The Blood Drive of WKU Greek Week: Issues of Altruism, Egoism, Integration and Separation

Cynthia Halcyone Cotton
Western Kentucky University, cynthia.cotton547@wku.edu

Follow this and additional works at: http://digitalcommons.wku.edu/theses
Part of the Folklore Commons, Other Medicine and Health Sciences Commons, and the Social and Cultural Anthropology Commons

Recommended Citation
http://digitalcommons.wku.edu/theses/202

This Thesis is brought to you for free and open access by TopSCHOLAR®. It has been accepted for inclusion in Masters Theses & Specialist Projects by an authorized administrator of TopSCHOLAR®. For more information, please contact topscholar@wku.edu.
THE BLOOD DRIVE OF WKU GREEK WEEK:
ISSUES OF ALTRUISM, EGOISM, INTEGRATION AND SEPARATION

A Thesis
Presented to
The Faculty of the Department of Folk Studies and Anthropology
Western Kentucky University
Bowling Green, Kentucky

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts

By
Cynthia Halcyone Cotton

August 2010
THE BLOOD DRIVE OF WKU GREEK WEEK:
ISSUES OF ALTRUISM, EGOISM, INTEGRATION AND SEPARATION

Date Recommended ____________________

____________________________________
Director of Thesis
____________________________________
_____________________________________
_____________________________________

Dean, Graduate Studies and Research     Date
Acknowledgments

I would like to express sincere appreciation to some of the many people who were instrumental in the completion of this study. Special thanks to Dr. Dorothy Cotton and Mr. William Murray Cotton, Mom and Dad, I could not have done it without you guys. Dr. Erika Brady, I think the world of you and am grateful for every meeting and every piece of advice. Dr. Timothy Evans, Dr. Christopher Antonsen and Dr. Maria Teresa Agozzino, thank you for your continuing support in the creation of this thesis. Marian Robbins, thank you.

Thanks to all of my informants and strangers who took me in and gave me the information that I sought. You were the best ambassadors that Kentucky and American could have ever hoped to create. Thank you for making my time in this country both memorable and educational.

Finally, a special thanks to the students, staff and faculty of the Folk Studies and Anthropology department of WKU. You put up with my shenanigans for two long years so you deserve more thanks than I can possibly give!
# Table of Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABSTRACT</td>
<td></td>
<td>iii</td>
</tr>
<tr>
<td>1A</td>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>1B</td>
<td>A Brief History and Contextualization of Blood Transfusion and Donation in the Contemporary Western World</td>
<td>5</td>
</tr>
<tr>
<td>1C</td>
<td>History of Social Greek-letter Organizations and their Charitable Efforts</td>
<td>17</td>
</tr>
<tr>
<td>2A</td>
<td>The Greek Year, Cycles of Integration and Separation</td>
<td>23</td>
</tr>
<tr>
<td>2B</td>
<td>Negotiations within the Greek Week Blood Drive Event</td>
<td></td>
</tr>
<tr>
<td>3A</td>
<td>Introduction to Altruism</td>
<td>49</td>
</tr>
<tr>
<td>3B</td>
<td>Narratives/Beliefs Featuring Classic Altruism Models</td>
<td>53</td>
</tr>
<tr>
<td>3C</td>
<td>Narratives and Beliefs Featuring Contemporary Scale-Style Altruism Models</td>
<td>60</td>
</tr>
<tr>
<td>3D</td>
<td>Narratives featuring Elemental Approaches to Altruism</td>
<td>68</td>
</tr>
<tr>
<td>4A</td>
<td>Parallel Structures: Altruism and Hazing</td>
<td>79</td>
</tr>
<tr>
<td>5A</td>
<td>Directions for Future Research</td>
<td>84</td>
</tr>
<tr>
<td>6A</td>
<td>Appendix</td>
<td>93</td>
</tr>
<tr>
<td>7A</td>
<td>Bibliography</td>
<td>102</td>
</tr>
</tbody>
</table>
This thesis focuses on the Blood Drive which takes place during the spring Greek Week event at Western Kentucky University. I primarily investigate the varying methods of negotiating issues of altruism and egoism in terms of the Blood Drive as well as way that the Blood Drive fits into the WKU Greek yearly cycle. I focus on issues of the process of identity in social Greek-letter organizations and how the process of this identity is renegotiated during the Blood Drive and other Greek events.

I interviewed people from several groups for this paper. Initially, I interviewed Blood Donor Recruitment Representatives from the American Red Cross, WKU students associated with the social Greek-letter system and the Blood Drive of Greek Week, and employees of WKU associated with the social Greek-letter system and the Blood Drive of Greek Week. At the event itself I widened my scope to include information provided by Mobile Unit Assistants (MUAs) and other employees of the American Red Cross.

Key conclusions of this paper include that while people may all participate or be involved in the same event, their methods of understanding concepts of altruism and egoism vary with their kinds of association. In turn, their conceptualizations mirror those developed by social scientists in the last two hundred years. Also, the issues of separation and integration, processes to do with identity, are central to the events of the Greek calendar year and the Blood Drive event in particular.
IA - Introduction

It is with a light touch of humor that I have undertaken to study a situation rife with altruism for perfectly selfish reasons. “Greek Week” of Western Kentucky University (WKU) is an event run by the Pan Hellenic Council during which the members of the various Greek fraternities and sororities of WKU, and select supporting members of the public, compete in activities for points. During the Greek Week of 2009, April 19-26, one of the activities was the Blood Drive which took place on April 20-22. As with the other activities, participation in this event was marked by the allotment of points by the Pan-Hellenic Council to participant members and groups. These points are eventually translated into a winning sorority and fraternity of this event. Subsequently, these points then contribute to the overall winners of Greek Week 2009, and to overall Sorority and Fraternity of the Year. I have undertaken to study the Greek Week event of 2009, with special focus on the topics of the narratives of altruism, concepts of the Blood Drive event and issues of separation and integration in the Greek yearly cycle.

My undertaking of this study is for very personal reasons. I am interested in organ donation primarily because I myself am an organ donor. My personal interest began with being an occasional blood donor during high school and undergraduate university, approximately 2002-2006. In 2008, my interest in the world of medical altruism was cemented with the donation of a lobe of my liver to a family friend. Prior to being personally involved in the world of organ donation, I had little interest, academic or otherwise, in the topic. There’s nothing quite like a life-altering personal experience to pique your interest in a research area!
A secondary motivation for this project is that it fits into my long-term professional goals of developing research and subsequent educational materials to remedy the current organ donor situation in Canada, my home country. We, as a nation, have an abysmal record concerning organ donation. According to a recent article in the Edmonton Journal, “Canada consistently has one of the worst organ donor rates of industrialized countries: about 13 donors per million people, compared with 20 per million in the U.S., and more than 31 per million in Spain.” I’d like to start to gain an understanding of the cultural processes at work in and around medical altruism. I see studying blood donation as a crucial first step towards understanding why Canada is having such difficulty in this area. Studying blood donors of Kentucky may seem to be a far cry from understanding organ donation issues in the context of an entirely different country; however, I hope that this project will provide me with the basic grounding in the medical terminology, research methods and concerns, and general knowledge that will allow for future projects to be feasible.

Beyond my personal reasons and goals, I am undertaking to study this topic because, in many ways, I’d be a fool if I didn’t. One of my professional reasons for selecting this topic is to take advantage of one of the particular strengths of the WKU’s Folk Studies program: medical folklore. My personal interests have aligned with an excellent professional situation and I intend to take advantage of this happy constellation as best as I can.

Although it will be discussed more later, it is important to understand what is meant by altruism in this thesis. Altruism is understood very differently by scholars of different fields and cultures. For the purposes of this paper I have investigated three main
conceptualizations of altruism stemming from the original western conceptualization of it by Auguste Compt. Altruism, in brief, is the motivation to benefit others which belies pro-social behavior, such as charity and blood donation.

The primary folk groups of this project, sororities and fraternities, have also been selected for personal reasons. I was never a part of the Greek world, as it did not exist at my undergraduate university, nor did I personally know anyone who was involved with it at any other school. To be entirely truthful, I didn’t realize that these organizations actually existed (outside of the realm of TV and movie fantasy) until I moved to Bowling Green, Kentucky, in the autumn of 2008. Since that time, I’ve casually watched these organizations at public events and I’ve been intrigued with the interplay of the stereotypes I’ve seen in the media and what appears in reality. One element in particular has piqued my interest. There appears to be blatant disbelief and cynicism regarding these organizations in terms of their charitable efforts. This project has been a valuable opportunity to study the element of altruism in sororities and fraternities of WKU.

My research for this project was primarily based on ethnographic interviews with the students, staff and other associated persons of the WKU Greek Week Blood Drive event. Although many of these interviews were recorded via digital audio recorders, some of the key interviews I was unable to record for a variety of reasons. When recording was impossible I took field notes by hand. This has led, in some instances, to a certain shortage of direct quotations; however, I will discuss more about this issue for each of the specific sections which have been affected. In addition to my field research of interviews, I also collected and examined ephemera of WKU Greek Week and of the Blood Drive in particular and investigated secondary sources.
After the historical contextualization of blood transfusion in section 1B, and social Greek-letter organizations in section 1C, this thesis is divided into several major areas of research. In section 2A, I seek to contextualize the Blood Drive in terms of its placement in the context of the Greek year. This has been undertaken with a specific eye towards identifying how the Greek Week Blood Drive event fits in with the processes of integration and separation which appear to be key ideas in the Greek annual calendar. Various Greeks and Greek folklore manifestations have been examined and a clear pattern of events has emerged.

After the initial contextualization of the Blood Drive event, I investigate the specific nuances of the event itself in section 2B. Issues of fairness and competition, altruism and group identity are central to the Blood Drive and this paper shows some of the many ways in which these issues are negotiated in light of various purposes and goals. Greek societies, as with many groups, typically have clear delineations between the insiders and the outsiders. However, in light of the altruistic goals and nature of the Blood Drive of WKU Greek Week, the boundaries of these groups become purposely blurred and renegotiated. This renegotiation is, of course, not a simple free-for-all or a rejection of the processes of group; rather, there are many nuanced alterations made to the process of Greek identity which allow for other concerns to become central.

After the contextualization and discussion of the event, I then investigate issues of the conceptualization of altruism and perceptions of blood donor motivations. On the basis of the narratives and the expressed beliefs I then studied issues of altruism concerning a myriad of people associated with Greek Week 2009. Subsequently, the narratives of five main informants were selected for closer scrutiny. Literature in the field
of altruism, discussed in section 3A, reveals a lack of cohesive understanding or acceptance of altruism. In short, historic and contemporary academics have expressed a variety of views pertaining to what altruism is and how it functions in human and animal society. This mishmash of ideas and ideals is directly mirrored in the folk beliefs and attitudes collected during this project pertaining to the Greek Week Blood Drive. Indeed, people involved with Greek Week 2009 have a full range of opinions and narratives about the altruism and motivations of Greek Week donors. Three different varieties of beliefs will be discussed in sections 3B, 3C and 3D.

Section 4A provides an overview of the similarities and parallels between the Greek Week Blood Drive tradition and other traditions and structures of the WKU Greek societies. Of particular interest are the ways in which the structure of the Greek Week affiliation with particular philanthropies parallels the structure of the individual Greek societies’ affiliations with philanthropies and how this works to create a special place for the Blood Drive event. Also investigated are some of the similarities between the Blood Drive event and hazing traditions.

The final section of this paper, 5A, will provide a conclusion as well as an overview of a conglomeration of disparate elements which arose during this research endeavor. One cannot possibly touch upon all the wealth of information that informants and collected materials provide during the course of any body of research. This final section will delve briefly into possible areas for future research which stem from topics that came up during the course of my research but did not fit into the grand scheme of this thesis. Although these topics have not been fully investigated, their importance was clear at the time of collection and warrants inclusion in this final section.
The topics and areas of this thesis lie at the confluence of several important lines of previous folklore study. Many esteemed folklorists have researched and worked with folkgroups of university and college students. I have chiefly in mind Simon Bronner, and his work Piled Higher and Deeper as a particularly important example of a folklorist who has worked with this variety of folk group. In addition to works and writings of individuals, some archives have been instrumental in collecting and preserving the folklore of university students. An example of this is the Memorial University of Newfoundland Folklore and Language archives and their ongoing collection and preservation of items of folklore including jokes, stories, beliefs and more of the Memorial University of Newfoundland student body and associated groups. For this thesis I sought to work with university students who are members of various fraternities and sororities of Western Kentucky University. In working with members of these folk groups this paper is part of a long tradition of folklore research and writing surrounding university life and lore.

A secondary group of people I worked with were employees of the American Red Cross who are associated with the planning, organization and execution of Blood Drive events, and the WKU Greek Week Blood Drive in particular. Many esteemed folklorists, including Erika Brady and Timothy R. Tangherlini, have collected and studied medical folk beliefs and worked with a wide variety of kinds of medical practitioners. Like Timothy Tangherlini and his study of paramedic folklore, Talking Trauma, I have embraced the study of medical practitioner folklore in the contemporary wider sense; however, I owe a debt to the folklorists who collected and studied medical folklore in the
past and who laid the groundwork for understanding that the “official” realm of medicine is actually a fertile source for folklore study.

In addition to lying at the confluence of the study of the folklore of university students and medical practitioners, this thesis includes some concepts and topics that lie outside of the commonly accepted realms of folklore. However, I have endeavoured to investigate these formerly outlying issues through the lens of folklore study. An example of this is the approach that I have taken with conceptualizations of altruism and egoism. Although I have drawn on primarily psychological and sociological models, I have used these ideas with long established folklore methodology in order to make use of these models in a suitably folkloric manner. For example, although I was particularly interested in various ideas and conceptualizations of altruism, I utilized the models I researched and developed not to establish a norm or a group people, but to understand how different folk groups conceptualize altruism and of what use these models are to them. The conceptualizations provided by psychology, anthropology and sociology scholars provided a solid groundwork from which to do ethnographic research and to help me understand the concepts that the folk groups were using and presenting.
The concepts and practices of blood transfusion and donation constitute a long and complex history of events, discoveries and cultural considerations. To outline a complete history of blood transfusions and donations would be far beyond the scope of this paper. For more information, Blood Transfusions in History by Abdul N. Kaadan and Mahmud Angrini, A Short History of Blood Transfusion by Phil Learoyd and Highlights of Transfusion Medicine History by The American Association of Blood Banks (AABB) are excellent places to begin. It is primarily from these sources that I have synthesized the following abbreviated history of blood transfusion and donation in the international and specifically American context.

The term “blood donor” is not an entirely accurate label for much of the history of transfusion. As is discussed more below, blood was commonly purchased and sold in the historic and American contexts until about the 1970s, and blood products continue to be sold in America to this day. Despite this, I have elected to refer to the person or animal who provides the blood or blood products for transfusion as “the donor.” This is for the sake of simplicity, because the informants often refer to these people in this manner, and because the line between donation and sale becomes quite blurry in many situations.

The various elements which have had great importance in the creation of the contemporary blood donation scenario are outlined below. For the sake of convenience this history is presented in a linear manner; however, this is problematic because the development of the technology and knowledge to perform blood transfusions was not an
entirely linear progression. The following are some of the important events and discoveries which have led to the contemporary American blood transfusion and donation scenario.

The Concepts of Blood and Transferring Blood

The first development in this history was the conception of blood as a discrete and bound element of human (and presumably other animals) bodies. Although modern apheresis – the process of separating one or more blood components from the whole blood – has to some extent altered this belief, the original development of this conviction lead to subsequent and necessary questions about the nature, properties and prospective uses of blood.

Concepts of blood and questions about “what it is; what it does; where it flows; how it is created;” have existed in many cultures for a long time (Kaadan and Angrini 2009:1). These questions are primarily applicable to blood as a discrete and bound entity. Early concepts and ideas can be seen in many cultures “the first of these…is contained in the seventh book of Metamorphoses, by Ovid” (Learoyd 2006:2) wherein Jason and his compatriots spill and make use of blood as a magical agent in its own right. Historical accounts of blood beliefs may have even helped give rise to parts of the mythos of vampirism (Kaadan and Angrini 2009:1). Without indulging in a fully cross-cultural discussion of blood mythology it can be safely said that people in the world over were asking, and continue to ask, questions about the nature and uses of parts of their bodies, including the blood.
It should be made clear however that not all of the known historic narratives about the transference of blood have related directly to what contemporary persons would recognize as transfusion. According to the analysis of Learoyd “most of the ancient and medieval references probably refer to the ingestion of blood, rather than to its infusion” (2009:3). It is widely accepted that the concept of modern blood transfusion did some into common medical practice being until after World War II (Learoyd 2009:15, Kaadan and Angrini 2009:1).

After ingestion of blood, the next phase in transfusion methodology included various attempts at injection with syringes and other direct infusion methods. Of particular note is French surgeon Carrell who, in the late nineteenth century, invented a method of “vein-to-vein or direct method, known as anastomosis” where the transfusion is achieved “by sewing the vein of the recipient directly to the artery of the donor.” (AABB 2009). These methods of direct donation were the norm until the early twentieth century.

The Necessity of Humans

Blood transfusions have been an area of scientific (and pre-scientific) interest since around the 1400s (Kaadan and Angrini 2009:13). The first transfusion attempts were done from animal to animal, animal to human and human to human. Although historical evidence shows us that blood transfusion was an area of study for any number of people, from the 1400s to the 1800s “the principle accomplishment during this period was the recognition, by the majority of people in the field of transfusion, of the inappropriateness of the use of animal blood for human transfusion.” (Learoyd 2006:17)
One reason that this idea took so long to achieve acceptance was because it did not do a particular service to the field of transfusion professionals. Historically, transfusion was a risky undertaking for both recipient and donor, as can see in the deaths of three shepherd children whose blood was transfused to Pope Innocent VIII in 1492 (Kaadan and Angrini 2009:13). Although the idea of human-to-human transfusion is standard today, it doubled the human risk in historic surgeries, which were already dangerous procedures to begin with.

The idea of humans requiring human blood transfusions, seemingly simple, should not be taken for granted. Although contemporary researchers are developing the ability to synthesize blood, the requirement of human blood, won over such a long period of study, still holds true. Despite all developments in science, we still have no practical way to create and harvest human blood other than by and from our own living bodies. This discovery and the acceptance of it was an important development on the road towards the contemporary scenario of blood transfusion and donation.

Germ Theory

The discovery and acceptance of germ theory affected the practices of blood transfusion greatly. Germ theory is the proposition that disease-causing agents effect and affect many diseases and illnesses (Joralemon 2006:32). Because of the development of this theory, subsequent developments in hygiene and sterilization altered the western medical paradigm. The shift to a pathogen-centric model of analysis and treatment affected the manner in which blood was donated and received. Although debate raged in
the 1870s and 1880s, the acceptance of germ theory was in place by 1900 and has become a cornerstone of contemporary biomedicine.

The First Discovery of Antigen Groups

Despite centuries of attempts, trials and study, the transfusion of blood from one human or animal to another human body was an incredibly risky undertaking (Learoyd 2006:16). This was due to many factors, but one of primary importance in the context of the contemporary blood transfusion and donation scenario was the lack of knowledge of antigen types.

Antigen groups, more commonly called blood types, were discovered by Dr. Karl Landsteiner in around 1900. He discovered that there were three distinct groupings of blood which he named A, B and C (AABB 2009). He and his colleagues later refined his findings, but the importance of this discovery was the watershed moment. Before this discovery, the general consensus on blood transfusion was that “the procedure was only to be used as a last resource” (Learoyd 2006:17). However, with the discovery of blood types and the development of the ability to test for them and cross-match donors and recipients, blood transfusions became safer and more commonplace.

Stabilization of Blood Outside of the Body, Rise of the Blood Bank and the Indirect Donor

Ingestion of blood, injections of recently drawn blood and vein-to-vein methods were the methodologies most common in direct blood transfusions; however, these
methods were limited in both time and space. Also, the issue of clotting was still a concern (AABB 2009).

To combat the issues of direct donation, researchers began to look for ways to stabilize the blood outside of the donor and keep it viable for infusion into a recipient. Richard Lewisohn discovered and refined the process of using sodium citrate as an anti-coagulant, thus giving blood its first viable shelf life (Learoyd 2006:18). In addition to this, the development of refrigeration in the 1930s led to an even longer shelf life.

These developments allowed for the first blood banks to be established. There is some disagreement as to which operation deserves to be termed the first due to terminological disputes. One contender for the title of ‘first’ is a program in a hospital in Leningrad that began in 1932. (AABB 2009) Technological advances had successfully subdued issues of time and space in such a way as to render the direct blood donor unnecessary. These developments set the stage for the contemporary blood donation context and gave rise to the need for a new character: the indirect blood donor.

**The Second Discovery of Antigen Groups**

Although the discovery and subsequent cross-matching of the ABO blood types alleviated a fair amount of risk associated with blood transfusions, there were still a large number of deaths that the doctors had difficulty accounting for. In around 1940, the Rhesus antigenic groupings, commonly known as being Rh positive or negative, were discovered by Karl Landsteiner, Alex Wiener, Philip Levine, and R.E. Stetson (AABB 2009). When these blood types were considered and cross-matched along with cross-
matching of the ABO blood types, the danger of blood transfusions was greatly reduced again (AABB 2009).

The New Concepts of Blood: Constituent Parts and “Whole Blood”

Initial blood transfusions treated blood as a homogenous substance. In the 1940s, technology advanced to the point where components of blood could be separated and transfused individually or in concert. Edwin Cohn developed the initial process of separating blood which has been since refined and “nowadays, at least 17 different blood components are available through a blood bank.” (Kaadan and Angrini 2009:36)

The ability to separate and make use of different constituent parts of blood led to a shift in terminology. What was previously known as “blood” is now known as “whole blood.” This term is used to distinguish whole blood donation and donors from donations and donors of specific constituent parts of blood, such as plasma.

Shifts in Centralization and Standards of Blood Banks in America

During the 1950s, there was a movement in the world of transfusion towards centralization and organization. This can be seen in several important events that took place during this time period.

In 1953, The AABB established the AABB Clearinghouse, a centralized system for exchanging blood among blood banks in the United States (AABB 2009). This move illustrates the growing tendency towards the centralization of the blood industry. The AABB Clearinghouse, now called the National Blood Exchange, “coordinates the distribution of more than 240,000 units of blood and blood components” (AABB,
National Blood Exchange 2009) as well as provides a central resource for information about transfusion (AABB 2009). Prior to this, blood banks and other transfusion endeavors had not been a coordinated effort, but the 1950s and beyond saw this change to a more organized and cohesive field of operation in the United States.

Following centralization, The AABB published its first edition of *Standards for a Blood Transfusion Service* in 1958. This book is generally for the purpose of standardizing and making safer the processes of blood donation. The standardization took a further step in 1972 when the American Food and Drug Association, commonly called the FDA, took over the standardization and instituted official regulations for blood banks in America (BloodBook.com 2005).

**Ethical Concerns of Blood Donation**

During the 1970s there was an increased concern with the ethics surrounding the practice of selling/purchasing blood for transfusions. This concern seems to have stemmed from the general contemporary belief that selling human body parts is unethical. Not allowing blood donation in any form was not considered as a viable, ethical solution, as human blood is deemed necessary in many medical procedures. As such, these concerns had to be alleviated in a different way. Blood Banks in America “moved towards an all-volunteer blood donor system” (Kaadan and Angrini 2009:38) in order to address the ethical concerns; however, this move has never been completed or legally reinforced. Although the relatively free donation of whole blood is now an accepted norm, the practice of selling blood components, such as plasma, is also widely accepted.
In lieu of monetary payment for blood donation, other systems of reward have arisen. Items such as food and drink, t-shirts, tickets to events, accessories, and prestige awards such as plaques and certificates are now fairly commonplace in association with blood donation. In addition, blood collection agencies often offer pickup and delivery driving services to help make blood donation an easier and cheaper process for the donors. In this paper I examine the rewards that the donors individually receive as well as the group prizes that are won by donors working under a common title at the WKU Greek Week Blood Drive.

Interestingly, foreign nationals who come into America to sell their blood components are, as illustrated by a wealth of negative press on the topic, generally not met with as much acceptance as American citizens who perform the same acts. The beliefs and traditions of this could constitute a fascinating area for future research.

**Diseases from Donated Blood and Self-Donation by Blood Recovery**

During the 1970s and 1980s there was a rising concern with the safety of receiving donated blood. The main issue was the growing awareness of infection with HIV/AIDS and other diseases caused by transfusion of infected blood (Kaadan and Angrini 2009:38). Blood tests were subsequently developed for AIDS, various hepatitis infections, and many other diseases and conditions as well.

An alternative to receiving donated blood from a stranger became viable in the early 1980s. Intraoperative Autologous Transfusion (IAT) is the process of taking blood that has been expelled during a surgery or other happening, such as a trauma, cleaning it, and returning it to the owner’s body. “A growing national awareness of transfusion-
related morbidity, of the need for alternative blood sources, and of improved methods for red blood cell recovery has led to an increased frequency of use of autologous transfusion.” (Popovsky, Devine and Taswell 1985:i) This process is of course only suitable for persons who are receiving blood for reasons not related to the quality of their own blood and who will not be adversely affected by receiving their own blood back again. Also, the process is not perfect in that the loss of some blood is unavoidable and therefore it must often by augmented by the use of additional donated blood or blood products. For these reasons, this process has not yet replaced donated blood as the norm in medical practices.

**The Contemporary Context**

The current state of blood donation and transfusion in contemporary western biomedicine “isn’t the result of one man’s effort; but, is the glamorous consequence of many inventors and physicians of different eras and regions.” (Kaadan and Angrini 2009:41) It is a complicated mosaic of technologies and social issues which have grown over a very long period of time to the point of common acceptance and use for most people. However, with the rise of this acceptance and commonness, other concerns have also grown and there are several segments of the population who do not, for various reasons, agree with/consent to participating in blood donation and/or transfusion.

One such group is the religious order of Jehovah’s Witness. According to Jehovah’s Witness Official Media Website, the Bible claims that “Christians are commanded to "abstain from . . . blood."” (Jehovah’s Witness 2003) This is commonly taken to mean that they should not and will not donate blood nor accept blood
transfusions, although the latter is a fine point. The taboo against transfused blood may be amended if the blood transfusion is a person’s own blood lost naturally during an operation, and if the individual is willing.

There are also non-religious groups which, for various reasons, abstain from blood donation and transfusion. NoBlood Inc. is “a community of medical professionals and members of the public who are responding to the worldwide concern about the efficacy, cost and availability of donor blood.” (NoBlood.org 2009) Although the rationale is quite different from those of the Jehovah’s Witness, the outcome is similar: abstinence from blood donation and, typically, transfusion. Blood transfusion and donation in the contemporary western biomedical context is common; however, it is by no means universally accepted or utilized, and likely never will be.

Despite these and other groups of transfusion eschewers, the populace of the western world has, generally speaking, embraced blood donation as part of life. Approximately “9.5 million volunteers donate blood each year... about 16 million units of whole blood and red blood cells were donated in the United States in 2006.” (AABB Blood FAQ 2009) This means that approximately one in every thirty Americans gives blood each year; however, this number is unevenly distributed in regards to many factors and is affected by both seasonal and other influences.

The Future of Blood Donations and Transfusions

Although we currently must make do with blood and blood products derived from living human donors, this may not always be the case. There are many areas of research currently aimed at the goal of reducing or eliminating the need for donated blood and
blood products. Some of these are areas of research are explored here, but there are simply too many to address them all.

In the current blood transfusion scenario, donors and recipients must be tested and cross-matched for blood type in order for successful transfusions. However, researchers at the University of Copenhagen have discovered a way to use enzymes to change all blood and blood products to be O-type blood with a negative Rh antigen (BBC 2007). Plainly speaking, donated blood of any type could be made into blood which can be given to any person without the need for cross-matching blood types. Although this would not alleviate the need for or use of human blood donors, it would make blood more accessible and would help to reduce the amount of wasted donated blood and blood products.

However, this new technology may become a moot point if researchers at the University of Wisconsin have their way. Researchers “have demonstrated that undifferentiated human embryonic stem cells can be teased down a developmental pathway to become blood cells” which “is important because it demonstrates the potential for creating in the laboratory a novel source of blood cells for transplantation and transfusion” (Devitt 2001). Unfortunately, the practical application of this development has been stymied because “the proliferation of blood stem cells in the culture dish has been incredibly difficult to achieve” (Blood Stem Cells 2009). Despite difficulties, their initial successes indicate that the process is possible, and perhaps in the future it will provide an alternative to human donors.

And of course it is possible that biomedicine will simply move away from utilizing blood and blood products entirely by developing practices which encourage sick
bodies to make their own useful blood. NoBlood Inc. explores many of the options for
the future of blood-free medicine on their website.

All of these hopes for the future draw into sharp relief the situation in which the
research for this project is being undertaken. Although human living blood donation
currently acts as a cornerstone of the dominant western medical paradigm, this position
may change at any time. It would be a shame if the contentiously altruistic and highly
social act of blood donation is not appreciated now, before it becomes an extinct practice.
The history and current incarnation of Greek Week at WKU is tied to myriad of social factors to do with the history of social Greek-letter organizations in general. The history of social Greek-letter organizations is extremely problematic and drags a multiplicity of seemingly-historical problems into the realm of the contemporary. It is amidst all of these things that I, almost entirely unknowingly, plunked down to perform research.

Contemporary scholarship, mass-media entertainment, and Americans in general tend to focus on the same selection of topics when it comes to the social Greek-letter systems of colleges in America. “The fraternity and sorority research so far has been one sided and very negative” and usually focuses on issues such as alcohol use/abuse, drug use/abuse, academic dishonesty, eating disorders and violence, particularly sexual violence (Houser 1982:3). It is generally accepted that “sororities and fraternities have been major parts of college campuses since the 18th century” (King 2004:iii) and “sororities and fraternities are influential organizations on college campuses” (DeSantis 2007:4). The research and general attitudes surrounding Greek organizations, their members and traditions has been, and continues to be, “often unflattering” (DeSantis 2007:6). Films such as Legally Blonde, National Lampoon’s Animal House, Revenge of the Nerds, Sorority Babes in a Slime Bowl-o-Rama, Sorority Row, and many others, generally focus on the more negative stereotypes of the Greek system and rarely seek to explore or depict unsensationalized depictions of real people and/or organizations.

At this point, “being Greek” has nothing to do with Hellenic culture, Plato or “big fat weddings”’ (DeSantis 2007:3) except for some historic referencing and borrowing of
structures. Contemporary social Greek-letter organizations can be considered as distinct from honor societies and professional fraternities; however, they all have roots in American colleges of the 1700s and 1800s. There is no consensus among scholars or Greek participants as to what defines a Greek society, but to reference DeSantis’ rather colloquial description, the focus of my project has been on college-based “organizations commonly associated with big parties, pledging and hazing, and communal housing” (DeSantis 2007:3). My informants for this project would most likely contest and dislike that definition and dispute the areas that it suggests are the focus of Greek life. The majority of Greeks and associated people I spoke with described Greek life as a system that turns on chances for positive social interaction, leadership training and opportunities to exercise it, and participation in charitable efforts. The average reality is likely a mix of DeSantis’s sentiments, my informants’ statements, and a variety of other elements. Greek Week fits into these elements as an event which involves social interaction, leadership opportunities and participation in charitable efforts as well as opportunities for entertainment and negotiations of group identity.

Prior to the inception of social Greek-letter societies, there were student organizations which began in British North America at Harvard in 1703 (Torbenson 2009:18). These organizations encouraged prayer, and faculty-supervised mingling; however, “by 1719…a number of more secular organizations had been established. Meeting in student rooms, members read poems and discussed topics while smoking and drinking” (Torbenson 2009:19). These organizations were often short lived, and, as a group, went through various phases that focused on activities such as debating and literature review. Eventually the organizations became competitive with one another and
“to distinguish their members, many societies used secret initiation rites, mottos and badges” (Torbenson 2009:19). Greek-letter fraternities grew out of these organizations and their traditions and subsequently Greek Week, and many other activities, grew from these early activities and traditions.

Although the original fraternal organization is difficult to identify with any certainty because of terminological disputes and issues of ownership, scholars generally agree that “by the 1850s, secret societies with Greek letter names had a firm footing on virtually every college campus in New England the mid-Atlantic region, as well as some in the South and the Midwest (Syrett 2009:8). These societies were organized for and by white, upper class students and it was held that “women, blacks, non-Christians and the poor need not apply” (DeSantis 2007:4).

Another area of contention concerns the beliefs surrounding the reasons for the founding of the original fraternal orders. This disagreement is of particular importance because it influences the understanding and perception of the direction that fraternities and subsequently sororities have taken in the intervening years since their inceptions. One school of thought is that “sororities and fraternities were founded for…scholarship, sisterhood or brotherhood, social outlets and service organizations” (King 2004:iii). King feels that, when it is distilled to the finest point, “white fraternities and sororities were founded primarily as academic societies” (King 2004:3). An alternative school of thought suggests that “fraternities fulfilled a number of needs for the men who joined them. First and foremost, they allowed a form of resistance to the control of an overbearing college faculty” (Syrett 2009:14). The schooling system of the 1700s and 1800s in America was
extremely formalized in terms of rules and allowed for little independence on the part of
the students (Syrett 2009:14-22). In reaction to this,

students often revolted, and they did so violently...revolts ranged from the
mild—boots were scraped in chapel as a form of protest, professors were
drowned out by loud brass instruments—to the extreme—tutors were
killed, buildings were bombed and lit on fire, and faculty members were
stoned. (Syrett 2009:22)

It was amidst this turmoil -- which affected every American college between 1776 and
1860 -- that the first social Greek-letter organizations were founded and arose. To
surmise that they were not concerned with, a reaction to, responsible for, or otherwise
influenced by the unrest of the era, as King seems to do, is perhaps a bit facile. However,
as Syrett’s analysis was published subsequent to King’s thesis, perhaps her viewpoint is
more indicative of a historical opinion of the history of fraternal orders, likely not
intentionally misleading or softened. This history is of importance because it reveals that
the charitable ideals governing the Blood Drive of Greek Week have long been present
and held sway in fraternal orders. These ideals have historically been negotiated in terms
of other concerns and issues, as they continue to be negotiated to the modern day.

It is fair to say that the original white-member fraternal orders arose during a
period of unrest for the reason, among others, of rebelling against the school systems to
which they attached themselves. Framed in this manner, one can see a parallel between
the later rise of the black-member fraternities and sororities. These organizations were
similarly born out of discontent with the educational experiences of their day (King
2004:3). Black-member fraternities are thought to have begun with the founding of
Alpha Phi Alpha at Cornell University in 1906 (King 2004:3-4). Despite the intervening
century since then, the civil rights movement, and the general integration of many other aspects of American society,

the social Greek system remains almost as segregated today as it was in 1776. No real interest or commitment to the idea of integration, whether gender or racial, has been demonstrated. (DeSantis 2007:6)

It is amidst this officially sanctioned and encouraged racial separation that I elected to do research. I assumed, due to my lack of personal experience with the social Greek-letter organizations, that separation based on race was a thing of the past. I assumed I would find multicultural, gender-inclusive organizations existing on the contemporary American college campus. As such, when I elected to study traditions ensconced in WKU’s Greek Week I assumed that it would include all Greeks. This is not so. Greek Week, in keeping with the traditions of racial separation, is a primarily a white tradition. In studying this event I do not mean to privilege the white Greek traditions; however, I have chosen not to abandon my area of research in light of the issues that have arisen. For more information about the prospective integration of the Greek system, I direct the reader to Erin T. King’s 2004 effort at comprehending the great Greek divide and Nicholas L. Syrett’s 2009 text which explores racism through the lens of achieving white masculinity. In addition, I humbly suggest that researchers may find it beneficial to turn their eye to the racial and gender divides of the Greek system as an option for future study. Perhaps in future, the role of Greek Week in the racial politics of WKU and the wider American context could prove a fruitful area for research.

It is clear, in light of the existing divides and the historical roots, that the American social Greek-letter organizations are, as a group, a fascinating maelstrom of cultural values, traditions and folklore and a hotbed for prospective research. These issues
exist and are negotiated within the smaller Greek system of Western Kentucky University. The Greek system has officially been present on WKU campus since 1965 (Greek Affairs “About Us”). At this time, WKU was undergoing many changes and expanding as a school. Most fraternities and sororities arrived during the years between 1965 and 1970, but some have arrived as recently as 2008. The current number of social Greek-letter organizations at WKU is approximately thirty (see appendix 1 for a full list of social Greek-letter fraternities of WKU and appendix 2 for a full list of social Greek-letter sororities of WKU). Each organization is arguably quite different and, as such, I have not endeavored to generalize about particular sororities or fraternities in the course of this research.

In undertaking this research I have stumbled onto what could be called difficult topics. To sum up a very complex cultural scenario, it could be said that the contemporary American social Greek-letter organizations are typically considered to be little more than dens of moral iniquity with longstanding traditions of segregation. However, as this paper will investigate and explore, the historically rooted fraternity and sorority social consciousness and sense of responsibility is neither gone nor dead. Although this information may be commonly known to those who have participated in Greek life or are familiar with the Greek world, many who are familiar with only the stereotypical portrayals of Greeks in the media may be surprised by the ongoing – and strong – presence of pro-social behaviour in the Greek world. Greek Week and the Blood Drive event of WKU have been around for about thirty five years, according to informant Charley Pride, and are a longstanding part of the history of the social Greek-letter organizations at WKU. The elements of Greek life that are positive and socially aware
continue to be important in the contemporary incarnations of sororities and fraternities. Although it seems somewhat unpopular to discuss the positive aspects, I endeavor nonetheless to do so and to try and understand more about concepts of altruism that exist within the complex realm of the Greeks.
Humans are highly concerned with the ordering of members and non-members. Group membership is an incredibly important part of human experience and has long been a central idea in the study of folklore. The process of participating in public Greek-life group identity is at once nuanced and blunt. The process draws on many elements from the history of social Greek-letter organizations; however “many of the older practises and rituals remained steadfast—albeit many ignobly augmented for a different generation of students” (DeSantis 2007:5). At this point, it appears that key goals in the social Greek-letter system are to foster both the integration of new members into the Greek world and to aid in the separation and recognition of selected members. The issues of integration and separation are mediated in light of other concerns, such as issues of altruism. This ongoing negotiation of group membership is a key component of many public events that take place during the Greek year.

The ebb and flow of public events in social Greek-letter societies is closely linked to the post-secondary school yearly calendar. This connection exists because sororities and fraternities were originally designed to augment and assist in the post-secondary school experience and they continue to be tied to these establishments. The post-secondary school year provides the general outlines around and within which the fraternities and sororities organize their own events and activities.

At WKU, and consequently for its associated fraternities and sororities, the year begins in late August/early September and completes in late May. There is also an optional participation time in the months of June and July. At WKU, as with many
schools, there is also a hiatus period in December and early- to mid-January which is generally considered to be Christmas or winter vacation. The social Greek-letter societies associated with WKU hold many events which mark time during and around these calendar periods. These events, along with being entertaining and educational, are the structure upon which the processes of integration and separation are constructed.

In Greek life there are many distinctly marked phases of group participation. A person’s initial stage of group membership is to participate in “rush – the process of membership recruitment where organizations evaluate potential new members (and vice versa)” (DeSantis 2007:5). People whose parents or other relatives were members of fraternities or sororities are known as “legacy” and are often considered more valuable during the rush procedures. Indeed,

    legacy status was among the strongest indicators of [social Greek-letter organization] membership, because the descendents of members are often recruited by sorority and fraternity chapters and automatically given pledge status. (Houser 1982:26)

However, the average participant must rush and, in doing, seek to be favored by his or her organization of choice before the next phase, pledging and bidding, can successfully occur.

Rush at WKU begins, as aforementioned, in August and early September, just before the school year commences. Once the rush participants and existing members of the Greek organizations have become familiar with each other, the secondary phase commences: pledging and bidding. A sorority or fraternity “bid” for new members, declaring which individuals they would be interested in accepting into what is sometimes called a pledge class. If the students accept the bid, presumably because it comes from an acceptable sorority or fraternity for their purposes, then (s)he becomes a “pledge” or new
member of that chapter. These new members participate in “a semester-long activity where new members learn about their organization, its members, activities and responsibilities” (DeSantis 2007:6) which, if successfully navigated, culminates in their acceptance into the full membership phase of the group process. This semester-long endeavor is marked by major public events as well as minor public events and private events. In this project I will be focusing on three major public Greek events.

It should be mentioned here that a vast number of cultural touchstones about fraternities and sororities center on the topics of rushing, pledging and, more specifically, hazing. This paper represents only a preliminary investigation into a small number of aspects of social Greek-letter organizations. As such, I will only be investigating the issue of hazing in terms of its relation to the structure of the overall Greek experience and the Blood Drive event. For this discussion, please see chapter 4A. If one should seek more information on this topic, I highly recommend Alan D. DeSantis’s Inside Greek U. as a good place to begin.

Once a student has succeeded as a pledge and has progressed into full membership in a social Greek-letter organization, the lines between insiders and outsiders are quite clearly drawn. The groups tend to be “most homogeneous...composed of attractive, middle- to upper-class, popular, white, Christian, heterosexual men and women” which leads to strong group cohesion (DeSantis 2007:12). Because of this strong social, and to some extent political, cohesion, members of social Greek-letter organizations are noted for “wielding a disproportionate influence on campus” (DeSantis 2007:12). Greek groups at WKU typically display their affiliation by wearing shirts and buttons or toting bags which have their organization’s Greek letters on them and by
participating in highly visible on-campus events. By this, and other casual means, Greeks clearly delineate between varying levels of insiders and outsiders.

Beyond participation as a full member, Greeks who graduate and move past undergraduate university life become alumni and some continue to participate as employed non-student members of the university system or as graduate students. Alumni may also be involved with fundraising, recruiting, pledging or other aspects of Greek life on and off campus. Alumni of WKU sororities and fraternities may return to participate in the Greek Week Blood Drive on behalf of their organization. In the Spring 2009 edition of *The Burning Heart*, the “Alumni Newsletter of the Kentucky Delta Chapter of the Sigma Phi Epsilon Fraternity” the “Undergraduate Report” submitted by Landon Hodskins notes that

One of our main goals for this Spring is to win Greek Week, a combination of events held during the week of April 19-26. The event worth the most points is the Blood Drive, held April 20-22…This Blood Drive will be a great opportunity to demonstrate your alumni support for Sigma Phi Epsilon. (Hodskins 2009:4)

(please see appendix 3 for full article and newsletter)

The delineation between various levels of Greeks and between Greeks and non-Greeks is an ongoing negotiation which becomes publically managed at certain points during the Greek year. During the public events of the Greek year, including Greek Week, group membership is constantly renegotiated and controlled for various purposes and goals. The Greek year at WKU is marked by many events and activities, not all of which will be discussed or even mentioned here. Some are smaller and include only a single house or chapter of a fraternity or sorority. The smaller events of sororities and fraternities may or may not include secret rituals and rites; it is not within the scope of
this paper to investigate these. Due to my outsider status and limited time to ingratiate myself to the Greek societies at WKU I have chosen to focus my attention on the more accessible public Greek events. The three large, public events upon which I will focus are Rush, Homecoming and Greek Week.

The Greek year, and for many the entire Greek experience, begins with Rush, the formal intake of new Greeks. This is the first major public event of the Greek year. The second major event of the Greek year is Homecoming. This occurs in the mid-fall semester. The year then culminates with Greek Week, the final, large, public Greek event of the year. This event takes place mid-spring semester, in March or April. I mention these three events specifically because they serve to illustrate a very public pattern of negotiation of membership and integration which appear to be major themes of the Greek year cycle.

After joining the Greek society in general and chapter houses specifically, the new Greeks have many opportunities for individual separation and recognition. These opportunities vary in scope. On the smaller side, Greeks can pursue and achieve recognition within their individual chapter houses. Greeks can also gain recognition in the larger Greek community and pursue recognition as a Greek in the larger social context. These levels of separation peak during the Blood Drive and Convocation events of Greek Week, as well as at other times throughout the Greek year.

According to the WKU school calendar, the exact date of the beginning of the school year varies from year to year but generally occurs at the end of August, or in very early September. The beginning of the social Greek-letter year precedes these dates slightly or overlaps with them. The beginning of the social Greek-letter year is marked by
Rush, a public event that features the eliciting, meeting and selection of potential new Greeks. The Greek fraternities and sororities from previous years maintain and increase their ranks at this time. It is also around this time that the Greeks from prior years tend to return to WKU from the summer vacation period, unless they have graduated, dropped out or opted to cease participation for some other reason. The pre-existing structures and members from previous years continue to function but membership is renegotiated to allow in new members at this time as Greek pledges. Floating, non-Greek individuals locate fraternities or sororities in which they are interested and, if their bid is successful, they begin to be integrated into the society. Thus, the intake of new members is the first step in recreating a new whole society. The pre-existing Greek society removes the new Greeks from their station as non-Greeks and integrates them into Greek life as pledges.

It is also at this time that the first steps in the progression of separation are taken. The selection of new Greeks represents a separation of these students from the larger non-Greek society. There are, on average, 1500 active Greeks at WKU in any given academic year (Greek Affairs “About Us”). The total number of undergraduate students at WKU is just under 20,000 (“Student Profile 2009”); as such, the Greeks represent only a small minority of the total, undergraduate student body. Their initial separation from WKU undergraduate society to WKU undergraduate Greek-society is a big step in the progression towards separation.

A small number of these new Greeks are also selected at this time to serve on their chapter council. According my informant, Diane De Rosa-Reynolds, this is an internal student government that rules each individual chapter house. This represents
another layer of separation that some Greeks participate in. These two instances of selection, based on socially designated merits, are the first of many in the Greek year.

The second major event of the year is Homecoming. Homecoming is an event that takes place in the mid-fall semester and features a football game at its core, but many auxiliary events as well. These additional events include a parade, tailgating, the election of a Homecoming King and Queen and more. For the Greeks, Homecoming is an event where the process of integration towards a new whole society takes the next formal step.

As described by De Rosa-Reynolds, at “Homecoming we’re together but we’re all paired up with different people.” During the Homecoming event, teams are constructed which consist of a single sorority chapter and two fraternity chapters. These chapters participate in various activities and challenges together. This is done for many reasons, but according to De Rosa-Reynolds

Homecoming...is the beginning of the year, it’s getting to know everybody...you’ve got new members in your sorority and it’s definitely a way for them to build a relationship with your sorority...and you’re paired up with at least two fraternities so you get to know other fraternity men on campus which is always fun!

As noted by De Rosa-Reynolds, the Homecoming event features the linking of the chapters of fraternities and sororities for the express reason of integrating the new Greek members into the wider Greek community and reaffirming older ties. Although all of the social Greek-letter organizations participate in Homecoming, the larger context of the event of it prevents it from being considered a wholly Greek event. According to De Rosa-Reynolds, “Homecoming is the community involving Greeks.” Due to the fact that the Greek chapters are grouped into smaller communities it does not therefore constitute an event which features the Greeks acting as an integrated, unified whole. However, it
represents an important step towards the ultimate unification. During rush, the individual people join a single chapter, and then during Homecoming these single chapters – and their constituent individuals – join into small communities.

As these smaller communities are being integrated, so too are even smaller groups of Greeks being separated. As the first major, public event of the year since the new Greeks have been selected, Homecoming also represents the first major, public chance for separation. Some Greeks are selected and designated to run the Greek events associated with Homecoming. At this event, the separation of Greeks becomes both more and less apparent as undertakings of these separated individuals coincide with undertakings of more integrated groups. The Greek public events foster both integration and separation at the same time.

The final large public event of the year is Greek Week. Greek Week, as mentioned, occurs in March or April of the spring semester. This may seem to be quite a long time after Homecoming; however, this is due to a few factors. First of all, school and subsequently Greek life is suspended in late December and early January. And secondly, some of the time in between can be considered part of the Greek Week activities as, according to De Rosa-Reynolds people “start practicing in probably February.” Unlike Homecoming, the chapters of the sororities and fraternities are not formally united in their efforts during Greek Week. Each fraternity or sorority competes and plays against the other fraternities or sororities during most of the events of Greek Week. Despite this, and because some of the events are conceptualized as being more than merely competitions, the lines of separation become purposely blurred and new levels of integration are achieved. Greek Week is where the final phases of public
integration take place. It is also during this time that one of the annual pinnacles of separation occurs.

Greek Week has many constituent parts, some of which are viewed as being more important than others. Greek Week events include Philanthropy Day, Banner, Faculty Appreciation, Greek Feud, Events Day and Convocation but the “big three” according to De Rosa-Reynolds, among others, are the Spring Sing, Tug and Blood Drive (see appendix 4 for descriptions of all of Greek Week events). The big three events are each individually valued at more points than any other individual events in the formal scoring system of Greek week and are therefore generally viewed as being the most important events for the fraternities and sororities to do well in. In addition to their importance as individual events, the big three events each represent a step in the progression of the Greek process of integration in that they each display a unique mediation of the issues of integration and separation.

The first step in the progression of integration that is provided by a Greek Week event comes in the event Tug. Tug features the game that is perhaps more commonly known as Tug-of-War. Generally speaking, tug-of-war is a game which features two teams, one at either end of a rope. Both of the teams pull or otherwise attempt to move the rope in the direction of their team. The winner is determined by the center of the rope passing a certain mark or if one team loses its end of the rope.

During Greek Week, the tug-of-war is played between teams from each of the various fraternities and sororities. The Greek Affairs office warns that “Tug Day isn’t your typical tug-of-war. Fraternities and sororities get down and dirty with strategies and techniques when they are pulling on the rope. Chapters train and practice for several
months for this one day.” (Greek Affairs 2009 “Greek Week”). The tug of war teams consist of a small number of the members from the chapters. In terms of separation/integration, there are three layers of separation occurring. The first is that within each chapter, teams of only eight to twelve members are selected from the entire house body. The second is that these chapter teams compete as separate entities from other chapter teams. The third is that this entire event is separated as a Greek event and does not feature a role for any non-Greeks. In terms of separation, the Tug event draws and redraws lines of distinction in many ways. This separation picks up approximately where Homecoming left off as the Greeks as a whole are more united than at Homecoming -- due to little outside society involvement -- but are also less united -- in that all the chapter houses are competing against each other.

Spring Sing is the next event that figures in the separation/integration progression. This event “is a song and dance competition between fraternities and sororities…. [Up to 35 members]…of a chapter choreograph an approximately eight minute routine to perform with the year’s chosen theme.” (Greek Affairs 2009 “Greek Week) Within any individual chapter there is less separation as in the Tug event. Having many participants in Spring Sing is viewed as being beneficial, more fun and quite memorable. However, the teams are still clearly separated from each other, and the event is still separated from the non-Greeks.

The next in this progression of separation/integration is not one of the major three events, but fits into the pattern and is perhaps worth mentioning at this juncture. Philanthropy Day is one of minor events of Greek Week. This is a day during which the Greeks raise money for a selected cause, such as the March of Dimes. According to
Greek Affairs, “Philanthropy day brings everyone together...for a good cause.” (“Greek Week”). There is little to no formal separation between individual members in chapter houses for this event nor between the chapter houses of WKU; rather, the separation exists only between the Greeks and the non-Greeks. Although this is not one of the “big three” events of Greek Week, it fits closely into the pattern of the developing separation/integration which plays out both in Greek Week and the wider Greek context.

The final event of this progression, and the mainstay of this thesis, is the Greek Week Blood Drive. The Blood Drive, according to Greek Affairs,

is a three day event hosted by the American Red Cross. The 2008 Blood Drive was held April 21-23 at the Preston Health and Activity center. WKU donated over 1250 productive units this year, with a 14% increase from 2007. The Tug Blood Drive was held on Monday, April 7 with 150 productive units donated. Organizations are encouraged to donate and get other faculty members, students, and the community involved.

The Blood Drive event functions to eliminate borders between individuals, chapters, and the Greek system from the wider world; however, it is not a simple reintegration of the thus far separated Greeks and non-Greeks.

According to De Rosa-Reynolds “Greek Week is the Greek community involving others” and is therefore an inversion of the beginning of the year. At the commencement of the annual cycle, the potential Greeks are separated from society, and when they participate in society events, such as at Homecoming, they do so as marked, separate entities. Greeks begin as part of society and become the “other.” During Greek Week, this “otherness” is renegotiated and recast. Although the Blood Drive event of Greek Week represents society being reformed as a whole, it is done by way of the non-Greeks being permitted into a carefully prepared role which is considered to be inside of the Greek world. It is not a return of the Greeks to the realm of the non-Greeks, it is a
complete restructuring of the world with the Greeks at the core. According to De Rosa-Reynolds, to see Greeks, other students, professors and even outside members of society, such as firefighters, “all in the same room fighting for the same cause” is amazing. I find it amazing that the “room” of which she speaks is clearly considered to be within the control of the Greeks. Although the Greek Week Blood Drive represents a full integration, arguably the final phase of the integration pattern of the year, it is truly a final exercise of control over the outsiders by the Greeks. It is not a reintegration of the previous outsiders, the Greeks themselves, back into the original world. The world has been completely restructured.

The Blood Drive of Greek Week also augurs the approach of the event of Convocation, where the final annual layer of separation occurs. Convocation takes place “after a week of fun and hard work” and is a time when the Greeks “honor our organizations for their effort throughout the year” and “announce Greek Week winners.” (Greek Affairs “Greek Week”). “This ceremony wraps up the entire week” and serves also as a year-end awards ceremony in other ways. In addition to the Greek Week winners, Convocation is a time when the “winners of Greek Hall of Fame, Greek Women/Man of the Year, Charley Pride Spirit Award, Chapter Achievement awards” are announced and awarded. (Greek Affairs “Greek Week”) These awards are the peak of the annual cycle of separation as they recognize unique individuals for their accomplishments and successes. According to the Greek Affairs website, Convocation “also allows the entire Greek community to come together and appreciate each other as a Greek” (“Greek Week”) and is therefore also a peak in terms of integration of the Greek society at WKU.
One could consider that there is an additional phase to the annual Greek cycle that occurs after Greek Week. This phase is the temporary disbanding or less active time that takes place in the summer period. It is typical for American college students to abstain from classes for a period of several months in the summer in order to work, participate in internships, volunteer, travel or pursue other interests or goals. Often students return to their parents homes for the summer, completing a physical cycle that may repeat for as long as they are in college. The pattern of integration leading up to this disbanding and return home would suggest that while many Greeks may literally be returning to where they were before, it is not entirely viewed in this manner. As the negotiation of separation and integration leading up to Greek Week suggests, the final integration is not the Greeks back into the societies from whence they came; rather, it is the outside society being absorbed into the realm of the newly minted Greeks. More research is needed to fully understand the change in worldview created by the experience of Greeks participating in the year-long indoctrination process denoted by the public events discussed here. Suffice it to say, being Greek may change your world.
Although the Greek Week Blood Drive represents only one small step in the aforementioned progressions of integration and separation, within the event itself there are many nuances to consider. At the heart of the matter, there are three particular ideas being carefully balanced and weighed against each other, and in and of themselves. Altruism, fairness and competition, and group identity are key components of the Greek Week Blood Drive. None of these concepts wholly negates or supercedes any other during the Blood Drive; rather, they intermingle in a variety of fascinating ways to produce what are at once complex and contradictory effects.

The group boundaries of the Greeks are renegotiated in light of other beliefs that become dominant during the Blood Drive event. Leading up to and during Greek Week, Greeks recruit, within set guidelines, students, faculty, staff, non-university persons, family and other non-Greeks to donate blood on behalf of their sorority or fraternity. Unlike Rush or participation in the Greek elements of Homecoming, the goal of this event is to garner the highest level of inclusion and integration of non-Greeks. In effect, the Greeks themselves actively violate their own normal boundaries to seek out non-Greeks to participate in a Greek event.

The reason that the Greeks enter into this delicate dance with non-Greeks has to do with the allocation of points in the Blood Drive event as well as the altruistic intent of the event. According to Blood Drive Rules 2009 (see appendix 5 Greek Week Blood Drive Rules 2009)

In order to receive full participation points, the number of chapter members on your roster must equal the number of donors for your
organization. (ex: if your organization has 90 members, you must have 90 people give for your chapter to get the full participation points...ex. 35 active members on rosters = 35 donors = 100% or 100 members on roster and 80 donors = 80% = 8 points.

Because, invariably, some of the Greeks in each organization will be unable or unwilling to donate blood, the Greeks must work to locate auxiliary donors to fill their spots in order to receive full points for this event. The Greeks turn to alumni and recruit non-Greeks for this purpose.

In addition to the basic participation points, the sorority and fraternity who get the most number of people to participate in their name over their 100% level receive some additional bonus points. This number is established by the fraternity/sorority that recruits the most people above and beyond its own 100%. Unlike the basic point allocation, this number not relative to the organization’s size. In this, the Greeks are doubly encouraged to fulfill their own donation quota as an entity representing 100% of people in their organization and are encouraged to solicit as many more blood donors as possible beyond that.

The allocation of bonus points serves several purposes. First, it encourages more donation of blood with no clear limit to the amount it is possible to donate, and this viewed generally as a positive thing. This increase above the finite number of people in a sorority or fraternity is, for all intents and purposes, limitless since the number of people in the world who could be solicited far outweighs the number of people in the sororities or fraternities. Secondly, the bonus point system ensures that no matter the percentage levels of donation exhibited by each sorority or fraternity, the competition aspect of the event will reward those who go the furthest above and beyond in terms of whole numbers. As such, this is a second level of competition which fosters the
solicitation of even more blood donors. This is, again, generally regarded as a positive thing. And finally, by creating a points-based impetus which forces Greeks to go out and include non-Greeks in this event, the event and committee planners behind it encourage the manipulation of the general public by the Greeks.

The recruitment of non-Greeks for the blood donation event is highly regulated by the Blood Drive Committee and Blood Drive Chairs (see appendix 6 for Greek Week Committee 2010). According to Blood Drive Rules 2009, the publication of this committee, “soliciting is defined as asking anyone, not associated or affiliated with a participating organization, to give blood anywhere within the given boundaries.” “Soliciting” here is used to mean improper recruitment, and this is not permitted in several areas on the university campus surrounding the blood donation event venue. There are set sanctions for organizations that violate these prohibitions.

The punishments for those who break the rules of the Blood Drive are particularly crafted to create difficulty for the participants which will in turn lead to more participation. The rules are very carefully written so as to avoid curtailing any potential blood donations. The sanctions do not limit the blood donations of the rule-breaking organization; rather, they reduce the amount of points that the house receives from making their donations by a 50% margin. In effect, if an organization breaks the rules of solicitation then they must work doubly hard, collect 200% of their roster number, to win the whole amount of points possible. Because this part of the competition is solely against themselves, in that all chapters can achieve full points if they achieve full participation, there is less chance that a chapter will simply “give up” if they are caught cheating. As such, the sanctions set in the rules of competition actually encourage more
blood donations for those caught breaking the rules. Punishments of those who break rules in other situations, such as sports or academics, typically limit participation or exclude participants, or their entries, from their chosen events or activities. A hockey player who behaves improperly may be put in the penalty box and not allowed to play for a certain amount of time. A student who cheats on an exam may be denied class credit for that semester. By electing to punish in a manner different from this norm, the Blood Committee and Blood Chairs reveal that the goal of donating blood is very important and this goal influences the organization and rules of the competitive elements of this event.

This interplay between the rules of competition and the altruistic act of donation is just one facet of the interaction of the key beliefs in the Blood Drive scenario. Some people associated with Greek Week feel that the competition is the true root of the event. They feel that any altruistic action of the event is reliant on the existence of competition and would not exist without the competition to foster it. In short, if it wasn’t worth a lot of points, the Greeks wouldn’t bother doing it. I think that while this could be true in a short-term view, a long-term view of how the Blood Drive committee has endeavored to frame the blood donation event to the general university community tells a different story.

According to my informant, Bradley Venable, the reason that the rules limit the solicitation of non-Greeks is to keep the Greek from harassing every single person who walks in or near the Preston center, the current Blood Drive event venue. The result of this is that the Greeks don’t end up appearing pushy to the non-Greeks and congenial relations with the general campus community are created and maintained. By limiting the short-term competition element of the event, the Blood Drive rules create an atmosphere
in which the event will be more likely to be maintained over the long-term. By caring about the relation of the event to the university at large, the Greek organizers underscore the importance of the event, not just as a competition but as an altruistic endeavor that deserves to be protected and continued long term. The competition, in the short run, is curtailed to protect the longevity of both the overall Greek Week tradition and the blood donation event specifically. Rather than let competition rule the day, the long-term goal of providing blood in an altruistic manner is upheld as central.

Another important interplay between these main issues is the way that the presence of both altruism and competition encourages the renegotiation of the concept of group identity. According to Blood Drive Rules 2009, all participants must sign in and out of the event and make their Greek-letter affiliation known at those times. Despite this formally written declaration of group affiliation, various people I interviewed, including Cvengros and Bradley, were very clear on the point that non-Greeks who are recruited or allowed to donate blood on behalf of a sorority or fraternity are not “members for a day.” The non-Greek participants exist in a tightly controlled realm where they are permitted to be affiliated with a sorority or fraternity but are not accepted as a part of it. As one informant put it “all the work, none of the perks.” The Greek system allows for these people to participate in a highly formalized way that violates the normal boundary of the system; however, because their participation is so tightly controlled there is no real danger of confusing insiders/outsiders. Metaphorically speaking, the intermingling of Greeks and non-Greeks is akin to “safe sex.”

To create and maintain this special area requires a willing cognitive dissonance on the part of the Greeks. They must both entertain the notion of non-Greeks as useful and
necessary parts of their organizations -- particularly necessary if they wish to compete for the addition points allotted above their 100% points – while at the same time they maintain the non-Greek’s outsider status. The reward for successfully navigating the edge of this particular blade is that the participating non-Greeks function to bolster the Greek’s competitive edge and enlarge participation in their altruistic undertaking. The violation that the non-Greek participants represent is not a threat to the system because it exists within the confines of a special set of rules; however, it represents a violation nonetheless. It also reveals that this event is undertaken with the express understanding that the typically dominant ideal of group is being renegotiated in light of other, arguably more important things. This renegotiation comes at the end of the year and fits perfectly with the ongoing progression of integration as discussed in chapter 2A.

The violation of group that occurs during the Blood Drive event is so formalized and tightly controlled that, historically, it was actually impossible for a non-Greek to donate blood at this event without being assigned an affiliation with a fraternity or sorority. *Blood Drive Rules 2009* states that “if an independent [non-Greek] comes to give blood without the intention of giving to a specific organization, two Blood Drive chairs together will draw for which organization the points will be awarded.” Clearly the notion of group is not just slightly violated during this event; at times, it is reduced to its most basic form. By introducing the element of randomness, the Blood Drive committee removes almost all of the meaningful group characteristics from the individual Greek societies. They become nothing more than names on randomly drawn slips of paper. This is done both to allocate more points and to allow the non-Greeks to participate in the event in a more meaningful manner; despite the fact that the act itself strips the meaning
from the groups it is purporting to support. I would surmise that this system was also in place to discourage Greeks from surreptitiously soliciting non-affiliated non-Greeks while waiting in line to donate.

It should be noted that this particular system of allotting points to participating non-Greeks was removed for the 2010 Greek Week Blood Drive. In 2010, non-Greeks were able to participate without requesting or being assigned any affiliation. It is unclear what brought about this change. My informants, some of whom were on the Blood Drive Committee in 2009, did not mention that it had become a problem or would be changing in future. Certainly this shift is an area for future research.

I was unprepared for the new point allocation rules as I signed into the 2010 Blood Drive. I asked, as I signed in, if they would draw while I was at the table or if it took place later. The two Greeks running the intake table, a sorority girl and a fraternity boy, told me that they wouldn’t be drawing at all because they don’t do that anymore. Then the two Greeks jokingly fought with each other as the sorority girl tried to point to the Greek letters on her hat to sway my allegiance to her and the fraternity boy stuck a large sticker over them so I wouldn’t write down her sorority’s name. After a moment’s thought, I declared my allegiance to Kappa Delta because De Rosa-Reynolds was a member of that organization and had kindly given me an interview. I also wrote it because I couldn’t remember any other Greek society names at the time. The two Greeks at the table seemed disappointed with my choice, but they let me write it down beside my name. As I wasn’t successful in donating blood at this event, due to my low iron count, I was not successful in gaining points for Kappa Delta.
Defining success is another area in which the concerns of altruism, competition, and considerations of group intermingle during the Greek Week blood donation. According to *Blood Drive Rules 2009* “needle must break skin to count” and “finger pricks are not accepted” as proof of donation and therefore full participation. During my visit to the 2010 Blood Drive several people inquired if I had “been stabbed” and when I showed them my finger pricks they dismissed them, and me, as unsuccessful. In the context of a competition, it makes sense that the competition organizers must declare some clear way to establish who has successfully participated in the event and who has not been successful. This must be done in order to maintain the appearance of fairness in the allocation of points for the event. By designating the breaking of skin with a needle as the cut-off point of success/failure, the organizers satisfy this need and also send a clear message: altruistic intent may be all well and good, but prosocial behavior is required. This rule removes the altruistic intent from the realm of the cognitive and realizes it squarely in the realm of the physical. I feel that the placement of this rule is not a chance happening.

While this rule is clearly in place to eliminate confusion and forestall disputes in the allocation of competition points, it places the successful completion of the event at the very fine boundary of conscious choice and physical reactions. This choice also places specific values on each of these things. By this I mean that if a person has had the altruistic intent and has enacted the prosocial behavior to get as far as the needle being inserted into their arm then they, by the rule of the event, have fulfilled their requirements and their affiliated organization is awarded the points. It is also at this point that they have gone as far as a human can in this process on mere conscious choice. Beyond the
insertion of the needle the person has little control over the proceedings as we don’t
*chose* to bleed, or not bleed, into the collection tube and bag. If someone faints, their
blood clots in the needle too quickly, or they are otherwise unable to complete their
donation beyond that point, it can be presumed to be due to uncontrollable physical
reasons, rather than a controllable, conscious choice. Even requesting that the needle be
removed before the blood donation has been completed would likely be attributed to a
psychological reaction to the physical, and thus relegated to that realm. Because the
physical is generally thought to be outside of the realm of control of the donor, they are
freed from responsibility for this segment of the donation. By placing the success marker,
the bloody hole in one’s arm, to one step beyond the place of the last conscious choice,
the Greek Week Blood Committee puts a value on *enacting* one’s choice. A person is
deemed to have fully participated in this event not when the bag of blood is full or even
later when the blood is used for medical purposes, but when they stop making conscious
choices towards that goal. To succeed, one must yield power to one’s own unconscious
bodily functions.

It is interesting that, given the aforementioned value placed on conscious choice
and social manipulation, the denotation of individual success is not place at the point
when the choice is made to have the needle put into the arm. Indeed, the event requires
that people go one step beyond choice and requires the actual action resulting from this
choice. The requirement of action serves to level the playing field of this event and also
forces the participants to make good on their intentions. Requiring the visceral act of
donating blood means that all participants, outspokenly macho, unflappably cool and
visibly nervous, must put their money where their mouths are, and *get stabbed*. Having to
peel back a bright red bandage to reveal a bloody smear on your arm is a great visceral reminder of the requirement to supercede the conscious and let one’s self go into the realm of the uncontrolled. Indeed, in a situation where the control of group and competition is so tightly regulated, the necessity to let go of control to be altruistic stands as a poignant counterpoint.

The American Red Cross rewards Blood Drive participants at many of their events, including the Greek Week Blood Drive. Rewards vary from event to event, but may include clothing, tickets to other events such as car shows, ribbons, and more. They designate success differently than the Greeks who sit on the Blood Drive Committee of Greek Week.

Blood Donor participants are considered successful by the American Red Cross once they have participated in the initial breaking of skin: the finger prick. During testing for potential donation viability, a prospective donor is pricked on their finger and the blood from this would is put into a machine to be analyzed for components such as iron. Although the Greeks dismiss this finger prick as part of the lead-up to success, and reject it as a marker of success in and of itself, the American Red Cross considers anyone who has been pricked to have participated fully and be worthy of reward. Because I was

Cynthia Cotton’s initial finger pricks during preliminary testing at WKU Greek Week 2010. From left to right, initial finger prick, second attempt prick. Photos by author.
pricked, twice, at the 2010 Greek Week Blood Drive I received a free Red Cross t-shirt for my participation. I was not considered a success by the Greeks, but I passed at least one point of success in the eyes of the American Red Cross.

![T-shirt awarded to Cynthia Cotton by the American Red Cross for her donation attempt at WKU Greek Week Blood Drive 2010. From left to right, front view of t-shirt, back view of t-shirt. Photos by author.](image)

The Blood Drive of WKU Greek Week is complex. It features layers of concerns which are negotiated and renegotiated in light of varying elements of themselves and each other. The ongoing negotiation of issues of integration and separation continues in, and is enhanced by, the visceral nature of the Blood Drive. The mixing of all constituents of society, Greeks and non-Greeks, becomes a literal mixing due to the nature of the Blood Drive. The removal of blood from one person and its subsequent transfusion into another person or other people is a literal and physical mixing of humans only otherwise seen in society in medical, sexual or cannibalistic events. Like these things, the Blood Drive serves well as a symbol of wholeness and unification, separation and individualism. Also like these things, the Blood Drive contains a tinge of the same unease
which attends to the other topics, perhaps leading to the highly stringent rules which are set forth to govern the event by the groups including the Greeks Blood Drive committee, the American Red Cross, the American Government and other agencies. By trying to control all aspects of the Blood Drive, these groups help to create a “safe” way to participate in what would otherwise fall into the category of rather questionable behavior. The Greeks particularly deserve additional accolades for managing to turn an already problematic situation into a competitive event that has been successful and ongoing for decades.

The presence of the countable blood products of this event contributes to the final unification of society through the aegis of the Blood Drive event. This is due to the way that people refer to these products. Pride, among many others, informed me that the Blood Drive had yielded over 1500 units of blood at the 2009 event, and discussed other past events in terms of their unit yield. Not a single person sought to mention how much of that blood was Greek or non-Greek, or how much came from individual chapter houses. It seems that after the competition and the solicitation of non-Greeks and all of the rules have past, the amount of whole blood donated by a whole society is what matters and is remembered. In this, the unification of all the strata of society is what is remembered.

The Blood Drive is not the only event which works to unite the Greeks with non-Greeks into a whole society at the end of the Greek year. Although it is the event that does so most completely and most literally, there are some other events which endeavor toward the same goal. One of these events is the Faculty Appreciation. For this, each organization nominates a faculty member based on interaction with the chapters and how they have affected the members. A member from
each organization takes the nominated faculty member to Mariah’s for an awards dinner.” (Greek Affairs “Greek Week”)

Although this event is not done with for the express purpose of uniting Greeks and non-Greeks it still does this. In many ways, the appreciation of the faculty is similar to the utilization of non-Greek blood donors in that they are being appreciated on the terms of the Greeks and their participation, although it garners Greek accolades for the selected faculty, does not represent a true intrusion into the Greek world. It is also less inclusive than the Blood Drive due to the structuring of the event. The non-Greeks are limited, in that they are only faculty of WKU and not any of the rest of the world. Also, the non-Greeks become aligned with only a particular part of the Greek system and there is not an overall joining, as there is in final blood-unit count of the Blood Drive. This event reveals that the goals of Greek and non-Greek social integration during Greek week occur in other venues than just the Blood Drive event.

Blood Drives are fairly common in the contemporary North American context and each represents a unique congregation of issues and concerns. The Greek Week Blood Drive at WKU constitutes one of the many steps in the progressions of integration and separation that characterize the overall Greek yearly cycle. In addition to these issues, the Blood Drive organizers, participants, and other ruling bodies such as the American Red Cross, negotiate and mediate concerns of altruism, fairness and competition and group identity.
3A - Introduction to Altruism

The beginning of the modern study of altruism as a part of human nature and experience can be marked with the coining of the term by Auguste Comte in 1855 (Rushton and Sorrentino 1981: 5). Since then, there have been debates raging as to definitions and viability of altruism in humans and, more recently, in other animals. Mostly the arguments have occurred in the realms of psychology, biology/sociobiology, and economics because these concepts are particularly important to the study of these topics. Due to their roots in disciplines other than folklore, the terms and definitions developed are not all readily applicable to the folkloric study of altruism. However, from these debates and disciplines I have culled several useful terms and concepts. It is upon the shoulders of these giants that I intend to build a folkloristics based set of definitions of the concepts of altruism, prosocial behavior, egoism and egoacts for use in this project.

One of the key points of discussion in the history of altruism scholarship has to do with the viability of altruism. According to Christopher Jencks and many others “some cynics like to argue that unselfishness is impossible.” (Jencks 1990:55) This conflict stems mostly from the original definition of altruism by Comte as behavior which is totally other-regarding. (Comte 1851) Behavior that regards totally and solely the needs of others is now generally accepted as a highly problematic and theoretically unviable idea because of the complexity of human thought processes and social capacity. It is this contention, now mostly rejected by scholars, that was at the forefront of the original rounds of altruism research and scholarship.
Contemporary altruism scholars have moved on from the original total-altruism beliefs to embrace a continuum-approach to altruism studies. Generally, researchers have rejected the idea that prosocial behavior (acts of altruism) must be *totally* other-regarding in order to be altruist. Jencks suggests that “every motive or act falls somewhere on a spectrum between extreme selfishness and extreme unselfishness” (Jencks 1990: 53).

Martin L. Hoffman agrees that while “the doctrinaire view in psychology has long been that altruism can ultimately be explained in terms of egoist, self-serving motives” he moves beyond this belief by realizing that “it is as reasonable to assume that humans have an independent motive to help others, as it is to postulate an egoist motive base for all helping behavior” (Hoffman 1981:41). Daniel Batson and Jay S. Coke prefer to conceive of altruism/egoism as elements of behavior which must be discussed and studied in terms of their degree of presence or absence in an act or series of actions (Batson and Coke 1981: 174). Dennis Krebs and Christine Russell also see it as an issue of degree in that altruism is present when “the primary motive behind their behavior is to benefit another” (Krebs and Russell 1981: 154). Although these researchers, all from the discipline of psychology, create and utilize their definitions to create operational parameters for empirical research projects, they can be synthesized into a useful folklore-discipline definition.

“Altruism,” as I will define it for this project, is the motivation to help others. This motivation effects “pro-social behavior.” It can be attributed by the doer or speculated upon by an outside source. It can be primary, negotiated with, or secondary to, one or more egoist motivations of the same act. Consequently, “prosocial behaviors” are acts or series of actions which are viewed by the doer or by an outside source as having a
notable degree of altruism. Conversely, “egoism” is the motivation to help one’s self and “egoacts” are acts or series of actions which are viewed by the doer or by an outside source as having a notable degree of egoism. It is possible that a single act can have a high degree of both or either egoism and altruism and that acts can have a low degree or absence of either one.

These definitions depart from those of psychology in several important ways. Firstly, prosocial behavior and egoacts are not total or all-encompassing; rather, they are elements of the actions that people do every day. Secondly, altruism and egoism need not be empirically measured to be understood, they must merely be notable to the doer or outside source in narrative, behavior or other indicating fashion. Thirdly, altruism/prosocial behavior and egoism/egoacts are not end points on a spectrum, but elements in the discussion and analysis of perceptions of motivations and actions. If one wished to draw a spectrum of these events, it would have to take into account that the concepts at hand are not to be considered of a relatively-bound nature. If altruism goes up egoism doesn’t necessarily have to go down, as some acts will be viewed as having more, and more complicated, motivations than other acts. And fourthly, all of these concepts are influenced by the expression of these concepts by the people who experience, observe, or comment upon them. Some people may feel more strongly about altruism, or negotiate the concept of it with egoism differently. And that’s just fine.

It is my intention to show herein how different modalities of altruism are used and negotiated by various informants associated WKU’s Greek Week Blood Drive event. Although it may seem odd to discuss informants in terms of outdated modalities of scholarly research, I feel that in this particular instance the research is outdated because
scholars found the modalities limiting, not because they necessarily found the modalities to be wholly incorrect. Scholars, I believe, have been searching for the grand theory of altruism, the explanation or structure that will encompass all people’s altruistic thoughts and prosocial behaviors. The outdated modalities of altruism which were discovered and discarded have served to influence generations of folk who are not researchers. These modalities have been accepted, embraced, and utilized by various groups of folk as their own folklore of altruism. Various folk of various folk groups make use of these structures and explanations for various reasons with various outcomes, not the least of which is that whatever modality they have adopted is, in some way, useful to them.
While the classic altruism model, one of the earliest models of scholarly study of altruism, is now rejected by most scholars as limiting and perhaps too simplistic, it is still accepted and used by certain segments of the population for specific reasons and goals. Michelle Mangum and Brittany Durham are “Donor Recruitment Representatives” with the American Red Cross. They organize their beliefs pertaining to altruism with strong consideration and belief in what could be deemed “whole” altruism and “whole” pro-social behavior. Their beliefs, and the various manifestations of their beliefs in their speech and work, align closely with the early scholarly beliefs in altruism studies and serve them in several important ways.

My research with these informants was not audio recorded at the request of the informants. Instead, I wrote field notes. Unfortunately, this methodological choice has led to fewer direct quotes than would be ideal for a paper of this nature. However, I feel that their beliefs are key to the clarity and success of this paper and, despite the difficulty of using this resource, I have opted to forge ahead and do the best that I can.

As mentioned in the preceding section of this paper, the “grandfather” of altruism studies, Comte, gave the original definition of altruism as behavior which is totally other-regarding. The important thing to note is that this definition is concerned with the behavior, what is now called pro-social behavior, and fails to overtly mention any motivational roots of this behavior. One can infer, from the use of the term “regarding” that some level of cognition of the other person’s needs is present, presumably coupled with some evaluation and a decision to act on their perceived need. What is thus
undertaken is then pro-social or “totally other-regarding” behavior; however, it must be noted that Comte’s original interest was in the behavior, with motivation as the secondary interest.

Jencks, and many who have come since Comte, reoriented the study of altruism to investigate the motives which lead to the behavior. They have certainly opened the doors of altruism studies by embracing a spectrum-based approach, rather than a yes/no categorization methodology. This approach, centered on motive, is what will be utilized in this paper, with some adjustments made for a multiple-elements based approach, rather than a spectrum or continuum.

As mentioned, Durham and Mangum are employees with the American Red Cross. Generally speaking, Mangum and Durham are employed for the purposes of soliciting, organizing and running blood donation events, commonly called blood drives, in the areas surrounding Nashville and Bowling Green, and in other parts of Kentucky and Tennessee. They share a common employer and, although their jobs are slightly different, they consider each other coworkers.

Mangum’s work history primarily included working in newspaper advertising before she came to work for the American Red Cross. She had no training as a doctor, nurse, or other medical professional. Although she joked that people call her and Durham “blood sales reps” she insisted that her current occupation is as far removed as one can get from a sales position. Mangum’s job involves organizing and running many small-scale blood drives, typically at community centers or with businesses, such as Fruit of the Loom. These efforts each garner, on average, thirty units of blood, per day. Mangum is responsible for running an average of fifteen to twenty blood drives every
month, year-round. In addition to this, Mangum does in-school education and presentations about blood and blood donation, and works with non-transitory donation centers, such as the one on Centre Street in Bowling Green.

Durham “stumbled into working for the Red Cross” through some personal connections who informed her of the job opening. Like Mangum, she is not a trained medical professional or health care worker. Her everyday work focuses on organizing and running larger blood donation events, including ones on the campus of Western Kentucky University, such as the “Greek Week” Blood Drive. Her blood drives, as they involve larger institutions, tend to bring in more “product,” a commonly used euphemism for units of whole blood. A big blood drive, Durham tells, can garner up to 1500 “units,” another common short form or euphemism, over a three-day period, or more. She runs fewer drives in a month, on average, but contends that the difficulty of running larger drives evens out her workload, as compared to Mangum’s.

Both Mangum and Durham stressed that the ultimate goal and overarching focus of their jobs is to “get the blood.” While they may have other functions, such as making it an easy process, encouraging people to become repeat donors, educating children, and soliciting new donors, the ultimate outcome, they stressed, is always the collection of the needed amount of blood. This evaluation of their role and their main goal is key to understanding why they adhere to a classical belief system of altruism and pro-social behavior.

To simplify a complicated issue, the reasons that people donate blood, according to Mangum and Durham, are usually altruistic, fairly straightforward and good, in that the motivation is truly to help others. Durham and Mangum both strongly believe that those
who give blood are wholly altruistic and their behavior is wholly pro-social. This is closely aligned with Comte’s contention of total other-regarding behavior, as it is the act that makes the donor, not the underlying complexities (if there are any). Indeed, there is little room for interpretation of ulterior motivations in the eyes of Durham and Mangum concerning their work with blood donors.

Durham was the Red Cross representative responsible for the Greek Week 2009 Blood Drive event. She expressed strong belief that participation in this event was wholly pro-social and wholly altruistic on the part of the donors associated with the Greek system. Upon leaving the event, Durham recalled, the students had to show the bloody mark on their arm where the needle had been inserted if they wanted to receive Greek Week points for their blood donation. In her eyes, the important feature of this interaction was the idea that the act of donation was being held in such a vividly high regard. Nobody could subvert the system and avoid the pro-social behavior to simply garner the points without inflicting bodily harm on themselves. In this framing of the event, a person could not gain the Greek Week points without doing something deemed socially unacceptable – self mutilation – and therefore the people who did receive points must have, in Durham’s view, felt very strongly about pro-social behavior. Indeed, Durham views donors as almost exclusively participating in pro-social behavior.

The complication to this viewpoint is that the blood donation event in question is not without other clear lines of motivation. Although not as straightforward as selling blood for money, Durham was very enthusiastic about the practice of providing non-monetary rewards to whole blood donors. One of her upcoming events on the Western Kentucky University campus, for example, will yield two tickets to an auto show event, a
t-shirt, and perhaps more for each successful blood donor. In the example of Greek Week 2009, the individual donors received nothing; however, as groups, the most successful blood donation societies received large, flat screen televisions. The participating members of societies also received points towards the total tally for Greek Week 2009 as a whole competition.

Durham and Mangum do not feel that this sort of payment system negates the altruism of donation; rather, they feel it acts as a reward for those who have elected to behave in a pro-social manner. In terms of Comte’s definition, they still feel that the behavior is other-regarding despite the self-benefitting rewards that the donors may receive. I think that they operate under this belief system for reasons related to their jobs and goals.

As mentioned, the ultimate goal of Durham and Mangum’s work is to successfully, quickly, and continuously gather donated blood. Mangum and Durham’s work is stressful. Partly this is because blood must be collected *so frequently*. Blood, once outside of the human donor, has a fairly short shelf-life. Donated blood is divided into its different component parts (plasma, platelets, etc) and each of these has a shelf-life ranging from about five days for platelets to about forty-two days for red blood cells. Although blood components can be frozen, it is expensive and impractical in other ways (GiveLife2.Org. Facts About Blood. 2009). According to Durham, after the donation takes place, the blood must be separated, tested for diseases, packaged, shipped, and used, all within the short time frames allotted. It is this continual need that keeps Mangum, Durham and the scores of other employees like them continually on the hunt for more donors and continually running donation events. There is no relief, nor is there
any alternative. It simply must continue, or people may die. That is a weighty thing to bear.

I think that viewing the blood donors as participating in pro-social behavior for appropriate altruistic reasons probably helps to alleviate some of Mangum and Durham’s work-related stress and adds an element of emotional reward for themselves. Both Durham and Mangum commented that they avoid attending the actual blood drives when possible, and preferred to work behind the scenes in an organization capacity. This, presumably, best serves the goals of their jobs, but also allows them to maintain their belief system on altruism and pro-social behavior without it being challenged by the presence of complex humans. Interaction with donors might create issues for their somewhat simplistic, yet highly useful, belief system. This is not dissimilar to how Comte’s original simplistic conception of altruism created issues for more contemporary researchers. Luckily, unlike researchers, Durham and Mangum’s goals are conducive to maintaining the simplicity of their belief systems. If it makes them feel good to believe blood donors are inherently altruistic and if it serves the purpose of getting blood to save lives, then it is a successful, beneficial and appropriate belief system. Alternately, Durham and Mangum, who view themselves as doing good, as the donors are, may be enacting a socialized behavior which causes them to turn away from situations in which they might receive public recognition. As striving for such recognition might bring into question the simplicity with which they view altruism, it may be that they stay away from those situations to preserve the integrity of their belief structures.

An additional point of interest in the belief negotiations of Durham and Mangum was that they both seemed to be squeamish about blood. When asked if they are
squeamish, or nervous around blood, they both declined to answer. But, during the interview, I noted that they avoided using the word “blood.” Both Mangum and Durham preferred to refer to “the product,” “the units,” or “the donation” instead of using the term “blood.” When they did say “blood” it was always either for a specific dramatic effect or they were merely repeating back something I had said. The exception to this is the use of the colloquial term “blood drive.” In the context of this phrase, they used the term “blood” without any perceivable difficulty. This avoidance and specific use, coupled with their admitted avoidance of blood drive events, indicates a level of discomfort around the bodily fluid that they are employed to deal with.

I think that their distaste for blood, considered in the light of their choice of employment indicates a strong underlying belief in the importance of blood donation in the contemporary context. If Mangum and Durham did not feel their work was important and necessary, they would not likely participate in something that makes them so very uncomfortable. In the specific cases of Mangum and Durham, I suspect that this discomfort also lends respect and admiration to those people who donate blood and face the fear that Mangum and Durham both feel. Their personal squeamishness, as shown in their avoidance of the word and presence of blood, probably adds to their conviction of the altruism of blood donors.

The roles of Mangum and Durham in the contemporary blood donation context are varied and very important. Although they may appear to be merely social conveners of a specific type, their occupation leads them to create structures and belief systems about a myriad of important topics. The ways in which they negotiate the issue of altruism to do with their jobs, the people they encounter on the job, and themselves are
important in that they illustrates some of the many ways that people can deal with these issues. Although their methods prove useful and effective for their purposes, other people consider and conceptualize altruism in different ways.
Blake Cvengros and Bradley Venable are Western Kentucky University students. They are both members of fraternities and are strongly involved with the WKU Greek Week and the associated Blood Drive event. They organize and articulate their beliefs about altruism and prosocial behavior in a way that is similar to the ideal set out by the contemporary scale-style altruism model.

The methodology for this interview was, again, somewhat limited. In this instance it was limited both by the preferences of the interviewees and by the interview environment, which was strangely noisy for a library space. As such, I made use of field notes and it led, again, to fewer direct quotes than would be ideal. Due to the ongoing role of the interviewees in the Greek Week event, their highly relevant and interesting belief and belief structures, and their ongoing kindness to me during the completion of this thesis I have opted to include their material in this thesis, as best I can.

After Comte’s initial conceptualization of altruism, the classical altruism model, there was a period during which scholars found this theoretical model to be somewhat limiting in practical terms. In response to this, many scholars expanded the idea of altruism beyond a simple yes-or-no dichotomy to be represented and thought of in terms of a sliding scale. One end of this scale was complete, pure, true, other-regarding behavior, the other end was complete, pure, true self-regarding, or selfish, behavior. It was this scale, with its rigid requirement of 100% perfection in order to use the term “altruism” that led to the common belief, amongst both scholars and laymen, that there could be no such thing as true altruism, no such thing as a truly selfless act.
Despite some limitations and inherent difficulties, this scale-style model does offer some advantages over the classical altruism model. It allows for people, again both laymen and scholars, to discuss and understand the concept of altruism in conjunction with the concept of egoism. People could embrace the idea that other-regarding and self-regarding were two sides of the same coin, and were linked.

Unlike the classical model where motivations didn’t overlap or intersect, the scale-style model allows for egoist and altruistic motivations and their associated behaviors to be considered together, to mentally interact. The interaction is limited, of course, to a strict linear nature. The scale-style model also simplifies all motivations into two categories which then, as ‘teams,’ butt up against each other to establish the ultimate place of the behavior on the altruism scale. Despite the difficulties of this model, it is used by many people to understand their worlds and their scholarly work. Cvengros and Bradley are two such people.

Cvengros is from Paducah, Kentucky and become involved with his fraternity, Chi Omega, during his junior year of university. According to Cvengros, his freshman year experience living in the university dormitories was less than satisfactory. Prior to coming to WKU, Cvengros had rejected the idea of joining the Greek system because the stereotype of the “partying frat boys” did not appeal to him. During his freshmen year, however, Cvengros found that his life in the dormitories lacked a sense of camaraderie and “brotherhood” and did not provide him with sufficient outlets for charitable efforts or chances to ‘give back’ to his community. He received a scholarship letter from the Greek system and decided to reconsider the option of Greek life.
Cvengros described the Greek society recruitment procedure as being very calm, involving interviews and some get-togethers, which he is hesitant to even refer to as parties. He recalled that during the recruitment procedure, he was looking forward to participating in the philanthropic and service aspects of Greek life in particular. Upon successfully joining Chi Omega, Cvengros participated in Greek Week, as well as most other activities, and went on to become an organizer of Greek Week 2009.

Venable, similarly to Cvengros, joined Greek society after a period of time in the university dormitories. He too had felt that he was not a typical ‘frat boy’ and would not fit in with fraternity life. After two years in university housing, Venable found that the dorms lacked leadership opportunities and he too turned to the Greek system. In particular, Venable hoped to find opportunities for leadership, social networking, and community service. Venable, like Cvengros, also became instrumental in running WKU Greek Week 2009.

The Blood Drive of Greek Week is considered by both Venable and Cvengros to be the most important part of the overall Greek Week event. This belief mirrors their stated belief that philanthropy and service are together the most important parts of Greek life. According to Cvengros, the difference between “philanthropy” and “service” is that philanthropy is considered to be strongly related to monetary charitable donations whereas service focuses more on action or working directly for a charitable cause. This distinction is complicated by the fact that Greek organizations often undertake work or action in order to earn the money that they subsequently donate under the aegis of philanthropy; however, this overlap is noted and accepted by Cvengros and other members of Greek life and is not considered to negate their organization structure.
The Blood Drive of Greek Week is a terrific event. It is incredibly important because it openly combines both philanthropy and service into one activity. This is an interesting sentiment for a variety of reasons, including its implications concerning altruism and concepts of the body as a commodifiable, partiable entity.

As discussed in 1B, the history of blood donation indicates that there is a longstanding tradition of considering blood to be a discrete entity. As early as the 1400s, there was an economic value assigned to this entity; it was commodified. During the 1970s, the selling whole blood became somewhat taboo in the USA. This was in line with the strong sentiment that the commodification of the human body, or even constituent parts of it, is not acceptable. However, Cvengros and Venable expressed a distinct interest in the financial ramifications of the blood donations collection during Greek Week 2009.

This monetary value of blood is mostly determined by examining the cost of paying blood constituent donors, which is still occasionally acceptable in the contemporary American context. When people donate whole blood they are usually not rewarded with money for their donation. Once collected, the donated whole blood is broken down into constituent parts. Some of these parts are the same as constituent blood parts which are purchased from people for money. As such, a whole blood donation can be assigned a somewhat accurate monetary value by considering what it would have cost to pay people for the donation of the various constituent parts, had the donation been undertaken in that regard. This valuing of whole blood is not perfect or complete because not all parts of blood can be donated individually; therefore, some of the parts of the
whole blood donation do not have a predetermined monetary value to contribute to the final calculation.

Cvengros and Bradley both emphasized that, because blood has a monetary value and as such the donation event can be considered philanthropic. However, they also view the act of blood as being a “service” activity. According Cvengros, Venable and other people in the Greek system, “service” activities include things like volunteering time at charitable organizations. The differentiation between philanthropy and service is usually stipulated on whether or not it is time or money that is being given. In this regard, blood donation crosses into both areas because it is considered, by Cvengros, Venable and others, to have elements of both types of activities.

In discussing the altruistic elements of the Greek Week Blood Drive, both Cvengros and Venable agree that there is interplay between the reward/payment system, the element of competition and the donors’ desire to enact prosocial behavior and act on altruistic motivations of the donors. Their phrasing and the discussion of what makes an event more or less altruistic indicated that they organize their belief system in a manner akin to the contemporary sliding-scale model of altruism. This sliding scale of altruism represents their emic categorizations of events and their traditional methodology of considering events and behaviors. As such, this highly cerebral activity falls into the realm of folklore.

The key issues on the sliding-scale model, for Cvengros and Venable, are divided into two camps. The first is the desire to do good, to enact altruistic motivations and to participate in prosocial behavior. The second includes things that mediate or are simply considered as separate from the first. It does not seem that these things, including the
reward system and the desire to compete, are necessarily viewed as being wholly egoist; rather, they viewed as affecting the level of altruism, as conceived by Venable and Cvengros, by introducing alternative motivations and considerations. As such, simply dividing the scale into categories of “altruistic” and “egoist” would not be accurate. There are clearly levels of altruism being considered and negotiated by Venable and Cvengros in their traditional formula.

Generally speaking, Cvengros and Venable believe that the Blood Drive, like the other philanthropic and service oriented events of the Greek year, is undertaken because people want to – and should – give back to their communities. Discussion as to why this is was limited and rather stilted because both Cvengros and Venable believe that it is simply true. One should give back to the community in whatever ways are feasible, because one should. Luckily, the discussion of alternate motivations proved more in-depth.

According to Cvengros and Venable, the basis of the Blood Drive is the belief in the importance of altruism; however, it is more widely discussed and touted as a good opportunity for competition and the winning of “bragging rights.” One of the main motivations for the Greek Week events and Greek events as a whole is the motivation to compete. As previously mentioned, this motivation stems from a longstanding historical interest in competition; however, according to Cvengros, the competitive element has become stronger in recent history. This increase in the competitive elements of Greek society can be seen in the implementation of a second blood event that is related to Greek Week.
The overall Greek Week event, as discussed in the introduction, features three main events which are considered the cornerstones of the overall celebration. One of these is the Blood Drive, another is the Tug, or tug-of-war. Those who participate in Tug are known as “tuggers.” Because the Tug is such a physically demanding event, there are concerns, expressed by Cvengros, Venable and other parties, about allowing the tuggers to participate in the Blood Drive before the tug-of-war. This is because the donation of blood prior to a physically demanding activity is believed to be dangerous. It is believed that donating blood may put the tuggers in danger of physical harm or it would put those tuggers who elect to donate blood at a disadvantage by making them weaker. Cvengros believed that, ideally, everyone who is able should be encouraged to donate blood. To create a situation in which the motivation to donate blood is in direct competition with motivations to do well in another activity, is viewed as being less than ideal. In order to moderate these concerns, and to encourage the highest possible level of participation in the blood donation event, a secondary blood donation event has been established for those who will be participating in Tug during the Greek Week.

The establishment of a secondary blood donation event reveals two things of particular note. Firstly, it reveals that the activities and events of Greek Week are all intertwined in the considerations and beliefs of the participants and organizers. Beyond simply being a chain of disparate activities held together with an imposed scheme of points, the activities are considered as constituent parts of a very cohesive whole. This whole, as discussed in 2A and 2B, is linked to a wider “wheel of the year” which is in turn linked through other means to system of long-term involvement and alumni. Although the Blood Drive is only a small cog in the works, it is linked to much more.
Secondly, the establishment of a secondary blood donation event reveals that while the Blood Drive is, in some ways, viewed as occupying a place of paramount importance in the eyes of the participants and organizers, it holds that position somewhat tenuously. Because the concern for the tuggers, as expressed by Cvengros and Venable, is a two-fold issue of health/safety and motivation, one must conclude that perhaps there is an underlying fear that tuggers, and perhaps others, may come to value participating in Tug over participating in the Blood Drive. This fear, that altruism will be trumped by egoist competition motivations, reveals that while the Blood Drive, philanthropy and service are considered very important, they are by no means the only valued things at hand. The material point is that it appears that the relative positions of the events and their underlying motivations are malleable and changeable, not inherent or otherwise static. The motivations, in the eyes of Cvengros and Bradley, are on a sliding scale, and the organization of the secondary Blood Drive has been established, in part, to ensure that the scale does not slide too far in the direction away from altruism.

Cvengros and Venable’s beliefs and the structure they are organized around, reveals a great deal about their worldview, their perceptions of the relationships of altruism and egoism, and much more. The organization and understanding of altruism relates most strongly to the sliding-scale model of altruism. This modality is championed by scholars such as Jencks, Hoffman, Bateman and Coke. Like these scholars and like Durham and Mangum, Cvengros and Bradley make use of a systematic approach to the issue of altruism that is practical for their concerns and purposes. The use of the contemporary sliding-scale altruism modality is useful for negotiating concerns about the morality of Greek life in general.
Charley Pride has been associated with various aspects of university and specifically Greek life for many years. He has participated in the running of Greek organizations in many capacities and is currently the Director of Student Activities and Organizations at WKU. His views and beliefs about the Greek Weeks Blood Drive differ from those expressed by other persons in this paper. His narratives and beliefs represent an elemental approach that is utilized with a sense of personal and professional nostalgia.

Pride has pursued his higher education entirely at WKU. He has his “undergraduate and Master’s both from here [WKU]” and his “undergraduate’s in history and now’s political science, back then it was government. And my Masters is in history.” As a student, he was chapter president of Phi Delta Theta, a social Greek fraternity at WKU. He recalls having a high degree of participation in many activities of Greek life in general and a fairly high degree of participation in the events of Greek week.

His professional experiences also have mainly concerned WKU as he has “been here since 1982 all but two years.” During those years he “left and took a job in Ohio” working for his fraternity, Phi Delta Theta. As he recalls, that’s a total of “seven years as a student then nineteen years working here. Eighteen of those years have been student activities which have part of Greek life, Greek life is part of.” Pride has indeed become a staple of university life on campus and continues to be as such.

Pride, in addition to these main roles, has had many successes as an ongoing staple of the Greek community on campus. One of his more prominent successes came in the form of an award that was named after him. According to Pride, the “Charley Pride Spirit Award” celebrates “the spirit of working, trying to get people to work together.”
This is a distillation, Pride feels, of “what Greek life’s all about” and represents both his own beliefs and the beliefs of the system he has worked so hard and long to serve and enjoy.

Currently, Pride is employed as the Director of Student Activities and Organizations at WKU. This post involves working with what are called the “the big six” which include “parent and family weekend, homecoming, student organizations and campus activities board, student government and Greek life.” This mix of organizations and specific events each have their own staff or committees, such as the Greek Life coordinator, whom Pride works with and oversees. This role, combined with his past experiences as a WKU employee, student, and a member of the Greek fraternity Phi Delta Theta, has given Pride the unique life experiences which have led to his views on the Blood Drive event of Greek Week.

Pride, and participants in the Greek system in general, separates the various altruistic endeavors of the Greeks into two categories, service and philanthropy. Pride’s description of the separation is as follows.

There’s two sides to it, there’s philanthropy and then there’s service. Community service is just going and putting hours in, whether it’s hours in a soup kitchen. Philanthropy, the other connotation of philanthropy is that there is a value attached to it, monetary...all of our groups raise money for other groups.

Although a person could chose to see time/effort as a form of value, as the colloquial “time is money” expression commonly indicates, Pride and the Greeks in general chose to distinctly separate these categories.

Within this categorization system, Pride places the Greek Week Blood Drive into the category of philanthropy because
A pint of blood is worth about three hundred dollars, minimum one-fifty but depends on what they do with it...they can take the platelets out they can use the plasma, there’s a lot of things they can do with it. So you’re looking at a value, last year on that event we probably raised, if we just said a hundred dollars a pint it’s a hundred and fifty thousand dollars.

The important differentiation being made here is between time/effort and value, with blood representing a product that is primarily designated by its assigned, albeit vaguely expressed, monetary value, not the time or effort it takes to take/give the blood. In the instance of the Blood Drive, the belief in the monetary value of the collected blood is the key factor in the event’s description and categorization according to Pride.

According to Pride, giving blood is akin to giving money and therefore a philanthropic endeavor; however, this is only his first level of interpretation and belief. His separation of philanthropy and service and the subsequent placing the Blood Drive under the aegis of philanthropy indicates an underlying belief that may have to do with his own personal situation, but also creates an environment which fosters a particular kind of equality. Pride recalls that as a student, and continuing to this day, he is not able to participate in the Blood Drive because he “had hepatitis in eighty-four” and this has made him ineligible to give blood. By categorizing the Blood Drive as an event that centers on money and value, Pride bypasses this concern so that he, and others like him, can still be viewed as having participated fully but without physically participating in the fullest sense.

Pride, by assigning the Blood Drive to the philanthropy category, creates an environment where even those who are ineligible to give blood, such as himself, can still participate and feel that they are fully participating because of the method of measurement. If the Blood Drive was viewed as a service event, in that the key
component was the *process* of the time and effort surrounding giving blood, not the product of the blood itself, then even by getting another person to donate in your stead you would not be participating on the same level as those who were physically able to give blood. By putting the focus on the product collected and the monetary value assigned, Pride creates an environment where those who do not physically participate, for whatever reason, can still literally contribute the same value as others because the value of the blood, not the process of donating it, is the important thing. By putting the emphasis on product over process, Pride fosters an equality of product, an equality where anyone who can convince, cajole, or otherwise get a proxy-donor on their own behalf or can donate themselves is, at the end of the day, responsible for the same value of donation and therefore equal.

Pride’s method of thinking and understanding fits well with the overall valuing of a person’s blood contribution. Under the rules of the blood event, a Greek’s donation, whether theirs or another person’s in their stead, represents an equal share of their entire fraternity or sororities goal/total. Whether or not you donate your own blood or convince someone else to donate on your behalf matters less when the focus is on the blood as product and the goal is have people, equaling 100% of the fraternity or sorority’s size, donate blood during the event. Pride’s logics and beliefs mirror this formal structure.

The valuing of blood product over donation process does not, as one might think, negate the importance of process entirely; rather, it shifts it. Instead of the process of donating blood being paramount, the process of eliciting blood donation towards the goal of being responsible for the blood’s monetary value takes on importance. This organization of beliefs places value on the social ability to convince others, non-Greeks
primarily, to participate on behalf of an organization that they are not part of, in a competition from which they will not benefit if “their” group wins. By placing value on the blood as product, the subsequent shift in process is from a physical process to a highly social one. In some ways this is a more democratic understanding, as social skills are generally viewed as being something that anyone can learn. It is also more democratic in that people who cannot give blood for physical reasons, such as hepatitis infections, are presumably on a more even footing with their peers in this social process. In other ways, this is a less democratic understanding, as popularity, natural charisma, positions of power, or simple wealth could contribute to a person’s ability to convince non-Greeks to participate on their Greek organization’s behalf. It is a complicated understanding, in any event, which is likely tweaked and reinterpreted by any person operating within its boundaries.

One thing I found particularly fascinating in this product/process negotiation is the amount of time it takes to donate blood. According to Pride,

when I was here [as a student] we could do fifteen hundred [donations] in two days, because basically all you did was write their name down and stick ‘em... back then it took about fifteen minutes.

However, contemporary blood drives require substantially more paperwork, pre-donation testing, and informed consent procedures, which all translate into more time. As such, according to Pride, “with all the new regulations it takes about an hour and a half to two hours to give blood now.” This timeline does not include the amount of time spent waiting in the initial lineup (if one has not made an appointment), which is substantial and can amount to an hour or more during the busier times. In valuing the blood product as a monetary donation and a not as a service activity, there is no little or no value or
consideration given to this time commitment and, indeed, few people mentioned this
temporal outlay as important or noteworthy. Where I, personally, would find a several
hour commitment to be important and worthwhile to note, Pride and various others of the
Greek system seem to think nothing at of it.

In addition to his beliefs about philanthropy/service and product/process, Pride
also holds certain beliefs about Greek student beliefs pertaining to the Blood Drive. On
the topic of the Greek students, the primary participants in the event, Pride says that he
doesn’t

think they think of it as a philanthropy event, not at all...because it’s a
competition...the other philanthropy events we’re going to go do stuff but
this is one we’re trying to get more blood than the other group...it’s a
competition it’s not in their minds that we’re doing this for the good of
[people] it’s a competition.

This, of course, represents the downside to considering the Blood Drive event in terms of
product, not process and to considering altruism as the impetus and not the outlay. Most
people, this author included, consider altruism to be an underlying aspect of behavior and
can be viewed only through the products and processes that it incites, such as the
prosocial behavior upon which this paper hinges. The downside of ordering your world in
this manner is that you can, of course, never be sure of the impetus of another person’s
behavior and so you can never be sure of altruism. Pride chooses to believe that while the
Greek students are doing the right things they are doing them for the wrong reasons. He
views the competition and the focus on blood product to be detrimental to the
understanding and altruistic nature of the event. He believes this so strongly that he
surmises that “the students would probably be happy if we didn’t have it!” and “for them
it’d be ‘oh I don’t have to give blood! yes!!’” As long as there was a competitive event,
he doesn’t feel that the students understand, appreciate or desire the altruistic component of the Blood Drive.

While students I have spoken with do not necessarily agree with Pride, he views some of their actions and ideas as backing up his belief structures. When I spoke with Cvengros and Bradley, WKU students in the Greek system, they discussed the possibility of changing the Blood Drive from an internal event to an event that pitted WKU Greek society as a whole against another school or schools. Although it was merely a passing idea, the underlying belief is that in creating a school-wide unity and inter-school competition, this would create a new facet of the challenge and would encourage more donations. Where Cvengros and Bradley viewed this idea as merely another way to encourage people to participate in an altruistic activity, Pride feels that this shows how their focus is on the competition and not the altruism. I, however, feel that Pride’s discussion and narratives on this point serve to reinforce his aforementioned views on the importance of the blood as product.

In discussing the possibility of having inter-university blood event competition, Pride mentioned that

There’s no school in this area that’s close to us. The only school I know that’s bigger is Missouri...Missouri does about three thousand [units of blood]...they have a bigger Greek system and a bigger on-campus population.

In Pride’s view, the main issue with creating an inter-school competition centers around finding a school that could challenge the WKU Greek system to better themselves, presumably without leading to a drop-off in donation rates, but not be outside the realm of what is considered good competition. Good competition can be found with a competitor school that is not too large and too far ahead to be competed against, such as
Missouri, or that the school is not too small or lacking in a Greek system, such as other schools in this area. Pride views Missouri as being a school that has a far larger Greek system in that they collect “around three thousand [units of blood]” and is therefore not good competition for WKU who only collected about fifteen hundred units in the Greek Week Blood Drive of 2009. This is an interesting point of conjecture, considering his views on the current internal Blood Drive scoring system. Pride believes that “when you have a hundred and ten [members] in your chapter it’s hard to get three-thirty [Blood Drive participants], but when you’re thirty [members] it’s easy to get sixty [Blood Drive participants].” Assuming that any inter-school competition would follow a similar set of rules as the current intra-school competition, which serve to even out the numerical differences by viewing each competitor as simply a total of 100% of their member population, each with an equal share in their own chapter, then a WKU competition against Missouri would actually favor WKU, the smaller school. Despite this dissonance, Pride feels that the WKU Greek Week Blood Drive should be kept internal and should remain, as he says, as an activity where “you’re competing against yourself.”

While Pride’s beliefs and organization structures reveal how and perhaps why he and others in the Greek system put value in the blood product rather than emphasizing the process, Pride’s use of words in his narratives reveals a secondary implied hierarchy of events. In the larger scheme of Greek life, it seems, from his use of words, that Pride places an overall higher importance on philanthropic efforts than on service efforts.

During my interview with Pride, we discussed at length the different activities that fraternities and sororities participate in, both in the larger context of the year and the
specific context of Greek Week. According to Pride, to understand the breakdown of activities you have to

look back to how they’re [the fraternities and sororities] founded...most of them are Judeo-Christian, especially here, so service is part of how they are founded...sound learning, service to others, brotherhood/sisterhood are probably three of your biggest components.

Given that service -- used here to mean any charitable or pro-social activity -- is a key part of their triad of beliefs, it is not surprising that we discussed it more in-depth. What I found surprising was that when he discussed the differences between service and philanthropy, he used the term “just” to verbally subjugate the category of service and he used complicated and metaphorical language to promote the importance of the category of philanthropy.

The first occurrence was that he said “community service is just going and putting hours in, whether it’s hours in a soup kitchen...” The casual phrasing of “going out”, the use of the word “just” to minimize the importance of the act and the trailing off of the explanation all indicate that while service is important and worth mentioning, its importance is kept under tight control and mediated to some extent. In the second occurrence, he stated that “service is just going out and doing service hours, helping.” The continued use of “just” in conjunction with “service” and the repetition of the word “service” indicate, again, a casual regard for these activities. These framing methods and casual attitude were not replicated when he discussed philanthropy.

Pride’s narratives about philanthropy utilized more complex terminology and some metaphorical language as well. He repeated used the formulaic phrase “value attached” both in conjunction with and in lieu of directly discussing money. Pride first explained was that “philanthropy, the other connotation of philanthropy is that there is a
value attached to it, monetary” and he repeats this later by explaining again that
“philanthropy has a value attached to it.” Because of the way he speaks so formally
about philanthropic endeavors, it seems that Pride thinks of service activities as more
casual, perhaps both literally and figuratively worth less than philanthropic endeavors. He
goes on to explain that in the context of the entire Greek Week roster of events “Blood
Drive is serious; it’s a philanthropy, the intrinsic value of it.” The continued mention of
“value” in conjunction with philanthropy, and the continued use of “just” in conjunction
with service activities indicate that Pride favors philanthropy over service. Although
Pride seems to value service activities, he clearly places more prestige on the
philanthropic. The hierarchy of this dichotomy may help to explain why he opts to
categorize the Blood Drive event as a philanthropic endeavor.

The Blood Drive has been a standard part of the Greek Week experience for at
least thirty five years. It is an important element of the Greek Week as the well as the
larger Greek wheel of the year and it is a point of pride for its longevity. By categorizing
the Blood Drive event as the more prestigious of the charitable categories, a philanthropy,
Pride assigns extra importance to this already highly successful event and creates a
hyper-successful event. Because of the way that the ordering as “philanthropy” places
primary focus on the outcome and not the process of the event, this hyper-successful
event is also one which is more highly democratic and which, because of the way that
this event allows for “safe” participation by non-Greeks, is more open to outsider
participation. Because of all of these features, predicated primarily on Pride’s system of
belief and categorization of the Blood Drive, the annual Greek Week Blood Drive is
framed and reinforced by Pride as a hyper-successful and idealized event which is an incredibly important part of the Greek year.

Pride’s categorization of the Blood Drive as philanthropy and his elemental approach to considering issues of altruism are, as discussed, used to create the appearance of a hyper-successful and idealized event. This event exists in spite of the apathy of altruism that Pride perceives in the undergraduate Greek community. The manner in which Pride negotiates and considers the issues of altruism in conjunction with the Blood Drive event serves to create an event which appears stronger for the negativity he associates with it. Perhaps, like Mangum, Durham, Cvengros and Bradley, Pride uses this structuring as a means to create meaning in the event that he has worked with for so long. Unlike the aforementioned informants, Pride questions the existence of altruism in the participants of the Blood Drive event; however, this does not restrict him from creating value in the event. Conversely, by arguing against the existence of individual altruism, Pride makes the longevity of the event even more impressive. Although all of the informants negotiate the issue of altruism by different structures and come to different conclusions, the methodologies that they use consistently create meaning in the event and help to allocate value and control issues of worth.
Like all parts of a culture, the WKU Greek Week Blood Drive does not exist in a vacuum. It both influences and is influenced by other elements of the society of whence it came. Although it is conceptualized as an integral part of the Greek Week experience, the Blood Drive also relates in structural ways to other elements of the Greek year. In addition to its structural similarities, the Blood Drive appears to have some elements in common with hazing.

The Blood Drive has been a standard part of the Greek Week experience for at least thirty five years. Greek Week also features a “philanthropy day” that is separate from the Blood Drive and, according to Pride,

either the Saturday before or the Saturday after we have philanthropy day. Last year we did a walk and something else...they raised about six thousand dollars for March Of Dimes last year, but we rotate each year who we do it, who we do it for.

This rotation of recipients is done “so that group doesn’t get dependent on getting” the money raised. Pride told that “once you do it [raise money for an organization] about three, four times you can’t change, ‘cause that group gets dependent.” Despite this standard rule, the Blood Drive event, a philanthropy in Pride’s view, has been going for ten times that length of time. Pride, as previously discussed, categorizes the Blood Drive as a philanthropy; however, it occupies a special category in regards to the other philanthropic endeavors that the Greek Week undertakes. In occupying this special space, the Blood Drive event as ongoing philanthropy represents a macro organizational structure mimicry of the micro structures of each of the individual fraternities and sororities.
Each sorority or fraternity has one or occasionally two organizations, causes or other issues that they are traditionally associated with (see appendix 7 for Greek Philanthropy Associations). These beneficiaries may vary by chapter of the sorority/fraternity or may be consistent nation-wide. One can research the affiliations with these organizations quite easily as they are prominently displayed on websites and in the literature of the Greeks. These organizations become the philanthropy, or philanthropies, of their respective fraternity or sorority and are annually or otherwise routinely the beneficiaries of fundraising efforts. In addition to their primary philanthropies, fraternities and sororities will sometimes do single fundraisers for other groups.

The micro structure of each fraternity/sorority having a traditional and ongoing philanthropic beneficiary is mirrored by the Greek Week macro structure in its association with the American Red Cross and the regular donations to their blood bank. This symmetry is increased by the presence of the Greek Week “philanthropy day,” which is not the Blood Drive, where the Greek Week participants fundraise for an additional group or cause. This short-term relationship of the Greek Week event with an auxiliary group or cause parallels the short-term relationships that individual fraternities and sororities may have with other groups or causes. In addition to these structural parallels, the presence of the Blood Drive in the Greek Week event also mirrors another important, highly contested and extremely political element of the social Greek system: hazing.

Hazing is commonly associated with social Greek letter societies in the popular imagination; however, it should be mentioned that “hazing incidents have been frequently
documented in the military, athletic teams, marching bands, religious cults, professional
schools and other types of clubs and/or, organizations.” (stophazing.org) According to the
WKU Code of Student Conduct

hazing refers to practices which are a part of initiation into or affiliation with
any organization...Western Kentucky University defines hazing as any action,
physical abuse or creation of a situation which recklessly or intentionally
endangers the mental or physical health of a participant by any person....

Physical Abuse:
• Forced or coerced use or consumption of liquor, drugs, or any other
  vile substance.
• Calisthenics (push-ups, sit-ups, jogging, runs, etc.)
• Paddling
• Line-ups

Mental Abuse:
Harassment is defined by exacting degrading and disagreeable work, ridicule
or abusive and humiliating conduct which tends to bring the reputation of the
organization or University into disrepute. Any action that intentionally
prevents students from fully participating in the academic process is also
considered hazing.
• Theft of any property
• Sleep Deprivation
• Forced Nudity
• Personal Servitude
• Forcing a violation of University policies and federal, state, or local
  laws

To rephrase the above, it could be said that hazing is mental/physical abuse which
consists of permitting a person into an activity that is socially unacceptable for the person
in that context or forcing them into any activity, socially acceptable or not, against their
will or when their will may be in conflict with their own best interests. These things must
take place as initiation rituals to be considered hazing; however, I suspect that this point
of conjecture is minor when compared with the others.

The removal of blood from a person’s body or causing them to bleed is generally
viewed as physical abuse or assault. I contend that it is so commonly understood to be
abuse that it is not listed as “physical abuse” while more specific activities such as “paddling” are explicitly included. The special status of blood donation in our society and within the Greek System it is not generally thought to fulfill the requirements to be considered as hazing; however, I feel there are some qualities which align the two issues quite closely.

One quality which generally serves to differentiate hazing from other activities is the presence of pain or discomfort beyond which is considered acceptable. Classic examples of this kind of activity, from folklore about fraternities, include paddling and forced calisthenics. Anyone who has ever been the lucky recipient of the prick and prolonged presence in their body of a hypodermic needle will know that this undertaking is, at best, uncomfortable and, at worst, intolerably painful. To expose potential, incoming, or new members of a social Greek-letter organization to physical discomfort or pain in this manner would typically be considered hazing; however, in the context of blood donation it is accepted and unquestioned. I contend that this is not hazing because it does not fulfill the requirements of either permitting a person into an activity that is socially unacceptable for the person in that context or forcing them into any activity, socially acceptable or not, against their will or when their will may be in conflict with their own best interests. Although it is not hazing, I think that because of the visceral quality of the event, the function of the blood donation activity may be similar to the functions provided by other painful events associated with hazing.

It is generally held that the reasons why groups of people haze are because some believe it to be an “effective way to teach respect and develop discipline” and that it may “serve in promoting the growth and development of group team members”
(stophazing.org). Although these beliefs are highly contested, the idea that hardship creates group bonds is still one that commonly appears in the folklore of our society.

Pride, as discussed in 3D, believes that the Greek students would be grateful, even relieved, if they did not have to undergo the discomfort of the Blood Drive. However, Bradley, whom I encountered while he was donating blood at the WKU 2010 Greek Week Blood Drive, feels that the importance of donating blood trumps the discomfort one must feel. The key notion to both of these claims is that the Blood Drive is, in fact, uncomfortable. Undergoing physical discomfort in order to appease some greater social order, whether it be competition – as Pride believes – or altruistic intent – as Cvengros believes – is akin to hazing. Students may participate in hazing because they believe it to be beneficial for group cohesion, they may view it as an important tradition, or they may simply be violent people at the core; regardless, the importance of discomfort is central to the experience, as the discomfort of Blood Drive is central to the belief systems of those associated with it.

The similarities between Blood Drive and hazing are structural and do not represent complete similarities between the two. The issue at hand is that what is typically socially unacceptable, inciting a person to bleed, becomes acceptable through social renegotiation. This renegotiation represents a safety net that is considered to be lacking when hazing occurs. In summary, it is not permitted to cause your pledges to bleed under the aegis of hazing because there is no acceptable greater purpose at hand and there is no social safety net keeping the activities from becoming unsafe. But if you renegotiate the issue by adding issues of altruism to the mix of concerns and resituate the bleeding into a biomedically controlled traditional situation, then the same activity
becomes socially acceptable, even commendable. The strength and influence of social negotiation on activities is truly quite amazing.
5A – Conclusions and Directions for Future Research

This project has emerged as an investigation of the many issues which surround the topics of altruism, blood donation and Greek life as they all relate to the Greek Week Blood Drive of WKU. I began this endeavour with the hope of being privy to the traditionalized narratives and beliefs about altruism and blood donation; however, I was gifted with much more. The progression of Greek group identity – including the careful ways in which the Blood Drive of WKU Greek Week fits into the greater scheme of the Greek experience – and the varieties of ideas about and conceptualizations of altruism are only some of the fascinating goings on I glimpsed during this thesis.

The areas of study for this paper – altruism, Greek life and blood donation, to name a few – have been studied by scholars from a wide variety of disciplines. As such, I drew from a wide variety of sources for this paper. Although I learned and borrowed from studies in history, psychology, sociology, anthropology and other areas, this paper is solidly located in the discipline of folklore. I have called on the best of other disciplines in order to make this project possible; however, I am not the first folklorist to delve into the areas I have studied. Because of my methodology, the shared turf with such esteemed folklorists as Bronner, Brady, and Tangherlini, and the kind of research I gleaned, I believe that this paper is a work of folklore scholarship. Although the exact combination of topics might be new, the ground over which I have passed is most certainly within the realm of folklore.

The focus of this thesis has primarily been concerned with the Greeks of WKU and their beliefs and narratives as pertain to the Blood Drive event of Greek Week. By
working with a wide variety of informants who are associated with the Greek world of WKU in different ways I was able to investigate different ways in which people conceptualize altruism. During this project it came to my attention that certain groups of people found the classic model of altruism to be of particular use when conceptualizing the issue of altruism as it pertains to blood donations. These people included Mangum and Durham, employees of the American Red Cross, who found that the classic model helped them to create meaning and to believe that those who donate blood are altruistic.

Not all people have found the original model of altruism to be useful or pertinent to their situations. Some find that a more contemporary sliding scale of altruism helps them to understand and conceptualize the pro-social behavior of blood donation with egoism and other concerns. Venable and Cvengros, both members of fraternities of WKU, conceive of the pro-social behavior related to the WKU Greek Week Blood Drive on a sliding scale of altruism in order to help balance it against other ideas, primarily egoism.

Still others find that the sliding scale is not appropriate for their needs. Pride’s narratives and expressed beliefs represent an elemental approach that is utilized with a sense of personal and professional nostalgia. Pride’s way of conceptualizing altruism allows for the separation of concerns of egoism, altruism, and nostalgia, similarly to Durham and Mangum’s classical model; however, there is still interaction as he feels that the egoism trumps and negates the altruism. This elemental approach helps create meaning in and understanding of the WKU Greek Week Blood Drive event for Pride.

Beyond conceptualizations of altruism, this project also delved into issues of group identity and Greek life at WKU. My primary finding in this area is that Greek
identity is negotiated as a process which simultaneously flows from individuality to integrated group membership and from integrated group membership to individuality. People begin their Greek experience as individuals who are non-Greeks or possibly as “legacies,” children of Greeks. Then they undertake a progression marked by public and private events of integration. At the end of this progression, if they are successful, the people emerge as Greeks, fully integrated members of the entire WKU Greek society. At the same time as they are being integrated as members of the Greek system, these people are being separated and identified more and more as individual. This process of separation begins as the people are selected from the large group of non-Greeks and then, again through a progression marked by public and private events, their individuality is created as they become more and more separated, culminating in several events of Greek Week, including the Blood Drive. The twin processes of integration and separation are part of the Greek group identity and were absolutely fascinating to study for this project.

This project has yielded information on many topics and my informants have been wonderful and giving; however, there is always more to be done! Although I focused this project on members of Greek societies, I also interviewed a number of other individuals to provide other perspectives, such as the employees of the American Red Cross as provided in chapter 3B. Some of these sources yielded information about topics tangentially related to my main focus which are worthy of note in their own right. The three groups which left me most yearning for more time and the freedom to delve into a wider range of research topics were the MUAs of the American Red Cross, the Donor Recruitment Representatives of the American Red Cross, and a variety of employees of the WKU Student Activities and Awards department.
According to some Mobile Unit Assistants (MUAs) that I met at the 2010 Greek Week Blood Drive, they are the real backbone of the American Red Cross blood collection system. Their job has many elements including, but certainly not limited to, setting up blood drive events, bagging and labeling blood, transporting blood, assisting in the intake of donors, and reporting to a myriad of supervisors and coworkers. As I roamed the 2010 Blood Drive, I noticed two men sitting to one side who appeared to be less busy than the rest and I decided to strike up a conversation. By their quick-witted answers to my questions I realized that I had discovered an absolute goldmine of occupation folklore to be studied. The MUAs with whom I spoke turned out to be wonderful jokers, clever riddle tellers and generally very eloquent speakers about their own occupation culture. They were willing to tell me more than a little bit about the MUA work experience and occupation folklore; as such, they represent an excellent area for future research.

The MUAs I met were, as mentioned, not very busy when I visited the Blood Drive; however, they told me that they had been quite busier earlier in the day. According to the MUAs, setting up a blood drive is a time consuming activity that they participate in up to seven days a week. The men joked that they sometimes don’t see their families for weeks at a time and that their co-workers become a kind of secondary family. They are so often away from their homes because they might be assigned a series of blood drive events that are too far from home to return every evening. As such, they sometimes live in hotels or other accommodations in other cities and even other states in order to work their assigned schedule.
Another aspect of the MUAs work concerns the idea that a blood drive must be set up correctly. There are some strict beliefs which must be accommodated during the set up phase of their daily job. For example, the cardboard dividers which create privacy areas for patient intake must be set upright, with the American Red Cross logo at the top, otherwise it is deemed to be an unlucky space. If a divider is set up incorrectly it would be immediately fixed by whoever notices it first. It is generally the responsibility of the MUAs to set up these dividers, but if one is set incorrectly other employees will help to fix the situation because, according to the MUAs I spoke with, everyone working at the blood drives share this particular belief. Until an upside-down divider is rectified, the nurses or other employees will refuse to make use of it for donor interviews and intake, because of it would be unlucky to do so.

In addition to their occupational beliefs, the MUAs provided me with a glimpse into what may prove to be a rich traditional of joking and riddle telling. Briefly, during my conversation with the MUAs, a phlebotomist joined us. A phlebotomist, according to the one I encountered, is a medical employee who deals almost exclusively with blood donation procedures. Previously I had been interviewing the donor with whom this phlebotomist had been working. After she had left, there was a period in which he didn’t have another donor to work with, so he came over to socialize with his coworkers. When he arrived and introduced himself, one of the MUAs asked me if I knew what a phlebotomist does. I responded that I did not, and he announced that it is a person who studies “flea bums, a flea-bottom-ist.” Although everyone laughed, it was clear that the others had heard this joke before. After this joke, the phlebotomist explained his actual job and then all three of the employees expressed disgruntlement that outsiders always
assumed that they were nurses or doctors because they wear white lab coats. There appeared to be not only shared jokes, but also shared annoyances between the American Red Cross employees.

Our conversation continued about topics related to the Greek Week Blood Drive but was most notable for the inclusion of jokes, puns, insults, and riddles. This behavior actually escalated when a supervisor arrived. At any given blood drive event, there may or may not be a supervisor present. The presence of a supervisor depends on the number of expected donors, the location of the drive, and a number of other factors. Because the WKU Greek Week Blood Drive is so large, the MUAs referred to it as “The Superbowl of all Blood Drives” and there were several supervisors on site that day. One of them, a woman who was middle aged and perhaps a bit older than the MUAs and phlebotomist, came over to our table during the lull of donors. I inquired about her job and she explained that she had been a Registered Nurse, an R.N., but her current position was more like being a manager. One of the MUAs joked about her age by saying that she had to stop being nurse when “they took away the keys to the Model T!” Everyone laughed and it appeared that this sort of insult or joke about her supposed old age was acceptable behavior. Afterwards, the MUA admitted that his joke was a bit “hard” and he then tempered the sting of the joke by saying that she was the best supervisor he had ever worked with. Even that kind comment prompted more teasing and joking from both the supervisor, who replied that he “said that to all the supervisors!” and the MUA who, with mock chagrin, insisted that his comment was true.

“Bests” and “worsts” were liberally discussed during my time with the MUAs. They recalled best blood drives they had worked, and also lamented over bad ones. One
of them told of a blood drive he had recently attended where the MUAs and staff had been offered some free leftover pizza to munch on during the event. They accepted and ate the pizza and it was only after they all became very ill with food poisoning that afternoon that the event host admitted that the leftover pizza had been sitting around “for a while.” Another MUA told of an event he had attended where the air conditioner had broken and, due to the heat, several donors and one nurse had passed out. He explicitly used this narrative as a cautionary tale and mentioned that after that event he was always really careful to keep track of the temperature in the places where drives are occurring. He took a moment and then mentioned that the Preston Center was getting a little too warm for his liking and that he hoped they would turn on the air conditioning sooner, rather than later.

In addition to best and worst blood drives, the MUAs discussed best and worst supervisors, blood drive set up methods, age of donors to work with, and more. For example, one MUA compared the age and maturity level of university blood drives to those that took place in high schools and he, as well as his co-workers, all strongly agreed that they would rather work with university students. Apparently a tradition at some of the high school blood drives is for one or more students to try and make a donor student pass out by either grossing them out or encouraging them to give blood when they aren’t feeling well enough to do so. The MUAs expressed aggravation about this tradition and voiced preference for the maturity of university students.

The MUAs, phlebotomists, supervisors and other staff and volunteers at the WKU Greek Week Blood Drive were uniformly open and receptive to the idea of participating in research for a Folk Studies thesis. I had expected that gaining entry to the 2010 Blood
Drive space would be difficult or even forbidden. I had thought that the staff would be too busy or otherwise disinclined to answer my questions. This was not the case at all! I was pleasantly surprised that the only photographic restriction placed upon me was that I was not to photograph the actual insertion of the needle into the arm of a donor. Other than that, I was permitted to wander at will, left free to do my research under my own conscience. Future studies with these people could be very fruitful grounds for research on topics of riddling, joking, occupational belief, bodylore, and much more.

Another group with whom I would like to see future studies done are the Donor Recruitment Representatives of the American Red Cross. These people are the backbone of the blood drive industry in a wholly different way that the aforementioned MUAs. The role they play is akin to blood drive social conveners or, as they call themselves, “blood reps.” Donor Recruitment Representatives exist in an interesting environment which features ongoing opportunities for interaction with a wide variety of folk groups. Because their goal to “get the blood” must be accomplished with a wide variety of people, they have experience consciously negotiating their tactics and traditions in light of their ultimate goal and its relationship to folk groups other than their own. Durham and Mangum, the informants discussed in chapter 3B, told stories about their favorite donor groups to work with as Donor Recruitment Representatives. Although they both work with a wide variety of people, they each favored specific groups for a wide variety of reasons.

Mangum favored working with the Mennonite donors of the area because working with the Mennonites, according to Mangum, is refreshingly different as she cannot call them on the telephone or send them e-mails, as per her usual routine with
donor organizations. Mangum enjoys the novelty of putting together mailing packages for the Mennonites and the challenges of finding a third-party host venue, usually a church, as the Mennonite do not have the necessary electricity to host a blood donation event themselves. Mangum also related that she found it extremely heartening that while she perceives the Mennonites to be uncomfortable with computers and technology, they are willing to undertake the blood donation process. This process involves, among other technological things, technicians inputting the Mennonites individual personal information into computers. The Mennonites will accept technology in this scenario, according to Mangum, because they put such a high value on the opportunity to donate blood. In turn, Mangum highly respects their determination to donate and enjoys having them in her geographical zone of donors. Mangum did not comment on whether or not these donors contributed more blood in an average blood drive, she stressed that it was the process of working with them that was enjoyable, not the product.

Durham favored working with the WKU Greeks because the total blood collected during their Greek Week event is so large. Durham first organized the Greek Week Blood Drive event in 2009 and she found it to be an amazing display of determination and compassion. Unlike Mangum, whose favorite seemed to be determined by the organizational process leading up to the event, Durham primarily discussed elements of the actual event and the product of the event in her narratives. She recalled how surprised she was at the 2009 event to see a table of Greek officials checking the Greek members in and out of the event. Upon leaving the Blood Drive, Durham recalled, the students had to show the bloody mark on their arm where the needle had been inserted if they wanted to receive Greek Week points for their blood donation. Durham was quite pleased at the
product yielded from that event, which she recalls to have been above 1500 units, over the course of three days.

Blood Recruitment Representatives work with a wide array of people, from Mennonites to WKU Greek students, and find ways to work within their own paradigm while also acknowledging and respecting the beliefs of the people with whom they work. Due to this constant element of negotiation present in their occupational culture, the people in this folkgroup could prove to be particularly interesting for study.

Another area of potential research is in the investigation of the creation of blood solicitation ephemera by the Donor Recruitment Representatives. Leaflets, temporary paper signage, single-use educational materials, temporary sidewalk drawings and more are incorporated into the preparation for and running of Blood Drive events. Occupational folklore, specifically beliefs, about a wide variety of concerns including gender, race, sexual orientation and ethnicity influence the creation, use and distribution of this ephemera. For example, there is a general belief among Donor Recruitment Representatives that certain racial groups are highly desirable as blood donors and that targeting them in the leaflets and advertisements is of particular importance. Interspersed with the beliefs learned informally are the official or biomedical-based beliefs which compete and coincide with other beliefs of these employees. Beliefs and aesthetics pertaining to the creation of public materials by Donor Recruitment Representatives is an area which is rife for future study.

The final folk group with whom I think more research should be conducted is the employees of the WKU Student Activities & Organizations department. I met with a number of members of this group during my research and although we primarily
discussed issues of Greek Week and Greek affairs there were several other people who seemed ideal for collaboration with in future folklore studies.

The first people who holds what I suspect there to be a deep resource of information is Charley Pride, currently employed as the Director of Student Activities and Organizations. Pride, having been associated with WKU over the span of several decades, is an absolute wealth of information about traditions both Greek and non-Greek on the WKU campus. In addition to his time as an employee, Pride attended WKU as a undergraduate student; as such, he is able to provide information about past student life as well as the current occupation culture at WKU. Because of his long-term presence at WKU, Pride has experienced much and relates many seemingly disparate events and traditions to each other in fascinating ways.

Another group of persons with whom I feel there could be an area to be researched is with the Graduate Assistants to the WKU Greeks. The current employee in this position is Diane De Rosa-Reynolds, but it is likely that this will change with some frequency. What I found most interesting during my time with her were her discussions of her role as a graduate assistant and how this position functioned as an extension of her time in the Kappa Delta sorority. Although she maintains ties with Kappa Delta, she now works as an employee bound to all of the Greeks on campus. Future research with Graduate Assistants to the WKU Greeks could focus on the negotiation of loyalties and fairness. In addition to this, future work could investigate how the role of the sororities and fraternities on campus prepares students for jobs of this kind, and for careers such as the one that Pride is pursuing. The Graduate Assistant to Greeks at WKU seems to fit into the pattern of separation which liberally peppers the rest of Greek life, and may also
prove to fit into a larger scheme of Greeks continuing into positions related to their Greek organizations. There are many directions that research with these employees could take.

In addition to these specific groups and individuals there are many other directions for future research that arose during this paper. After consideration, it seems that for the immediate future the aforementioned areas are the most viable for immediate study.

My final conclusions of this paper is that although I have learned a great deal about a wide variety of component parts of the Western Kentucky University Greek Week Blood Drive it is but a single piece in the larger puzzle of medical altruism in the contemporary western context. On this basis project I hope to continue to study in this field, focusing on related issues and topics and surely new ones that arise with time. Hopefully medical science will soon advance sufficiently so as to render such difficulties as donating blood and other organs unnecessary and obsolete. Until that time comes I intend to continue to research this topic in earnest. When that time comes this paper will hopefully stand as a memory of a time when people voluntarily got stabbed.
6A – Appendix

1. Social Greek-Letter Fraternities of WKU
2. Social Greek-Letter Sororities of WKU
3. The Burning Heart, Spring 2009
4. Greek Week Event Descriptions
5. Greek Week Blood Drive Rules 2009
6. Greek Week Committee 2010
7. Greek Philanthropy Affiliations
Appendix 1 – Social Greek-Letter Fraternities of WKU
WKU Greek Affairs. “Fraternity Profiles” http://wkugreeks.celect.org/fraternity-profiles
(accessed May 1st, 2010)

Alpha Gamma Rho - Alpha Chi
Alpha Phi Alpha - Eta Rho
Delta Tau Delta - Epsilon Xi
FarmHouse - Western Kentucky FarmHouse
Kappa Alpha Order - Epsilon Theta
Kappa Alpha Psi - Epsilon Rho
Kappa Sigma - Theta-Theta
Lambda Chi Alpha - Lambda-Lambda
Phi Beta Sigma - Epsilon Theta
Phi Delta Theta - Kentucky Eta
Pi Kappa Alpha - Zeta Epsilon
Sigma Alpha Epsilon - Kentucky Beta
Sigma Chi - Zeta Mu
Sigma Nu - Eta Rho
Sigma Phi Epsilon - KY Delta
Alpha Tau Omega - Zeta Omega Colony
Phi Gamma Delta - Chi Eta
Omega Psi Phi - Gamma Theta
Appendix 2 – Social Greek-Letter Sororities of WKU
WKU Greek Affairs. “Sorority Profiles” http://wkugreeks.celect.org/sorority-profiles
(accessed May 1st, 2010.)

Alpha Delta Pi - Epsilon Delta
Alpha Gamma Delta - Theta Iota
Alpha Kappa Alpha - Epsilon Zeta
Alpha Omicron Pi - Alpha Chi
Ceres - Western Kentucky
Chi Omega - Chi Theta
Delta Sigma Theta - Eta Zeta
Kappa Delta - Delta Gamma
Omega Phi Alpha - Rho
Phi Mu - Delta Tau
Sigma Gamma Rho - Eta Phi
Sigma Kappa - Epsilon Zeta
Zeta Phi Beta - Omega Delta
Appendix 3 - The Burning Heart, Spring 2009

Please see attached.

(Please note that this newsletter has been included in its entirety because accessing it on the internet is difficult and often impossible. I believe that in the future it will likely disappear entirely from the website off of which I gleaned it; as such, I have included a copy here for easy referencing.)
Chapter Website Aims to Strengthen Brotherhood

If you haven’t logged onto the chapter’s website recently, you may be missing out on more than you think. With nearly 100 registered members, the flourishing website (www.kydelta.org) is uniting our brothers all across the country. Through the websites many useful resources, both alumni and actives are now able to easily communicate and contribute to the Kentucky Delta Chapter more than ever before.

Most of our brothers don’t remain in the Bowling Green area after graduation. With this physical separation comes an inevitable break in communication between us all. However, some of the main features of our new website aim to eradicate this dilemma. One such feature is the message boards which allow our brothers to easily discuss current topics, upcoming events, and other points of interest by posting comments for all to see. In addition to the message boards, brothers can also easily upload pictures, share files, send private messages to registered members, or just refresh their knowledge of Sigma Phi Epsilon.

Every registered brother creates a user profile where he can upload a profile picture, list contact information (such as email, phone, and mailing address), and post other details about their lives. Perhaps you finally graduated or you were recently hired for a new job. Maybe you got married or have pictures of your new baby you’d like to share. Quite possibly, you would just like to say hello to your fraternity brother you haven’t seen in many years. Whatever your reason, Kentucky Delta’s website is now the resource you should consistently use to keep in touch. As more and more brothers register on the site, communication pathways will reopen, attendance of SigEp events will increase, and our overall brotherhood will indeed strengthen. So, please visit the website today, register, and frequently utilize the site to its fullest potential.
ALUMNI NEWS

Homecoming 2008
Revamped Festivities Draw Successful Turnout

Submitted by: Brother Bryan Franklin

If your memory of Homecomings in the past involves a chair, a cooler, and a view of a one-sided stadium from Tate Page, I’m sure you’ve heard that things have changed. But just how much?

If you didn’t make it to this year’s Homecoming/Founders Day Events, you missed out! Let me start out by saying that WKU football and tailgating is the real deal. Start with a new two-sided stadium with a grassy end zone filled with kids and Big Red, add Homecoming Events, a tent, catered food, cold beverages of your liking, and you’ve got the perfect recipe for brotherhood at its best.

With complete participation from the chapter and a fairly strong showing of alumni, there was a good mix of brothers. Members from all parts of the country, including California, Ohio, Tennessee, and of course Kentucky, gathered together to share stories, play corn hole, eat delicious food, and reunite with old friends.

With the events ending fairly early, a rather large number of alumni went to Mariah’s for some Timberwolves and a meal. There, they caught up on the “what’s happening” of everyone. Several of the more daring alumni attended the chapter’s party held at the Sig Ep house later that night. Remember, “What happens in the Sig Ep house, stays in the Sig Ep house.”

So, if you missed Homecoming this past year, be sure to mark it on your calendar for 2009! For those of you who can’t remember Homecomings from the past for whatever reasons, you’ll for sure enjoy forgetting next years.

Alumni Volunteer Corporation
Elects New Officials

On Saturday, November 1, 2008, the Alumni Volunteer Corporation held its annual elections. Kyle Rindfleisch was reelected as the President of the AVC.

“The goals and initiatives for this year’s AVC is to improve the current usage of the chapter’s website and other forms of communication amongst alumni, provide annual functions and events in family-oriented settings for alumni to enjoy, and to provide the undergraduate chapter with guidance and assistance towards the pursuit of betterment,” said Kyle.

Other elected officials included Curtis Haynes as Vice President of Housing, Ben Medley as Vice President of Finance, Bryan Franklin as Vice President of Relations, Mike Russell as Secretary, and Craig Sutter as Volunteer Coordinator.

SIG EP LIFE

My Quest to Greece
Exploring the Foundation of Sigma Phi Epsilon

It was more than a vacation and more than you could imagine. Filled with breathtaking moments that I was able to share with my brothers, my trip to Greece taught me a lot about myself and put my “balance” to the test. The Quest was an exhausting personal and educational experience that challenged me intellectually, physically and emotionally. It was strenuous, tiresome, fun, and surreal all at the same time. The peak of my Sig Ep experience to this point was My Quest to Greece.

In the Summer of 2007, I was chosen as one of the sixteen scholars who would spend a 12-day journey through ancient Greece in search of Sig Ep’s foundation. This was an all-expenses-paid trip by Sigma Phi Epsilon alumnus, Bill Tragos. During the Quest, I was able to learn about the Socratic method of teaching in the Agora where Socrates taught. I was also able to compete in the original Olympic stadium. However, the most overwhelming moment was being able to study the ritual in Delphi after learning about the Mysteries of Eleusis. Being able to explore the meaning behind Greece and how it relates to the fraternity was one of the best gifts Sig Ep has given me.

This trip taught me that Sig Ep is much bigger than KY Delta and put into perspective how awesome it is to wear Sigma Phi Epsilon letters. This feeling hit me while I stood atop the Acropolis, where one must cross a very slim ledge. We made a pact that all of us would cross it, or none of us would cross. After we decided to cross the ledge together, I realized that I had put my life in the hands of 15 other brothers whom I had only met a few days ago.

What gave me the ability to put so much trust into strangers? If one of us had fallen, we would have all fallen into the rocky pit that rested over 900 yards below us. It was in that moment that I came to terms with the meaning of “brotherly love.”

While I was in Greece, I met many new brothers with whom I was able to share my philosophical ideas with and explore the true meaning of our fraternity. I put my life to the test each day and every day; I constantly strive to become more of a balanced man. Being able to walk in the footsteps of a balanced man, an opportunity I was given in Greece, is something every brother should aspire to do. The experience was unmatched, unexplainable, and unforgettable.

Brother Cory Gearlds joined Sigma Phi Epsilon in the Fall of 2007. Since then, he has held the position of VP of Recruitment and the Executive Director of Up Til Down. He has also completed all four phases of the Dynamic Leadership Institute. He intends on graduating in the Spring of 2011 with a major in Nursing and a minor in Music.
UNDERGRAD NEWS

Six Undergrads Excel in Academics

An unprecedented number of Sigma Phi Epsilon members obtained a perfect 4.0 GPA for the Fall '08 semester. The six members were Scott Embry, David Learned, Rob Gates, Marc Manely, Michael McCamant, Nick Norris, and Adam Quire. Congratulations to all of you, and keep up the good work!

Philanthropy Week Another Success

After such a successful week last year, it was going to be difficult to duplicate the outcome in this year's philanthropy week. With events such as bull riding and the Queen of Hearts pageant, the KY Delta chapter was able to raise approximately $2,900 (an $800 increase from last year) for YouthAIDS, the Sigma Phi Epsilon national philanthropy. With yet another successful outcome this year, the KY Delta chapter will set goals to raise even more money next year.

CIA Held in Atlanta

On February 20, 2009 the undergraduate chapter took ten actives to Atlanta, Georgia for leadership training. This training helped the undergraduates with not only how to better their chapter but also compared their chapter with other chapters from the region. The executive board came back with many ideas on how to improve their chapter and how to create better communication with others on campus and within the chapter. Also in attendance were Kyle Rindfleisch and Curtis Haynes. Here they learned how other chapters operate as Alumni and Volunteer Corporations and what may be needed at KY Delta to become an efficient and effective Alumni and Volunteer Corporation.

Undergrad Report
Grades, Recruitment, Blood Drive

Submitted by Brother Landon Hodskins, President

The chapter currently stands strong with 52 members and is still growing through informal recruitment. In the Fall '08 semester, our overall GPA was 3.056 with 12 of our members earning above a 3.5 GPA. Our academic achievement earned us first in active grades, third in new member grades, and second overall.

We had a very successful Spring recruitment. After extending eight bids, seven signed with Sigma Phi Epsilon. We agreed as a chapter that recruitment hasn't ended even though formal recruitment has; potential Sig Eps are in our classes and clubs. The chapter will be graduating four members at the conclusion of the Spring '09 semester.

One of our main goals for this Spring is to win Greek Week, a combination of events held during the week of April 19-26. The event worthy the most points is the blood drive, held April 20-22. The point breakdown for the blood drive depends on the amount of our organization's participation. Every undergraduate member will be giving blood during this time period. Every person that donates in our honor beyond that number will greatly help Sig Ep achieve its goal. This blood drive will be a great opportunity to demonstrate your alumni support for Sigma Phi Epsilon.

It is truly a proud time to be a Sig Ep on WKU's campus. The gentlemen of Sigma Phi Epsilon are representing our national fraternity well. If there is anything our chapter can do for you, or vice versa, please feel free to contact me, Landon Hodskins, President of the KY Delta Chapter, via email at landon.hodskins@wku.edu.
RED DOOR NEWS

Summer Picnic ‘09 Moves to New Venue

On Saturday, July 25th, all alumni and their families are invited to attend the 2009 Summer Picnic. The picnic will begin at noon and will last approximately four hours. Due to an overwhelming increase in attendance from the recent years, a new venue has been chosen to accommodate our large crowd. The picnic has now moved from Covington Woods Park to its new location at the Knights of Columbus pavilion. With 22 tables, plenty of shade, ample parking, and more suitable restrooms, this year’s Summer Picnic should prove to be an enjoyable outing. Mark the date on your calendars for this day of fun, reunion, family, and delicious food.

Directions to Summer Picnic:

From Cemetery Rd/I-65 Interchange (Exit 26), take the first left onto Lovers Lane; travel approximately 2.1 miles; take right onto Searcy Way; the Knights of Columbus pavilion is the second building on the right.

Knights of Columbus
911 Searcy Way
Bowling Green, KY 42103

Scholarship Program Continues

Last year, Brother Bill Brookshire (’69 & ’72) began a scholarship program for the KY Delta chapter. According to its stipulations, the active brother with the highest GPA is awarded $100 cash and a Sig Ep jersey with the number one on the back. In the instance of a tie, the brothers would split the $100 evenly, and each would receive a jersey. Last Spring’s recipients were Brothers Michael McCamant and Clinton Pillow. The recipients for Fall ‘08 were Brothers Scott Embry, David Learned, Rob Gates, and Michael McCamant.

KY Delta Featured in SigEp Journal

Be sure to get your hands on the latest edition of the national publication, the SigEp Journal, where the KY Delta chapter and its members are featured in two different articles. The first article highlights the Up ‘Til Dawn program, which benefits St. Jude Children’s Research Hospital, and the trip to the hospital made by some of our brothers. The second article is written about the 2008 Tragos Quest to Greece, and mentions Brother Cory Gearlds. Both articles include photographs of several KY Delta members. The article can be found on pages 17 & 19 in the Spring ’09 edition of the SigEp Journal, which can also be found online at the following web address:


Millennium Club Established

A new level of contribution was established last year. Brother Clint Brizendine came up with the “Millennium” category for any alumni who donates $1,000 or more to the alumni association. Currently, two brothers qualify for this prestigious level of charity.

Update Your Volunteer Training

It only takes a few moments of your time to update your Volunteer Certification through the Sigma Phi Epsilon national website. To do so, simply visit www.sigep.org and click on the “Alumni & Volunteers” link located on the left side of the homepage. Then click on “Volunteer Training.” Once there, all you have to do is watch the four videos listed under “Volunteer Certification” and you will receive a certificate showing that you have updated your training.
ANNOUNCEMENTS

A Friend and Brother Passes Away

On March 4, 2009, Brother Warren Gregory “Greg” Millar, III died at his home in Hebron, Kentucky. He was 35 years old. Greg was a soccer official on the high school, collegiate, and semi-pro levels. He was also a swimming coach with the Special Olympics.

Brother Jason Brooks had some kinds words to say. “For those friends, family, and brothers who knew him, I’m sure you could appreciate what a great loss it was. For those of you who did not know him, we’d like to share some facts about him. Greg suffered from regular seizures and short-term memory loss for the past 17 years. Greg never complained. Every time we saw him, Greg had a smile on his face. Despite his physical detriments, he was one of the most encouraging people that we ever knew, always cheering on his friends, always giving a kind word, and hoping for the best for everyone else. He never gave up on his life, and in turn, always pushed and hoped for others to succeed. He had the biggest heart of any individual we ever knew, and it is our honor to love, cherish, and celebrate his memory for the rest of our lives.”

Greg was laid to rest Saturday, March 7th in Sand Run Cemetery in Hebron, KY.

ALUMNI DUES
Each recipient of “The Burning Heart” is requested to renew their commitment to the Fraternity via a membership in the KY Delta Alumni Association.

Memberships are as follows:
- Annual/Sustaining Members $20.00/year (Minimum Dues)
- Life Century Club Members $100.00
- Millennium Club Members $1,000.00

Mail to:
Clint Brizendine
3315 Smallhouse Rd.
Bowling Green, KY 42101

Please make check payable to: Sigma Phi Epsilon KY Delta Alumni Association

KY DELTA ALUMNI BOARD

Contact your KY Delta Alumni Board via email:
kydeltasipeg@yahoo.com

Websites
- KY DELTA CHAPTER www.kydelta.org
- SIGMA PHI EPSILON www.sigep.org
- WESTERN KENTUCKY UNIVERSITY www.wku.edu

KEY VOLUNTEERS
Bill Brookshire ’69, ’72
Bowling Green, KY

VP - FINANCE
Ben Medley ’05
Lexington, KY

YORKSTAFF ADVISOR
Dr. Jay Gabbard ’91
Bowling Green, KY

SECRETARY
Mike Russell ’05, ’07
Bowling Green, KY

FACULTY/STAFF ADVISOR
Bryan Franklin ’94
Bowling Green, KY

VOLUNTEER COORDINATOR
Craie Sutter ’96
Bowling Green, KY

Each brick cost $150 with $50 going to installation of the brick and $100 going to the established Sigma Phi Epsilon housing fund set up through WKU. If you would like to purchase a brick please contact Mike Russell at 502-291-1868 or email: kydeltasipeg@yahoo.com for assistance.
Appendix 4 – Greek Week Event Descriptions

Greek Week

- **Spring Sing**
  Spring Sing is a song and dance competition between fraternities and sororities. Members choreograph an eight minute routine to perform with the year’s chosen theme. The theme for Spring Sing 2010 is “Nick at Night.” The performances are judged on creativity, originality, singing, overall performance and several other categories. Organizations spend several months preparing for this big performance. This event kicks off Greek Week and is one of most memorable events.

- **Banner**
  Banner is another way to promote the upcoming events of Greek Week. Each fraternity and sorority chapter designs a banner to the Greek Week theme. This year’s overall theme was “Greekelodeon”. The banners are hung up in Downing University Center (DUC) on Monday of Greek Week for everyone to view.

- **Blood Drive**
  Blood Drive is a three day event hosted by the American Red Cross. The 2010 Blood Drive was held April 19-21 at the Preston Health and Activity center. WKU donated 1524 productive units this year. Organizations are encouraged to donate and get other faculty members, students, and the community involved.

- **Faculty Appreciation**
  Faculty Appreciation Day is a day for fraternities and sororities to give back to faculty members. Each organization nominates a faculty member based on interaction with the chapters and how they have affected the members. A member from each organization takes the nominated faculty member to Mariah’s for an awards dinner. This is a very special dinner and another way to say thanks to our faculty members for helping our Greek system grow.

- **Greek Feud**
  Greek Feud is a Jeopardy style game. Each chapter nominates one person to represent their organization and they are asked questions from what is a fraternity’s mascot to who is the first president of WKU. Members are expected to have full knowledge of WKU’s history, all fraternities and sororities, and Greek Week trivia. Greek Feud is held in the middle of Greek Week and is a fun, interactive game between fraternities and sororities.

- **Events Day**
  Events Day is filled with several different activities that occur on DUC South Lawn. The events start with a water relay, an egg toss, a wheel barrel race, and
end with the Greek-a-thon. The Greek-a-thon consists of dizzy bat, sack race, corn hole, and a tire run. Events day is a great way to show our Greek pride and be involved with everyone. Another event that is directed toward a good cause is our annual penny toss. All the pennies tossed in the bucket go toward a local philanthropy in Bowling Green.

**TUG**
Tug Day isn’t your typical tug-of-war. Fraternities and sororities get down and dirty with strategies and techniques when they are pulling on the rope. Chapters train and practice for several months for this one day. Tug is Friday of Greek Week and is held at the WKU Ag Exposition Center.

**Philanthropy Day**
Philanthropy day brings everyone together one more time for a good cause. In 2010, we raised $7870 for Butterflies for Maddie. Over 300 fraternity and sorority members ran a 5k race in Glasgow for the event.

**Convocation**
After a week of fun and hard work, we honor our organizations for their effort throughout the year and announce Greek Week winners. This ceremony wraps up the entire week and really gives chapters a chance to shine in their achievements. It also allows the entire Greek community to come together and appreciate each other as a Greek. Awards Convocation recognizes winners of Greek Hall of Fame, Greek Women/Man of the Year, Charley Pride Spirit Award, Chapter Achievement awards, and Greek Week winners.
Appendix 5 - Greek Week Blood Drive Rules 2009

Please see attached.
Blood Drive Rules 2009 – April 20th – 22nd Preston

1. Any soliciting and or bribing done in the area from the stops of DUC to Pearce Ford Tower, including inside Preston Center, and from Minton Hall to Diddle lot is completely prohibited. Your organization will have 50% of Blood Drive points deducted if caught. If you are suspected to be in violation of this rule we will ask the donor to sign a written waiver. With this waiver and other evidence of solicitation, an organization will be penalized at the blood drive and overall Greek week chairs discretion. In the case that a decision cannot be made by these chairs, the Greek Advisor will be the deciding vote.

2. Soliciting is defined as asking anyone, not associated or affiliated with a participating organization, to give blood anywhere within the given boundaries.

3. Each person donating for your chapter will have to sign in and sign out. The person who donated blood will be counted towards chapter participation. In order to receive full participation points, the number of chapter members on your roster must equal the number of donors for your organization. (Ex.: If your organization has 90 members, you must have 90 people give for your chapter to get the full participation points)

4. The point system is as follows:

   100%  Chapter Participation = 10 points
   90-99% Chapter Participation = 9 points
   80-89% Chapter Participation = 8 points
   70-79% Chapter Participation = 7 points
   60-69% Chapter Participation = 6 points
   50-59% Chapter Participation = 5 points
   40-49% Chapter Participation = 4 points
   30-39% Chapter Participation = 3 points
   20-29% Chapter Participation = 2 points
   10-19% Chapter Participation = 1 point

Chapter participation is based on number of people on Greek Week Roster.
(Ex. 35 active members on rosters = 35 donors = 100% or 100 members on roster and 80 donors = 80% = 8 points.)

5. The fraternity and sorority with the most donors over 100% will receive 3 extra points. (Ex. If a chapter gets 100 people sign in under their chapter’s name and they only have 50 people in their chapter, then they get points for getting 100% and they have 50 extra people. If 50 people is the highest amount of extra donors, then they will receive 3 extra points on top of the 10 points they received for getting 100% chapter participation)

6. Needle must break skin to count (finger pricks are not accepted).

7. The Red Cross is implementing Blood Drive appointment times. Appointment times are being set up through the E-Donor system. To sign up for a time, go to www.givelife.org and search WKU for a time. Remember, without an appointment time it is first come, first serve and only tuggers can donate during the tug blood drive day.

8. If an independent comes to give blood without the intention of giving to a specific organization, two blood drive chairs together will draw for which organization the points will be awarded.
9. Independent drawings will take place at the first sign-in table, and the organization that is drawn will be left out of the bucket until all remaining organizations have been drawn. The process will repeat itself.

If you have any questions concerning Blood Drive, contact:
LaDarra Starkey 270-339-5153
Bradley Venable 606-269-3985
Lindsey Houchin 270-791-6092
Chris Stolz 502-338-2680
Appendix 6 – Greek Week Committee 2010

Please see attached.
# Greek Week Committee 2010

**Overall Chairs**
LaDarra Starkey, Phi Mu  
Brad Venable, Sigma Phi Epsilon

<table>
<thead>
<tr>
<th><strong>Banner</strong></th>
<th><strong>Greek Feud</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Michael Elder – ΣΦΕ</td>
<td>Josh Mabry – ΣΝ</td>
</tr>
<tr>
<td>Whitney Huffman – ΧΩ</td>
<td>Melanie Neimann – ΚΔ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Blood Drive</strong></th>
<th><strong>Philanthropy Day</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Amber Alexander – ΑΔΠ</td>
<td>Scotty Davis – ΣΝ</td>
</tr>
<tr>
<td>Katie Carpenter – ΑΩΠ</td>
<td>Kari Johnson – ΦΜ</td>
</tr>
<tr>
<td>Mitch Jackson – ΠΚΑ</td>
<td></td>
</tr>
<tr>
<td>Doug Russell – ΔΤΔ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Convocation</strong></th>
<th><strong>Public Relations</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Liz Grant – ΣΚ</td>
<td>Jenna Smith – ΣΚ</td>
</tr>
<tr>
<td>Taylor Lansdale – ΚΑ</td>
<td>Jared Waldek – ΣΧ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Events Day</strong></th>
<th><strong>Spring Sing</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashley Bryant – ΑΓΔ</td>
<td>Americo Capodagli – ΛΧΑ</td>
</tr>
<tr>
<td>Randy Hardin – ΑΓΡ</td>
<td>Elizabeth Foster – ΣΚ</td>
</tr>
<tr>
<td>Ben Lineweaver – ΣΑΕ</td>
<td></td>
</tr>
<tr>
<td>Sara Puckett – ΚΔ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Faculty Appreciation</strong></th>
<th><strong>Spirit</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarah Franklin – ΑΓΔ</td>
<td>Leah Holliday – ΑΩΠ</td>
</tr>
<tr>
<td>Derrick Stinnett – ΠΚΑ</td>
<td>Jake Ryle – FIJI</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>TUG</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Holly Allgeier – ΑΔΠ</td>
</tr>
<tr>
<td>Cody Green – FH</td>
</tr>
</tbody>
</table>
Appendix 7 - Greek Philanthropy Affiliations

**Fraternity Philanthropies**

- Alpha Gamma Rho - Make-a-Wish Foundation
- Alpha Phi Alpha – Go to High School, Go to College & Voteless is a Hopeless People
- Delta Tau Delta – Adopt-A-School
- FarmHouse – National Asthma Foundation
- Kappa Alpha Order – Muscular Dystrophy Association
- Kappa Alpha Psi - St. Jude Children's Research Hospital
- Kappa Sigma – Toys for Tots
- Lambda Chi Alpha – North American Food Drive
- Omega Psi Phi – Jerry O. Valentine Scholarship Fund
- Phi Beta Sigma – Sigmas Against Teen Pregnancy
- Phi Delta Theta – Amyotrophic Lateral Sclerosis Association
- Phi Gamma Delta – American Red Cross
- Pi Kappa Alpha – Big Brothers/Big Sisters of America
- Sigma Alpha Epsilon – Kelly Autism Program
- Sigma Chi – Children’s Miracle Network & Huntsman Cancer Institute
- Sigma Nu – Girls, Inc. and St. Jude Children's Research Hospital
- Sigma Phi Epsilon – Jason Wilder Scholarship & Youth AIDS

**Sorority Philanthropies**

- Alpha Delta Pi – Ronald McDonald House
- Alpha Gamma Delta – Diabetes Education and Research
- Alpha Kappa Alpha – Girls, Inc.
- Alpha Omicron Pi – Juvenile Arthritis Foundation
- Ceres – Breast Cancer Awareness and Special Olympics
- Chi Omega – Make-A-Wish Foundation
- Delta Sigma Theta – Habitat for Humanity
- Kappa Delta – Girl Scouts
- Omega Phi Alpha – Relay for Life, Habitat for Humanity, & Adopt-A-Highway
- Phi Mu – Children’s Miracle Network
- Sigma Gamma Rho – March of Dimes and OPERATION BigBookBag
- Sigma Kappa – Alzheimer’s Disease
7A – Interviews

(Recorded interviews and field notes are currently retained by the author, with the intention of depositing them in the Kentucky Folklife Archive at the Kentucky Library and Museum.)


De Rosa-Reynolds, Diane. December 4th, 2009. Western Kentucky University, Downing University Center, Bowling Green, Kentucky. Digital Recording (.wav) and Field Notes.


Pride, Charley. December 3rd, 2009. Western Kentucky University, Downing University Center, Bowling Green, Kentucky. Digital Recording (.wav) and Field Notes.


Wiser, Gary. December 3rd, 2009. Western Kentucky University, Downing University Center, Bowling Green, Kentucky. Digital Recording (.wav) and Field Notes.
7B - References Cited


Comte, August. 1851. Système de politique positive.


