

# ritual omega psi phi

**ritual omega psi phi:** Exploring the Significance, History, and Practices of the Fraternity's Sacred Rites

Understanding the rituals of Omega Psi Phi Fraternity, Inc. is essential to appreciating its rich history, values, and the bonds that unite its members. Ritual Omega Psi Phi refers to the sacred ceremonies and rites of passage that symbolize the fraternity's core principles of manhood, scholarship, perseverance, and uplift. These rituals are more than mere traditions—they are vital, spiritual practices that foster brotherhood, uphold the fraternity's legacy, and inspire personal growth among members.

In this comprehensive guide, we will explore the origins of Omega Psi Phi rituals, their significance within the fraternity, the different types of rituals performed, and the role they play in shaping the identity of members. Whether you're a prospective member, a current brother, or simply interested in fraternity practices, understanding Ritual Omega Psi Phi offers valuable insights into one of the most influential historically Black fraternities in the world.

## Origins and Historical Context of Ritual Omega Psi Phi

### Founding of Omega Psi Phi

Omega Psi Phi was founded on November 17, 1911, at Howard University in Washington, D.C., by three undergraduate students—Edgar Amos Love, Oscar James Cooper, and Frank Coleman—and their faculty advisor, Dr. Ernest E. Just. From its inception, the fraternity emphasized academic excellence, moral uprightness, and service to the community.

### Evolution of Ritual Practices

Initially, the fraternity's rituals were private and designed to foster a sense of identity and unity among members. Over the years, these rituals have evolved to incorporate symbolic ceremonies that reinforce the fraternity's principles. Despite changes, the core intent has remained the same: to cultivate character, leadership, and brotherhood.

### Secrecy and Symbolism

Ritual Omega Psi Phi is shrouded in secrecy, with certain ceremonies reserved exclusively for initiated members. This confidentiality preserves the sanctity of the rites and ensures that their meaning remains profound and exclusive. The rituals are imbued with symbolism, including specific gestures, words, and items that hold special significance.

# **The Significance of Ritual Omega Psi Phi**

## **Fostering Brotherhood and Unity**

Rituals serve as a bond that unites members into a brotherhood. Through shared experiences and ceremonies, members develop trust, loyalty, and a sense of belonging.

## **Reinforcing Values and Principles**

The rituals embody the fraternity's core values—manhood, scholarship, perseverance, and uplift. They serve as a reminder of these principles and motivate members to uphold them in their personal and professional lives.

## **Preserving Tradition and Legacy**

By participating in rituals, members connect with the fraternity's history and legacy. This continuity sustains the organization's relevance and honors its founders and past generations.

## **Personal Growth and Development**

Engaging in ritual practices encourages introspection, discipline, and moral development. It challenges members to reflect on their roles as leaders and contributors to society.

## **Types of Rituals in Omega Psi Phi**

Ritual Omega Psi Phi encompasses various ceremonies, each serving distinct purposes in a member's journey. Here are the primary types:

### **Initiation Rituals**

This is the most significant ritual, marking the transition from a candidate (or pledge) to an initiated brother. It involves a series of ceremonies that emphasize confidentiality, brotherhood, and the fraternity's principles.

1. Candidate Education
2. Preparation and Reflection
3. Formal Initiation Ceremony
4. Oath of Loyalty and Commitment

## Ceremonial Rituals

These are special ceremonies performed during significant fraternity events, such as conventions, anniversaries, or memorials. They reinforce the fraternity's history and commemorate notable members.

## Degree and Elevation Rites

Some members may participate in ceremonies that mark their progression to higher levels of leadership or service within the fraternity, such as becoming chapter presidents or national officers.

## Memorial and Remembrance Ceremonies

Rituals held to honor deceased brothers, celebrating their contributions and ensuring their legacy endures.

## Community and Service Rituals

Ceremonial events that emphasize the fraternity's commitment to service, including public outreach, charity events, and community uplift initiatives.

## The Rituals and Symbols of Omega Psi Phi

### Colors and Symbols

Ritual Omega Psi Phi involves the use of specific symbols that carry deep meaning:

- **Colors:** Purple and Gold symbolize royalty, wisdom, and excellence.
- **Letters:** ΩΨΦ (Omega Psi Phi) represent the fraternity's name and identity.
- **Sign and Grip:** Hand gestures and body language used during ceremonies to signify brotherhood.
- **Fraternity Badge:** A shield with symbols representing the fraternity's values, worn during rituals.

### Ritual Artifacts

Items such as candles, banners, and robes are often used during ceremonies to enhance the solemnity and symbolism of the rituals.

# **Role of Ritual Omega Psi Phi in Member Development**

## **Building Character and Morality**

Participation in rituals encourages members to embody the fraternity's ideals, fostering integrity and moral responsibility.

## **Leadership and Responsibility**

Members often take on roles in organizing and leading rituals, developing leadership skills and a sense of accountability.

## **Community Engagement**

Rituals often involve community service components, reinforcing the fraternity's mission of uplift and social justice.

## **Mentorship and Succession**

Senior members mentor newer members during rituals, passing down traditions and ensuring continuity.

## **Contemporary Perspectives and Respect for Ritual Omega Psi Phi**

### **Maintaining Tradition in Modern Times**

While the world changes rapidly, Omega Psi Phi remains committed to preserving its rituals as a means of maintaining tradition and identity.

### **Adapting Rituals for Accessibility**

The fraternity continues to find ways to make rituals meaningful and accessible while respecting their sacredness and confidentiality.

### **Promoting Education and Awareness**

Efforts are underway to educate members and the public about the importance of rituals, emphasizing their role in character-building and community service.

# **Conclusion: The Enduring Power of Ritual Omega Psi Phi**

Ritual Omega Psi Phi represents the heart of the fraternity's cultural and spiritual identity. Through these sacred ceremonies, members forge lifelong bonds, uphold cherished traditions, and commit to the fraternity's mission of service, leadership, and uplift. Understanding and respecting these rituals is vital to appreciating the depth and significance of Omega Psi Phi, ensuring that its legacy continues to inspire generations to come.

Whether you are a member seeking deeper insight into the rituals or an observer interested in fraternity customs, recognizing the profound purpose behind Ritual Omega Psi Phi underscores its importance as a cornerstone of this historic organization. The rituals serve not only as rites of passage but as guiding principles that shape the character and destiny of its members, fostering a legacy of excellence and brotherhood that endures across time.

## **Frequently Asked Questions**

### **What is the significance of the Ritual Omega Psi Phi ceremony?**

The Ritual Omega Psi Phi ceremony is a sacred tradition that symbolizes the initiation, unity, and commitment of new members to the fraternity's values and principles.

### **How has the Omega Psi Phi ritual evolved over the years?**

While maintaining its core values, the Omega Psi Phi ritual has evolved to incorporate modern elements and inclusive practices, reflecting the fraternity's growth and adaptation to contemporary society.

### **What are the key components of the Omega Psi Phi ritual?**

The ritual typically includes ceremonial oaths, symbolic gestures, discussions of fraternity history, and the affirmation of brotherhood commitments.

### **Is participation in the Omega Psi Phi ritual open to all members?**

Yes, participation is reserved for initiated members who have completed the necessary rites of passage and are committed to upholding the fraternity's standards.

### **Are there secret elements involved in the Omega Psi Phi ritual?**

Yes, like many fraternities, Omega Psi Phi has secret aspects to its ritual that are shared only among

initiated members to preserve its traditions and sacredness.

## **How does the Omega Psi Phi ritual promote brotherhood?**

The ritual fosters a sense of shared identity, mutual respect, and lifelong bonds among members through meaningful ceremonies and reaffirmations of fraternity values.

## **What role does the ritual play in the overall fraternity experience?**

The ritual serves as a foundational experience that deepens members' connection to the fraternity, reinforces its mission, and inspires lifelong commitment.

## **Are there any upcoming public events related to the Omega Psi Phi ritual?**

Most rituals are private and reserved for initiated members, but public events like Founders' Day celebrations often honor the fraternity's traditions and history.

## **Additional Resources**

Ritual Omega Psi Phi: An In-Depth Exploration of Tradition, Symbolism, and Sacred Practices

The ritual of Omega Psi Phi Fraternity, Inc. stands as a cornerstone of its identity, encapsulating the fraternity's core principles, history, and spiritual essence. Rooted in rich traditions and profound symbolism, the ritual serves not only as a rite of passage for initiates but also as a unifying force that sustains the fraternity's legacy across generations. This comprehensive review delves into the multifaceted aspects of Omega Psi Phi's ritual practices, exploring their historical origins, symbolic significance, structure, and modern adaptations.

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## **Understanding Omega Psi Phi: A Brief Overview**

Before exploring the ritual in detail, it is essential to contextualize Omega Psi Phi's origins and mission.

### **- Founding and History**

Omega Psi Phi was founded on November 17, 1911, at Howard University in Washington, D.C., by three undergraduate students—Edgar Amos Love, Oscar James Cooper, and Frank Coleman—and their faculty adviser, Victor Samuel Haskins. Its founding principles are based on manhood, scholarship, perseverance, and uplift, which are reflected in its rituals.

### **- Core Values and Principles**

The fraternity emphasizes:

### **- Leadership and service**

- Academic excellence
- Moral integrity
- Brotherhood and community engagement

#### - Membership and Structure

Membership is by invitation, often following a series of rites and educational stages that culminate in initiation rituals that symbolize the fraternity's ideals.

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## **The Significance of Ritual in Omega Psi Phi**

Rituals in Omega Psi Phi serve multiple purposes:

#### - Transmission of Tradition

Rituals preserve the fraternity's history and cultural heritage, passing down stories, symbols, and values from one generation to the next.

#### - Fostering Brotherhood

Participating in shared rites fosters a sense of unity, trust, and lifelong bonds among members.

#### - Moral and Ethical Reinforcement

Rituals act as moral compass points, reminding members of their commitments and responsibilities.

#### - Spiritual and Esoteric Elements

The rituals incorporate spiritual symbolism that elevates the experience beyond the physical, emphasizing moral enlightenment and character development.

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## **Historical Roots and Evolution of Omega Psi Phi's Rituals**

The rituals of Omega Psi Phi have evolved over time but remain deeply rooted in its founding values.

### **Origins of the Ritual Practice**

- Inspired by traditional secret societies and fraternal orders, the fraternity adopted ritualistic ceremonies that emphasized symbolism, allegory, and moral instruction.

- Early rituals drew influence from Masonic traditions, incorporating symbols like squares, compasses, and other esoteric signs.

### **Evolution and Modernization**

- Over the decades, the fraternity has refined its rituals to balance secrecy with transparency,

ensuring that they remain meaningful yet accessible to new members.

- The rituals have adapted to contemporary contexts, emphasizing relevance to current social issues and personal growth while maintaining their sacred nature.

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## Structure of Omega Psi Phi Rituals

The rituals are typically structured into several stages, each serving specific purposes:

### 1. Pre-Initiation Education

- Candidate Education

Before formal initiation, candidates undergo educational sessions that teach the fraternity's history, core values, and expectations.

- Candidate Counseling

Mentors guide candidates through self-reflection and understanding of the fraternity's ideals.

### 2. Initiation Ceremony

The initiation is the most sacred and elaborate part of the ritual process, often conducted in a ceremonial setting with specific protocols.

Key Components of the Initiation Ritual:

- Preparation

- Candidates are often dressed in white or specific ceremonial attire.

- The environment is sanctified, sometimes with symbolic objects like candles, banners, or insignia.

- Vows and Oaths

- Candidates take solemn vows, promising to uphold the fraternity's principles.

- Oaths emphasize confidentiality, brotherhood, moral integrity, and service.

- Symbolic Acts and Rituals

- Use of symbolic gestures, such as handshakes, grips, or words, to affirm brotherhood.

- Recitation of specific rituals that may include allegorical stories or moral lessons.

- Presentation of Symbols

- Candidates are introduced to fraternity symbols like the shield, colors (purple and gold), and insignia.

### 3. Post-Initiation Affirmation

- Acceptance and Integration

- Newly initiated brothers are formally welcomed into the fold.

- They may participate in further ceremonies or educational sessions to deepen their understanding.



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## Symbolism in Omega Psi Phi Rituals

Symbols are vital to the fraternity's ritual life, conveying layered meanings and moral teachings.

### Key Symbols and Their Significance

- Colors: Purple and Gold
  - Purple symbolizes royalty, dignity, and spiritual awareness.
  - Gold signifies excellence, achievement, and the pursuit of enlightenment.
- The Shield
  - Represents protection, brotherhood, and moral defense.
  - Often bears symbols like the lamp of knowledge or other emblematic imagery.
- The Lamp
  - Signifies enlightenment, guidance, and the pursuit of knowledge.
- The Grips and Handshakes
  - Unique to each fraternity, these secret signs symbolize trust and brotherhood.
- The Fraternity's Motto
  - "Friendship is Essential to the Soul"—embodying the fraternity's emphasis on brotherly love and community.

### Allegorical Significance

Many ritual acts are allegories for moral virtues:

- The journey through a symbolic 'door' or 'gate' symbolizes moral awakening.
- Reciting moral lessons or stories during rituals emphasizes character development.

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## Secret Components and Confidentiality

The ritual incorporates secret elements that are shared only among initiated members, emphasizing trust and exclusivity.

- Secret Codes and Handshakes
  - Used to recognize brothers and affirm allegiance.
- Secret Words and Phrases
  - Special words that denote fraternity membership.

- Ritual Objects
- Items like special rings, pins, or cords are kept confidential but serve as symbols of initiation.

The confidentiality aspect reinforces the sacredness of the ritual and the trust among members.

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## **Modern Adaptations and Public Perception**

While Omega Psi Phi maintains traditional elements, the fraternity has adapted its rituals to contemporary contexts.

### **Transparency and Education**

- Public Events and Community Service
- Fraternity members often participate in public service projects, showcasing their values in action.
- Educational Outreach
- Some aspects of ritual symbolism are shared publicly to inspire youth and community members.

### **Challenges and Misconceptions**

- The secret nature of rituals has sometimes led to misconceptions or myths about fraternal secrecy and exclusivity.
- The fraternity emphasizes that rituals are about moral growth and brotherhood, not clandestine activities.

### **Digital and Virtual Rituals**

- In recent years, some ceremonies have incorporated virtual elements due to technological advancements and global circumstances like the COVID-19 pandemic.
- Despite adaptations, core ritual principles remain intact, emphasizing tradition and continuity.

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## **Conclusion: The Enduring Spirit of Omega Psi Phi Rituals**

The rituals of Omega Psi Phi are more than ceremonial acts; they are living expressions of the fraternity's enduring principles of manhood, scholarship, perseverance, and uplift. Through symbolic acts, allegories, and secret practices, these rituals forge bonds among brothers, instill moral virtues, and preserve the fraternity's legacy across generations.

Understanding the depth and significance of Omega Psi Phi's rituals offers insight into how fraternal

organizations cultivate identity, community, and moral character. While evolving with time, the core essence of these sacred practices remains steadfast—guiding members to embody the fraternity's ideals in service to themselves and the broader society.

In essence, the ritual of Omega Psi Phi encapsulates a journey of moral enlightenment, brotherhood, and service—a timeless tradition that continues to inspire and elevate its members worldwide.

## **Ritual Omega Psi Phi**

**ritual omega psi phi:** *The Hazing Reader* Hank Nuwer, 2004 Despite numerous highly publicized incidents and widespread calls for reform, hazing continues to plague many of the nation's institutions. In this volume, noted hazing researcher Hank Nuwer presents 15 essays that can help all of us, parent and professional alike, better understand the culture of hazing.

**ritual omega psi phi:** *Soulstepping* Elizabeth Calvert Fine, 2003 Stepping is a complex performance that melds folk traditions with popular culture and involves synchronized percussive movement, singing, speaking, chanting, and drama. Elizabeth C. Fine's stunningly elaborate and vibrant portrayal of the cultural politics of stepping draws on interviews with individuals on college campuses and steppers and stepping coaches from high schools, community groups, churches, and dance organizations. Soulstepping is the first book to document the history of stepping, its roots in African and African American culture, and its transformation by churches, schools, and social groups into a powerful tool for instilling group identity and community involvement.

**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.

**ritual omega psi phi:** *With Faith in God and Heart and Mind* Maurice J. Hobson, Eddie R. Cole, Jim C. Harper, Derrick P. Alridge, 2025-05 When Edgar A. Love, Oscar J. Cooper, Frank Coleman, and Ernest Everett Just founded the historically Black fraternity Omega Psi Phi on November 17, 1911, at Howard University, they could not have known how great of an impact their organization would have on American life. Over the 110 years that followed, its members led colleges and universities; served in prominent military roles; made innumerable contributions to education, civic society, science, and medicine; and at least one campaigned for the US presidency. This book offers a comprehensive, authoritative history of the fraternity, emphasizing its vital role through multiple eras of the Black freedom struggle. The authors address both the individual work of its membership, which has included such figures as Carter G. Woodson, Bayard Rustin, Roy Wilkins, James L. Farmer

Jr., Benjamin Elijah Mays, James Clyburn, Jesse Jackson, and Benjamin Crump, and the collective efforts of the fraternity's leadership to encourage its general membership to contribute to the struggle in concrete ways over the years. The result is a book that uniquely connects the 1910s with the present, showing the ongoing power of a Black fraternal organization to channel its members toward social reform.

**ritual omega psi phi: African American Fraternities and Sororities** Tamara L. Brown, Gregory S. Parks, Clarendia M. Phillips, 2012-02-29 The rich history and social significance of the "Divine Nine" African American Greek-letter organizations is explored in this comprehensive anthology. In the long tradition of African American benevolent and secret societies, intercollegiate African American fraternities and sororities have strong traditions of fostering brotherhood and sisterhood among their members, exerting considerable influence in the African American community and being in the forefront of civic action, community service, and philanthropy. Dr. Martin Luther King, Jr., Toni Morrison, Arthur Ashe, and Sarah Vaughn are just a few of the trailblazing members of these organizations. *African American Fraternities and Sororities* places the history of these organizations in context, linking them to other movements and organizations that predated them and tying their history to the Civil Rights movement. It explores various cultural aspects of the organizations, such as auxiliary groups, branding, calls, and stepping, and highlights the unique role of African American sororities.

**ritual omega psi phi: Greek Letter Exposed** Rayford L. Johnson, 2024-02-26 Ever wondered why secret societies are secret? Why is it that an overwhelming majority of elite leaders in America, including those who've occupied the highest office, have belonged to an organization in the vast network of secret societies, whose rituals and teachings derived from the ancient mystery schools of Egypt and Babylon? Why is death the penalty for breaking a secret society oath? Why do they pay homage to pagan gods and goddesses? Why do many self-proclaimed Christians belong to these secret societies, when their practices blatantly violate God's Commandments, such as Exodus 20:3, which states, "Thou shalt have no other gods before me? And why don't their pastors say anything about it? Is there a secret motive behind the positive PR that many of these secret organizations receive for their good deeds such as feeding programs, scholarships, volunteering, youth mentoring, etc. that even the lower ranking members of these societies don't know about? Could today's network of these secret societies be the architects and workers of the antichrist' New World Order aka "Illuminati, as prophesied in the Holy Bible? These questions and more will be answered by author and Evangelist Rayford L. Johnson, who has spent more than 20 years researching, writing and teaching on the occult. Johnson has counseled and ministered demon deliverance prayers on many former members of the occult. Many of them have testified that they have been set free by the power of Jesus Christ from the spiritual torment and generational curses that the pagan rituals and oaths have unknowingly brought upon them and even their family through the "spiritual legalities" of breaking God's commandments. "The Truth Shall Make You Free." John 8:32  
<http://www.thugexposed.org>

**ritual omega psi phi: Darwin's Athletes** John Milton Hoberman, 1997 Studies our society's fixation on black athletic achievement and argue that this obsession--shared by both blacks and whites in the media, in corporate America--and even by athletes themselves has come to play a disastrous role in African-American life and a troubling role in our country's race relations. As, for example, the athleticizing of black identity encourages a disdain for academic achievement already too widespread among black males.

**ritual omega psi phi: Xi Psi Phi Quarterly** , 1921

**ritual omega psi phi: 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.

**ritual omega psi phi: 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.

**ritual omega psi phi:** *Hear the Spirit* Raedorah C. Stewart, 2025-08-12 *Hear the Spirit* is a collection of unabapologetically womanist, queer, Black, Christian, African, and radically inclusive celebrations of faith in God. These ritual poems and radical litanies are theopoetic reflections transformed into congregational experiences. Whether seeking affirmation, solace, strength, or a spark of rebellion, these words will resonate with readers' deepest self where holy meets the human condition. Raedorah Stewart hopes to inspire other congregations to adapt to suit regional culture and current events that frame the sacred and the profane, the personal and the political. Let the power of theopoetics transform your life and the world around you.

**ritual omega psi phi: African Americans and the Bible** Vincent L. Wimbush, 2012-09-01 Perhaps no other group of people has been as much formed by biblical texts and tropes as African Americans. From literature and the arts to popular culture and everyday life, the Bible courses through black society and culture like blood through veins. Despite the enormous recent interest in African American religion, relatively little attention has been paid to the diversity of ways in which African Americans have utilized the Bible. *African Americans and the Bible* is the fruit of a four-year collaborative research project directed by Vincent L. Wimbush and funded by the Lilly Endowment. It brings together scholars and experts (sixty-eight in all) from a wide range of academic and artistic fields and disciplines--including ethnography, cultural history, and biblical studies as well as art, music, film, dance, drama, and literature. The focus is on the interaction between the people known as African Americans and that complex of visions, rhetorics, and ideologies known as the Bible. As such, the book is less about the meaning(s) of the Bible than about the Bible and meaning(s), less about the world(s) of the Bible than about how worlds and the Bible interact--in short, about how a text constructs a people and a people constructs a text. It is about a particular sociocultural formation but also about the dynamics that obtain in the interrelation between any group of people and sacred texts in general. Thus *African Americans and the Bible* provides an exemplum of sociocultural formation and a critical lens through which the process of sociocultural formation can be viewed.

**ritual omega psi phi: 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.

**ritual omega psi phi: The Triangle of Mu Phi Epsilon** Mu Phi Epsilon, 1923

**ritual omega psi phi: Black Greek-Letter Organizations 2.0** Matthew W. Hughey, Gregory S. Parks, 2011-02-18 At the turn of the twentieth century, black fraternities and sororities, also known as Black Greek-Letter Organizations (BGLOs), were an integral part of what W.E.B. Du Bois called the "talented tenth." This was the top ten percent of the black community that would serve as a cadre of educated, upper-class, motivated individuals who acquired the professional credentials, skills, and capital to assist the race to attain socioeconomic parity. Today, however, BGLOs struggle to find their place and direction in a world drastically different from the one that witnessed their genesis. In recent years, there has been a growing body of scholarship on BGLOs. This collection of

essays seeks to push those who think about BGLOs to engage in more critically and empirically based analysis. This book also seeks to move BGLO members and those who work with them beyond conclusions based on hunches, conventional wisdom, intuition, and personal experience. In addition to a rich range of scholars, this volume includes a kind of call and response feature between scholars and prominent members of the BGLO community.

**ritual omega psi phi: Encyclopedia of African American History, 1896 to the Present: D-I**, 2009 Alphabetically-arranged entries from D to I that explores significant events, major persons, organizations, and political and social movements in African-American history from 1896 to the twenty-first-century.

**ritual omega psi phi: New York State Folklife Reader** Elizabeth Tucker, Ellen E. McHale, 2013-10-01 New York and its folklore scholars hold an important place in the history of the discipline. In New York dialogue between folklore researchers in the academy and those working in the public arena has been highly productive. In this volume, the works of New York's academic and public folklorists are presented together. Unlike some folklore anthologies, New York State Folklife Reader does not follow an organizational plan based on regions or genres. Because the New York Folklore Society has always tried to "give folklore back to the people," the editors decided to divide the edited volume into sections about life processes that all New York state residents share. The book begins with five essays on various aspects of folk cultural memory: personal, family, community, and historical processes of remembrance expressed through narrative, ritual, and other forms of folklore. Following these essays, subsequent sections explore aspects of life in New York through the lens of Play, Work, Resistance, and Food. Both the New York Folklore Society and its journal were, as society cofounder Louis Jones explained, "intended to reach not just the professional folklorists but those of the general public who were interested in the oral traditions of the State." Written in an accessible and readable style, this volume offers a glimpse into New York State's rich cultural diversity.

**ritual omega psi phi: The Playbill of Alpha Psi Omega**, 1926

**ritual omega psi phi: The Agitator's Daughter** Sheryll Cashin, 2008-07-31 During Reconstruction, Herschel V. Cashin was a radical republican legislator who championed black political enfranchisement throughout the South. His grandson, Dr. John L. Cashin, Jr., inherited that passion for social justice and formed an independent Democratic party to counter George Wallace's Dixiecrats, electing more blacks to office than in any Southern state. His uppity ways attracted many enemies. Twice the private plane Cashin owned and piloted was sabotaged. His dental office and boyhood home were taken by eminent domain. The IRS pursued him, as did the FBI. Ultimately his passions would lead to ruin and leave his daughter, Sheryll, wondering why he would risk so much. In following generations of Cashins through the eras of slavery, Reconstruction, Jim Crow, civil rights, and post-civil rights political struggles, Sheryll Cashin conveys how she came to embrace being an agitator's daughter with humor, honesty, and love.

**ritual omega psi phi: Going Greek** Marianne R. Sanua, 2018-02-05 A history of Jewish fraternities and sororities in the early twentieth-century United States. 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.

## Related to ritual omega psi phi

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