

SORORITY HEALING FOLLOWING A CATASTROPHIC EVENT

by

MEGAN JO JANASIEWICZ

(Under the Direction of Laura Dean)

ABSTRACT

In 1978, Ted Bundy took the lives of two women in the Chi Omega sorority house at Florida State University. This was just one part of a horrific list of crimes, but it impacted the sorority members, the organization, the university, and the community for years. Campus crisis management has developed over the years, but in 1978, universities and their partners were underprepared to handle the support of a student organization and its members.

Grounded in Powley's (2012) theory of Organizational Healing, this qualitative historical case study explores how healing occurs through the mechanisms of collective action, leadership, empathy, and interventions. The nine participants of this study each participated in a single interview and shared their perspective on the events that took place from a personal and organizational perspective. Of the participants, five were from the original 1978 era, one from the 1989 era when Bundy was executed, and three from the past 15 years who spoke about the long term impact on the organization. Document analysis was also employed to provide additional information and depth to the interview data; documents reviewed included chapter meeting minutes, chapter archive letters and correspondence, and newspaper articles. The findings were framed using the four mechanisms for organizational healing and described how they were present in the organizational healing. The findings also articulate where the

mechanisms were not present and how that impeded the healing process. The long-term impact to the organization is described through two additional timelines: 1989 during the execution of Ted Bundy, and the lingering impact from the perspective of chapter leaders during the last 15 years. The experiences shared shed light on how the organization healed over time and the mechanisms that helped and hurt that process. Implications and recommendations for universities and sorority national organizations are given to promote organizational healing following a catastrophic event.

INDEX WORDS: Sorority, Organizational Healing, Crisis Management, Higher Education, Chi Omega, Ted Bundy

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MA, Indiana University, 2008

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DEDICATION

To Margaret, Lisa, and all of the women that gave their voice to this project.

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There are many people that have helped me along the way. I cannot thank everyone enough for the encouragement over my time in this program. This is a very solitary journey with late nights at the computer and hours alone in a coffee shop. At one point in this process I hit my rock bottom. Dejected and discouraged, I didn't think I was worthy of finishing. But many of you helped me manage the moments, day by day, and pulled me out of this struggle. For that and all of the inspiration, I thank you.

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me that you all were able to not just function after this tragedy, but flourish. Your fierce love for each other and solid dedication to the sorority made it possible for Chi Omega to exist for the thousands of women that followed you. Thank you to those that gave their voice to this project and to those that could not. I hope that in some small way, this project has given you the chance to understand how important you are to this organization. We owe you a great deal of honor and admiration.

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CHAPTER I

INTRODUCTION

Each fall, a group of young adults descends upon college campuses nationwide in search of higher education. The students vary in demographic characteristics, intention, and level of commitment, but they all hope to find success, however defined, in their college days. That quest may involve acquisition of knowledge, the opportunity to conduct research, student involvement, or activism in social issues, on the way, ultimately, to a diploma. Cross, Brazzell, and Reisser (1999) asserted that “the greater opportunity for students to participate in a range of activities, the more likely they are to feel a part of their collective community and to become productive contributors” (p. 173). Student organization involvement is a common way for students to build community. Kuh et al. (2005) concluded that “becoming involved with people with similar interests inside and outside the classroom, students develop support networks that are instrumental to helping them deal effectively with academic and social challenges” (p. 260). When faced with the challenges that are inevitably a part of the college experiences, students as individuals can be supported in their coping by their organizational involvement.

While college is a time filled with learning, development, and fun, it can also be negatively impacted by traumatic life events beyond the control of the student. High profile crisis situations include incidents like the Texas A & M bonfire collapse, the shootings at Virginia Tech, and the displacement of students during hurricane Katrina. All of these events were caused by external forces, but greatly impacted the student and campus communities. While not always to this degree of tragedy, roughly half of college students face some type of challenging

experience in their first year of college (Galatzer-Levy et al., 2012). These challenging experiences can range from not doing well on a test, or being rejected by a partner, to more intense events, such as experiencing the murder of a friend (Galatzer-Levy et al., 2012; Morosanu, Handley, & Donovan, 2010). In 1978, Theodore Robert (Ted) Bundy attacked, severely injured two and then murdered two sorority women at Florida State University (Ramsland, 2013). These women were members of Chi Omega sorority, a student organization on campus. The organization and campus would not know it was Bundy until some time had passed, but the immediate impact of these murders left a deep impression on this student community.

There is a growing body of research on the impact of potentially traumatic events (PTEs) on college students. PTEs are life events that have the potential to impact the student in a negative manner (Bonanno, Westphal, & Mancini., 2011; Wilcox, Winn, & Fyvie-Gauld, 2005). Examples of common PTEs include life-threatening illness, death of a loved one, sexual violence, and the alcohol-related death of a friend (Galatzer-Levy et al., 2012). Less common potentially traumatic life events during the college experience include job loss, parenthood, marriage/divorce, high-risk medical procedures, and military deployment (Bonanno, Westphal, & Mancini., 2011; Galatzer-Levy, Burton, & Bonanno, 2012; Galatzer-Levy et al., 2011; Lam et al., 2010). These PTEs are not mutually exclusive and may be experienced by students in college at different levels of frequency and with different levels of intensity. Research in social science and psychology explores how individuals react to these events. Some individuals are unable to adapt after the stressful event and continually display elevated levels of dysfunction for an extended period of time (Wilcox, Winn, Fyvie-Gauld, 2005). A small set of individuals fail to adapt and actually worsen over a period of time (Andrews, Brewin, Philpott, & Stewart, 2007).

Others are able to manage and moderate their reactions to high levels of distress and gradually return to normal levels of functioning (Galatzer-Levy et al, 2012).

The impact of a potentially traumatic life event on an individual provides researchers and practitioners with a holistic view of the growth or decline that might happen to a person following a PTE. Tactics, resources, and support networks are employed to ensure that an individual flourishes despite the challenging circumstance. While this is necessary and important work, it does not take into account the organizational affiliation of a college student or how the organization functions as a larger unit. Students are individuals who make up an organization; thus things that impact individuals of a group may end up influencing the larger collective as well. If students, as part of an organization, experience a common PTE, how does their individual healing shape the overall organizational development? If a common collegiate experience is student organization involvement, how does the membership experiencing a potentially traumatic or catastrophic life event impact a student organization collectively? There is a great deal of research on individual support and how universities respond to an individual, but little on how to respond to organizations. Lerner, Volpe, and Lindell (2004) described four elements of community response to traumatic stress: emotional, behavioral, physiological, and cognitive. Piotrowski and Guyette (2009) identified planning, decisiveness, execution, and personal touch as the four key elements of effective university support. This is important work, but it does not look at this issue from the lens or viewpoint of a student organization. There is no research on how a student organization at a university internally employs or receives any type of support mechanisms from the student organization's perspective. This disconnect does not allow university administrators to support student organizations with clear and proven methods of support.

A useful framework for understanding the process of supporting an organization through a catastrophic event is *organizational healing*. Organizational healing is defined as a process involving social interactions that repair operational routines and mend the organization's social structure (Cameron & Powley, 2006). This framework suggests that empathy, interventions, collective effort, and leadership are the key elements for healing an organization (Powley, 2012). These four elements, when applied effectively, facilitate healing in an organization. Research shows that individuals cannot heal an organization on their own, and an organization must have collective support and social interventions to move through the process (Ayalon, 1998; Lumsden, 1997; Powley & Piderit, 2008). While this has been demonstrated in corporate organizations, this concept has not been applied to the context of a student organization experience.

One unique student group type is the fraternity and sorority student organizations. Fraternities and sororities are gender specific organizations that provide social, service, academic, and leadership opportunities for students on a college campus. They have been a long-standing tradition on American college campuses since the 1800s, and affiliation continues past the collegiate years for many (Anson, 1991). They differ from other student organizations in that they typically have large memberships and external stakeholders, and members pledge an oath of loyalty to the organization at the beginning of a probationary membership period. Within the fraternity/sorority community there are groups of organizations that are governed by a national council and are connected by commonalities with regard to size, membership types, and overall mission. The Panhellenic Council is one of these groups and is made up of single sex female organizations with traditionally white majority membership. The National Panhellenic Council is the governing body that provides strategic direction for each collegiate-level Panhellenic Councils and their member groups (National Panhellenic Council, 2012). Each Panhellenic

organization on campus can seem like a business, with mission and vision statements, large memberships, external stakeholders, property management, and deep financial pools (Callais, 2002). At a large, public institution, a typical Panhellenic sorority may have 250 members, a 12 member executive board, a large living facility that houses a percentage of members, and a robust budget of over a million dollars (Kase, Rivera, & Hunt, 2016). These organizations generate income from rent and dues, they host community wide philanthropic events that raise a thousand to a hundred thousand dollars, and they connect students through a shared set of community values. Fraternity/sorority organizations face challenges ranging from small, individual issues to large, catastrophic problems that can cause a group to cease to exist. But when reduced to their core, these student organizations are still non-profit groups managed and led by students on a yearly rotating basis, with the purpose of building friendships, socializing, and doing good for their communities (Asel, Seifert, & Pascarella, 2015). They demonstrate a student-centered organizational identity on campus. These unique elements are important to consider when applying organizational theory constructs to a group that, in spite of the similarities, has such a different mission and values from a corporation.

Statement of the Problem

A student organization can face a potentially traumatic life event, like any corporation, and the healing process must be understood for both corporate and student organizations in order to support the student group in the most effective manner. As organizations heal, they can employ the necessary methods to help their members do so as well. The intersection of organizational identity with a potentially traumatic life event creates a point of interest to explore. When a potentially traumatic life event impacts student organization like a sorority, what are the outcomes? How are both the individuals and the organization impacted?

Universities have learned how to manage a crisis and provide immediate support for individuals, but how does the event impact a fraternal organization that is run by students? How does the organization manage the impact to their collective identity and flourish in the face of adversity? By knowing more about how sororities are affected, we can help them to navigate crises more effectively.

Organizational theory is important because our lives are dominated by processes, outcomes, and structures. “If we apply organization theory to the settings where we coexist, we might help them run more efficient, responsive, and effective organizations that ultimately deliver better services, programs, and outcomes for the constituents they serve” (Boyd, 2015, p. 650). These theories can be applied to student organizations, taking into account how the outcomes might be different because of the application to a student group.

The Ted Bundy murders provide a case where these questions can be explored. This 1978 incident at the Chi Omega house at Florida State University and subsequent events were traumatic for the individuals involved and the Gamma chapter as a whole. The immediate impact after the murders, the lingering trial, and the eventual execution provide a case study with three specific moments in time to explore the aftermath and healing process for a student organization. In 2009, the Gamma chapter celebrated their centennial anniversary at Florida State University (Anson, 1991). Many of the women present for the celebration were members during the time of the murders (Kronholz, 2016). Despite experiencing this traumatic event, these women still held an affinity for their organization many years later, as evidenced by their attendance. How did these women experience the collective healing of the organization? How were empathy, interventions, collective effort, and leadership utilized within or experienced by the organization during these impactful times (Powley, 2012)? As trauma persists in individuals, so it does in

organizations, and universities must be prepared to support both individuals and organizations in moving through the healing process, recognizing that the effects may persist over time.

Purpose Statement

Despite the consistent occurrence of catastrophic events on college campuses, there is no published research on the impact of these events on student organizations. The purpose of this qualitative case study is to understand how the concepts of organizational healing (empathy, interventions, collective effort, leadership) (Powley, 2012) help or influence a sorority in the period following a catastrophic event. Organizational healing looks at the developmental growth of an organization following a traumatic event. This research uses a historical, organizational qualitative case study format to answer the research questions presented.

Research Questions

In order to explore how sorority organizations manage to heal following a catastrophic event, this study posits the following research questions:

1. How did the Chi Omega sorority at Florida State University navigate the organizational healing process in the immediate aftermath of the Ted Bundy murders in the late 1970s and throughout the organization's subsequent history?
2. How were the mechanisms of organizational healing (empathy, interventions, collective effort, and leadership) utilized or not utilized to support this effort?

Significance of the Study

The intent of this study is to contribute to the overall knowledge of university crisis management by adding a student organization perspective. It seeks to provide a new lens on a commonly studied university phenomenon. This study can provide universities with an understanding of how sorority members make meaning of their organization's experience of

crisis and crisis response. It can also provide this type of student organization with a perspective on how to manage a crisis in or affecting their organization. While the practical outcomes can benefit a campus community, this study will also give voice to the student organization members and alumni featured in this research. There exists a need to understand how sororities, in their unique and irreplaceable position on campus, not only survive a crisis but cope and heal in the aftermath so campuses can understand and help facilitate this process.

Organization of the Dissertation

This chapter introduced the study for the dissertation in its entirety, presented an overview of the problem and a purpose statement, and clearly outlined the research questions and the significance of the study. Chapter II reviews the literature on organizational management, human and organizational development, and crisis management, and it provides the historical context for this study. Chapter III presents the methodological process by articulating the research questions, design, paradigm, unit of analysis, sample, theoretical framework, data collection, data analysis, trustworthiness, researcher bias, and ethics. Chapter IV details the findings of the study using the outline of the theoretical framework and additional thoughts. Finally, Chapter V offers an analysis of the findings, practical elements, and recommendations for future study.

CHAPTER II

LITERATURE REVIEW

Chapter II presents an overview of the issues that inform this qualitative case study. The first part addresses different descriptions of organizational healing, including hardiness, coping, recovery, resiliency, and healing (Mancini & Bonanno, 2009; Powley, 2012). Each concept will be described and synthesized, leading up to the more comprehensive framework of organizational healing that guides this study. The second section covers crisis management in a university context. Understanding the current practice for managing a crisis on a college campus provides a comparative foundation to explore the actions taken in response to the Ted Bundy case. The final section is an historical account for context of the case. The historical information establishes context in which to understand the full impact of the events following the Ted Bundy murders and their impact on the organization.

Human and Organizational Capacity in the Face of Adversity

How individuals and organizations function following a catastrophic event is described in the literature in many different ways. Organizational healing is commonly linked and sometimes used synonymously with hardiness, coping, recovery, resilience, and healing (Frost, 2003; Mancini & Bonnano, 2009; Mitchell & Everly, 2006; Powley & Pederit, 2008). Each of these constructs approaches this kind of human and organizational development in a different manner with different tactics and different intended outcomes. Hardiness is attribute-focused, while coping is action-focused and recovery is described as a more cognitive process. All three of these

constructs are process elements of resiliency. Organizational healing is the application of the resiliency construct to an organization.

Hardiness is commonly defined as the capacity to be durable or tough (Frost, 2003; Maddi & Khoshaba, 2005). It focuses on the individual ability to handle difficult environments, conditions, or situations. Hardiness does not move past these attributes into any restorative or repair attributes. Hardiness focuses on the preexisting characteristics of a person and how they utilize those characteristics when faced with adversity.

Coping is another conceptual framework for how individuals and organizations manage difficult situations. The coping process outcomes are to manage trauma, stress, or discomfort in a situation with the resources available (Mancini & Bonanno, 2009). Coping is similar to hardiness in that it describes the ability to manage in the moment but does not account for future growth or development. Types of coping include pragmatic coping, where an individual takes a very practical, action-oriented approach to survival, and repressive coping, where an individual avoids threatening or negative feelings that may cause distress (Mancini & Bonanno, 2009). While repressive coping may seem negative, research has shown that it may lead to adaptive, action-focused coping because repressors are able to mitigate their adverse feelings instead of turning to their emotion-focused coping (Mancini & Bonanno, 2009; Olff, Langeland, & Gersons, 2005). Coping flexibility blends the two approaches and encourages attention on both the distressing emotions and the forward-focused actions to ensure successful adaptation following a crisis or traumatic life event (Galatzer-Levy et al., 2012).

Recovery builds on the concepts of hardiness and coping, and people going through the recovery process look to make a return to normalcy. Mitchell and Everly (2006) describe recovery on an individual level as the ability to cognitively process difficult work experiences,

while organizational recovery is the process by which systems return to functioning. Recovery recognizes that there has been a high level of distress and it has had great impact on the individual, thus requiring a long path to returning to normalcy (Mancini & Bonanno, 2009; Powley & Pederit, 2008).

Whereas coping represents the management of high levels of distress, and recovery represents the return to normalcy after a high level of distress, resiliency describes the ability to continually manage an ongoing, but moderate level of distress (Mancini & Bonanno, 2009). Effective hardiness, coping, and recovery can lead to resiliency. The concept of resiliency is becoming more relevant in current literature. It can be found in organizational theory (Youssef & Luthans, 2007), psychology (Fergusson, Beautrais, & Horwood, 2003), social sciences (Silver, 2008), and business (Luthans, Voglegesang, & Lester, 2006). The application of resiliency in each of these contexts is unique to the subject area. Organization theory and business view resiliency from the perspective of a bottom line or a human resources view point, while psychology and social sciences look at both individual and community impact.

Organizational healing was conceptualized by Edward Powley (Powley & Cameron, 2006; Powley & Pederit, 2008) in response to a lack of theoretical frameworks that addressed the concept of resiliency as it relates organizational theory. The concept of organizational healing likens the process to that of how the human body heals itself following a physical wound. Powley and Pederit (2008) posited that the three fundamental phases of the physical healing process (inflammation, proliferation, and remodeling) can be applied to the organizational healing process.

Table 1

Stages of Healing Process

	Inflammation	Proliferation	Remodeling
Basic Elements of Physical Healing	<ul style="list-style-type: none"> • Blood clots form • Potential for bacterial infection minimized 	<ul style="list-style-type: none"> • Collagen produced • New networks of capillaries appear near wound site 	<ul style="list-style-type: none"> • Wound closes up from the endothelial to the epithelial layers
Basic Elements of Organizational Healing	<ul style="list-style-type: none"> • Parts in most need of care identified • Potential for adverse reactions minimized 	<ul style="list-style-type: none"> • Interpersonal connections become key resources • Improvisation on routines occurs 	<ul style="list-style-type: none"> • Key ceremonies provide closure • Organizational culture binds organizational units

Note: Reprinted from Powley & Perdit, 2008

Table 1 illustrates the three step process for both physical and organizational healing. The main tenet of healing that separates it from the other resilience-like processes is the idea that in healing, the body or organization becomes stronger. In physical healing, the damaged structures strengthen to a point where they are stronger than before; this idea is essential to understanding how organizational healing produces an organization that is stronger than before (Sonnentag, Niessen, & Neff, 2012). “This conceptualization of organizational healing is embedded in the context of positive organizational change in the sense that like physical healing, the resulting system often possesses greater strength than before. Healed bones are generally as strong or stronger than before being damaged or broke” (Powley & Piderit, 2008, p. 136).

Organizational healing is defined as a process involving social interactions that repair operational routines and mend the organization’s social structure (Powley & Cameron, 2006).

The emphasis on the social dynamics of members includes how members support one another, care for one another, and build up one another as a collective. Researchers have determined that individuals cannot heal an organization on their own; an organization must have collective support and social interventions to move through the process (Ayalon, 1998; Lumsden, 1997; Powley & Piderit, 2008).

Powley built upon his original theory of organizational healing and added mechanisms of healing to describe the process by which this occurs. These mechanisms “provide theoretical explanations for the steps of the healing process, and positive adjustment and growth” (Powley, 2012, p. 53). The mechanisms that are essential to organizational healing are empathy, interventions, collective effort, and leadership. Each mechanism represents a part of the process for the holistic healing process for an organization. The theoretical aspects paired with the practicality of crisis support create a framework for dealing with organizations managing a catastrophic event.

Empathy is associated with each phase of healing but is particularly salient in the initial stages of the healing process. When a trauma occurs and there is a need for organizational healing, it forces organizations to recognize their own mortality, decline, closure, or even death (Powley, 2012; Walsh & Bartunek, 2011). The “empathic turn towards others is a mechanism that promotes and encourages positive social relationships throughout the healing process to further strengthen relationships, enable a flourishing human system, and foster positive organizational dynamics” (Powley, 2012, p. 54). The display of empathy is important at every level of the organization, including collegial empathy and empathic leadership. Collegial empathy supports others on a highly relational field while empathic leadership refers to support

from higher up an organizational system. This is important for a holistic feeling of support from the organization.

Interventions are “the deployment of and access to internal resources as well as external support and help” (Powley, 2012, p. 55). The categorization of internal and external interventions enables the organization to resume functioning and establish systems to move forward. Internal interventions turn the focus inward to review the core purposes and identity of the organization and rebuild the damaged social connections. The external interventions utilize the resources outside of the organization to provide support for the group. External partners may be current stakeholders with the organization or external experts that have experience with this type of organizational trauma.

Collective effort is the “extent to which organization members have a strong sense of identification with the organization and the organization’s mission and vision, which translates into their collective effort to resume and reinforce the social and organizational processes that further strengthen the organization” (Powley, 2012, p. 56). When an organization experiences a crisis, the deconstruction of the organization must create a call to action from its members in order to recreate and build upon the lost structures and systems. A central tenet of collective effort is the social relations of the individuals that make up the organization (Mancini & Bonanno, 2009). Relationships must be organized and fostered to promote caring, timely, and knowledge informed responses (Gittell & Douglas, 2012).

Strong leadership is the most critical mechanism in the healing process and is critical in each of the other mechanisms. Leaders must prioritize needs, provide direction, be cognizant of decreasing morale, support positive energy, and influence remodeling. The key to strong leadership following a crisis is the awareness and recognition of others (Powley, 2012). The

support of individuals will result in the positive growth of the organization. In the face of a crisis, leaders may turn inward, become cynical, and/or disregard the opportunity to connect with others. Conversely, they may respond with compassion, encouragement, and the formal expression of the values of the organization to inspire others (Cameron, 2003; Powley, 2012; Zdziarski et al., 2007). While the latter is the more desirable reaction, it can be difficult when faced with serious challenges.

However described, the process of healing is a fascinating phenomenon. Organizational healing provides a framework to explore the human elements of an organizational process. Empathy, interventions, collective effort, and strong leadership reinforce the movement through organizational healing and create an environment where healing is possible. While it is not always common for an organization to be given human-like characteristics, it works when considering that organizations are made up of humans that experience collective crises. Good management of a crisis can ensure that organizational healing can occur.

Crisis Management

The beginning of the American college system included the concept of *in loco parentis*, which translates to in lieu of parents (Lee, 2011). Administrators have since left that mentality of parental management and have guided the field towards a philosophical idea of student support (Hamrick, Evans, & Schuh, 2002). Universities have shifted their approach from legal guardian to caring educator (Zdziarski, 2007, p. 4). This shift articulates an ethos of protectors of communities and also the legal obligation to provide a safe learning environment.

University response to crisis management has established its foothold in higher education research. With many high profile cases of crisis and trauma, universities have had to develop a systematic and comprehensive approach to response. Crises can range in type, but they have

common characteristics of a negative event or outcome, the element of surprise, a short time response, a disruption of operations, and a threat to the safety and well-being of the community (Zdziarski, 2007). One major contributor to how a university responds to crisis is the institutional type. Larger institutions are more likely to have the resources to support their communities through a crisis while smaller institutions may be overwhelmed at the complex nature of crisis management (Zdziarski, 2007). The characteristics of an institution impact how they approach the individual characteristics of a crisis. Managing a crisis is difficult but it does not necessarily have to be bad. Response to a crisis can have either a positive or negative outcome, and an organization can come out stronger than before (Fink, 1986).

Crisis response literature is grounded in practicality. The focus on action items allows institutions to create environments that are well equipped to handle any circumstance that they may face. There are three major components to institutional response: crisis management teams, crisis management plans, and communication/involvement with external agencies. The formation of a crisis management team (CMT) is key to a successful response (Spillan, 2003). Essential elements of a CMT are the ability to work well under pressure, articulated responsibilities for each member, and the authority to act in a crisis situation (Zdziarski, 2007). Creating a plan for crisis management is difficult because it is impossible to anticipate every challenging situation a university may face. There is no formula, template, or universal example of perfect plan but there are basic elements to a good plan. The basic elements of a good plan explain the purpose of a plan, how the plan should be implemented, who has authority to move the plan forward, and the outline of action items to carry out in a crisis response (Zdziarski, 2007). The last major component of institutional response is the involvement of emergency responders and outside

agencies. A university does not operate alone and if the level of crisis is elevated, it will likely involve a collaborative response with emergency personnel and external stakeholders.

There are a number of recommendations when involving external entities. It is wise to involve key personnel in the formation of the crisis management team and in the development of any response plans (Zdziarski, 2007). That way, each person or group understands their role and has a voice in creating the plan. Another way to involve external entities is to consider the emergency notification process. If the university has an alert system, review the access to this system and see if it is possible to involve external stakeholders that play a role in the facilitation of safety on campus (Piotrowski & Guyette, 2009). An appropriate and thoughtful university response to a crisis can support a student organization through a difficult situation.

Sororities as Organizations

Since the mid-19th century, sorority organizations have provided women the mechanisms to support them through many of the challenges that a college experience can present. In 1851, the Adelphean Society was established at Wesleyan Female College as the first secret society for women similar to the American fraternity system (Turk, 2004). Over the next three decades, many organizations, such as Phi Mu, Pi Beta Phi, Kappa Alpha Theta, and Kappa Kappa Gamma, were founded at colleges nationwide (Anson, 1991). In 1890, Chi Omega was founded at the University of Arkansas. In 1909 the Inter-Sorority Council was founded as a governing body for these women's organizations. This group now encompasses 26 organizations under the name the National Panhellenic Council. This organization provides governance and support for their member organizations in regards to membership education, recruitment, and risk management practices (National Panhellenic Council, 2012).

Panhellenic organizations were founded on the need to provide support for women in a male dominated environment or for an opportunity to share like-minded ideals at female-only institutions (Turk, 2004). Over the years, these groups of women have evolved into full organizations, rivaling some mid-sized corporations. Some organizations report campus membership numbers of over 300, houses and properties worth over 10 million dollars, and operating budgets of hundreds of thousands of dollars (Leighton, 2016; Turk, 2004). Each campus-based organization, generally called a chapter, is led by a team of member-selected student leaders. This student leadership team is advised by an alumnae/volunteer group and supported by a national leadership team. Most organizations recruit on an annual or biannual basis in a coordinated effort with all of the Panhellenic organizations. This process can involve informal events or a highly structured process with strict rules, timelines, and a database matching system. New member education, community service, and personal development comprise a large part of the sorority experience (Callais, 2002). Each Panhellenic organization has a set new member education program that each individual chapter adapts to their organizational needs. Every organization also has a national philanthropy for which they raise funds, in addition to hands-on community work or philanthropic efforts for local causes. These groups provide social experiences, career building programs, alumnae networks, and other activities to build the personal development of their members (Turk, 2004; National Panhellenic Council, 2012). Panhellenic sororities are an integral part of the college experience for over 400,000 university students on 670 campuses across the U.S. (National Panhellenic Conference, 2012). They have provided students with the opportunity to lead an organization of their peers through all of the high points and the points of struggle in a college experience.

Historical Background

Understanding the context of a historical event is an essential part of case study research (Bennett, Barth, & Rutherford, 2003). The historical account will describe the Chi Omega sorority national history, the impacted chapter history, and the life and actions of Ted Bundy in order to fully articulate the case being studied. The factual details of these three elements must be fully defined to understand the details and context of the case.

As a student organization on college campuses nationwide, Chi Omega sorority has experienced crises that have impacted individual members, local chapters, and the national organization as a whole. One example of this is the 1978 assault and murder of members of the Gamma chapter of Chi Omega at Florida State University (Michaud & Aynesworth, 1993). These murders were part of a serial killing pattern by Theodore “Ted” Bundy and forced the Gamma Chapter and national Chi Omega into the public view for an extended period of time. The initial incident, subsequent trial for murder and other crimes, and the execution of Bundy establish three distinct, potential opportunities to address the crisis and examine healing for the student organization.

Chi Omega National History

On April 5, 1895, four women at the University of Arkansas came together to create Chi Omega Fraternity (Anson, 1991). Over the next 10 years, Chi Omega colonized 17 chapters and held three biennial conventions. In 1903, Chi Omega joined the National Panhellenic Conference, further solidifying themselves as a national fraternal organization. Over time, Chi Omega has grown to 178 collegiate chapters and 240 alumnae chapters. Chi Omega is currently the largest organization by membership in the National Panhellenic Conference. In 2010, Chi

Omega initiated its 300,000th member, the first organization in the National Panhellenic Conference to do so (Chi Omega, 2016).

Each individual chapters are guided by a national organization. They provide parameters for recruitment, new member education, membership development, etc, and continue their support into alumnae status. The national organization of Chi Omega will provide a local organization with support in the event of a crisis. The national organization is an external stakeholder to a local organization and may be considered or consulted by the university as a part of a crisis response for an on-campus student organization. A national organization will tailor their response to the type of crisis. They will rehouse members after a natural disaster destroys their home, or send a member of staff to the campus to manage media exposure, or solicit alumni volunteers to assist with investigations into problematic behaviors by the members (Grady, 2013). The national organization may also conduct their own parallel action to a university response in order to ensure that their organization is appropriately supported. Ideally the university and the national organization would work together, but differing philosophies and resources may prevent a symbiotic approach to supporting the student organization.

Florida State Chapter History

The Gamma Chapter of Chi Omega has a long history as a student organization at Florida State University. In 1905, Florida State College became Florida Female College, and all male students relocated to Gainesville, leaving a women's college in Tallahassee. In 1907, the Gamma chapter of Chi Omega was founded at the Florida State College for Women (now Florida State University). It was the second sorority to be colonized at the institution, following Kappa Delta in 1904 (Anson, 1991). In 1909, the institution's name was changed to the Florida State College for Women and it grew to become the third largest women's college in the nation by the 1930s

(Sellers, 1995). In the same manner, the sorority community grew, with seven sorority organizations by 1922 (Anson, 1991). In 1947, Florida State College for Women became coeducational and readmitted men following WWII. As the fraternity system was established, the sorority community continued to grow. Over time the community fluctuated in size. In the late 1960s there were 20 Panhellenic organizations, and it dropped to 15 in the early 1980s (Artifacts, 1981; Tally Ho, 1969). The 1990s were a challenging decade for the Greek organizations nationwide, with many organizations losing their organization status on campus, thus creating a renewed focus on risk management (Tifft, 1990). The Gamma chapter briefly lost recognition in the '90s because of behavioral problems but was able to return after a short time off campus (Kronholz, 2017). Since then, they have established a strong presence at FSU. The current Panhellenic sorority community at Florida State University stands at a total of 17 organizations with approximately 3200 members. Gamma chapter of Chi Omega averages around 250 members each year (F. Juarez, personal communication, July 26, 2016). They consistently perform well in their membership recruitment process, they regularly find themselves in the top third of the Panhellenic organizations for average grade point average, and over the past decade, they have had four women go on to serve as National Consultants for the Chi Omega Headquarters (J. Kronholz, personal communication, April 6, 2017). While the chapter is considered a registered student organization, it functions with many external stakeholders, large budgets, and a young leadership board managing their organizational presence. This complex organization demands an alumnae presence, strong financial management, exceptional recruitment practices, and a commitment to providing the members with a fully engaging sorority experience. The Florida State fraternity and sorority community today has over 7000 members and a strong tradition. Chi Omega has been a part of student organization life at Florida

State for over 100 years and was able to remain as an organization despite the major incident in the late 1970s. Organizational healing over the course of multiple decades has allowed this organization to flourish despite a catastrophic event.

Ted Bundy

Knowing the context around Ted Bundy is an essential part of understanding how his actions impacted the Gamma Chapter of Chi Omega at Florida State University. The following section provides an overview of the life of Ted Bundy. On November 24, 1946, Theodore Robert Bundy was born in Burlington, Vermont but moved out west with his mother as a child. Bundy never knew his father and lived with his mother and relatives for most of his early childhood (Ramsland, 2013). “Teddy” was well liked by his friends, and although he seemed distant at times and had a bit of a temper, these characteristics were regarded as fairly normal by his friends and family. Bundy was a complex character and has been described as charming, articulate, and engaging, but also temperamental and vain. He had a core of close friends and rarely dated (Ramsland, 2013; Rule, 1980). He was admitted into the University of Puget Sound and lived at home for his first year of college. He was recruited by fraternities but never joined because he “didn't feel socially adept enough” and didn't feel he “knew how to function with those people” (Michaud & Aynesworth, 1993, p. 57). He described feeling “terribly uncomfortable” (Michaud & Aynesworth, 1993, p. 57) around the self-confident fraternity community. Bundy transferred to the University of Washington the following year, and while he experienced initial success (academically and socially), he found himself in a downward trajectory. He moved back home in 1968, found an apartment, and took up a blue-collar job (Rule, 1980). Bundy regained his confidence when he volunteered for the Art Fletcher lieutenant governor campaign. He became more politically and socially savvy and ended up transferring to

Temple University for one semester but later moved back to Seattle (Ramsland, 2013). By 1972, Bundy had earned enough college credit for a degree in psychology. Over the course of the next two years, Bundy would volunteer for more political campaigns, enter law school, and work for a medical facility (Rule, 1980). These three life events would shape his actions for the next decade.

The first murder attributed to Ted Bundy occurred on January 4, 1974. All of Bundy's known victims were women who ranged in age from 16 to 25, but most were college students (Ramsland, 2013; Rule, 1980). Bundy typically lured his victims under a ruse of needing help with his books while wearing a sling or using crutches, or helping him load something heavy into his car. Each woman was murdered by strangulation or blunt force trauma (Michaud & Aynesworth, 1993; Rule, 1980).

Bundy was caught twice by the police in the years prior to his final capture. His initial capture occurred in Salt Lake City, Utah on August 16, 1975 (Ramsland, 2013). There had been at least 18 murders that seemed to be connected at the time, but not all had been attributed to Bundy. He was pulled over for a traffic violation, but the suspicious contents of his vehicle and his physical features matching the murder suspect led to the inquiry into his connection with the murders. He was he was arrested, tried, and found guilty of abduction of Carol DeRoach, and he was subsequently moved to Aspen, Colorado, to stand trial for another crime, the murder of Caryn Campbell (Ramsland, 2013; Rule, 1980). Bundy completed his first prison escape while standing trial by slipping out of a window in the court house during a recess. He was captured on June 13, 1977, in a similar manner to his first arrest, as the result of a traffic violation (Ramsland, 2013). His second escape occurred just six months later when Bundy sawed through a poorly welded plate over a light fixture in his prison cell. On December 30, 1977, Ted Bundy pulled

himself through that hole and slid through the crawlspace to his temporary freedom (Michaud & Aynesworth, 1993). It was during this time that Bundy travelled to the state of Florida.

Ted Bundy made it to Florida as a fugitive and secured a job as a laborer at a construction site. On Saturday evening, January 14, 1978, Bundy was seen at Sherrod's, a disco bar popular with the Florida State University students, located next door to the Chi Omega sorority house. That evening, Bundy was seen by multiple witnesses, inside and around the premises of the sorority house (Rule, 1980). While just briefly inside, Bundy murdered Lisa Levy and Margaret Bowman, and brutally attacked Kathy Kleiner and Karen Chandler (Michaud & Aynesworth, 1993). Around 3:15 in the morning, a member of the sorority saw a man matching Bundy's description exiting the house with a club in hand. This same woman woke the members living upstairs, and chaos ensued in the house. The two battered women were lucid and out of their rooms when the police arrived at 3:23 am. The bodies of Lisa Levy and Margaret Bowman were discovered by police personnel. The sorority sisters were interviewed and finger printed, and calls were placed to friends and family members (Michaud & Aynesworth, 1993; Rule 1980). The immediate attack on Chi Omega by Bundy was complete, but the events of that night would continue to impact the organization throughout Bundy's life and beyond.

Ted Bundy was captured for the last time almost a month after the Chi Omega attack. He initially tried to use an alias, but his fingerprints were matched to a set provided by the FBI from his previous convictions. He was interrogated in Pensacola and Tallahassee for the Chi Omega murders, but a link to the disappearance of a Gainesville, Florida, woman was the first solid connection to a crime (Ramsland, 2013). The investigation of Bundy was extensive and carried out over many months. Bundy rejected many of the public defenders assigned to his case and acted in *pro se*, as his own attorney, for a period of time (Perry & Melson, 1989). The

indictments came down in July of 1978 with a trial date set for the fall. The trial would not be held until a year later due largely to the fact that Bundy's desire to represent himself resulted in a lengthy and almost game-like approach to the defense. During this time Bundy demanded to question the Chi Omega sisters present that evening. Attack survivor Karen Chandler gave testimony about that night in front of Bundy (Michaud & Aynesworth, 1993).

The trial began on June 25, 1979, almost a year and a half after the Chi Omega attack. There was a great deal of press in Miami (where the trial was being held), Tallahassee, and world-wide. The prosecution made their case with forensic odontology (dental evidence), hair analysis, eyewitness accounts, and circumstantial evidence (Ramsland, 2013; Rule, 1980). After 49 witnesses and two weeks of testimony, the prosecution rested their case. The defense team took up their case to repudiate the analysis of the forensic evidence and to push against the circumstantial evidence. The case went to the jury on July 24, and it took the jurors just six hours to find Theodore Robert Bundy guilty of the murders of Lisa Levy and Margaret Bowman (Kuypers, 1990). Judge Cowart sentenced Bundy on July 31, 1979, to death by electrocution. Bundy was not finished in the courtroom, however, and was tried for the murder of a young woman in Gainesville, Florida. He was convicted of her murder on February 7, 1980, and sentenced on February 12 to death by electrocution (Saltzman, 1995).

Bundy attempted many times to appeal and delay his execution. He won a stay from Supreme Court Justice Lewis Powell to try to build an insanity defense, but his own personal reluctance to be labeled insane contributed to losing that argument (Kuypers, 1990; Rule, 1980). In a last effort, Bundy's legal team attempted to obtain a writ of certiorari, a full scale review of the case. On Tuesday, January 17, the U. S. Supreme Court denied the petition from Bundy. That same day, Governor Bob Martinez signed a death warrant, effective January 23 through the 30,

1989 (Ramsland, 2013; Rule, 1980). In the days preceding the execution, the area around the prison became a gathering for media and those interested in the execution. Caputi (1989) described “the most common journalistic metaphors for the overall scene were that of a carnival, circus, or tailgate party before a big game” (p. 4). Banners and shirts espoused statements like “Bundy BBQ,” “I like my Ted well done,” “Thank God it’s Fryday,” and “More power to you” (Caputi, 1989; Saltzman, 1995). Tallahassee was not immune to the sensationalism surrounding the execution. One Tallahassee dining establishment offered a “Bundy Fry” which was fried gator meat and French fries on special that day (Bray, 1989). The local radio station was inundated for requests for the “Bye Bye Bundy” song, a campy take on American Pie (MacQueen, 1989). The newspapers reported mixed emotions from the local community on these very public displays of support for his execution. The editorial staff of the *Florida Flambeau*, FSU’s student newspaper, summarized the atmosphere by the following:

But to others – those unassociated with the killer, who only know him through the stories they read so avidly – the executions has become just another excuse to party. The songs, the shirts, the celebrations, not only make light of the fact that a man has died, but trivialize his victims in the most horrible way. (Murderous Mentality, p. 4)

On January 24, 1989, Theodore Bundy was executed and pronounced dead at 7:10 am (Saltzman, 1995).

While Ted Bundy could no longer impact the Chi Omega sorority in a physical manner, the lingering impact of the murders and a drawn out and highly publicized trial would forever leave an impact on the organization and its members (A. Langston, personal communication, May 3, 2016). Eleven years passed between the time that Ted Bundy entered the Chi Omega house and his death by electrocution. The three main moments of impact on the organization are

the incident itself, the trial/deposition of members, and the death of Ted Bundy. These three main points in time and the lingering impact in current times will be examined to determine how the organization did or did not move through organizational healing.

CHAPTER III

METHODOLOGY

This methodology for this qualitative dissertation is organized into eleven sections: (a) research questions, (b) design, (c) paradigm, (d) unit of analysis, (e) sample, (f) theoretical framework, (g) data collection, (h) data analysis, (i) trustworthiness, (j) researcher bias, and (k) ethics. Each section details the methodological steps for researching and writing this qualitative study.

Research Questions

1. How did the Chi Omega sorority at Florida State University navigate the organizational healing process in the immediate aftermath of the Ted Bundy murders in the late 1970s and throughout the organization's subsequent history?
2. How were the mechanisms of organizational healing (empathy, interventions, collective effort, and leadership) utilized or not utilized to support this effort?

Design

The purpose of this study was to understand how a student organization experiences organizational healing following a catastrophic event. This study used a qualitative approach to explore this question. Qualitative research is an approach to social science research that emphasizes collecting descriptive data in natural settings, uses inductive thinking, and emphasizes understanding the subject's point of view (Bogden & Biklen, 2007). This approach was appropriate because of the nature of the question. I sought to understand how the mechanisms of organizational healing are experienced, challenged, and carried out by members

of an organization over time. Rich descriptions of emotions, experiences, and attitudes best articulate this process.

Qualitative research is conducted through many different research designs. This study utilized a case study format. This approach was most appropriate because of the singular nature in which the research question is formatted. Case study research “concentrates on many, if not all, the variables present in a single unit” (Merriam, 2002, p. 8). Sanders (1981) described case study research as helping “us to understand processes of events, projects, and programs and to discover contextual characteristics that will shed light on an issue or object” (p. 44). Case study research is different in distinct ways from other forms of qualitative research (Stake, 1981). First, case study research is more concrete. The elements of research on a particular case are more tangible than other approaches and create vivid and specific experiential data. This form of research is not abstract, but more material. Secondly, this form is highly contextual. Case study research is based in knowledge and experiences that are contextually bound. This concrete and highly contextual design allows for the specific case to be explored and understood.

Case study research designs are selected based on a number of characteristics. Case study methodologists offer numerous pathways to explore a single case. Merriam (2001) offered four design approaches for case study design: ethnographic, historical, psychological, or sociological. Stake (1995) described each case study as intrinsic, instrumental, or collective, and Yin (2003) classified cases as exploratory, explanatory, and descriptive. The varying types of research questions lead to the appropriate case study design. For the purpose of this study, a historical organizational case study design was utilized. This approach focuses on a specific organization and traces its development over a period of time (Bogden & Biklen, 2007). Historical case studies are grounded in interpreting interviews, records, papers, and other sources of information

to describe historical events, processes, people, or phenomena (Hancock & Algozzine, 2011). It is similar to historiography in that it deals with primary source material and distinguishes between primary and secondary sources. A historical case study is designed to help the researcher know and understand the impact of an event, the assumptions behind it, and the impact on the institution and the participants (Merriam, 2001)

Within the umbrella of historical case study design, the historical organizational case study exists as a form of educational research. “The researcher presents a holistic description and analysis of a specific population (the case) but presents it from a historical perspective” (Merriam, 2001, p. 35). Historical research is highly descriptive and does not allow for any control from the researcher. Interventions are not a part of the research, and relevant behaviors cannot be manipulated. The historical case study utilizes interviews, document analysis, and observations to add to the historical information.

Paradigm

A theoretical paradigm is the identification of the foundation that is used to inform and execute research. It is “a loose collection of logically held- together assumptions, concepts, and propositions that orients thinking and research” (Bogdan & Biklan 2007, p. 30). Paradigms are content specific and are selected based on the nature of the research question and methodology. A constructivist paradigm is utilized in this study. Constructivism is often used to frame case study research because of its foundation that truth is a relative construct that is dependent on a person’s perspective (Stake, 1995; Yin, 2003). A constructivist paradigm “recognizes the importance of the subjective human creation of meaning, but doesn’t reject outright some notion of objectivity. Pluralism, not relativism, is stressed with focus on the circular dynamic tension of subject and object” (Crabtree & Miller, 1999, p. 10). A constructivist paradigm is most

appropriate in this study because of the recognition that it accounts for the process of interaction among individuals and that it focuses on the world view and the context of the historical and cultural setting of the participants (Creswell, 2007; Crotty, 1998). Constructivism utilizes inductive methods to explore the values that lie beneath the findings. The use of inductive methods in constructivist research demands that the researcher be a “passionate participant” (Guba & Lincoln 1994, p. 112) during the data collection. The data depends on the interaction between the interviewer and respondent (Anderson, 1986). Constructivism requires the researcher to be subjective to develop knowledge in this interaction (Christie et al., 2000; Guba & Lincoln, 1994). A constructivist perspective allows for recognition that meaningful realities are socially constructed and that the researcher will shape the story of a case study.

Unit of Analysis

Case study research uses a unit of analysis to specifically describe the case being studied. This bound system articulates the context in which the phenomenon is being explored. For the purpose of this study, the units of analysis were the people and items associated with the January 14, 1978, murders in the Chi Omega sorority at Florida State University. This study utilized a single case with embedded units (Baxter & Jack, 2008). The single case represents the 1978 event with subsequent time frames. In order to understand the historical impact of this event, the embedded unit of analysis included data from the 1989 time frame around the execution of Ted Bundy and from more recent organizational perspectives in order to understand the impact on the organization over a period of time. In each historical period or embedded unit, the data reflect the impact of this event on the Gamma chapter of Chi Omega sorority.

Within the unit of analysis, a sample was selected. This study warrants multiple samples because of the longitudinal time frame of the case. The individuals in the sample needed to speak

to at least one of the three timeline specifications described in the unit of analysis. The first sample group were individuals directly impacted by or involved with the catastrophic event that took place in 1978 with the Gamma chapter of Chi Omega sorority. The sample included current members at the time of the event. The second time specification included this same sample but for the 1989 timeframe. This timeline explored the impact of the execution of Ted Bundy on the organization. The third time specification included graduated members from the past 15 years and advisors from the Gamma chapter. This perspective described any lingering impact on the organization 25 years after the event. There were a few participants who spoke to multiple timeframes because of their continued connection to the organization, past their collegiate membership and initial involvement.

Sample

A purposive sample of potential participants was generated from these three specifications in the unit of analysis. A purposive sample creates an information rich case that contributes insight and in-depth understanding of the research question (Patton, 2002). Participants were asked to speak of first-hand involvement with this case in order to give the depth needed to describe the organizational healing process. This study utilized snowball sampling in order to access individuals not identified at the outset who were be able to speak on the topic. Snowball sampling asks the voluntary participants to identify additional research participants who may have additional knowledge about the case (Johnson & Christensen, 2008). Institutional Review Board approval was acquired prior to any solicitation of participants in order to ensure that all necessary precautions were taken to protect the participants. An initial list of participants was created from archive records, women who have spoken about the incident in publications, and women who are known to me on a personal level. Contact information was

pulled from the Chi Omega Everyday website, an online platform for Chi Omega members and alumnae. An initial list of local women in the Tallahassee area was constructed for a first round of invitations. Each potential participant was sent an email outlining the study and asking for participation. Attached to the email was a copy of the consent form. Only one solicitation email was sent because of the sensitive nature of the case to ensure that the participants did not feel pressured to contribute. At the end of each interview, some participants offered additional names of women they felt would be comfortable speaking about the case. There was a stark difference in the participation rates from the 1978 and 1989 groups. Out of the five women contacted from 1978, all five agreed to participate. Out of the nine women contacted from the 1989 group, only one agreed to participate. Three women from the past 15 years agreed to participate. In the end, nine women were interviewed for the study. Below is a table outlining the participants' pseudonyms and details.

Name (Pseudonym)	Era	Role at Time	Later Chapter Involvement
Mary	1978	Chapter Leader	
Sara	1978	Chapter Leader	Current Chapter Advisor
Lynn	1978	Recent Graduate	
Jane	1978	Chapter Member	Former Chapter Advisor
Emily	1978	Chapter Member	
Sharon	1989	Recent Graduate	Current Chapter Advisor
Jennie	2000	Chapter President	
Laura	2000	Chapter President	
Meredith	2000	Chapter President	

Table 2

Theoretical Framework

A theoretical framework establishes defining features for case study research and directs the research towards the best possible outcome for acquiring answers to a research question (Hancock & Algozzine, 2011). The framework that was utilized for this study was the

organizational healing framework (Powley, 2012). This approach to organizational resiliency provided a clear outline for how to explore the topic and guided the data collection and analysis processes. By looking at the four mechanisms of organizational healing, it was possible to gather data in a systematic and organized manner while still respecting the varied voices of participants in this study. The data collection explored the constructs of empathy, interventions, collective effort, and leadership in order to best answer the research questions.

Data Collection

One of the major delineators of case study research is the use of multiple data sources (Patton, 2002). Popular collection methods in case study research include interviews, physical artifacts, direct observations, and archival records. This study utilized individual interviews and artifact/archival records as data. Data pulled from multiple sources are integrated in the analysis process instead of being handled individually. “Each data source is one piece of the puzzle, with each piece contributing to the researcher’s understanding of the whole phenomenon” (Baxter & Jack, 2008, p. 554). This convergence of data adds to the strength of the findings. Each element of data was considered and integrated with others promote a greater understanding of the overall case.

This study utilized semi-structured interviews of sorority members and document analysis for data collection. The nine semi-structured interviews were guided by the four mechanisms of organizational healing (empathy, interventions, collective effort, and leadership) but remained open to other concepts that emerged that are not found in this framework. Email was utilized to set up a meeting time and location that was convenient to the participant. Six of the interviews were carried out in person while the others had to be conducted via phone or an online video conferencing platform (Facetime or Skype). Each participant was informed of the

consent process and either personally or electronically signed the consent form prior to the start of the interview. Upon signing, they were able to choose to be recorded under a pseudonym or to be given an pseudonym by the researcher. Each participant understood the expectations of anonymity and agreed to be given a pseudonym. Upon agreement, each interview was recorded on an audio device for accuracy in transcription.

Archival records add another piece to the puzzle of data, which contributes to the researcher's overall understanding of the case being explored (Baxter & Jack, 2008). Throughout the interviews, the researcher made notes about any references to potential documents, e.g. chapter minutes, personal letters, campus newspaper accounts. An email request was sent to the chapter House Corporation President to request access to the chapter archives, located at the sorority house. I was granted access and was able to photo copy the chapter minutes from the years surrounding the 1978 timeline and the 1989 timeline. I was also given a small stack of documents that the organization was holding that were significant to the memorial scholarship program. These documents were scanned as well. Because of the high profile nature of this case, many relevant documents exist in the public domain. The *Florida Flambeau* was the name of the student newspaper from 1915 to 1996. Their papers are accessible to the public via the DigiNole database, FSU's digital repository. Issues from the 1978 and 1989 timelines gave insight into the public view of the case and quoted many of the people involved with the different elements. Each element of archival data was summarized and kept in a notebook.

Data Analysis

When considering data analysis, Patton (2002) argued that the "analyst's first and foremost responsibility consists of doing justice to each individual case. All else depends on that" (p. 449). Analysis of the data employed four different techniques in order to fully articulate

the voices of the participants and synthesize the data found in artifacts. The first technique was to create a case description or case record. This is a detailed view of the case that presents the facts in a comprehensive resource package (Creswell, 2007; Patton, 2002). The case record is a collection of artifacts, a timeline of events, a list of people involved in the case, published news articles, and additional data that informs the research. This rigorous process was particularly important for understanding what occurred since a period of time has passed since the healing process took place. A timeline, record of events, and examples of the healing mechanisms were created to establish a comprehensive view of the case. The case record was extensive but manageable in order to be useful for the raw data analysis. The second technique was to explore epiphanies during the interview process. Denzin (1989) suggested identifying epiphanies in the participants' experiences to describe major episodes that lead to organizational healing. A relived epiphany allows the participant to reflect on their past experiences while an illuminative epiphany asks them to discover if a small act in fact had a major impact on the life event (Denzin, 1989; Patton, 2002). Participants were asked as a part of the interview process to share things that had an impact on their healing process. Many of the participants spoke of their own epiphanies while also being asked about potential healing moments that they did not initially bring up on their own, such as the campus wide memorial service. I made sure to take great care with the epiphanies that elicited emotions during the interview process. The third technique was to apply direct interpretation of the data. This process looks at the single instance and deconstructs the data and then reforms the data in a meaningful manner (Creswell, 2007). Once the interviews were transcribed, each transcript was coded. The transcripts were combed for anything that might be a significant statement. Once the statements were identified, they were given an identifying code or label and recorded in a code book. A total of 171 unique and

individual codes were recorded throughout the coding process. The next technique seeks to establish patterns in the interpretation of the data (Creswell, 2007). This means finding patterns in the examples of mechanisms of organizational healing or patterns in the consistent use of mechanisms over the course of the multiple timeframes used in the exploration of the case. The mechanisms of leadership, empathy, collective action, and interventions provided a foundation for analysis. From the code list, codes/statements were placed into one of the 4 organizational healing mechanism categories. As the data was revealing itself, it was clear that some of the codes belonged in an anticategory, as they were in direct contradiction of the healing mechanism. Each mechanism then had confirmatory and contradictory statements. A separate section recorded codes that did not fall into any of the categories but still illuminated the story. As the final step, I looked for naturalistic generalizations in the analysis process. Naturalistic generalizations are generalizations that people can learn from the case for themselves, or those that may apply to a population of cases in the future (Creswell, 2007). This brings together the data to describe the essence of the case. Within the 4 categories, with 2 subcategories and an additional category of relevant themes, the story of organizational healing unfolded.

Document analysis was utilized to explore records of the time. Document analysis is a systematic process for the review and evaluation of documents (Bowen, 2009). Chapter meeting minutes, correspondence between members and external entities, and news articles from the time period were pulled from online databases and from the chapter itself. Document analysis was conducted prior to the interviews in order to better understand the case and to inform the line of questioning, during the interview process to add to the data, and after to fill in gaps and gather more information about something stated in an interview. The process included finding appropriate documents, selecting the ones that informed the case, appraising the data, and

synthesizing the data to contribute to the story (Bowen, 2009). As a part of an ongoing process, document analysis data can both inform preexisting themes or generate new perspectives to be considered. The documents were organized into three sections: newspapers, chapter meeting minutes, and scholarship documents (Appendix D). The first pieces of data were newspaper articles accessed from the FSU student newspaper, the *Florida Flambeau*. Florida State University has scanned copies of the *Florida Flambeau*, the student newspaper from 1915 to 1991, online and accessible to the public. There were articles written in 1978 about the incident, the campus reaction, developments in the case, and editorials on the campus climate. This data helped form the timeline and informed specific questions for the interviews on interventions and collective efforts. Articles from 1989 shared how the campus was managing the high profile execution and had brief statements from the Chi Omega National Organization. Issues from the 1978 and 1989 timelines gave insight into the public view of the case and quoted many of the people involved with the different elements.

Partway through the interviews, I was able to access the chapter archives, located at the campus Chi Omega house. Inside the Chi Omega is the esoteric closet, which holds the organization's ritual materials and chapter archives. The official chapter minutes were recorded in bound diaries during these time periods and can be accessed by any member of the chapter. Years of chapter meeting minutes exist in book form in this closet. The appropriate years were pulled from the shelf and copies were made of the chapter meeting minutes from the full year and a half following the 1978 incident and from 6 months surrounding the execution in 1989 (2 months prior to the execution and 4 after). The minutes include the date of each meeting and a summary of each office report from the evening. Most officer reports were summarized in a few sentence. The minutes also noted if visitors were coming or in attendance at the meeting. The

chapter minutes were coded for significant statements and added to the timeline created for the case.

Upon hearing about my dissertation research, one alumnae member offered records of correspondence that she had in her possession. They were descriptions of the scholarship created by the organization, correspondence between the organization and the scholarship recipients, and correspondence between the organization and the mother of Lisa Levy and the father of Margaret Bowman. These documents were from the time period of 1980 to 1989 and included a few documents without a date. The scholarship documents were also coded, summarized, and kept in the case record file. A list of the documents accessed can be found as appendix D.

Trustworthiness

Trustworthiness is an important component of conducting qualitative research. Multiple frameworks have been established to assess and ensure trustworthiness in practice (Lincoln & Guba, 1985). Baxter and Jack (2008) suggested five foundations for rigorous case study research. They advocated “(a) the case study research question is clearly written, propositions are provided, and the question is substantiated; (b) case study design is appropriate for the research question; (c) purposeful sampling strategies appropriate for case study have been applied; (d) data are collected and managed systematically; and (e) the data are analyzed correctly” (p. 556). These techniques are managed both prior to the start of data collection and throughout the analysis process. The dissertation prospectus defense and IRB approval ensured that these foundations were established prior to the start of the data collection.

Multiple techniques were utilized to ensure trustworthiness in the research process. I utilized triangulation and member checks to increase trustworthiness. Triangulation is the use of different approaches in order to provide a complete picture of the case being studied (Johnson &

Christensen, 2008). Within triangulation there are different approaches. This study utilized time triangulation and combined level triangulation (Cohen, Manion, & Morrison, 2011). Time triangulation accounts for how time may impact the social construct and process of organizational healing. The longitudinal timeframe utilized in the study strengthened the data collection and provided depth to the case study. Combined levels of triangulation use more than one level of analysis. This approach is appropriate for this organizational case study research because the research questions take into account the individual and organizational levels of healing. The sampling, data collection from multiple sources, and analysis encompassed the many voices and levels of understanding to wholly construct the experiences of the organization. Finally, member checks were used to ensure increased trustworthiness. Member checking is the act of taking information back to the participants so they can confirm and/or question the accuracy of the account (Hancock & Algozzine, 2011). Participants were given the opportunity to review transcripts after the initial collection process. Following the initial transcription, the full text transcript was given to the participant via email. They had the ability to clarify or comment on any of the statements given. Only one participant felt compelled to clarify the content in their transcript. The combination of these collective techniques established trustworthiness in the study.

Researcher Bias

Reflexivity is an important component of qualitative research. Reflexivity describes how the researcher is conscious of the biases, values, and experiences that they bring to the study (Creswell, 2007). Each researcher must consider how much to reflect, but it is a natural and necessary component of qualitative research (Corbin & Strauss, 2008). The use of bridling as an approach to bias provides balance for addressing issues with interpretation. Bridling asks the

researcher to be open to understanding the participant's perspective but recognizes that we all bring past knowledge and experience to the process (Vagle, Hughes, & Durbin, 2009). There are specific investigator characteristics that support quality case study research (Merriam, 1988). The ability to tolerate ambiguity is an important skill for a case study researcher. The researcher must also be sensitive. And finally, the researcher must be a solid communicator. These desirable characteristics are needed to ensure the most accurate and thoughtful data collection and analysis process.

This topic is one that is close to me and therefore influences the lens through which I navigated this research process. I am a member of the Gamma chapter of Chi Omega and a resident of Tallahassee. While I was just six years old when Ted Bundy was executed, I have felt his impact as a member of the organization. My idea for this research came in 2008 when the Gamma chapter held their centennial celebration in Tallahassee. This event brought together 100 years of Gamma women to honor our past. Throughout the weekend of events, I noted that there was an unusually large number of participants from the late 1970s. In the Gamma perspective, this is known as the Ted Bundy years. I was inspired and intrigued to see their strength as a group of women and how they were able to still find joy in their experiences as a member of the organization. The woman who was the chapter president at the time is now a Methodist minister and gave the invocation at the Sunday morning service.

This perspective inherently impacted the course of the research. I believed that having membership in the Gamma chapter would help with access to members and chapter documents, and it did. It was my hope that the prospective participants would understand that it was my intention to report the success of the organization in a fair and factual manner. I was not looking to write a sensational expose on Ted Bundy, nor was I interested in opening old wounds. I made

it clear at the start of each interview that it was my intention to celebrate the resiliency of a group of women who were faced with one of the most horrific events in the sorority/fraternity community. This intention was something that I also was aware of in my own bias. I recognized that this perspective could have been a potential barrier for fair analysis. From my perspective, it appeared that the women of the Gamma chapter had healed as an organization. I had to remain open to the example of a lack of healing or to recognize that some of the expected responses did not exist. I remained committed to portraying the process as it occurred in order to be illuminating for future research and other practitioners.

Ethics

Ethical considerations have a consistent presence in research (Jones et al, 2014). There are ethical concerns associated with this study because of the nature of the topic. Participant selection was handled with the utmost respect for the people involved with this incident. Even a simple outreach email could have been triggering. I took great care when soliciting participants and utilizing the snowball sampling method to ensure that all participants understood that their participation was voluntary and could immediately cease at any time. Initially identified participants were women who had already spoken publicly about their involvement with this case, but participants identified in the snowball sampling were not. Upon IRB approval and just after the initial solicitation emails were sent, I notified the Chi Omega National Headquarters with my formal documentation and dissertation prospectus so they were aware of the intent to conduct research with the organization. They replied a week later with just one concern over the solicitation process. Unbeknownst to me, using the member database for research is not allowed. The national organization did not tell me to stop the research but let me know that if I chose to continue, they could not in good conscience condone my research. I immediately stopped using

the database for contact information and relied on the contacts that I had already established to reach out to participants.

As a member of the organization, I made it clear that I would treat this research with respect and dignity for the difficult topic. Sensitivity was employed when conducting the interviews. Each participant was able to select their location for the interview. Some selected their own home while others opted to be in a public place. One participant mentioned that she chose a public place to help her keep her emotions in check. I had a list of counseling resources available at the time of the interview in case a participant expressed or indicated distress over the conversation. I did not interview any students or people over whom I hold power so there were no concerns with power differentials. Interview protocols were established to ensure that participants were only asked to share as they felt appropriate. I checked in with the participants throughout the interview to ensure they were still willing participants when answering difficult questions or recounting sensitive experiences. I found that all of the participants expressed some level of emotional impact but they also expressed an appreciation for being able to share their story and encouraged the research to take place.

CHAPTER IV

FINDINGS

The individual interviews and document analysis provided rich descriptions as to how this organization experienced healing through the mechanisms of leadership, empathy, collective action, and interventions. It also brought forth elements of the process that occurred in direct conflict with the mechanisms that are needed for healing, thus making a complex and multilayered story of healing. This chapter is organized into two major sections. The first section explores the 1978 incident through the four mechanisms of collective action, leadership, empathy, interventions, and the anti-mechanisms for each. The second section explores the long term impact through the 1989 execution and subsequent years of the organization's history.

Collective Action

Using the healing mechanism of collective action, the Gamma chapter of Chi Omega carried out a number of actions as an organization that encouraged healing. Their immediate action to support the group, their commitment to safety and security, and their long term efforts in the preceding months enabled the women and the organization to continue towards their path of healing.

Immediate Action

In the immediate time frame following the incident, the chapter members found themselves dealing with a tragedy of massive proportion as young adults. "It just felt like every five seconds I was pulled in a different direction. Did you do this over here? And, who came in here? Who did this? Just this constant, very busy time," stated Mary about her feelings during the

initial moments. A memory shared by many of the women was the initial protection of the members by corralling them into two bedrooms while the early morning played out. This kept the women together, out of the way of medical personnel, and unable to see some of the disturbing images that could cause trauma. Mary described the moment:

There was a point at which we kind of herded some of the girls. I shouldn't say herded, but that's what it felt like, because people were waking up out of, "What's happening here? What happened? What happened? Then you're saying, "I think they might be dead." They're like, "What?" We just went into the room, and we were praying. There was maybe 16 of us in the rooms just praying.

Sarah described the moment:

The other girls, as they were finding out that something was wrong, the house mother and our president was gathering all the girls together and they sequestered them into two different rooms and they did not know what had happened, they just knew something bad had happened. Many of them still talk about how they were divided into these rooms and told nothing. It was an hour or so later before they even realized that there had been, you know, that the girls had died.

The initial reaction from the women might have been of frustration but the overall benefit took precedent.

On the night of the attack, the lines of communication travelled by many different sources. Initially the phone communication was put on hold while the police tapped the line in case the assailant tried to call the house. Jane and Sharon were both staying out of the house the evening of the incident and were notified by phone call. Sara sated: "I called girls that had already graduated or one was on another program, I called to let her know before the, hopefully

trying to reach them before the news hit.” Lynn was one of those recently graduated chapter leaders. The members asked her to come speak to the chapter on Sunday night. Lynn said:

They were all gathered in the rec room and one of the girls said, "Just go to talk to them."

I had nothing prepared, and that's why what you're doing, I think it's just such a blessing because I remember one thing I did. I mean, just sit there in the rec room and just have all these little faces looking at me, and these young girls just faced with such a tragedy. And the one thing I remember telling them was, make their lives count. Don't let their lives go in vain. Use this, for good.

This action allowed the members to come together and hear encouraging words from a respected leader who had just recently graduated. This was the only example of a group processing event that the women could remember. It is likely the only time that the chapter came together with the sole intention of processing this experience.

Safety and Security

Concerns over safety were warranted following such a gruesome incident and with the attacker still at large. In the weeks and months following the attack, the organization put in place a number of security measures to ensure the safety of the members. These actions were articulated in the chapter minutes. In the week following the incident, the chapter house was closed off. One Tallahassee family with a daughter in the organization opened up their home to the members. They gave everyone that couldn't go home to their family the option of coming to their house. Even some of the women that lived locally came just because they wanted to be with the group. This allowed the women to stay with their fellow members during this shocking and frightening time.

The collective spirit of the women showed when they spoke of their group commitment to supporting each other. Sara spoke on how they changed their behaviors as a group:

We did resume things but no one, I think, walked across campus by themselves. Not so much out of fear but for fear of being accosted by somebody that would ask you questions or stare at you. It wasn't so much that we were gonna be attacked or anything. I had been working at the law school going back and forth and Bundy had been so often there that the teachers thought he was actually enrolled. I changed my hours and never went down there by myself and things like that. A lot of girls used the law library to go and study, they kind of, they started going in bigger groups and walking to the law school.

The members' actions supported each other during this difficult time of uncertainty that was playing out in a very public manner.

Long Term Efforts

Certain long term actions supported the chapter in the months following the incident. One of the most challenging actions was the eventual cleaning of the bedrooms of the site of the murders. Mary described cleaning the rooms,

That house was a mess with the tape on the doors and everything for like three months and then, at the end of the semester, it was like, "We can't live like this anymore." Myself and, who else was with me who helped me clean up the two rooms? Yeah, there's no ... It's not like ... I didn't call a Chapter Advisor. Basically, we just did everything. We didn't know any different. Now, it would've been, "No, we'll take care of that for you. You don't need to go in." It was a pretty daunting task. I mean, the paraphernalia that tried to save Lisa's life, physically and medically, that was all over the entire room and everything

else... that first initial 'get it cleaned out,' there was no ... I didn't even think to call anybody else. It was just, "It's got to be done. We're sick of looking at this tape on the ... Is it okay to take it off?" "Yeah, it's okay to take it off." "All right, we're taking it off. We're going in and cleaning up.

Sara shared her experience of cleaning the rooms but from the perspective of collecting items for Margaret Bowman's mother.

When we were packing her things up, her mother wanted everything, even nail polish, and there were things that I had gone in there and thrown out because they were so very personal like the eye cream that she would remove her makeup with, her mother wanted it. It was weird. To be so young, relatives had died, but that was the first real exposure to, "Oh my gosh, these are personal things, this is her personal jewellery, this is her underwear," those kinds of things.

Both of these women remember this experience as a significant part of their actions with the return to normalcy for the organization. An action that today would likely be carried out by an alumnae organization or contracted out to a service was then undertaken by the undergraduate members of the chapter because of their desire to move on. When the time came for the women to choose rooms for the following year, there was no pushback from the members to move into the rooms where the women were killed. Mary recalled, "We really didn't have any problems with people when it came to, "Who's going to go in those rooms? Who's going to sleep in those rooms?" We had a couple of great girls who just said, "It's fine." It's all painted brand new, brand new bed." The chapter members knew what needed to be done and that someone would have to sleep in those rooms. Instead of belaboring the issue, they stepped up and moved on.

The second long term collective action was the creation of the Bowman – Levy Scholarship. This scholarship is given each spring semester to the graduating senior that has the highest grade point average. Chapter meeting minutes reflect the start of creating the scholarship, and documents recording the periodic updates of the scholarship fund levels still exist in the chapter archives. The scholarship was supported by both the Bowman and Levy families. The chapter has held on to letters written by Mrs. Henny Levy and Mr. Jack Bowman. Mrs. Levy wrote, “My son and I are very pleased of the gift to the library and the award to a student for excellence. It is a beautiful living memorial. I would be pleased to hear from the student if she wishes too.” The letter from the Bowman family offers money for a gift to be purchased alongside of the scholarship. Mr. Bowman wrote: “We would like the gift to be a permanent and fitting memento of the occasion. We would hope it would be an item which the recipient would enjoy and treasure” and “our concern is that the girl receiving the scholarship have some keepsake of the event.”

The scholarship is still awarded to this day at the Gamma Chapter Spring Eleusinian event, which is the yearly anniversary of the founding of the organization. This scholarship is still important to the members of the 1978 era. Lynn described meeting one of the recipients at a reunion event many years later:

They encouraged the alumni to sit with the girls and what not. So I just brought myself down, and lo and behold, it was the girl that got the Bowman Levy award and when she came back to her seat, it was like ... It was something as, "Just let me tell you about Margaret and Lisa, just so you know what wonderful people they were.”

These collective actions helped facilitate the healing process for the organization by helping the women move forward and find a way to memorialize their sisters.

Collective Action Anti-Mechanisms

There were ways in which collective actions did not occur that may have hindered the healing process. The issue around attending the funerals of the two members that were killed was a difficult one for the women. Only four members of the chapter were able to attend the funerals. Others weren't allowed to attend because of security concerns. Sara remembers being one of the women not allowed to go, "There were about five of us that weren't allowed to go. They just said, 'We'd prefer that you not because we'd have to guard you.' It was pretty much just the five of us that for one reason and another they had said, 'These are the ones.'" Being able to attend the funerals as a group might have helped the women process their loss and give them a chance to have closure as a part of their healing process.

Leadership

Strong leadership is as essential element of managing a crisis. The Chi Omega chapter needed strong leaders to help them navigate this frightening and complex case. The members were remarkable in their resiliency and advocacy for their organization. However, many leaders stepped up both inside and outside of the chapter. These people helped ensure that this chapter would not only continue, but continue on strong.

Chapter Leaders

The members themselves played a large part in keeping their organization running. Small scale actions and large scale interventions on their part provided the direction that the group needed. Mary stated, "Organizations are like people. We have good leaders, we have bad. We have times where our organization is destroyed, and it's built back up again. There are seasons to die, seasons to live. Seasons for singing, seasons for sobbing." When asked if the executive council had a major role in leading the chapter, Mary said, "To tell you the truth, it really was. It

was me and then whoever I might ask for help” and “I was the decision maker at the time. I didn't know any better.” Mary struggled with her leadership role in managing the sorority. She stated,

I say all that because there was a lot of emotions going on between how should I feel about what's just taken place plus when he was apprehended in February, so we finally knew that. There was plenty of interviews and all kinds of stuff that happened in between then, a lot of fear, a lot of trying to figure out how to manage the sorority.

Two of the members demonstrated their strong leadership in very distinct moments in the weeks and months following the incident. Mary described advocating for the chapter at the sorority House Corporation meeting:

I was at a meeting where there were all alums. I was the only representative downstairs meeting with them, and they wanted so badly to move us off campus. They were going back and forth. There was this big discussion. I'm just sitting here listening, like a tennis match. Raise hand. “Can I say something? If you move this organization off campus to where you're talking about, we will not exist. You can't do that.” They had all kinds of ideas, but none of them was anywhere close. I'm like, “You can't do that. We will die.” I remember I could hear a pin drop, and that was the end of the discussion, and there was nothing else.

If Mary had not voiced her opinion, it is possible that the organization would have had a very different campus experience. Sara also advocated on behalf of the sisters. She recalled,

I walked into Publix, and at that time, you know they have a row now with magazines and books, back then they had it inside the door, off to the side, kind of like a newsstand, and they had a revolving display of paperback books, they were a big deal then, they had

all these paperback books and there was like two rows of the books that Anne Rule had written [about Ted Bundy]. I went up to the manager and I said, "Do you need to be selling that here?" Basically and everybody I knew shopped at that Publix, and we had a little chat, and I know he probably thought, "This young girl," but I said, "It's really hurtful and very offensive for people that come in. Mothers, children, everything. It shouldn't be there at the front door." He wouldn't do anything about it, but anyway, I could tell he wasn't sure whether he would have permission to do that. So I wrote Publix, the daughter of the Publix founder, I wrote her and I said, "One of those, how much do you make? Maybe 80 cents on a book that's sold. But you walk in the door and it just absolutely destroys that Publix feeling and the pleasure to shop here." And they took the book off the shelves.

Sara's fierce protection of her sisters and the image of her organization was a top priority.

Lynn, Jane, and Emily all spoke with great admiration for the role that Mary and Sara played in keeping the chapter afloat. When asked specifically who demonstrated leadership, Jane said, "Mary. She certainly had a lot on her plate, and a lot to deal with as far as that goes." Emily described Mary as "a warm, sweet, spiritual person, so she has a good temperament for something like that." These women took charge of the situation on the night of the incident but also continued to function in leadership roles throughout their time in the organization. Chapter minutes indicate that Mary kept her leadership position for the full year and only left the chapter when she graduated that next year. These women managed their own emotions as best they could and relied on their own strength to keep the organization moving forward.

Parents and Families

The parents and families were impacted by this event as well, and some of the families took on responsibilities outside of regular expectations. On the first Sunday night after the attack, one Tallahassee family opened up their home for the members that could not go home and the members that could, but still wanted to stay with their sisters. Mary remembered,

That very first night, some of us, or a lot of us that were in the house, slept at an active parents' house. A lot of us, I think it was like maybe 12 or 16 of us, went to their house. We couldn't stay in the sorority house and we were kind of out for a little bit. It's not that anybody made a significant decision on when you're coming back. Basically, nobody's sleeping there tonight, where are you going to go? They were doing funerals and preparing all that while we're like, "Well, where do we go?" We ended up going to their house.

Emily remembers this experience as well,

They gave everyone that couldn't go home to their family the option of coming to their house. So they took in all the people, and some people even locally came just because they wanted to be with the group. And we just had a gigantic slumber party. And at that point, we didn't know what ... who it was. And we didn't know if it was a vendetta against Chi Omega? If it was just targeting us. And so the dad had police patrolling the yard, and the neighborhood, and stuff like that. And my memory's ... there were some of the girls that were just like, rocking. Like just ... outside themselves. You know. I don't know what ... There was a lot of, again, hugging, crying. People in jammies. You know. Their parents ordering in tons of pizza. And my recollection is we stayed, maybe a week or two.

Twelve to sixteen women would have been a significant part of the 80 person chapter and a large number of women to have in one house. These parents went above and beyond to ensure that the members had a space to be together.

The parents and families played a large role in stepping up to manage the safety and security of the house. Unsurprisingly, they were most concerned with the safety of the women and worked hard to make the Chi Omega house the safest place on campus. Sara described how the parents were frustrated with the lack of support from the university and decided to take things into their own hands. She said,

There were quite a few attorney related people. Another one of my closest sisters, her father was head of a very large insurance company that was headquartered in Jacksonville and they all rallied and said, "This is not how it should be," and they are the ones that funded the security system that was installed. They are the ones that paid for us to have a guard. It was a different time of life.

Sara remembered the parents having an influence in the decision making. She said, "it was all different depending on the perspective of the parents." The parents stepped into an active role to ensure that their students would be taken care of over their time as college students and members of the organization.

Alumnae and Advisors

The alumnae and advisors of the chapter were mentioned as support systems and leaders in this difficult time. From the very first night, when the recent alum was asked to come speak to the chapter, to continual support in the difficult times to follow, these former members of the Gamma chapter and from chapters around the nation helped the organization survive. Jane stated, "I think our advisors were pretty much rocks." Emily remembered, "I know the alums

were fabulous. Some of them would spend the night with us when we first moved back in we had alums taking turns spending the night on each floor. That really helped when we first all moved back in.” Mary recalled the advisors helping out with the big picture things, “like painting the rooms and getting the new beds and stuff, that did come as help from the Chapter Advisors.” Although the advisors had a strong presence, most of the day to day actions were still carried out by the members.

Police

External entities provided leadership and direction for the chapter. In small ways, the police force was mentioned as helpful leaders during this time. The police were on the scene almost immediately and began life saving and safety measures to ensure no more harm would come to the chapter. Mary remembers that the police “weren’t long in coming” and continual communication with a particular officer “a lot because of all the stuff that was going on.” Sara remembered on the night of the attack that many on the force had come so quickly that they were still in their pajamas. Emily really appreciated the police officers for coming and doing a safety presentation for the chapter in the month following the event. As the force was actively trying to work this case, they did acknowledge that the members needed to be informed and protected.

Leadership Anti-mechanisms

Some of the members still have a bitter sentiment towards Florida State University for their lack of leadership during this time. It was clear to the members that the university was ill-prepared to deal with a crisis of that magnitude. Sara stated,

The university was very unprepared for a crisis. It was the time. The city wasn't prepared. There had never been an incident like that in the city, or really anywhere, except for the incident in Texas. I don't think another has been affected in such a way where there was a

mass crisis. People were untrained and unfamiliar with how to respond and so from the very beginning it was one issue after another of lack of services, lack of resources, lack of knowledge, lack of counseling.

Mary remembers not having anyone reach out from the university. She said, “There wasn't anybody, organizationally, that came that day and said, ‘Hi, I'm from the university. What do you need? How can I help you?’ We didn't have that then.” The university did not have a clear voice in any of the newspaper publications; every quote about the incident came from a different administrator. Sara recalled, “Parents were slow to be notified because again there was not this training or awareness of the chain of phone trees.” There were no mentions in the chapter minutes in the year following the incident about any additional support or resources from the university.

The Chi Omega National Organization was also not remembered as a great support system during this time. The members could not recall anyone from the organization coming and assisting with any of the chapter management concerns or helping facilitate the group healing. The National Organization relied on the one National Board member that was on the FSU faculty to be the voice for the larger organization. Even years later, Sara recalled the National organization's aversion to acknowledging the incident. She stated,

For years, even national, they didn't want to talk about things. In fact, when the victim's rights movement passed, the amendment passed, and it was national news, it was a huge deal, or it was one of the first, and it really was. But they didn't want to know that because they saw it as a blemish.

The National organization had a hard time utilizing this incident for good. The silence from the top made the members feel silenced in their healing process.

Empathy

Displays of empathy towards the chapter and within the chapter helped facilitate the healing process. On the other hand, the chapter also faced a lack of empathy from a number of sources. This incident impacted more than just this chapter, and the communities that felt this impact managed in different ways.

General Community Support

Community-wide empathic gestures left an impression on the women. There was an outpouring of physical gestures that made the women feel loved. Mary stated that it was: “Just wonderful. Tons of flowers from lots of sororities all over. Oh my goodness. It was beautiful.” And “in the front foyer, we just had everything. All over the house. Letters, letters upon letters. There were a lot of people who said, I'm so sorry. Just a lot of condolences.” The scale of the incident made national headlines, thus resulting in community support from outside of the FSU and Tallahassee communities. Mary stated,

The thing with that is we knew it was national, it wasn't just local. I can even remember speaking at dinner and saying we've received condolences from the Florida Chapter.

They welcome us at their house if we want to stay. Just things like that. Again, what is that? Individuals sent cards, organizations sent cards. That was for that time period, maybe that first three weeks, four weeks, then after that it kind of just died away.

Sara recalled support from other Chi Omega chapters around the nation:

One of the things that I so much remember as being so touching, is other Chi O chapters reached out to us and offered help and support. That was very encouraging, "Oh, this is what sisterhood really is about." We heard from people from Mississippi and other states. It was very heart warming.

The massive outpouring of support from both friends and strangers helped the chapter feel loved and encouraged.

One particularly unique and consistently mentioned group of leaders that came up were the faith community leaders. Each participant spoke about one or more members of the faith community being a resource for either themselves or others. Some of the faith leaders ended up notifying the families of the members through their various connections. Jane's mother woke her up on Sunday morning with the news:

How my mother knew is because one of their best friends was Revered Austin Holliday who was the minister of the chapel of the Upper Room. Which was the Methodist, which is still on the other side of the Chi Omega house's sweet shop. He was asked to come over to the house, or was involved somehow. I'm not quite sure how, but he knew. So he knew I was Chi Omega. So he called my parents.

It was unclear how the members of the faith community found out about the attack but a number of campus ministries were located in the area around the Chi Omega house. Mary remembers Father Jones, the Director of the Episcopal Church next door to the house "was already there comforting our house mom." Father Jones had a personal relationship with Mary and was able to notify her friend that rushed to the house that she was safe. After the attack, the faith community continued to provide support to the chapter. Jane remembers,

I think the religious community helped a lot with that too. Austin's very calming, was a very calming person. He was a very caring and kind person. I can imagine that he probably provided comfort to the girls for sure. I think a lot of that was where the members turned to.

Sara remembered the continued presence from one of the leaders as well. Sara shared, “Oh, Father, they call him Father Doo-Da, I forget what his real name was, but he was the youth minister or the equivalent college minister at the St. Thomas Moore, the Catholic, and he would come to the house for dinner every now and then.” One member remembered struggling with her faith for a time following the event. Emily recalled,

I kind of turned off the church for quite a while until one day my mom said, "Emily, you haven't been going to church, have you?" And I said, "no." And she's like, "You need to deal with that. You need to go to talk to Father. And you need to ... whatever." So I remember at some point, waiting a while after she said that ... but eventually it was like, yeah, I need to move forward. And I did do that. But I was so angry.

Emily acted as many do in the face of tragedy and questioned her faith. Eventually she went back to her church but until a period of time had passed. The faith leaders showed a great deal of empathy towards the members of the chapter. Mary shared, “Father Jones was there. I'm sure he said, I know it ... I'm sure he said, ‘If there's anything I can do for you, let me know.’ But it wasn't like there was something like he said, ‘Can I pay for your plane flight to go home,’ or ‘I will be there to guide this,’ ... ‘I will ...’” The empathy was helpful, but it still required the members to move everything forward on their own.

Individual Supporters

Individuals expressed empathy towards the chapter in different ways. The House Mother and cook were seen as support systems through their empathetic actions towards the chapter. They were never described as leaders or actively working to support the women in an external way, but their kindness was registered by the members. “We were all very very close to the House Mother,” said Sara. Jane described the House Mother as “Such a unique, awesome house

mother...She was such a neat person. She just had the right balance.” Sara also expressed admiration for the house cook. She stated,

This woman was a part of that with us. She was a part of that. I said, that as a Black woman it scared the tar out of her because there was just so ... This whole town felt it.

That was my memory of Joyce, going through that with us. She would deliberately cook high carb meals. Because these girls needed comfort.

In their own small ways, the women felt empathy from the motherly figures who went through this tragedy along with the chapter.

A supporter who might be a little less obvious was the actor, Burt Reynolds. Reynolds had dated a Chi Omega member while he was a student athlete at FSU and ended up supporting the chapter through two different actions. Sarah remembers,

He came to the house several times for dinner. It was a big deal then because he was older but he'd been a star football player. He was donating lots of money to the university and he'd been in several movies that were popular at the time. Even though he was older it was wonderful to have that kind of attention and I think he felt a certain sense of, I don't want to say ownership, but fondness, whatever you want to call it because he had had that relationship with a Chi Omega previously that was one of the happier things, if you can say that. It was very encouraging and it was fun to have him at the house.

Because of his relationship status with the organization prior to the incident, his presence was more reassuring than exploitative. According to chapter meeting minutes and first-hand accounts, Reynolds visited the chapter three times in the months following the incident. Years later, he offered financial support. Sarah stated, “Burt Reynolds gave us seed money and we published a cookbook, because he paid for the printing, everything we sold could go to the

scholarship fund, and that was a big deal.” An unlikely patron in most circumstances, but the national draw of this incident changed how people responded to the organization.

Another particularly salient moment of empathy for one of the members came from a total stranger. Mary was one of the four members who were able to attend the funerals. She described the flight home:

We get on the plane. We walk in. We're the last to get in, shut the doors. We're sitting down, and I mean, this was surreal. We were, as the plane rises, the sun is setting. It just gets me every time. It's just so true. A guy had a guitar. I think that pretty much the whole plane knew we were on there but, truth is, we weren't really aware. We weren't making them ... We just came on the plane and sat down, but probably by the way we looked ... This one guy said, "You know ..." He had his guitar, and he just said, "Would you like me to play a song?" He pulled it out, and I'm like ... He just started playing 'Kumbaya,' come near, Lord. As the sun was setting out the plane window, seeing that sunset, knowing that's kind of like, kind of a good thing, singing that song, and the whole plane joined in. The entire plane was singing that, and we sang several different songs all the way, and to watch that sunset and to hear that group of people that you don't even know were singing. Looking at that going, "You're still in charge, God," even when all the things happened, but it was just a comforting thought.

This stranger offered a moment of peace for an obviously distraught group of young women. Later on she stated, “I'd sure like to know who was in that plane with us? Who was the guy playing the guitar? I don't know. I just know surreal moments. It's like you want to be able to say, 'Do you realize what a gift you gave me?'" This moment was clearly an important part of the healing process for her, an act of empathy from a complete stranger.

Forgiveness

The theme of forgiveness showed up in many of the participants' long term reflections. The forgiveness process is a very personal and individual act, but the collective theme and way in which some of the members encouraged it makes it an important element of the overall healing process. Just two minutes into the interview with Mary, she expressed "I have forgiven him for what he did, and I pray for his salvation, and I believe today that he is in heaven. People usually can't stomach that." Mary's ability to forgive was a pivotal moment in her healing process. Although she had forgiven Bundy, she still struggled with the trauma of the experience in the years following. When asked by a family friend and member of the faith community if she had prayed for his salvation she said,

I said to him "No, maybe not." I said "Why don't we pray right now, with you as my witness I'm gonna make that commitment." I actually did pray for his salvation and I made a commitment from that point on to pray for his salvation knowing full well that it was in completely in God's hands. I'm not in control of it. It took ... It sounds so okay that's so trite, okay yes man check off the box, but it was huge in my soul. It was hard to do. He left, and for the first time, went to bed that night, no nightmares. I realized, oh my gosh it was unforgiveness. Unforgiveness was harboring that type of reaction in me. That was pretty big.

Lynn credits Mary for inspiring her to forgive Ted Bundy. Lynn shared, "She had a lot to do with it because that was the first person I felt, 'Well, I guess it's possible.' And as a Christian I know I'm supposed to. So it was a journey for me in learning to forgive." Later in the interview she added "I think that that was for me. I had to forgive this man. For me, not for him. For me." The

women focused on what the forgiveness would do for them, not for him, and it helped them move through the healing process.

Empathy for Others

The women of the chapter experienced empathy from others, but they also expressed empathy for others. The women that were killed had families that needed empathy to facilitate their healing as well. One special relationship that developed over time was between the chapter and Margaret's mother. In the days and weeks following the incident, the chapter women helped the Bowman family. Sarah remembers picking out an outfit for Margaret to be buried in and collecting her personal items from her room so that they could be returned to her family. Lynn described her mother's continued connection with the organization: "Did you hear that her mother came to one of the reunions? She came to our decade. She wanted to be with Margaret's friends, which was really special for us, to get to be with her." The chapter recognized that while they lost a sister, she was much more than a Chi Omega member. She had a family that needed empathy for healing as well.

The women in the chapter had a great deal of respect for the decisions that their members made. Over the course of the weeks following the incident, some of the women left the university. Sara recalls two women left for security reasons, most encouraged by the families. The women who left and didn't return were not ostracized or made to feel as though they were abandoning the organization. They made the decision that was best for themselves.

Empathy Anti-Mechanisms

Empathy was absent from some of the entities that assisted the students in their healing process. Organizations and individuals were either directly problematic or simply absent when empathy was needed. Some level of a lack of kindness is to be expected from those external

entities not connected to the case, but not from those that should have been invested in creating an empathic environment.

Chi Omega as a National Organization

The chapter members expressed disappointment in the lack of empathy from the National Organization. The National Organization relied on a member of their leadership team who happened to also be a member of the FSU faculty. She was expected to represent the interests of the organization. Some of the members felt that representing the interests of the National Organization was the only thing that she did. Sara described the level of interest:

Her response again was primarily to the university, second to the sorority and its liability, and not necessarily to the chapter. That was another very sore, hurtful thing. In fact, there was an attorney hired to represent the chapter, not the girls. She forbade all of us to speak to the media. She was quite an interesting woman. Bless her heart. She meant well. She really meant well. That was her training, that was her experience as a university administrator and as national representative. That would not happen to this day mainly because other things that have happened. There was some really bad feelings for two or three decades at least.

The lack of empathy and focus on self-interest were also experienced by Mary in an interview setting that the National Representative set up.

She set up an interview with this local person. She was a socialite, doing what she could. I remember I felt a little bit like, during this time, that it was kind of, and this sounds terrible, God bless her soul but, it was again, I'm in pain. I'm doing this interview and it's all about her. She's organizing this, to make herself look good.

Jane described her personality as “a very Southern and commanding woman.” None of the members spoke about her having an empathic presence or being a positive resource to the chapter; therefore nobody offered that support from the National Organization. The women did not remember nor did the chapter meeting minutes reflect any other visitors from the National Organization. It is likely that they simply relied on their FSU faculty connection because of her proximity to the chapter and her high rank within the National Organization.

External Community

Because of the high profile nature of this case, there was a nation of spectators that were interested in how it developed. Sara described the feeling, “Then walking across campus, you probably heard this as well, everybody staring at you. If they didn't stare, they asked questions.” The campus was doing their best to provide a safe environment but the severity of the incident made it hard for people to not sensationalize these women. The larger Tallahassee community was not immune to the frenzy surrounding the incident. Sarah remembers, “I was having to go to work and I would hear a lot of discussion in the elevators. ‘Can you believe those girls did that?’ As though we were to blame.” The student newspaper and the Tallahassee newspaper covered stories on the incident, and as the complete story unfolded and this became an even bigger national event, the focus remained on the chapter.

Professorial Community

While some members of the academic community were supportive, others took a less understanding position. The semester was just starting and classes were only beginning to get underway. Members had to notify their professors that they were impacted by the incident. Sara recalled one particularly negative experience, “I had a professor, I had a midterm coming up, and a professor told me that I had to be the one on the gurney before I could be excused.” Jane was

student teaching at the time and still carried out her teaching obligations, “I still had to do my student teaching, it was right at the beginning of the semester so it's not like I could call in sick or anything like that. So I went in and did my student teaching and as soon as I was done I immediately went to the memorial service.” While some of the professors were supportive, the ones who were not left a lasting impression on the women.

Interventions

Interventions are the deployment of action based support systems for both internal and external entities (Powley, 2012). Internal interventions are the actions that the women employed internally to ensure that positive changes were made to facilitate healing. External interventions were actions that were employed by others in order for the organization to heal. These actions pushed back against the lack of interventions from external entities and the overall mechanisms of trauma that inherently made healing difficult.

External

External interventions were employed by people and entities outside of the chapter membership. The high profile nature of this case resulted in numerous external stakeholders offering support in both big and small ways. These direct interventions intended to help the members of the sorority and those impacted outside of the membership to heal.

Memorial service

The Monday evening after the attack, a memorial service was held in the large campus auditorium. The *Florida Flambeau* student newspaper estimated that 2500 people were in attendance (January 17, 1989, p. 1). This could have been a time for the organization to come together and memorialize their lost sisters. However, this event did not have a great impact on the healing process of the members. Mary stated, “I didn't have anything to do with that, I just

showed up.” When asked about details of the event she said, “I don't remember because I wasn't part of it. I'm trying to remember that. I'm laughing at myself going oh my gosh, my memory's so fading. It's so gone. I do not remember that part. Do you know anything about it?” When she was given a few details and the date she said, “Now you know why I don't remember anything. Still in shock and couldn't sleep.” The memorial was less than 48 hours after the attack and she had not slept much the night before. None of the participants remembered the memorial on their own, except for one. Jane remembered the memorial because it was the first time she was reunited with her sisters since she had spent Saturday night away from the house. She recalled,

I went in and did my student teaching and as soon as I was done I immediately went to the memorial service, which had started. The sisters were all sitting down crying, and I didn't want to walk in the middle, so I sat in the back. When the service was over, it was the first time I'd got to see the girls. It was like, we were ... it was just ... and especially after I saw Nancy and I, we were beside ourselves.

Jane didn't recall anything from the memorial itself but she remembered the moment that she was able to reconnect with the other members. Sara believes the memorial was a joint intervention between the University and the Methodist Church that was located next to the Chi Omega house. She shared, “I think it was definitely put together by the university and I think the church next door which was the Methodist something or other. They kind of took the lead on that and their facility wasn't big enough so we had it at Ruby Diamond Auditorium.” Ruby Diamond Auditorium is a large campus facility in the main administration building on campus and it was likely the only space large enough to hold that many people. Emily only vaguely remembered the memorial, “I remember being there ... And we sang Shades” and “I think a lot of this ... fuzzy memories, you know. Cause it was hard stuff.” When it was mentioned that none of the other

participants remembered the memorial she said, “don't you think you block out traumatic stuff?” The memorial service was eventually remembered by the sisters but they could not recall any details of the experience.

Safety

Overall safety became a community-wide concern. Because Bundy was at large for almost a month after the attack, the community felt as though there still might be a killer in their midst. Robert Montgomery, writer for the student newspaper, penned an editorial a few days after the attack. He wrote, “I didn’t sleep well Sunday night, along with most of the rest of Tallahassee. I braced a chair under the doorknob before I went to bed. And for the first time in my life, I asked ‘Who is it?’ before I opened the door even part way. I was afraid.” This feeling was pervasive and caused people to react in ways that helped increase security on campus. The FSU Student Government used their page of the student newspaper to honor Margaret Bowman, who was a student senator, and to offer safety tips. The tips included reporting suspicious persons, locking doors, using the buddy system or escort service, and exercising extreme caution at all times. The Interfraternity Council already had an escort service in place that walked women to and from places on campus so they didn’t have to walk alone. The student newspaper reported that the hours, usually 8 pm to midnight, were increased to 7pm to 1am. They also increased the escorts from two to five men. The Panhellenic sororities that were housed in the area were concerned for their safety. Jane recalled, “I think on Jefferson Street, I think a lot of those sororities pitched in and paid security guards to patrol up and down in a golf cart. And to make sure people were safe.” These external interventions helped increase the feelings of safety in a shaken community.

Internal

Internal interventions were employed by people inside the chapter membership. Each of these actions were undertaken by the chapter members. Their organizational healing depended largely on their ability to carry themselves through this tragedy.

Safety

Although the community felt unsafe, no one could claim that they felt more vulnerable than the women of the Chi Omega chapter. The organization, with the help of their parents and alumnae, set up a number of measures to increase the security in and around the house. When the women moved back into the house, they arranged for some of their male friends to sleep in the top floor hallway. This would have been the hallway that Bundy made his way through in order to get down the stairs and out the front door. Mary said, “We had guys who volunteered to sit out in our parking lot and up on our top floor. We would sleep in our rooms but they were up there.” Sara remembers, “We also had our Owl Men, I don't know if you all had Owl Men, all took turns, and no charge or whatever, they took turns and they would sleep in the hallways.” She continued,

You know, when I look back at them we thought they were so brave, they were the same age we were. They were scared to death, they thought it was the manly thing to do, and it was so cute to come out of the room. I had the room right next to the bathroom and my room with a toothbrush and I go in to brush my teeth and there they are. But it did make you feel so much better. I mean, in some ways it was more secure to see them sitting there than the guy down in the uniform on the first floor. It was really something.

The men slept in rotation for the rest of the semester. Mary recalled the end of their time in the space, “The guys are sleeping upstairs, which, you don't want them to leave. You really

appreciate them being there. Then, at the end of the year it's like, we're going to start the year out and we need to ... you guys don't need to be here.” The women felt safe having such a direct and obvious measure of security in their living space. In the coming months, an alarm system was installed and the security measures continued outside of the house. Jane speculated, “I mean we probably had the safest house on campus. At that point because we had put that alarm system in. Which was new for people. Then we had the security guards. We were probably pretty darn safe.” The women would not have moved back into the house if they did not feel safe. The measures they took to make the environment secure enabled them to establish a new normal for the women that term and in the years to come.

Reunions

In the years following the incident, the women would gather for reunions. Lynn remembered a reunion for each decade, but most of the members described the Gamma Centennial celebration as their most impactful reunion. The reunion was in April, 2008, in Tallahassee. Sara stated,

In fact it was at the 100th reunion here, for many of the girls that was the first time we'd all been together at a large group and able to talk, because right around the time girls were graduating and different things happened and you go on and move different places and stuff. Groups of us had met but it was the first time like, you know 100 of us were together to really talk about it.

She continued on describing an evening when many of the women from that year got together for an overnight event. Sara reminisced,

We stayed up all night, I think, for two nights in a row talking about it. It was really, it was tiring, but it was almost to the point of funny because we were in one of the rooms

and we opened the door where the rooms were connected, there was like four beds, and everybody's crowding on all the beds and everybody's going, "Oh, where were you? Where were you?" If anybody had overheard this conversation ... Then there were questions like, "When did you get your bathrobe back?" They took my doorknob. They took my doorknob off and I didn't have a doorknob for the rest of the semester or whatever. Just things like that that you can only talk about with somebody that kind of got it.

Mary remembered the reunion as an opportunity for them to all come together and process their experience. She remembered,

That was the first time I'm doing what all the other girls were doing and we were all spread out all over the place. We don't have a time to come together and talk about this. Yes, we talked about it sometimes. But you're one person here, or maybe a group of four there, or this person here, but not really a large group where those same people are there and you get that advantage of that group being there. By this time you're looking back and you're realizing, "Oh, all those nightmares I had," or all the "Why did I wake up at 3:00? Why is that still a tough hour for me to get through if I wake up? Why did I shudder? Why do I jiggle? Why do I ... It was just so blessed because we were, "What do you remember? What do you?" We were piecing things together because all of us have certain memories. It's actually, I think it's too much for any one person to remember, because we were all in such peril, and such state of shock that we are remembering certain things, and everybody remembers a little differently. Put together as a group, we do bring that piece of, if you want to call it healing. Yes, it was healing.

The centennial event also included a Sunday morning memorial service at the church next door. Part of the service included honoring the sisters that the organization had lost. Lynn recalled the impact it had on her as a mother of a young member,

When we were at that service on Sunday, and we were all talking about girls that had passed, and we knew it was coming. One of the girls of the 70s, we had a lot to say, but I remember turning around and looking at my daughter who was at the back of the room, and just looking at these somber faces and realizing I'm glad they've never had to go through anything like this.

The centennial reunion and the opportunity to reflect on that time in their lives made a big impact. Lynn posited, "The big reunions were important because they don't happen very often" and "I hope we have another one of those big reunions." When asked if she would like to see another reunion of a similar nature, Mary speculated:

Do I have an absolute need? No. I think it's more of a want or maybe was that time where we sat around here enough? I think I more want to see ... Every time you go through a section of years of whatever, you're learning something new every time because you're experiencing life in a different way. You're older, so when I look back even to our last reunion, what 10 years ago almost, I think, "Wow, it'd be interesting to see what everybody's perspective is like now." You know what I mean?

Mary sees the possibility of a reunion as a place to check in now, at this point in their lives, rather than a place where the members still need to process their emotions.

Interventions Anti-Mechanisms

The lack of interventions showed up in expressed frustrations by the members. One very specific complaint was about the lack of support from the University in regards to counseling services. Sara distinctly remembers this lack of support:

Back then it was literally a clinic, almost freestanding, and it maybe had three doctors that were probably just out of school when you think of it. There was a psychiatrist that was on staff and I think he taught part time as well. At no time did they immediately respond. They did not know to do that.

Sara recalled the counseling center being presented as an option, but with an interesting take. She said, “I do remember they offered you could go to the counselor, you could go to the counseling center, but it wasn't for you, it was like they were gonna check you off in case there was gonna be a lawsuit. That inflamed parents. Let me tell you. It was like you aint going there.”

The trauma was apparent but the members didn't have a way of dealing with their emotions.

Emily recalled, “I don't think I did any counseling, or anything like that. I think I dealt with it, or didn't, on my own.” Mary said, “I am just like a blubbering mess. I can't sleep, I can't eat, I'm not functioning. I don't know what's happening. Sure I'm having a panic attack but I don't know what that's called because we didn't have names for that back then.” Many of the women expressed a lack of coping from the trauma that disrupted their lives. Lynn and Mary were particularly troubled by the visual images that they were exposed to throughout the course of the incident. Lynn said, “I guess I still have some visuals that I wish I didn't have, of how they were found and what was done. And I think the public knew way too much about what ... 'Cause if they were my daughters, you wouldn't want that to be known” and “I wish I didn't know, as much as I did know.” Mary described her later exploration into the case, “I don't look at that

stuff, but from the one time that I had to find something out, and before I knew it the images were all there. I was like, "What? No, no! Click, click, click, click, click!" Mary shared some of her mental health struggles after her and fellow members involvement with that night, "She had what I call recurring nightmares and major post-traumatic syndrome. We all had that, but I didn't know what to call it. My thing was right after that happened was what I call, survivor's guilt," and:

I knew the way things needed to act, but I still was suffering from ... there were two things, but the acceptance and the survivor's guilt were two big issues. It was only two weeks later after that incident happened that I remember, I sobbed a lot. Just devastation over losing my friend and also why did she go, not me? I mean, it could've happened to me. It is so unfair and just like not knowing, are you sure? Or are you there God? I remember specifically just, dinner had already been called, everybody had gone downstairs, and I was at the foot of my bed just sobbing my eyes out.

Mary described the lingering impact that the survivors guilt left on her in the years following the attack. She shared:

Then the survivor's guilt and why didn't you take her instead of me. I didn't know what those things were called. All I knew was that I was experiencing them. Those were incidents that were milestones, and happening, and giving me that surety and peace, but still not settled. I mean, you just have to settle about that. Then the nightmares, they started. So basically, graduated college, went on, nightmares started.

The trauma was very real for these members and yet none of them accessed counseling services, some still to this day. Upon reflecting, Emily stated, "We all should have had counseling, for sure."

This organization fought to keep themselves moving forward. Their commitment to the organization and to each other was and continues to be remarkable. The nature of this crime meant that it would impact these members for a lifetime. The same can be said for the organization.

Execution of Ted Bundy

In 1989, Theodore Robert Bundy was executed. It was over 10 years later, but the impact of the attack and the high profile nature of the trial kept the Chi Omega chapter in the spotlight. Members were called to testify and the trial played out in newspapers and on televisions across the nation. Bundy sought to appeal his sentence and utilized many tactics to garner public support. He was unsuccessful in his attempt and was executed on January 24th, 1989.

Organization Impact

During this time, the Chi Omega chapter was flourishing on campus, but the impact of Bundy still hung on. Sharon described the chapter sentiment:

I don't think anybody wanted to talk about it, even though we knew we were going to get the questions and I don't ... I have to guess that maybe, at that time, our advisory board wasn't very strong, so we didn't get the coaching that we needed. I don't ever remember being asked, you know, when I was in rush, I don't remember anyone asking me about it but I know people did.

Just prior to the execution, the Chi Omega house was being remodeled. This caused speculation from everyone outside of the chapter as to why the house needed the touch up. Sharon said, "I remember the news coming around at that point, talking about, "Oh, they're de-Bundyising the house or trying to get rid of the Bundy stigma," and "I remember the news reports on the local television station and that's how they sensationalized it and they were in there, even the news

leads, that Chi Omega's renovating finally after the murders that were six years ago.” A sorority house renovation would not typically garner much attention, but even a decade later, the fascination with the Chi Omega chapter was still present.

The execution created a buzz around the FSU campus, the Tallahassee community, and the entire nation. The story was on the cover of the student newspaper on the days leading up to and following the execution. This frenzied and celebratory atmosphere did not carry into the organization. Sharon remembered,

I remember there being demonstrations on campus, of course, out in front of the Chi O House. I remember Chi O being very no comment, we're not involved in this, and they'd ... Yeah, it was just ... I do remember demonstrations now, I haven't thought about this, I do remember demonstrations around the house and that there wasn't anything that we could do because it's public space. ... I just remember them being out in front of the house and at that time, it was ... There would be a lot of drunks because The Thirst was still next door, which was the bar that he came from, wasn't called The Thirst at the time, but that was still next door, so there would be people out in front of The Thirst, there would be people out in front of the house, just all kind of doing what protesters do. Some for, some against.

The frenzied atmosphere was kept outside of the house. The stance of “no comment” and “and having been advised, we can't say anything, just keep your head down and ignore them” was shared by Sharon. She remembered, “a lot of us being in the rec room, being glued to the news” and watching the coverage of the execution in the quiet safety of the sorority house. Chapter minutes from the meetings both prior and after the execution did not mention any conversation about the event. The Chi Omega National representative and FSU faculty member that was with

the chapter during the 1978 attack was quoted in the student newspaper saying, "I would like to put this behind us. It has been the most horrendous thing. I don't think he will ever be forgotten. We will always remember and the trauma we went through." No members were quoted in any of the student newspaper articles on the day of the execution. The members at the time kept to themselves to preserve the organization.

Individual Impact

Many of the women from the 1978 era remembered where they were at the exact moment that Bundy was executed. Mary said, "But the people in our group, that was a significant event in their life." She went on to describe watching it unfold on television:

So when Ted Bundy was being executed, let me tell you we didn't even have a TV. We had a little black and white little TV that I allowed to have in our little apartment with our three kids, small. And I turned on the TV that morning at seven o'clock and I see... all the people are, I can see people I know going "Burn Bundy Burn." They're people I know, my roommate ... I'm like "What?" I mean so diametrically opposed! I'm going crazy!

Emily shared:

I can remember the exact place and timeframe when he was executed. I was in my car. I was at a stop sign, and I had the radio on, and they said, "This just in. Ted Bundy has been electrocuted ... or whatever. Death penalty. Immediately my whole body just went, "(sigh)". I didn't want ... I didn't pro ... yes yes yes. But I'm not going to lie that I didn't feel like some relief. Like in my subconscious he was not going to get out and do this again to people.

Sara described her ordeal in detail:

It was imminent that he most likely truly was going to be executed, I went and hid because I didn't, we were always just bombarded with news media wanting interview and things like that... What we did was they were camped out at my house, I lived in an apartment downtown, but anyway they had these satellite trucks that were literally on the road watching my building... So that night that he was executed, I think it was 6:00, I can't remember what time it was exactly, but my boyfriend stayed up with me all night long and when it was finally done and it was somebody from the bureau prison saying that it was a done deal. My boyfriend answered the phone and I spoke to the men and I hung it up and both, it was just a sigh of relief. I went and opened a window, it was the first time in 12 years I had slept with the window open. I remember him saying it's finally over.

This collective sense of relief brought peace to the individuals that had been directly affected over a decade prior. Lynn shared, "When he was executed I think we were all relieved."

Some of the members brought up their perspective on capital punishment and the death penalty.

Lynn shared,

I just remember I was not for capital punishment at all until this happened, and I was so much ... And that's why Mary's decision or her freedom to forgive this man really made me stop and think. But when he was executed I think we were all relieved, and I'm back to not believing in capital punishment but boy, that hit close to home.

Emily spoke about her struggle with her faith perspective, "Some of the sisters turned into very much advocacy, pro-death penalty. Let's get him out of here so he never does this again. But I'm Catholic and my faith is not that way." She went on to say,

I'm still against the death penalty. Very strongly, but I definitely ... You know ... Who knows how I'd feel if I was the families of those girls. Or. I don't know. I just hope I could forgive. But I felt relief. I felt safe. Safer. I won't say that I ever have felt safe since, really, but I felt safer. From this person.

This case continued to shape the lives of the members impacted in 1978. The interest in this case would never go away, but they knew that the physical presence of Bundy would never be able to harm them again.

Long-term Impact

Since 1978, the Gamma Chapter of Chi Omega has felt the impact of Ted Bundy on the organization. In the past 39 years, the members have managed to move forward, but there exists this lingering reminder of the events that took place so many years ago. I spoke with three former chapter presidents to ascertain the residual effects that the Ted Bundy incident had on the chapter.

Internal Management

When asked about the first time they heard about Bundy or the incident, Laura shared: “I don't think it came up when I was going through recruitment, but definitely when I was active in the chapter. I remember the conversation of them talking to us about how to handle those questions during recruitment.” Jennie recalled it being brought up in the context of a high school sociology class. She shared: “I remember the first time I heard about it more in the context of that was the first time people in Tallahassee started locking their doors. And I don't think it had much meaning in my life at that time.” She went on to describe her feelings as a brand new member of the organization. She stated: “I remember as new members, it was immediate. And I remember us talking about ‘How come nobody's talking about this stuff? Isn't there a seminar at

our first new member meeting? Here's the history of what happened at our house ...' I remember feeling like that was weird, that no one ever talked about it.”

The impact began to show itself during the recruitment process. Each president recalled training members on the inevitable Ted Bundy question and how to go about answering them.

Jennie said:

I think it always comes up internally during recruitment. At the time, we had a room that was painted red. It was very typical in a Southern house to have a red room, which is like a formal sitting room. But, you know, there's one or two girls every year who meet someone who says, “Is this room painted red because of the blood?” Initially it was an internal conversation about “How do you handle these questions when they come up because it's okay if they come up, but how do you handle it?”

Laura remembers training the chapter members during recruitment with a role play activity to model the appropriate response. She shared:

We role played and they (Chapter Advisors) you know said, a common question is that the red room is for the blood that was shed, and our response was, you know, every southern house typically had a red room. And that's why we have the red sitting room. It was an advisor and an exec member, you know, not the members acting it out, but us, you know, what that should sound like.

Sharon is a current chapter advisor and described their current recruitment training philosophy for the members. She said:

Obviously, they don't bring it up, but if a potential new member brings it up and how do you deal with it? And it's just ... We've coached them to say, “You know, it's something that happened in our history. We've made changes to make sure that things like that can't

happen again, but, you know, we honor those women that were lost and we move forward." That's really ... You've got to kind of steer the conversation in a different direction.

Jennie remembered talking about the incident with an alumnae member during the weekend of the chapter initiation ceremony. She could not remember how the conversation came up but she could recall: "I think the first time anybody really talked about it was during (my) initiation. Our esoteric advisor... I just remember it being really fact based. It really wasn't ... and there weren't a ton of details or anything," and "I think it's like a ... It's an elephant in the room because it's not that comfortable, but I think people just know people have questions about it." The members still honor this incident in small ways. The scholarship is still in place and the composite photo of the members from the year it happened still hangs between the rooms at the end of the hallway. It is likely that it will stay there as long as the organization is in existence.



External Management

Each president remembered dealing with external inquiries from the media and other outside entities. Jennie shared, "I got emails from media people, some maybe local NBC or ABC affiliates. Some just shady news sources. The emails were not professional. I don't even think I

responded. But I do remember getting at least three or four media inquiries.” She remembered “thinking it was weird” and shared, “If they came through over email, I deleted it. I didn’t even respond.” Meredith also recalled getting email inquiries. “I didn’t really understand why they were interested in talking to me. I didn’t have anything to do with it. And I certainly wasn’t going to let them in the house!”

The physical presence of the media was concerning for the presidents. Laura recalled: “I remember one of our members was walking back from class and saw a man filming the house with a girl reporting. She came in and told a group of us. One of our more assertive seniors went outside and asked them to leave informing them they couldn’t film our house without permission.” Meredith remembered having filming requests as well. She shared,

They just came up to the door and asked if they could film. Someone came and got me because they didn’t know what to say. They were from some ghost hunting show that I had never heard of. I told them they couldn’t do it and they left. They probably came back some morning when it was quiet or when we didn’t notice but, you know, you do what you can.

Jennie recalled an almost identical situation during her term as president. She shared:

I definitely remember once, somebody with a camera came and set up a tripod and was filming the house. It was on our property. It was on our side ... So I went outside and I asked what she was there for and she said they were doing a story on the murders for the anniversary ... Maybe it was just the time of year or something. I said, "Well, this is our property and we don't really want you ...we'd appreciate ..." I think I tried to, in a very unsophisticated way, convince her that she shouldn't do the story. She simply just moved across the street. That was my first lesson.

The Ted Bundy impact was felt across the community, so the lingering concerns still come up in FSU and Tallahassee community spaces. Jennie remembered an FSU professor bringing up the incident in class. She recalled,

So this professor starts talking. He always chit-chatted. And this is a big class. 150 at least. He pointed out to this girl who's eating yogurt from a cup. He's like, "What do you have? What are you eating?" She said, "Frozen yogurt." "Oh, where'd you get that from?" "The sorority house." "What do you mean? Your sorority house has a frozen yogurt machine?" "Yeah." "What sorority?" "Kappa Delta." "So you just like have frozen yogurt all the time?" "Yeah." "Could I have frozen yogurt?" "Yeah! Come on over. Come on over. You can come on in any time." He said, "Any time? I could just come on in any time?" She said, "Yeah, that's fine." He's like, "Wow. I can't ... Yeah, that's great. I can come on over ... Couldn't do that Chi Omega though. Couldn't just walk in there." There was a follow up because I think someone was like, "Huh?" And the whole row of us were like ??? And then he explained what he meant by ... "Because of what happened there and Ted Bundy killed those girls in there and so now you can't just go walking in there." I don't remember. It was so... It was in real poor taste. (One of our members) raised her hand and was like, "Uh, we're all Chi Omegas and this is the president." I can't imagine I said anything much at that moment, but anyway, he came up after class. He raced up the stairs and was like, "I'm so sorry." So, I mean ... But so now here's 150 people who've now been exposed to one perspective. Oh God. I was so mad.

Despite the fact this did not happen to her, Jennie felt the need to protect the view of the organization through the lens of the Ted Bundy incident.

Much like the women from the 1978 era, when others made the connection that they are members from the Ted Bundy chapter, there are inevitable questions. Laura recalled someone just the other day uncovering her membership and asking questions. She shared, "Someone just asked me about it just recently. And you know, and asked, like is it true that the house is renovated? Honestly I forgot how it came up. Just in the context of security. But then they asked if I knew what room it was."

The Ted Bundy story has been covered in books and magazines and on television in made for TV movies, specials, prime time news coverage, and mini-series. These mechanisms of storytelling keep the case in the spotlight. In October of 2017, filming started on a new movie about Ted Bundy. It is still unclear as to how the story will be told, but Bundy will be played by popular actor, Zac Efron. When asked about the film, Sharon said, "They announced that there's going to be a new movie, and we got some information sent to us as an advisory board for Chi Omega from Nationals, just to be aware that this is going to happen and the girls may be talking about it. So it's like it never stopped." Mary described how the film came up in a conversation and how she deals with this subject in public conversations. She said:

His wife immediately said, when I came in, she goes, "Have you heard that they're doing that movie? You know who they're casting for it?" We were talking about it and up walked somebody else and they said, "Oh my god, that movie just ... I remember where I was at that time." I was thinking, really? You know what I mean? Nobody knew me. I think in that case she totally forgot. There were a couple of other known people like, 'oh my god'. It doesn't matter. When I'm around a lot of people, it's not a good time to talk about something like that. The truth is, you can't really ... what I've just told you, it's a

delicate subject. When I have spoken publicly, my focus is always on, I will tell some of the details, but not the grim ones.

Sara is a current chapter advisor and had this reaction to the film. She said,

I just rolled my eyeballs and go oh my gosh. I worry about the girls because, again, they weren't even born then and these channels now, this ID investigator or whatever that's on cable now, there's all these shows, Law and Order, and they get extremely graphic. I thought, when does it stop being entertainment and it becomes ... These are real people. These are real things that really happen.

Laura shared her perspective on the film:

I think it's not good in my personal opinion. We don't need to make movies on things like that. We should make movies like *Hidden Figures* and the positive things in our society, things like that. And as a member, you just know the repercussions. It brings more awareness during things like recruitment. And especially if it's a big blockbuster hit. Like you would normally have maybe 1 out of 20 know about it. But after this movie you will have almost all of them know about it.

Despite the fact that this incident happened almost 40 years ago, the organization still must manage the stigma of being the Ted Bundy organization. Movies, tv shows, and the continued fascination with serial killers and Ted Bundy have kept the organization in the unwanted spotlight. However, much like the women from 1978, they carry on, defend their sisters in every way possible, and continue to make the Gamma chapter a thriving organization.

Chapter Summary

Chapter IV presented the direct application of the data to the essential mechanisms of organizational healing. It described each of the four mechanisms and how the case showed signs

of healing through the mechanism. *Collective actions* were taken by the members to facilitate healing, *leadership* was employed to provide direction, *empathy* showed the members that they were supported, and *interventions* gave specific examples of healing actions. The chapter also showed examples of missed opportunities for healing due to the absence of the mechanisms in some instances. The chapter then looked at the moments of healing during the 1989 execution of Ted Bundy and the impact this event had on the chapter. Finally, it looked at the lingering effects of the incident on the chapter in recent years.

CHAPTER V

DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

The framework of organizational healing (Powley, 2012) provided an outline with which to analyze the data from this historical case study. From this perspective, I was able to explore the four mechanisms of healing (collective action, leadership, empathy, interventions) through the perspectives of the participants as well as through review of documents associated with the case. Each mechanism was present, but the case also revealed elements that contradicted each of the mechanisms in the healing framework, thus making the story of sorority healing one of complexity and depth. The overall process of healing over time shows a shift in focus from individual to organizational. This chapter contains three sections that expand further on the findings. The first section analyzes each mechanism, how it facilitated healing, and the barriers to healing that were present. The second section gives practical suggestions, in a general sense, to universities and to national organizations. Lastly, it looks at the possibility of taking this research farther by identifying unseen perspectives and viewpoints.

Mechanisms of Organizational Healing

The *collective actions* of the members focused on managing in the moment and then providing safety to the organization as time went on. Sara and Mary described in detail the actions that they had to take on the night of the incident to keep the organization together while their world seemed to crumble around them. One of the most surprising actions that that chapter members themselves later undertook was the cleaning of the bedrooms. Sara and Mary distinctly remembered the frustration of the space still left, months later, with the remnants of the night and

that they decided to take matters into their own hands. Once they had approval from the police, the sorority sisters themselves went about cleaning up the space. Besides the health and safety concerns, the emotional impact of this event was great. During the semester, the chapter came together to create a scholarship to honor their sisters. This action allowed the members to work towards something and to provide a way for external community members to feel as though they had contributed to the healing of the organization as well. Records collected over the early 1980s showed how important this scholarship was to the organization. The letters of correspondence between the advisors and the recipients reflected a deep sense of gratitude. The most important recognition of this collective action came from the praise of the family members of the women who were killed. The two letters from Mrs. Levy and Mr. Bowman expressing their approval and desire to contribute show how the family endorsed this action. Not only did the women work to develop and maintain the scholarship in memory of their sisters, but they also were supported and encouraged by the families.

Leadership presented itself in many different forms. The chapter members themselves enacted impressive leadership throughout the situation and its aftermath. The strength and self-reliance of the members of the Gamma chapter of Chi Omega stood out as a marker for healing. They comforted each other, managed new security protocols, cleaned up blood-stained walls, and fought to keep their organization in their home. They carried out these and many other similar actions with little help or support from others far more experienced in life. While part of this attitude was out of necessity, their ability to respond in this way was a reflection of these women and their own personal resiliency. Their resiliency was impressive in the moment, and years later, they continue to be a testament to the remarkable human spirit. The members' parents and family members also stood out as champions for the safety and security of their

students. That attitude is not surprising, but the level at which they took charge was an interesting note. They were far more involved than the university or the alumnae/advisors. Even though the parents were more involved, the alumnae and advisors, other than the National Organization representative, still played a role in leading the organization. They helped the organization manage in the days following the incident and provided support for some of the higher level decisions such as hiring security and purchasing new furniture for the bedrooms. Some of those who ended up leading in this situation did not choose their leadership roles; necessity forced them to rise to the occasion, and the organization was better for the efforts of the sisters, parents, and others who stepped forward to lead.

Empathy played a big role in the chapter members feeling supported by their community. The small gestures of flowers, cards, and the offers for housing were greatly appreciated by the members. One stand-out community group was the leaders of the different faith communities at FSU. Almost every participant spoke fondly of a priest or minister who showed empathy towards the chapter. From showing up on the night of the incident, to supporting the memorial service or stopping by for dinner at the house, these people provided comfort to many of the members. Other individuals showed empathy in different ways. The moment on the plane when the women returned from the funeral, when someone played music for them, was such an impactful experience for Mary. This small act of impromptu music therapy was such an important gesture to her from a completely random stranger. The kindness of the house mother and the chapter house cook offering support and encouragement through comfort foods. These individuals showed empathy using their unique skill set and relationship with the chapter. The chapter also expressed empathy for others. They supported each other and the family members of Margaret Bowman and Lisa Levy through small acts. Forgiving Bundy was at one level a moment of

empathy towards him, but it was also clearly for the benefit of the members. The ones that spoke of forgiveness felt that it was a necessary act that eventually put them at ease. Empathy, shared with the chapter in various ways and from many people, helped them move through a healing process.

Interventions are the direct actions that help facilitate a healing process. The campus- and community-wide memorial for the slain women should have been a moment for healing. It was likely a way for people external to the chapter to feel a part of the grieving process and to show support for the chapter. The service was designed (whether intentionally or inadvertently) to be a healing space for those outside of the organization, rather than for those within it. A more direct intervention was the development of safety measures for the chapter members and their living space. The increase in security from the official (paid guard at the house) to the unofficial (male friends sleeping in the hallway upstairs) made the women feel safer in a space where their sense of security had been lost. Over time, the members settled into their routine as an organization and individuals, and as years went by, reunions provided the opportunity for the women to come together and process their experience. These reunions supplied an avenue for healing in the years following the incident. Each participant spoke about how much those opportunities meant to them and were grateful for their healing elements.

The four mechanisms of healing outlined by Powley (2012) created a framework in which to view the phenomenon of organizational healing. Collective action brought the women together, leadership provided direction, empathy helped them feel valued, and interventions assisted in their management of the group. These elements, driven by the will of the members and their support systems, made healing possible.

Barriers to Healing

Overall, there were also a number of moments when the mechanisms were not present and so a source of potential healing was missing. These people, systems, and events did not support healing and sometimes made healing more difficult. The lack of leadership from the Chi Omega National Organization and the Florida State University administration was disappointing in the eyes of the participants. The National Organization seemed to rely on one local professional who was a representative of national leadership and also an employee at FSU. This was problematic because the participants did not believe that she was an appropriate person to support the chapter. She lacked empathy and was not supportive in a way that was helpful to the chapter. The participants gave a respectful but firm critique about the lack of leadership from both the chosen representative and the National Organization. It was problematic that the members received no additional support from the National Organization of Chi Omega.

Florida State University also struggled to provide the appropriate support to the membership. Sara described the university as underprepared to deal with this level of crisis. The data showed that there was no consistent voice or leadership apparent from the university. When the participants were asked if they could identify anyone from the university that was helpful in any way, no one could come up with an example. The lack of support from the counseling center was also frustrating for the members and in direct contradiction to more recent research around university crisis management that promotes involvement from the counseling center (Zdziarski, 2007). As the profession of student affairs has evolved and learned from other campus crises, our approach to counseling has changed. Accepted practices then would now no longer be seen as good practice. The documents revealed much in what they did not show. The chapter meeting minutes detailed the operations of the organization and noted when specific visitors were coming

to the chapter. At no point in the minutes of the meeting did the secretary record a visit from the University or the National Organization (outside of the one local representative that was largely regarded as unhelpful). The minutes reflected advisors, faith leaders, and Burt Reynolds, but gave no inclination of support from those most expected to respond. The documents support the member's sentiments that they were left alone to manage their healing process. The memorial service could have been an opportunity for healing, but holding it so soon - less than 72 hours after the incident - did not allow for the members to fully participate in the event. Their entire lives had been upended, and their inability to settle and sleep meant that the memorial did not hold much of an impact. This memorial was more about those outside of the chapter healing than those inside. This environment of a void in leadership and support meant that the chapter leaders and members had to rely on their own self-sufficient nature to continue on. They did so under great pressure with strength, compassion, and maturity in the weeks and years to come.

1989 Impact

The 1989 execution of Ted Bundy thrust the organization back into the spotlight. The nation was captivated by the serial killer who chose to represent himself in court and then tried to drag out his execution by dangling little bits of information in order to receive a stay of execution (Rule, 1980). This sensationalization of the case energized the environment outside of the sorority house. The document analysis of the *Florida Flambeau* student newspaper articles revealed an almost carnival-type atmosphere. This execution found its way into the political arena with the debate over the death penalty and into the social consciousness with restaurant promotions and parody songs on the radio. Amidst this frenzy, the organization turned inward and protective. They simply looked to move on as a sorority at FSU. The members from the 1978 era also turned inward but breathed a collective sigh of relief when the execution was

finished. The day before the execution, the *Washington Post* published an article about the survivors of the attack (MacPherson, 1989). The language and word choice in the article was consistent with the language that the women used in the interviews. They described the same levels of frustration with the lack of support they received from external entities. The article stated, “Chi Omega, the women contend, was so concerned about its image that the national organization tried to bury that night as though it had never happened.” One of the members from 1978 was quoted saying “What happened to us was like coffee stains on a linen tablecloth, to be washed away” and “No one told us anything” (MacPherson, 1989, para. 1). The individuals held on to their frustration with the National Organization and the overall handling of the incident, and therefore still had more healing to process over a decade later. The healing of the women involved in 1978 was focused on their individual experiences, whereas the later members of the chapter, who were not directly affected, could focus their energies on protecting the organization.

Long-term Impact

In the decades following in the 1978 incident and execution in 1989, the Gamma chapter of Chi Omega continued to flourish. It grew along with the FSU community. It was clear from the interviews that the impact of the Ted Bundy incident is still felt by the chapter to this day. The chapter leaders who were interviewed weren’t born when Bundy committed his atrocious crimes, yet they still experienced the impact of his actions within their organization. The consistent thread of recruitment preparation, conversations with new members, and the inevitable clash with media trespassers was a commonality for the recent members. The recruitment preparation language reported in the interviews was consistent in rhetoric across the experiences even though only two chapter members overlapped as members by one year. They used consistent phrases to help educate their members on how to have the “Bundy talk” when it did

come up. The chapter leaders felt a sense of obligation and protection for the members who experienced this tragedy and a commitment to not let this incident define their organization. The current members have a sense of loyalty and stewardship towards their organization. They have managed the curiosity of internal members and external stakeholders, regardless of any prior knowledge of the incident. Each chapter leader dealt with at least one inquiry from an outside entity (e.g., news media, film crew) during their time in the organization. Although they were never formally trained on how to manage the media that came into their space, they all handled the incidents with tact and leadership, acting to protect the organization. Even with the passage of time, the Ted Bundy stigma has found its way into the organizational identity. Out of a great deal of respect for the women who came before them and the organization as a whole, the leaders of the Gamma chapter have kept the welfare of their organization at heart. These actions by the more recent members demonstrate organizational healing. The four mechanisms of organizational healing are present in their actions (Powley, 2012). *Leadership* is demonstrated by the direction and the fierce defense given by the chapter leaders. *Empathy* is demonstrated when they talk about how they don't know much about the incident but still feel the sense of obligation to protect their sisters. *Interventions* are shown when they plan recruitment conversation workshops to make sure each member is equipped to have the difficult conversation with curious potential new members. And *collective action* is carried out each year when the chapter honors their sisters by giving out the Bowman – Levy Scholarship, established so many years ago. The scars of this tragic event may still exist, but the living organism that is the organization carries on.

Organizational vs. Individual Healing

Overall, healing occurred for both the individual and the organization, but it seems that over time, the impact of the incident shifts focus from a need to heal both as an individual and an organization, to just a need to support an organization. In the earlier era, individual members were greatly impacted by the event and had to manage a personal healing process. During this time, the focus was on dealing with individual emotional management while simultaneously moving forward as an organization. These two elements coupled together facilitated organizational healing. In the later timeframe, the continuing impact was not necessarily felt by the individual, but more by members focused on the reputation and functioning of the organization. A more recent member might feel defensive about the incident, but it is more from an organizational perspective than a personal impact. Despite the challenge of managing this incident from the first moment of terror to the lingering news camera on the front lawn of the house, the members of the organization have always sought to keep Chi Omega as a sorority that provides a space for women to develop into accomplished adults. The healing of this organization was facilitated by collective actions from the members, strong leadership, empathy from others, and direct interventions, reflecting the model of organizational healing proposed by Powley (2012). Despite some omissions, these four mechanisms were clearly present in the actions of the members and from many stakeholders surrounding them. The members' ability to draw strength from the moments where the mechanisms were present resulted in their healing over time, as well as the healing of the organization.

Implications for Practice

This research sought to share the story of healing for this organization, but also to provide suggestions for practice in the instance that a similar tragedy would impact another organization

in a similar manner. Based on the research, recommendations became more clear for the national organizations and universities than any other entities. This is a result of the lack of support from these two groups coupled with limited research and direction found in the review of literature. The findings generated many opportunities for these two support systems to grow in the area of student assistance in the face of a crisis. There are general recommendations for any campus sorority, recommendations for universities, and recommendations for sorority national organizations so that an entire community will be able to support a group that experiences a tragedy of this magnitude.

General Recommendations

These recommendations support the healing both of members of the sorority and of the organization itself. Both during and in the immediate aftermath of a crisis, the focus should be on supporting the members. Strong, capable student leaders can help manage in a crisis but should always be cared for and checked in on during this time. In the current age of social media and technology, members and organization leaders should be cognizant of how visual images present themselves to their members. Images of tragic events can leave an impression for decades, and simply not seeing them could help an individual heal more completely. Mary and Lynn still struggle with the visual images from the incident, and the impact would be much more severe today with the prevalence of smart phones and a 24 hour news cycle. Advisors should recommend to the members that they distance themselves from troubling news and social media posts by limiting their time on social media and make a conscious effort to not read about the case. Advisors should give information on the incident that would not cause further trauma while still keeping members informed.

Another important point is resource availability. Members should be able to access resources available to them from the start of the crisis. Advisors, national organization representatives, alumnae, and university officials should be present and available to the sorority members. This availability must be overt and easily accessible. As was the case with the FSU counseling center, it is not enough to just make your presence known on one occasion. There must be an initial outreach and subsequent touch points that continually promote the healing of the members. Members and chapter leaders should be well versed in the resources available to them from the people and entities that provide that support.

There should be clearly defined opportunities for the women to come together to process the initial struggles of the crisis and then subsequent opportunities for continual reflection. The women spoke of how important the reunion processing moments were to their healing. It is important for those moments to occur at earlier points of the healing process. The students should be able to process in small groups and individually because of the potential for varying degrees of impact and coping. The Chi Omega members experienced this tragedy at different levels of exposure. Some women saw their sisters in their last moments of life and tried to perform life-saving actions, while others woke up to the news of an intruder and were then immediately cornered off in a bedroom. Consideration should be given to the individuals who make up the organization and their varying levels of trauma and resiliency.

Following the immediate moment of a crisis, the focus on moving forward is both a necessary action and something that will help the organization return to normalcy. While recognition of the tragedy and the ability to process is important, it is also beneficial for the members to look towards returning the organization back to their new normal. The chapter should resume normal activities such as chapter meetings and participating in campus wide

events. The Chi Omega chapter moved quickly into the normal functioning of their organization. The chapter meeting minutes showed the agenda of a typical chapter meeting, discussing things like philanthropy events and homecoming, but also an added focus on security measures. While this normalcy is being created, chapter leaders should recognize the potential fragility of their members, allowing for missed meetings and reaching out after seeing signs of distress. Part of this return to the new normal would be to find small ways to honor their sisters. The Gamma chapter placement of the composite photo from that year is a good example of a subtle way of honoring their past while still maintaining a normal living situation.

Institutional Recommendations

Universities and colleges have established relationships with their registered student organizations on campus, including sororities. A university can be held accountable for the actions of a student organization and is responsible for making sure the groups run appropriately. In times of crisis, a university should be a strong support system for these organizations. Sororities have, at the very least, a designated staff member who can help them through a difficult time. Add to that all of the counseling, medical, police/security, and other support services available, and there should be no reason for a student organization to feel alone in managing a crisis. A university should establish and regularly review their crisis management plan, including the approach to counseling services, an inclusion of the faith leaders, communication with faculty/staff, and the memorialization of the victims, in order to best support their students.

Since 1978, the way a university or college approaches crisis management has evolved significantly. After incidents like the bonfire collapse at Texas A&M, the murders at the University of Florida, and the upending of entire campuses post Hurricane Katrina, universities

are better equipped to deal with major crises (Zdziarski, 2007). We now have response protocols, chains of command, communication trees, and other planned mechanisms that help administrators manage a crisis. There is no formula, template, or universal example of perfect plan, but there are basic elements to a good plan. The basic elements of a good plan explain the purpose of a plan, how the plan should be implemented, who has authority to move the plan forward, and the outline of action items to carry out in a crisis response (Zdziarski, 2007). However, these plans don't necessarily zero in on supporting a student organization in their healing. In addition to their already existing protocols, a university should consider their counseling outreach, community stakeholders, and the memorialization of the victims in order to provide a comprehensive support network for their students. In addition to services and support for individuals, they should clearly address the group as an organization as well.

Mental health support and counseling are often at the forefront of a university crisis response plan. As Spiller (2003) suggested, a University Crisis Management Team should involve a counseling component. A university or college must consider how a counseling center is involved prior to, during, and after a crisis. Establishing relationships and awareness of services broadly should be a goal of all counseling centers, to combat the apprehension that may be present when a student is introduced to the counseling center in the immediate aftermath of a crisis. A student should never learn for the first time that a counseling center exists on their campus when faced with a crisis. During a crisis, the college counseling center must respond and make staff available to the students. That may mean coming to the location of the incident, holding special sessions at a neutral site, or making their office space available. Finally, the counseling center must be involved in the long-term support of the organization. It is simply not enough to make themselves known to a group in crisis and hope they turn up for their support

services. They must actively be a part of the assessment of healing and facilitate that process in any way possible. Throughout this process, the counseling center should also be a resource for external stakeholders who may be supporting the chapter, such as advisors, alumni, or campus employees. These stakeholders may need guidance on how best to support the organization, and a counseling center would be able to do so.

A university crisis plan will take into account stakeholders that may be impacted by a tragedy and those that can provide support during a tragedy. I recommend that universities clearly outline their stakeholders, paying particular attention to those that lie just outside of the university employee circle. At an institution with no religious affiliation like Florida State, the faith leaders were not formally included in the university response. They made the connections via their student members. For non-religiously affiliated institutions, the leaders of the faith communities can be a resource for supporting students, some of which might be their current members as well. For many students, spirituality and faith is important, but they may not have found a faith community on campus. Those students would benefit from being connected with the available faith leaders at a chapter event or memorial service, or simply given their contact information as a resource option. The Chi Omega members all spoke highly of the support that they received and felt from the spiritual community, regardless of their own faith. An institution must balance the privacy of their students and the legal regulations on disclosing student information, but external entities can provide support to students through genuine existing relationships. Including the faith leader outreach in a crisis management plan would help ensure that students are supported from many different sources.

Lastly, a university should consider how they mourn, honor, celebrate, or memorialize a student(s) who has passed. If the student had a strong, primary organizational identity or they

passed in some connection with an organizational affiliation, it would be appropriate to connect a memorial event to the organization. Margaret Bowman was a member of the FSU Student Government Association, but because of her strong connection with the sorority and the circumstance in which she passed, the focus of the memorial was connected to the Chi Omega identity. Universities should consider who should be involved in planning an event in a way that involves the organization while still respecting the wishes of the family. The timing should be appropriate in order for the impacted organization to really feel present at the event. The inability to process or internalize the memorial may occur if the event is held in too close a time frame to the crisis. The Chi Omega women did not have the time to adequately prepare to experience a memorial type service for their sisters because of the approximately 44 hour turnaround time from incident to memorial. The timeline was also likely difficult for the families who did not live in Tallahassee. The university should consider allowing for multiple events to take place. The family, the organization, and the campus community may all have different needs in how they come together to honor their loss. Each group should have the opportunity to do so in a way that facilitates healing. The complexity of grief might mean that a public service according to the family wishes and a private celebration of life that meets the needs of the students might be the best path, or vice versa. An institution should consider how they prioritize the desires and seek to find the outcome that provides the maximum opportunity for healing. A policy with a clear prioritization would help manage confusion and grey area during a difficult time and add consistency across instances of crisis on campus.

National Organization Recommendations

Each sorority has a national organization to look to for guidance and support in difficult times. National organizations bring their chapters to life on a campus and continue to support

them as long as they exist, despite what may occur. One of the most difficult findings of this research was the lack of support that the women felt from the National Organization. The clear frustration was apparent even 39 years later. In order to combat that frustration, there are a number of things that a National Organization can do to support their members. I recommend focusing on the who and how of the support and then the long-term processing opportunities.

The who and the how are important things to consider when reacting to a sorority chapter in crisis. The first recommendation would be to explore the who. Organizations should consider whom they send to support a chapter. While National Organizations are limited in the amount of staff they have available for these types of incidents, it does not necessarily serve the organization's best interests to rely on the person with the closest proximity to the chapter. The person who responds to help manage the crisis should be well trained in crisis response and should have an empathetic persona to help support the students experiencing this catastrophe. Organizations should work to identify multiple people, staff or volunteers, who could be available to respond with the right skillset and training. Organizations could have a team of volunteers who have been trained in crisis response that they could call on to provide immediate, on the ground support to chapters. Volunteers with a background in counseling or social services would be ideal for this designation. Once this person or persons are connected with the chapter, there must be some sort of recognition of what has happened and ability to process the incident. This space should involve trained, compassionate people and serve as a moment of healing for the members. When deciding how this should take place, the national organization must consider time, place, and manner to maximize the opportunity for students to heal. One option would be to perform some part of their chapter ritual. Some organizations have a ceremony for members that pass. Facilitating this ceremony or creating one in the moment would be an ideal way for

members to honor their sister(s) through an organizational lens. This ceremony may or may not be able to be performed in public and should be adapted for either scenario.

The second recommendation for national organizations would be to consider how these incidents impact their members in the long term and provide space for continued healing as a part of their life long membership commitments. All fraternal organizations celebrate milestone founding dates. These celebrations would likely be an appropriate place for members impacted by a tragic event during their active time with the chapter to come together to connect. The format of both celebrating the accomplishments of the organization coupled with a reflective space for those impacted by tragedy would be an ideal combination. The members should have the opportunity to create space for their class to process how their lives have continually been impacted and how each stage of their lives has shaped how they feel about that event. A national organization could be as involved as facilitating that conversation or simply recommending to the members from that time that they move forward on their own initiative with creating that space. Part of the long-term healing should address how members may be impacted years later. Even decades after the incident, these chapter members still have to manage the stigma of Ted Bundy. They have managed to create a narrative on their own about how to address the issue when it comes up, but a national organization should ensure that the consistent message is carried across generations, regardless of chapter leadership or advisor support.

The national organization should approach their support to members from a collaborative perspective. In an ideal scenario, the university would echo the need for a collaborative approach and either reach out first or accept the outreach from the national organization. For the Gamma chapter, this might have meant a university managed memorial and a national organization planned chapter ceremony. This approach would have allowed the university to hold a

community wide memorial with the national organization present. Then the national organization could have held a members-only ceremony, but with university staff and counselors on site for support immediately after. Each event would be in concert with each other but with one entity taking the lead. This type of collaborative approach promotes the recommended inclusion of stakeholders in crisis response (Zdziarski, et al., 2007). National sororities may have a special ceremony for members that have passed or may be able to adapt a current ceremony to fill that need. This would allow the members to feel a sense of connection with their organizations values and the passing of the members.

The national organization has the opportunity to provide immediate and long lasting support to a chapter in crisis. There are national conferences and leadership training sessions where crisis management can be addressed. National organizations are best served when they are adequately prepared to manage any situation that may befall their members. When a new member makes an oath of allegiance to a sorority, they commit to values of sisterhood and loyalty. That loyalty should be reciprocated by the national organization, despite what challenges the membership faces while part of the chapter. These proactive and thoughtful steps would help ensure that a sorority heals over time.

Recommendations for Future Research

Although some literature has been published in the last decade, university crisis management that focuses on the student experience is underrepresented in scholarly research (Shaw, 2013). The literature provides recommendations and protocols for high level administrators to make high level decisions, leaving out the formation of a plan to support individual student organizations. This provides opportunity for exploration of how to best support our campus communities in a time of distress, especially student organizations. One way

to take this research forward would be to explore the framework and findings with another type of student organization. There are unique characteristics that make Panhellenic organizations a highly specialized type of organization (national involvement, oaths of loyalty, and on some campuses, large size and formal housing, etc.), thus making a direct application of these findings difficult for other types of student organizations. How do the findings change if the organization is a men's fraternity, part of another national council, or not a fraternal organization at all? When a tragedy befalls a university athletic team, how might the findings be different, and how would that be different from an informal recreational or club sport team? How would it impact the Student Government Association, or an identity based group? The differing nature of student organizations may shift how the healing process is perceived and experienced, as well as how student affairs practitioners might best approach their support of students in crisis.

Another point to consider is the lapse in time and how the construct of time impacted the findings. While the 39 year time span gave great insight into the long term impact, it perhaps made it difficult to truly understand what was helpful for healing in the moment. Many of the upper level administrators in decision making positions at Florida State and the Chi Omega Headquarters in 1978 had passed away or could not be reached, thus making it difficult to gain insight into the University and National Organization perspective. Tragedies like the Virginia Tech shooting incident could offer an appropriate scenario to continue this research. Enough time has passed since that incident for it not to feel intrusive, while it is still recent enough to elicit helpful details about the healing process for a university organization. Another opportunity related to time is to revisit this organization again after another period of time has passed. At the 125 year reunion, the women from the 1978 era will be around 75 years of age. As Mary shared,

it would be interesting to hear how the participants' perspective on organizational and personal healing has continued to evolve at a later point in their lives.

Because of the lapse in time, the university voice was not fully captured in this study. However, that leaves an opportunity for this research to be taken further. We understand the student perspective on the university response but we have no voice to either confirm or contradict their perspective. Another possible area of research would be to look at the FSU response to a comparable tragedy. In 2011, the Gamma chapter of Chi Omega experienced another tragedy when the boyfriend of a member accidentally shot his girlfriend's twin sister, killing her instantly. Although not a tragedy with fear and targeted aggression, it still impacted the organization and healing had to occur. There is an opportunity to revisit how the University responded and how the organization healed in a similar or dissimilar manner. The evolution of crisis management research following other high-profile cases such as the UF murders, Texas A&M bonfire, and the Virginia Tech shooting (Zdziarsky, 2007) should offer insight into a more sophisticated response than that described in this study.

The five women from the 1978 era who agreed to be interviewed were incredibly brave to revisit and share their perspective on this topic, but there were many members in the organization at the time. This study does not capture every voice from that time. For example, the two women who were injured might offer a different view, having taken much of the initial organizational healing time for their own personal, physical and emotional healing. The five participants offer a range of perspectives, from chapter leaders, to general members, to recent alumnae, but it doesn't give voice to every member impacted by this tragedy, and so other perspectives on the experience and on healing remain unrepresented here.

The narrowing of focus from overall university crisis response to specific tactics for sorority support made for very specific findings and recommendations. While this is practical for this type of organization, it opens up many opportunities to continue the exploration for other groups and at different moments in time. As students, organizations, and their environments continue to evolve, so too must the research.

Conclusion

The framework of organizational healing (Powley, 2012) provided a guide for analyzing the experiences of the Gamma chapter of Chi Omega following the Ted Bundy murders of 1978, as well as in later timeframes. In the immediate aftermath of the incident, collective actions by the members helped them move forward as a group. Solid leadership from the chapter leaders and a few key stakeholders provided direction for the organization to progress through the difficult time. Empathy expressed by the general community, total strangers, faith leaders, and even a celebrity made the women feel supported and encouraged to heal. Finally, interventions enabled them to establish patterns that would create their new organizational normal. Despite their challenges and a lack of support from the National Organization and University, the organization maintained their strength and persisted. These mechanisms for healing are what lead the chapter to survival and eventual flourishing. In 1989, Ted Bundy was executed. Although it impacted the organization at the time, they did not let the frenzy around the event impact their functioning as a sorority. In the decades following, the memory of Ted Bundy has manifested itself through media inquiries, prying eyes, and the occasional recruitment question. Each chapter president has handled such moments with dignity and grace but also with a sense of protection for the organization.

The high profile nature of this case has kept the story and stigma of Ted Bundy in the national consciousness; even almost 40 years later, the chapter's identity as the scene of the incident has not faded away. Like physical healing, the wound has healed over but the scar is still visible. The fierce defense and protective stance by the most recent members demonstrates a continued commitment to protecting the organization. Chapter loyalty and love has radiated from this dark time in the organization's history. The Gamma chapter of Chi Omega will live with this identity for many years to come. As the media and entertainment outlets continue to explore the psyche of serial killers and major crimes in American history, this story will persist. But just as the story of Ted Bundy will live on, so will the story of the women and the organization he impacted who so bravely and resiliently moved themselves and their organization towards healing. The healing process has made this incident a part of the identity and legacy of the chapter and not the start to a story of dissolution or ruin.

The women who shared their stories represent an ideal picture of sisterhood. They were willing to share their difficult experience because of the hope that it would ultimately help others to heal. Their recollection of persistence in the face of adversity is truly remarkable. They braved extreme circumstances that could have caused both individual and organizational collapse. Their love for one another and their love of the organization held the group together and allowed them to heal. I consider it a great privilege to have listened to and shared their perspectives, and I remain hopeful that these recollections will help inform professionals to better support their students in a time when they need it the most.

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Appendix A

Recruitment Email

Dear [NAME],

My name is Megan Janasiewicz and I am a 2006 graduate of Florida State University, a member of the Gamma chapter of Chi Omega, and currently a doctoral student at the University of Georgia. I am conducting a research project as part of my program requirement and I would like to invite you to participate in the study.

In 2008, I had the pleasure of attending the Gamma centennial celebration and was struck by the strong connections of the women from the era that was impacted by the Ted Bundy incident. From that experience, I become interested in how traumatic events not only impact individuals, but organizations as well. This has led me to explore organizational healing as a process. ***The purpose of the study is to understand how student organizations heal after a catastrophic event.*** That being the purpose, I am looking for participants who were involved with the Gamma chapter of Chi Omega at Florida State University that can speak to the organizational impact of the Ted Bundy case. If you choose to participate, you will be asked to meet with me for an interview that will last approximately 45-60 minutes. The meeting will be held at a mutually agreed upon location or via Skype or Facebook video chat. During the interview, we will discuss how the Gamma chapter moved through a healing process as an organization during the time of and after the Ted Bundy incident.

Participation in this study is entirely voluntary and you can withdraw from the study at any time. Your participation in the study will also remain confidential if you so choose.

I am happy to answer any questions you may have about the study. I am personally an alumna of the Gamma chapter and take this topic very seriously. You may contact me at **mjanasie@uga.edu**. You may also contact my faculty advisor, Dr. Laura Dean, at **(706) 542-1812 or ladean@uga.edu**.

If you would like to participate, please respond to this message by [DATE]. In the email, please include your contact phone number. I will call you to further discuss the details of the study.

Thank you so much for your consideration.

Sincerely,

Megan Janasiewicz

Doctoral Candidate, College Student Affairs Administration
mjanasie@uga.edu

Principal Investigator: Laura Dean, Ph.D.

Secondary Investigators: Megan Janasiewicz

Appendix B

Consent Form

I, _____, agree to take part in a research study titled “Student Organization Healing Following a Catastrophic Event,” which is being conducted by Megan Janasiewicz from the Department of Counseling and Human Development Services in the University of Georgia’s College of Education under the direction of Dr. Laura Dean, from the Department of Counseling and Human Development Services in the University of Georgia’s College of Education (ladean@uga.edu; 706-542-1812). My participation is voluntary; I can refuse to participate or stop taking part at any time without giving any reason, and without penalty or loss of benefits to which I am otherwise entitled. I can ask to have information that can be identified as mine returned to me, removed from the research records, or destroyed.

This research study is about how student organizations heal following a catastrophic event. The goal is to understand how the Gamma chapter of Chi Omega at Florida State University moved through a healing process following the Ted Bundy incident. If I volunteer to take part in this study, I will be asked to:

- Meet individually with the researcher for one 45-60 minutes interview. During the interview I will be asked questions about my personal role and my observation of others in the healing process.
- Review my interview transcripts for accuracy or clarification; however, I may waive my opportunity to do so.
- Potentially respond to follow-up questions that may arise as the researcher conducts the study.

I understand that the total estimated duration of my participation in this study will range between 45 minutes to 2 hours depending on length of interview and any follow-up.

I will not benefit directly from this research outside of the opportunity for reflection around my involvement with the Gamma chapter of Chi Omega during this time. The findings of this research may lead educators to a greater understanding of how organizations heal following a catastrophic event. It is the hope of this research to gain a greater understanding of these factors in order to influence how current organizations and universities may promote a healing environment.

As a result of participation, I may come to a greater sense of self-understanding or awareness through the reflective process inherent in interviewing. The potential for revealing painful discoveries is expected to rarely—if ever—occur, and the degree of discomfort is expected to be minimal. In the event that I experience emotions that may need to be further discussed with a professional, I will be directed to the National Board of Certified Counselors directory to find a suitable counselor in my area (<http://www.nbcc.org/CounselorFind>).

The only people who will know that I am a research subject are myself and the principal and co-investigators. No individually-identifiable information about me, or provided by me during the research, will be shared with others, without my written permission unless required by law. I will be given the opportunity to create a pseudonym, or will be assigned one, for the purposes of data collection and corresponding research reports. The pseudonym code will be maintained in a password protected electronic document in the researcher's computer files and will be destroyed after the final report has been written.

The researcher will answer any further questions about the research, now or during the course of the project, and can be reached by email at mjanasie@uga.edu.

My initials below indicate whether or not I give permission to be audio recorded during interviews. My signature below indicates that the researcher has answered all of my questions to my satisfaction and that I consent to volunteer for this study. I have been given a copy of this form.

_____ *I DO give permission to have my interview audio recorded.*

_____ *I DO NOT give permission to have my interview audio recorded.*

Dr. Laura Dean

Name of Principal Investigator

Telephone: (706) 542-1812

Email: ladean@uga.edu

Signature

Date

Megan Janasiewicz

Name of Co-Investigator

Email: mjanasie@uga.edu

Signature

Date

Name of Participant

Signature

Date

Please sign both copies, keep one and return one to the researcher.

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 212 Tucker Hall, Athens, Georgia 30602; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu

Appendix C

Semi-Structured Interview Guide

Research Questions

1. How did the Chi Omega sorority at Florida State University navigate the organizational healing process in the immediate aftermath of the Ted Bundy murders in the late 1970s and throughout history?
2. How were the mechanisms of organizational healing (empathy, interventions, leadership, collective action) utilized or not utilized to support this effort?

Introduction

Hi. My name is Megan Janasiewicz and I am a doctoral candidate in the College Student Affairs Administration program at the University of Georgia and a 2006 alumna of the Gamma chapter of Chi Omega at FSU. I am conducting research on student organization healing. Specifically, I want to learn more about how you have been a part of a student organization healing process with the Gamma Chapter of Chi Omega at FSU following the Ted Bundy incident. I appreciate you meeting with me today to talk more about that.

Before we begin the interview, I would like to remind you that the information you share during the interview will be kept confidential as explained in the consent form. I will not use your name or any other identifying information about you that might allow someone to figure out who you are unless you choose to waive anonymity. Feel free to skip any questions you do not want to answer and at any time you may end the interview. I anticipate that the interview will take approximately an hour. Though I will be asking you questions, if at any time you have questions throughout the interview, please feel free to ask. At this point, do you have any questions for me before we begin?

1978 protocol

I would like to start our conversation by getting to know you better, so...

1. Tell me what drew you to join/be involved with the Gamma chapter of Chi Omega.
Possible probing questions: Did you have family or friends in the chapter? What was the best part of being a Chi Omega? What leadership roles did you hold in the chapter? Did you have a strong group of friends within the chapter?

Transition: Thank you for sharing that with me. I would like for you to think about your role during the Ted Bundy incident.

2. What was your role in the chapter in January 1978?

Possible probing questions: Did you have a formal role in the chapter leadership? What year in school were you during this time?

Transition: Thank you for sharing that with me. Now I would like to talk more specifically about the time of the incident.

3. Can you tell me about your experiences on the night of the attack?

Possible probing questions: Were you at the house? Did you go to the house? What was the evening/morning like?

4. What sort of immediate actions took place in the first 24 hours? (Interventions)

Possible probing questions: Who put these interventions in place? Was the membership receptive to these actions? Were any of the interventions successful? Did any of them not meet their intended outcome or end up being more harmful than helpful?

5. How did the organization come together as a group in those first few days? (Collective Action)

Possible probing questions: Was there a collective sense of unity or more support from smaller pockets of members? Or both? Did you feel connected or supported by people or groups outside of the members of the organization? How did external entities factor into the first few days?

6. Did anyone show empathy in or towards the chapter? (Empathy)

Possible probing questions: Specific people or entities? In what ways did they show this empathy? Did you feel that an empathetic voice was important to the organization?

7. Who did the chapter look to as a leader in the first few hours and days? (Leadership)

Possible probing questions: Why do you think the chapter looked to this person? Were their leaders inside/outside of the chapter that members relied on?

8. Is there anything else you would like to tell me about the first few days following the murders?

Possible probing questions: Did anything else stand out as important in your mind?

Transition: Thank you for sharing that with me. Now I'd like to ask some questions about how the chapter managed in the months following the incident.

9. Can you tell me what it was like in the chapter in the weeks and months following the incident? (Interventions)

Possible probing questions: What sort of actions or interventions were put in place in the months following the incident? Were there specific events or outreach to the chapter? Who established these interventions? How were they perceived by the chapter members/those outside of the membership? Did any of the interventions seem really purposeful or on the other hand, perhaps a waste of time?

10. When you think about the months following the incident, who stands out as someone that demonstrated leadership for the chapter? (Leadership)

Possible probing questions: Was this a formal leadership role or informal? What sort of qualities did this person demonstrate? How or did they get respect from the chapter? Were their leaders inside or outside of the chapter?

11. How did the organization come together as a group in the flowing months? (Collective Action)

Possible probing questions: Was there a collective sense of unity or more support from smaller pockets of members? Or both? Did you feel connected or supported by people or groups outside of the members of the organization? How did external entities factor into the months following?

12. Did anyone show empathy in or towards the chapter in the months following? (Empathy)

Possible probing questions: In what ways did they show this empathy? Was this empathy sustained over a period of time? Did anyone express empathy initially and then not continue their support?

13. Is there anything else about the months following the incident that would help tell the story of how the organization went through a healing process?

14. We have talked a lot about the events that occurred over time, do you have any documents or artifacts that you could share that help share this story?

Final Questions: I have asked you many questions, but I want to give you the opportunity to share with me anything else that you would like to add. Is there anything else you would like to share?

Wrap-Up: I want to thank you for sharing your experiences with me. I really appreciated your insight and time you spent with me today. I would like to continue my research by speaking to a number of people about this topic. Do you have names and possibly contact information for others that might be available to speak with me?

If I have any follow-up questions later, may I contact you again?

Thank you again for your time.

1989 Protocol

I would like to start our conversation by getting to know you better, so...

1. Tell me what drew you to join/be involved with the Gamma chapter of Chi Omega.

Possible probing questions: Did you have family or friends in the chapter? What was the best part of being a Chi Omega? What leadership roles did you hold in the chapter? Did you have a strong group of friends within the chapter?

Transition: Thank you for sharing that with me. I would like for you to think about your role when the Ted Bundy issue came forward.

2. What was your role in the chapter in 1989?

Possible probing questions: Did you have a formal role in the chapter leadership? What year in school were you during this time?

Transition: Thank you for sharing that with me. Now I would like to talk more specifically about the time of the incident.

3. Can you tell me about how you felt during the time of Ted Bundy's execution?

Possible probing questions: Were you at the house? Did you go to the house? What was the evening/morning like?

4. Can you tell me what it was like in the chapter in the weeks and months following the incident? (Interventions)

Possible probing questions: What sort of actions or interventions were put in place? Were there specific events or outreach to the chapter? Who established these interventions? How were they perceived by the chapter members/those outside of the membership? Did any of the interventions seem really purposeful or on the other hand, perhaps a waste of time?

5. How did the organization come together as a group during this time? (Collective Action)

Possible probing questions: Was there a collective sense of unity or more support from smaller pockets of members? Or both? Did you feel connected or supported by people or groups outside of the members of the organization? How did external entities factor into the first few days?

6. Did anyone show empathy in or towards the chapter? (Empathy)

Possible probing questions: Specific people or entities? In what ways did they show this empathy? Did you feel that an empathetic voice was important to the organization?

7. Who did the chapter look to as a leader in the first few hours and days? (Leadership)

Possible probing questions: Why do you think the chapter looked to this person? Were their leaders inside/outside of the chapter that members relied on?

8. Is there anything else about the months following the execution that would help tell the story of how the organization went through a healing process?

9. We have talked a lot about the events that occurred over time, do you have any documents or artifacts that you could share that help share this story?

Final Questions: I have asked you many questions, but I want to give you the opportunity to share with me anything else that you would like to add. Is there anything else you would like to share?

Wrap-Up: I want to thank you for sharing your experiences with me. I really appreciated your insight and time you spent with me today. I would like to continue my research by speaking to a number of people about this topic. Do you have names and possibly contact information for others that might be available to speak with me?

If I have any follow-up questions later, may I contact you again?

Thank you again for your time.

Recent Member Protocol

I would like to start our conversation by getting to know you better, so...

1. Tell me what drew you to join/be involved with the Gamma chapter of Chi Omega.

Possible probing questions: Did you have family or friends in the chapter? What was the best part of being a Chi Omega? What leadership roles did you hold in the chapter? Did you have a strong group of friends within the chapter?

Transition: Thank you for sharing that with me. Now I would like to talk more specifically about the impact of Ted Bundy on the current sorority experience.

2. Can you tell me about the first time you heard of Ted Bundy and how that came about?

Possible probing questions: How much did you know about this history? What sort of emotions did it bring up for you?

3. Do you feel as though the Ted Bundy incident has had a lasting impact on the chapter?

Possible probing questions: What makes you think that? Do you have any specific examples of how it has impacted your experience or the experience of others? Is there anything that you feel Gamma has to do differently because of the Ted Bundy factor?

4. Is there anything else you could share that would help tell the story of how the organization went through a healing process?

5. We have talked a lot about the events that occurred over time, do you have any documents or artifacts that you could share that help share this story?

Final Questions: I have asked you many questions, but I want to give you the opportunity to share with me anything else that you would like to add. Is there anything else you would like to share?

Wrap-Up: I want to thank you for sharing your experiences with me. I really appreciated your insight and time you spent with me today. I would like to continue my research by speaking to a number of people about this topic. Do you have names and possibly contact information for others that might be available to speak with me?

If I have any follow-up questions later, may I contact you again?

Thank you again for your time.

Appendix D

Document Analysis Items

Item	Date	Description
Bowman Levy Award Description	4/4/1989	3 page hand written document that defines the scholarship parameters and the current amount in the account. Possibly a copy of a document sent to the FSU foundation.
Bowman Levy Award Recipients	N.D.	Names of recipients from 1981 - 1993
Bowman Levy Award recipient letter	N.D.	Letter written to Mrs Davis (alumnae chapter advisor) from 1983 recipient Nancy Byrd
Memorial Fund thank you note	6/15/1980	Thank you note written by Henny Levy (mother of Lisa Levy) for her appreciation and approval of the memorial fund/scholarship
Check request letter	6/23/1983	Letter written by Mrs Davis (alumnae chapter advisor) to Ms. Obrecht to issue the 1983 scholarship recipients check
Bowman Levy Memorial Fund Description	N.D.	Typed description of the memorial fund. Potentially the formal description from the FSU Foundation. Outlines purpose, admins, selection procedures, presentation procedures.
Memorial fund than you letter	11/25/1982	3 page thank you letter written by Jack Bowman (father of Margaret Bowman). Expressed approval for the scholarship and offered funds to give a gift to accompany the award.
Chapter Meeting Minutes	1/9/1978 to 3/26/1979	Official meeting minutes from the 20 chapter meetings from just before to a full year following the attack.
Chapter Meeting Minutes	1/19/1989 to 2/6/1989	Official meeting minutes from the 3 chapter meetings from just before and after the execution of Ted Bundy
Florida Flambeau	1/16/1978	"Two dead after Monday morning rampage by unknown assailant" - S. Bedingfield. Initial description of the incident

Florida Flambeau	1/17/1978	"Sharing the shock, the sorrow, the pain" - D. Vogt. Memorial coverage and IFC escort service
Florida Flambeau	1/18/1978	"Victims interviews not helpful" - S. Bedingfield Details on case, witness reward fund, counseling services available announcement
Florida Flambeau	1/19/1978	"Reward fund grows rapidly" Description of those contributing to the reward fund and total. "The smell of blood" - R. Montgomery. Description on fear and campus climate
Florida Flambeau	1/24/1989	"Bundy song has students spinning" - S. MacQueen. Song about bundy on local radio. "The Phryst throws Bundy Fry" - B.P. Bray. Local bar hosts party, community climate
Washington Post	1/23/1989	"The living victims of Ted Bundy" - M. MacPherson. Victim perspectives and updates at the time of the execution.