

The pin is your only outward sign of your secret power. By it you are known to the members of the Fraternity as a brother, and to the world, as a man not bound by the conventional opinion of things.

This one brother, you shall always wear with honor to yourself and credit to the Fraternity.

*The Master of the University shall inscribe the pin with these words: Loving One the Omega Psi Phi Fraternity, and the principles upon which it is founded.*

Look upon the organization and preserve her ideals.

*Then, double underneath the members of the Omega Psi Phi Fraternity.*

## Number

Each newly initiated member shall have a number, shown by his card corresponding to the number of men initiated that if four men are initiated, the numbers shall run from one to four, by which he shall be known to the Fraternity. When a man gets his college diploma, together with his Chapter designation. Example: 3-23-A, 1 representing the number shown by his card; 23 representing the year the number issued; college or equivalent meaning; "A" representing Alpha Chapter.

## Pin

This is the sacred symbol of Omega and the only evidence worn by the members to signify their fraternal affiliation. It shall be worn on the left breast immediately over the heart and displayed in such manner as to herald the world the wearer is a man and true son of Omega. It shall be worn only by the member, his mother, sister, or his fiancée when traveling for the protection it accords. Under no circumstances or conditions shall a member deliver his pin to the keeping or use of any other person or persons than those prescribed, unless he has permission to do so by the Supreme Council of the Fraternity.

## Language of the Pin

The official pin of the organization shall contain twenty seven stars four of which must be pearls and must be present on the pin when other stars are used. The four pearls shall be arranged around the upper corners of the pin. Across the center of the pin shall be inscribed the three Greek letters, Omega Psi Phi, above which there shall be a star and below which there shall be a Greek lamp. This pin speaks in a language peculiar to Omega the three Greek letters bespeak the linking of souls & a revealed

the meaning of David and Jonathan. The star tells of our high aspirations. The three stars together are evidence to look upon and interpreted by the highest type of thought. The pearls resting from left to right mean up the two sacred words, Fraternity and Friendship, as follows:

1. Friendship
2. Right
3. Progress
4. Love
5. Justice
6. Honor
7. Liberty
8. Intelligence
9. Thought
10. Truth
11. Harmony
12. Reason
13. Industry
14. Dependence
15. Unity
16. Duty
17. Responsibility
18. Hope
19. Integrity
20. Fraternity

## Grip

This is the means of recognition whereby we may know a brother in the darkness of midnight. It must be uniform and as simple, yet distinctive as possible. There should be no changes in the grip by the individual Chapters. The Fraternity grip may be described as follows: An ordinary grasp of the hand (right hand) in which all fingers are included, with the forefinger pressing upon the wrist at the junction of the hand and the wrist, two times.

## Uses of the Fraternity Grip

The Fraternity Grip is used as a sign of recognition by members on meeting strange brothers, or by brothers of the same Chapter on meeting after absence. It is not to be used provisionally at every meeting of two brothers. It used on a brother in a

# Initiation Ritual Omega Psi Phi

**Simon J Bronner**



## **Initiation Ritual Omega Psi Phi:**

*Before You Pledge: Essential Information You Should Know About the Divine Nine* Dr. Michael J. R. Winfield, *Before You Pledge Essential Information You Should Know About the Divine Nine* is an important read for all those considering joining a Black Greek Letter Organization or for anyone wanting to simply learn about the origin of this august body of black men and women The dawn of the twentieth century brought many challenges to young African American students seeking enrollment at all white college campuses Intense racial prejudice forced many black students to leave predominantly white universities And at the same time on Historically Black College campuses the desire for fellowship through shared social experiences led to the rise of Black Greek life starting with Cornell University in New York Alpha Phi Alpha the first black fraternity formed at a predominantly white university in 1906 would point the way for similar organizations to develop Between 1906 and 1922 eight Black Greek Letter Organizations were formed with a ninth in 1963 Known collectively as the Divine Nine these five fraternities and four sororities would go on to shape the course of Black America Together these young black men and women would face down racial prejudice take the lead in the fight for social justice in the end reshape the American cultural landscape Finally no other group of people can claim to have the sheer degree of accomplishments in all areas of human activity in the United States and in many other parts of the world compared to the Divine Nine **Jet**, 1988-05-16 The weekly source of African American political and entertainment news [Going Greek](#) Marianne Rachel Sanua, 2003 *Going Greek* offers an unprecedented look at the relationship between American Jewish students and fraternity life during its heyday in the first half of the twentieth century More than secret social clubs fraternities and sororities profoundly shaped the lives of members long after they left college often dictating choices in marriage as well as business alliances Widely viewed as a key to success membership in these self governing sectarian organizations was desirable but not easily accessible especially to non Protestants and nonwhites In *Going Greek* Marianne Sanua examines the founding of Jewish fraternities in light of such topics as antisemitism the unique challenges faced by Jewish students on campuses across the United States responses to World War II and questions pertaining to assimilation and or identity reinforcement The book covers a vast array of information from the many famous people who belonged to Jewish fraternities to the songs they sang Snobbery within the fraternities what behavior constituted the proper image for an American Jew comes up for discussion but so does the increasing awareness of Jewish students toward issues of social justice For several generations of leaders in the national Jewish community fraternities were central to their lives *Going Greek* thus provides historians and biographers with a window onto an important aspect of American Jewish cultural experience *Black Greek 101* Walter M. Kimbrough, 2003 When members of Black fraternal organizations and non members alike finish *Black Greek 101* they will have a foundation for understanding some of the most interesting organizations that have influenced not only campus culture but American culture as a whole Jacket **Key Themes in the Ethnography of Education** Sara Delamont, 2013-12-05

This is a beautifully written book that takes the reader to the heart of ethnography as experience. Readers can walk in the shoes of ethnographers who have travelled before them and learn as they learned. Sara Delamont is an undisputed expert in both ethnography and education and here illustrates she is also a tour de force in writing style. All the important ingredients for a recipe to make a good quality ethnography are here and they are served up with relish. Karen O'Reilly, Loughborough University. This is a powerful, richly nuanced, evocative work, a stunning and brilliantly innovative intervention. It provides ground zero, the starting place for the next generation of social scholars of education. A major accomplishment. Norman K. Denzin, University of Illinois at Urbana-Champaign. The ethnography of education has been conducted by sociologists and anthropologists largely in self-contained and self-referential ways. This book celebrates the continuities and the strengths of ethnographic research on education in formal and non-formal settings, deliberately transgressing the sociology/anthropology divide. Education is broadly defined to cover many settings other than schools in many countries for many age groups. The book is structured thematically, including chapters on movement and mobilities, memories and time, and timescapes, bodies and performativities, multi-sensory research and narratives. Strategies for designing innovative ethnographic projects and for fighting familiarity are provided. *Encyclopedia of American Folklife*, Simon J. Bronner, 2015-03-04. American folklife is steeped in world cultures or invented as new culture, always evolving yet often practiced as it was created many years or even centuries ago. This fascinating encyclopedia explores the rich and varied cultural traditions of folklife in America, from barn raisings to the Internet, tattoos and Zydeco, through expressions that include ritual, custom, crafts, architecture, food, clothing and art. Featuring more than 350 A-Z entries, *Encyclopedia of American Folklife* is wide-ranging and inclusive. Entries cover major cities and urban centers, new and established immigrant groups as well as native Americans, American territories such as Guam and Samoa, major issues such as education and intellectual property and expressions of material culture such as homes, dress, food and crafts. This encyclopedia covers notable folklife areas as well as general regional categories. It addresses religious groups, reflecting diversity within groups such as the Amish and the Jews, age groups, both old age and youth, gangs and contemporary folk groups, skateboarders and psychobillies, placing all of them in the vivid tapestry of folklife in America. In addition, this resource offers useful insights on folklife concepts through entries such as community and group and tradition and culture. The set also features complete indexes in each volume as well as a bibliography for further research. *White Boy*, Mark Naison, 2010-06-04. How does a Jewish boy who spent the bulk of his childhood on the basketball courts of Brooklyn wind up teaching in one of the city's pioneering black studies departments? Naison's odyssey begins as Brooklyn public schools respond to a new wave of Black migrants and Caribbean immigrants and established residents flee to virtually all white parts of the city or suburbs. Already alienated by his parents' stance on race issues and their ambitions for him, he has started on a separate ideological path by the time he enters Columbia College. Once he embarks on a long-term interracial relationship, becomes a member of SDS, focuses his historical

work on black activists and organizes community groups in the Bronx his immersion in the radical politics of the 1960s has emerged as the center of his life Determined to keep his ties to the Black community even when the New Left splits along racial lines Naison joined the fledgling African American studies program at Fordham remarkable then as now for its commitment to interracial education This memoir offers more than a participant s account of the New Left s racial dynamics it eloquently speaks to the ways in which political commitments emerge from and are infused with the personal choices we all make

*Encyclopedia of African American History, 1896 to the Present* Paul Finkelman,2009 Alphabetically arranged entries from A to C that explores significant events major persons organizations and political and social movements in African American history from 1896 to the twenty first century      **Alpha Xi Delta** ,1906      **The Frater of Psi Omega** ,1929

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*Encyclopedia of American Folklife* ,2006 Offers approximately 270 essays on topics in American folklife as diverse as chain letters the Internet Little Havana fans of heavy metal music Wiccans and zydeco      **The Kappa Alpha Journal** Kappa Alpha Order,1909      **Jet** ,1988      *Purple, Green and Gold* ,1927      *The New Encyclopedia of Southern Culture* Glenn Hinson,William Ferris,Charles Reagan Wilson,2010-01-01 Southern folklife is the heart of southern culture Looking at traditional practices still carried on today as well as at aspects of folklife that are dynamic and emergent contributors to this volume of The New Encyclopedia of Southern Culture examine a broad range of folk traditions Moving beyond the traditional view of folklore that situates it in historical practice and narrowly defined genres entries in this volume demonstrate how folklife remains a vital part of communities self definitions Fifty thematic entries address subjects such as car culture funerals hip hop and powwows In 56 topical entries contributors focus on more specific elements of folklife such as roadside memorials collegiate stepping quinceanera celebrations New Orleans marching bands and hunting dogs Together the entries demonstrate that southern folklife is dynamically alive and everywhere around us giving meaning to the everyday unfolding of community life

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