well. During an event called the “Steven Alanzo Weekend of Giving” members of the Kappa Sigma are encouraged to call and ask for money to be donated to the chapter's Local scholarship funds. During this process there is a mass advertising of chapters that raise large sums of money, with men being shown in a victorious light to the consuming audience. This offers an opportunity to comparatively analyze the advertisement of this event from the Iota chapter compared to the National organizations collection of photos that are promoted.

Corporate Vs. Local

Kappa Sigma by nature is an organization created to expand its market as a capitalist venture. When a National fraternal organization wants to spread its influence to another university or college, it undergoes the process of “Colonization” (Tobenson, Craig 2012). As this process goes, charters will be founded with the intent of becoming a chapter of the particular Fraternity involved. The essential lifeblood to any chapter or early charters success is that of recruitment. Similar to some business models, the Fraternity requires members of chapters to constantly recruit new members called “pledges” into the organization to ensure its continuation.

This process has effectively seen a mass explosion of fraternities throughout the United States since the start of the process with the first fraternities. From the nature of Greek life, we see the importance of expansion and growth particularly to the National organization officially in charge. The Kappa Sigma Nationals pride themselves on being the largest Fraternity in North America, advertising itself as a place for young men to participate in a lifelong network opportunity. While the Fraternity places its core roots in brotherhood and philanthropy, a business network is certainly a predominant portion of the Kappa Sigma identity as advertised to the public audience. As this comparison between the National Fraternity and the Local continues, the “Core posts” of the National Fraternity need to be identified. While there are many other sources of rhetoric to draw from for this, all the below listed posts make up the majority of the Instagram page itself.

This comparison between the difference in rhetoric can be analyzed through Kenneth Burke's theory of identification (Rhetoric of motives 1969) and how this applies to the National organization attempting to influence Local chapters through this process. This will be observed through the comparison of Instagram page themes and the similarities and differences in the ideology advertised. This content also proves relevant to the theory of interpellation (Althusser, Louis 1970) as the National organization hails the Local iota chapter through its promotion of what the National chapter ideology is.

Examining tension

While the scholarly study of tension between fraternities and chapters is relatively limited, there are relevant studies on corporations interacting with Local communities. A relevant model for

the study of Multinational-Corporations (MNCs) with Local communities is provided by the corporate social responsibility model (Carol 2004). In this model we see how the influence of the Cooperation itself can impact Local communities, and this model can in turn be focused on the conflict that arises within Kappa Sigma Fraternity. As the National cooperation governs a Local

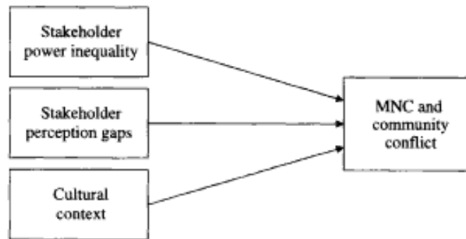


Figure 1. Components of MNC and community conflict.

organization with an independent culture and ideology there all three components of this diagram are present. We can observe stakeholder power inequality in the miniscule size of the Iota chapter in comparison to the National Fraternity and the sheer size of all the corresponding chapters in the world.

Furthermore stakeholder perception gaps can be expected through the perception of Nationals that it advertised through the social media on Instagram. The cultural context relevant is how the overall culture of Kappa Sigma is conflicted between the national and Local organization.

Conclusion

This study will strive to illustrate the differences in how Kappa Sigma is represented through the social media platform Instagram to illustrate how tension can be created through difference in representation. This analysis looks at how sexuality, masculinity, and the corporate nature of Kappa Sigma are displayed on Instagram and what the differences and the similarities are. As this analysis continues, research on the ways in which corporations create tension between local communities will help to substitute for the lack of academic research on this issue with fraternities.

The Subject of my analysis is the National organization of Kappa Sigma as well as the Iota chapter at Southwestern University, and how through the social media platform Instagram these two entities are represented differently despite their collective identity. The National account is titled “Kappa Sigma HQ” while the Iota chapter of Southwestern university is titled “kappasiga_su”. On both accounts we see the two organizations represent what Kappa Sigma's identity is to various audiences, some of which intersect due to the both accounts public access to Instagram users. The primary audience viewing both forms of media are the active members and pledges of the fraternity, alumni of the fraternity, family members of fraternity brothers, interested non-affiliated collegiate men, and associates of active members or alumni. These audiences are integrated between the two separate accounts due to the close proximity at which the National organization and the Local chapter operate. Because of this closeness, a tension is created due to the facilitation of two separate identities which operate under the same collective group that is Kappa Sigma. Through the analyzing of the two Instagram accounts, we can see what the differences in representation are between the two entities.

The purpose of using Instagram is to publicly advertise what the organization of Kappa Sigma stands for, making this variation in identity a complex relationship to navigate. This intent makes Instagram an ideal platform to analyze as the public nature of the social media means the identity created is accessible by all the aforementioned audiences. The conflict of identity between National and Local is not unique to the Iota chapter, as the vast number of chapters in the United States ensures there will always be a difference in identity amongst Local chapters compared to the National organization and compared to another. In fact, through this comparative study there will be a plethora of chapters that are analyzed through the “Kappa Sigma HQs” selection of which chapters/brothers they chose to display. Through the selection of

media content chosen by Nationals, what I will call the “mainstream identity” can be ascertained and compared to the “counter identity” of the Iota chapter. By studying this research object, the tension between the two entities can be rhetorically identified and elaborated on.

Patterns within Nationals

There are many differences to be observed between the National and Local organization, and in order to narrow these differences I will be listing the observed trends on both of the accounts and how this represents the identity of Kappa Sigma. Below are quotes from and post content from the “Kappa Sigma HQ” Instagram. The Instagram bio of the account is “KE is the Largest college social Fraternity in the world with over 300 chapters and more than 200,000 living members” This biography is listed at the top of the page and is one of the first things that a viewer sees when they open the instagram account. This shows a tendency to promote the size of the chapter through showing the size of the National fraternity through rhetorical claims and pictures of all the members. This emphasis on size shows an evident desire for size to be a reflection of success for the Kappa Sigma Fraternity

There is also a plethora of content regarding Steven Alanzo Weekend of giving, an event where chapter members reach out to their alumni and ask for donations to their chapters individual scholarship fund. This event is seen as an incentive for active members to reach out to alumni and increase their chapter’s scholarship fund, as well as for an incentive for eligible college men if the donations for the event are high. Because of this significance, the National organization made a post after this most recent weekend of celebrating new records. “HISTORY MADE! Two new records set for donations and donors.” - Steven Alanzo Jackson weekend of giving post 03/05/2023. This shows an emphasis on raising money for the Steven Alanzo

Jackson fund, which deposits money into the individual chapter's scholarship fund. Brothers call alumni and ask for donations to their chapter, then the collective amount of money across all chapters is updated and advertised as incentive to brothers to continue participation.

Other content includes "product of the week" posts that are promoting clothing items which have the fraternity letters for purchase to followers of the Instagram. These posts serve as a way to bring in money by posting products of the week. This also serves as a way to promote the chapter and advertise involvement by selling products with the chapter letters on it.

Furthermore, there is a continuous promotion of events such as Black history month, Ramadan, honoring international holocaust, and other posts of a similar nature. These posts tie into an idea of inclusion and diversity in the Kappa Sigma fraternity and promote the idea that Kappa Sigma cares about social matters. Finally, there is a promotion for an event called "Grand Conclave" in which chapters from all around the world pay to send brothers to a Nationally sponsored convention. During this event brothers come together during a grand conclave so that they can network, engage in leadership seminars, and learn what the National idea of a Kappa Sigma is and how to be an ideal brother.

Beyond observation of the content trends within the Nationals Page, there are several ways in which the National chapter creates an identity of what Kappa Sigma is for its audiences. The National fraternity prides itself on being a financially strong and member strong organization, and the advertisement of this identity through social media explicitly enforces this identity. There is also an emphasis on ensuring that consuming audiences see that "Kappa Sigma_HQ" cares about social justice and cultural/religious holidays. This connects to the philanthropic aspect of Greek life that asserts fraternities are not simply organizations which benefit the members within them but also are an ally to others. This kind of media content strives

to reinforce such an identity to the audiences which frequent Instagram. Furthermore in the grand conclave content that is seen we see a representation of what the National organization feels its brotherhood should look like. This representation of identity is essential as it is a display of what is expected of brothers, what brothers who support Kappa Sigmas ideals look like, and furthermore what men are welcome into Kappa Sigmas brotherhood.

Patterns within Iota

Moving on from the National Instagram, we can move on to the Iota chapter's Instagram. First observing the biography, we see a very different approach to the public message. The Instagram bio reads "Just for fun, Iota chapter, Southwestern University" The major Difference in the bio shows a more casual idea of Kappa Sigma. The National organization focuses on being large and financially powerful whereas the Local chapter holds more of an emphasis on the enjoyment of being in a social fraternity. Additionally, there are "Sig Sunday" posts, which are promotional posts of brothers in the chapter. In these posts the ideal brother to the Iota chapter's standard is advertised to the audiences which follow Instagram. These posts show what a member of Kappa Sigma that is active, involved, and a functioning part of the chapter looks like. These posts include extracurricular activities, personal interest and hobbies, and academic information about the brother. There are also philanthropy posts promoting fundraising or community service projects that the brothers are involved in. Philanthropy is a part of Greek life that serves the purpose of giving back to Local communities. The posts on the Iota chapters Instagram serve to show the chapters involvement in the Local community and promote the idea that sigs are involved in philanthropy. There are also promotion flyers for parties held at the Iota chapter house. Social events such as parties are another large part of Greek life which encourage people to join the organization and participate. These parties involve

the campus community and can be a way to increase popularity and gain more members. The Iota chapter regularly advertises parties to the campus on Instagram by making posters to put out to the public through digital marketing.

The Local chapter displays much less emphasis on monetary gain and the number of brothers in the organization. There is a similarity in the advertisement of philanthropic events for Local charities and other organizations. An emphasis on parties can also be observed through the Kappa Sigma Iota Instagram as this is an essential part of greek life on campuses. Such festivities help to ensure campus involvement with the fraternity and are essential to the rush process which is so important to greek organizations.

Interpretation

After observing the trends of the National and Local Instagram pages, there are three main categories that will be interpreted to define the differences in how Kappa Sigmas represents the organization through social media. The first category that will be looked at is what do Kappa Sigmas look like. This is important because the Instagram representation is not in whole a representation of every aspect of the fraternity. Social media posts are a selective process in which the person or organization posting chooses what they want viewers to see and interpret. The relevance of this is that by observing the differences in how brothers are displayed, we can see how the entities controlling this display want their organization to be represented by. By studying how kappa sigma is selectively represented on social media by the choice of brothers, we can see how the collective identity differentiates.

Nationals	Local
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<ul style="list-style-type: none"> ● Business Casual <ul style="list-style-type: none"> ● Suits ● Neat cut or short hair ● Lots of posts with flags and letter representation <ul style="list-style-type: none"> ● Lots of older alumni ● Lots of Military affiliated posts ● Brothers stand in front of their house for pictures <ul style="list-style-type: none"> ● Brothers stand together ● Brothers are sport capable or athletes <ul style="list-style-type: none"> ● Brothers are able bodied ● Lighter shade bodies 	<ul style="list-style-type: none"> ● More casually dressed ● 1 or 2 posts with suits ● Wider variety in hairstyle ● Less posts with flags but lots of letter representation <ul style="list-style-type: none"> ● More younger actives ● No military affiliation since first public post ● Brothers stand in front of house for pictures <ul style="list-style-type: none"> ● Brothers stand together ● Brothers are more involved in fine arts <ul style="list-style-type: none"> ● Brothers are able bodied ● Lighter shade bodies
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Another category to observe differences is how women are presented on the two social medias. Fraternities have a deeply misogynistic and hyper masculine reputation, and so this element is important to observe. We can see the way in which Kappa Sigma forms an identity in the larger world of fraternities and the stereotypes that go with them, and furthermore we can see the divergence in identity by analyzing how the two platforms differ in this representation. By looking at how women are presented on the social media of the two organizations a better understanding can be had on the relationship between the National Kappa Sigma and women versus the Local.

Nationals	Local
<ul style="list-style-type: none"> ● 1 post with Young women on brothers shoulders in bikinis ● Post with older woman in casual clothes thanking them for their help running the national organization ● Some photos of girls modeling Kappa Sigma 	<ul style="list-style-type: none"> ● Several posts with the collective chapter and female friends of the chapter ● Dream girl posts that show the dream girl of the chapter (a girl who has helped the chapter with decorating, party set up, and are a friend to the

Merchandise <ul style="list-style-type: none"> ● Lots of brothers with presumably girlfriends 	chapter <ul style="list-style-type: none"> ● Pictures of brothers with dates at formal events
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Moving from the second component we can start to observe what makes a productive member of kappa sigma. This is similar to what a kappa sigma looks like in that it analyzes the brothers in the social media, however in this portion a focus will be had on what brothers are actually doing. This is more heavily focused on analyzing the rhetoric surrounding the brothers that are selected for posting, as this is where we can find what makes them worthy of being posted outside their appearance. Through this analysis we can observe what the two organizations feel a productive member of their chapter is.

Nationals	Local
<ul style="list-style-type: none"> ● Dresses for business ● Rushing ● Athletic or involved in sports ● Military or police affiliated ● Very successful with fundraising ● Part of a large chapter 	<ul style="list-style-type: none"> ● Engaged in theater and music ● Dresses in a wide variety ● Involved in the pictures posted ● Has hobbies and interest outside of Sig

Studying the National organization compared to the Local chapter there are several differences which arise from the analysis of both platforms, and from this conflict of identity there is a tension of what the collective identity is. The interconnected nature of the two social media shows that two separate identities can exist within the collective identity that is the Kappa Sigma Fraternity.

I have acted with honesty and integrity in producing this work and am unaware of anyone
who has not. - Finn Bishop

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