

the Greek system just as it is, but they are curious about what it would be like if it were multicultural. This leads me to a very interesting discussion that I had with a white peer that is in a sorority at UA:

Me: "Are there any black girls in your sorority?"

Her: "No, not at all. That has never happened and will never happen, I mean can you imagine how much hype that would create on campus?"

Me: "Well, do black girls ever rush to be in the sorority?"

Her: "Funny thing is they actually do. It's usually not girls from anywhere in the South though. It is someone from the North or Texas that doesn't know any better. We have girls in the house that deal with that in a good way though."

Me: "Are there black sorority houses on campus?"

Her: "Yes, AKA is the black sorority that's down on old row. There's not any on new row. Come to think of it I don't know if there are any houses other than AKA."

My next question was in reference to events that take place on campus and if they are multicultural events. As she was explaining her answer in the difference of PanHellenic and Panhellenic to support why they don't occur her roommate walks up and begins to correct her and says that they do occur. So, the girl began apologizing to me for lying. In the meantime her roommate expresses that they attend the Black organizations annual step-show every year to support their fundraising event. This entire occurrence sparks high interest. The first reason is because her roommate cut us off in the middle of conversation to defend that they did attend events. Another interesting point is that they attend their step-shows, but not any other events. This supports the idea discussed in various newspapers that Black Greek Letter Organizations are often linked to step-show performances.

The student newspaper at The University of Alabama *The Crimson White* has consistently portrayed various controversial issues in relation to race and Greek life at UA. One article published by a black Greek member in 2011 shares his thoughts:

There is one avenue has not been explored pertaining to Greek life on campus. This would specifically be the relationship between the ongoing occurrences and its connection with the black-Greek population. My beloved Caucasian and/or Anglo-American counterparts . . . yes, we have African-American students who are also Greek. To be an African-American Greek on this campus is to live in a perpetual state of limbo. We are a prominent fixture in UA's culture, yet our prominence only feebly reaches outside of the black community on campus. As black Greeks, we look at the ongoing scandals pertaining to the white Greeks and shrug our shoulders. The sheer amount of disconnect between the white and black Greek community is so prevalent, we do not consider ourselves a part of the same system in an overall sense. . . . Our only commonality seems to be the word "Greek." (Burgin)

There is another article published later in 2012. The author of this article is one of seven members in Sigma Lambda, the only multicultural society active at UA. She expresses her thoughts stating:

Sigma Lambda currently has seven active members — quite smaller than the typical traditionally white and black sororities on campus. Knox said she believes it remains small because it is not necessarily a campus tradition yet. "[It's] the fact that our sorority is new and therefore lacks a built-up network and tradition on campus," Knox said. "And because it challenges us to be different and embrace those differences. "Knox said she pursued a multicultural sorority because her high school experience lacked diversity, and she wanted the challenge of embracing differences. "I love to get to know women of all cultures," Knox said. "I wanted to be exposed to the diversity here and build lasting relationships." (Brown)

Lastly there is another article published in 2011 about a black female student that attempted to rush on the same day the tragic events at the World Trade Center took place. Her views are especially interesting to me. The article states:

The first headlines in newspapers across the country on Sept. 11, 2001 didn't come from New York City. Before four airliners changed course and changed history, one of the top national stories that day was about a girl, a dream and the sororities at the University of Alabama. Sept. 9, 2001 had been bid day. Melody Twilley (now Melody Zeidan), a black sophomore, had just been summarily rejected by all traditionally white sororities at Alabama for the second year in a row. (Tucker)

Zeidan describes this experience, “It was probably the worst day of my life.” They asked her why she wanted to join a sorority, she replied “I told them I’m here for the same reason as everybody else, which was that I wanted to have the sorority experience,” Zeidan said. “I wanted them to understand that I wasn’t getting in to prove a point.” It is now 2013, ten years later and the University’s white sororities are still segregated. One of Zeidan’s final comments in the article states, “You can’t not take a black person, that’s crazy. Come on, It’s 2001 guys. I was embarrassed for Alabama. It is especially upsetting, when a person’s race decides the outcome for them” These articles from *The Crimson White* are valuable for my research because they are relevant and because they depict an idea that white members recognize there, is difference, understand why there is different, and play on the fact that these differences are important in their society.

In conclusion, the process of creating a racial identity as a reflection of norms, traditions, media and learning experiences is the initiation for creating difference. If the various subject positions, the diverse oppositions whether they are expressed through newspaper or surveys, and points of racial identity all constitute to what it means to be different. It is clear that diversity cannot be lead back to a point from which it could be embraced and explained by a single discourse. The root of difference is created mainly through ideologies like framing and through historical events, and social learning.