

FOUNDING FATHER EDUCATION



BETA THETA PI
— MEN OF PRINCIPLE —

Delta Upsilon Colony
University of Houston
Fall 2017

“We have a great heritage. That has been established and is ours by inheritance. The question is, will we give ourselves to the fulfillment of our destiny as a great and good fraternity? The Beta heritage and the Beta destiny go hand in hand.”

— Seth R. Brooks, *St. Lawrence* '22

April '53

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Contact Info:

BRYANT FIESTA

UC Irvine '16

Colony Development Coordinator

513.280.3126

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Gentlemen,

I would like to start by saying congratulations and welcome to the prestigious Beta Theta Pi Fraternity. While we are one of the newest fraternities on the campus at the University of Houston, Beta Theta Pi also has a long, storied history. This presents a great opportunity for you because while you are helping to plant our roots in the founding father class, you will also be a part of a longstanding brotherhood that dates back to 1839.

These wise words are a testament to what we do here at Beta Theta Pi. You may think of yourselves as new members—but you are much more than that. “From this day forward you are part of an Organization to which, by your conduct, you bring honor, or by your misconduct or failure, cause all of its members to suffer.” My brothers and I see your potential to be great and extended you a bid because we saw you depict the values and principles of Beta Theta Pi.

In the upcoming weeks, you will learn the history and beginnings of Beta Theta Pi, be educated on the accomplishments of the many Beta Greats before you, and discover how Beta's values will shape you to be a better man. Upon completing your new member period, you will be worthy to wear the badge and bear the name of Beta Theta Pi and be initiated into our brotherhood.

Again, the Beta is distinguishable and distinguished from all other kinds of fraternity men whatsoever by just a little warmer and stronger, just a little tenderer and more enduring fraternity feeling than any of them can attain to. For it was always so. I do not in the least know how it happened, nor why it persisted after it happened, but a long time ago there came into Beta Theta Pi a fraternity spirit that was, and is, and apparently will continue to be, unique.

— Willis O. Robb, Ohio Wesleyan 1879

My hope is that you will take advantage of the opportunity at hand by applying yourself to our curriculum and Beta's core values. My goal is not to teach you how to be a better new member, but to come along side you in becoming a better Beta and brother.

Yours in ___kai___,

Bryant Fiesta
CDC – UH

To the Parents of _____:

We are thrilled to welcome your son as a Founding Father of the Delta Upsilon Colony of Beta Theta Pi. To join Beta is to take on an oath of excellence, and your support of his decision is immensely appreciated.

As a Founding Father, your son will be enveloped in the rich customs and traditions that have been with Beta since its founding in 1839. At the University of Houston, we strive to be the best that Greek Life has to offer, and our Men of Principle Initiative represents what it truly means to be a gentleman and a scholar. Your son will be given the opportunity to mold and create his own experiences as he goes through his journey as a Founding Father.

The time your son spends as a Founding Father will allow him to focus on the core values of Beta Theta Pi, which are Mutual Assistance, Intellectual Growth, Trust, Responsible Conduct, and Integrity. Additionally, your son will be impactful in growing the brotherhood with the other unique and diverse gentlemen of our Fraternity.

Placed within you will find information about the responsibilities of membership in our Fraternity. The financial responsibilities will be explained as the new member process continues. For more information on the Beta Theta Pi General Fraternity, please visit our website at www.beta.org, our chapter website at <http://uh.beta.org/> and our Facebook pages <https://www.facebook.com/betathetapi> and <https://www.facebook.com/BetaUH>.

We look forward to having your son as a Founding Father and cannot wait to see all he will bring into our brotherhood!

Warmest Regards,

Bryant Fiesta
Colony Development Coordinator – University of Houston
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MISSION | VISION | CORE VALUES

Mission

To develop men of principle for a principled life.

Vision

Every member will live Beta Theta Pi's values.

Core Values

Mutual Assistance

Betas believe that men are mutually obligated to help others in the honorable labors and aspirations of life.

Intellectual Growth

Betas are devoted to continually cultivating their minds, including high standards of academic achievement.

Trust

Betas develop absolute faith and confidence in one another by being true to themselves and others.

Responsible Conduct

Betas choose to act responsibly, weighing the consequences of their actions on themselves and those around them.

Integrity

Betas preserve their character by doing what is morally right and demanding the same from their brothers.

ADMINISTRATIVE OFFICE

Executive Director

- Jeff Rundle, *Kansas State '02*
 - The Executive Director is Beta's top employee (Chief Operating Officer) and reports to the Board of Trustees.

Chapter Services

Director of Chapter Services

- Anne Emmerth, *Chi Omega*
 - Oversees the activities of the Chapter Services Department and manages the Chapter Services Staff.

Director of Leadership and Education

- Mandi Dilling, *Sigma Sigma Sigma*
 - Oversees the leadership development programs executed by Beta Theta Pi.
 - Chapter Presidents Leadership Academy
 - Keystone Regional Leadership Academy
 - John and Nellie Wooden Institute for Men of Principle
 - Leadership College

Associate Director of Leadership and Education

- Chris Mueller, *Central Michigan '10*
 - Oversees the execution of all leadership development programs and registration.

Director of Cornerstone

- John Reineke, *Central Michigan '09*
 - Works directly with fundraising and House Corporations by providing resources, support, and education.

Director of Expansion

- David Greis, *Kentucky '14*
 - Works alongside colony development coordinators on expansion projects.

Director of Chapter Operations

- Austin Marple, *TCU '14*
- Jack Jajewski, *Chapman '14*
 - Manages leadership consultants and works with undergraduates and volunteers.

Leadership Consultant

- Zane Carlson, *Knox '16*
 - Visits chapters / colonies throughout region to provide resources and assist in strategic planning and execution.

Business Operations

- Handles all finances of the Fraternity from the 130+ Chapters / Colonies, Foundation, and payroll.
- Provides resources such as Billhighway, ChapterSpot, and HowToBeta.

Foundation

- Raises money for fraternal operations and leadership development opportunities.
 - Recent Campaign – Promises to Keep
 - Undergraduate Giving – Sons of the Dragon Club

GENERAL FRATERNITY

General Secretary

- S. Wayne Kay, *Virginia Tech '73*
 - The General Secretary is Beta's top volunteer (Chief Executive Officer) and is the Chair of the Board of Trustees.

Regional Chief

- Kent Mire, *TCU '07*
 - Recruits, appoints and develops District Chief candidates in the Mid-Atlantic
 - Supports the implementation of Fraternity standards and policies
 - Primary regional ambassador of the General Fraternity

District Chief

- - Recruits, appoints and develops members of the advisory teams in District 6
 - Supports the implementation of Fraternity standards and policies
 - Primary district ambassador of the General Fraternity

Chapter Counselor

- - Provides leadership counsel to the chapter president
 - Facilitates the design and implementation of chapter-wide priorities
 - Organizes and ensures effective communication among members of the advisory team

Brotherhood Advisor

- - Works with the VP of Brotherhood
 - Assists with effective implementation of the Kai committee, event programming, and building positive culture

Finance Advisor

- - Works with the VP of Finance
 - Assists in the design and implementation of policies and procedures that achieve financial solvency in chapter operations

Risk Management Advisor

- - Works with the VP of Risk Management
 - Assists in risk prevention through proactive educational programming

Recruitment Advisor

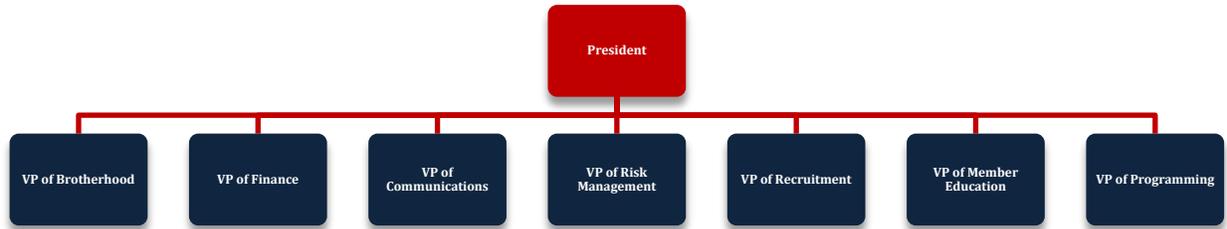
- - Works with the VP of Recruitment
 - Assists in the implementation of effective recruitment strategies and procedures

Member Education Advisor

- - Works with the VP of Member Education
 - Assists in designing and delivering an effective membership education program



EXECUTIVE COMMITTEE STRUCTURE



Executive Committee

Chaired by the president, the committee is to transact necessary business of the chapter between meetings, and to do such other business as may be imposed on it by the bylaws of the chapter.

Responsibilities:

- Facilitate the effective operation of the chapter.
- Organize and prepare business to ensure orderly chapter meetings.
- Determine policy in advance for approval at chapter meetings.
- Ensure the effective operation of each committee.

BETA THETA PI RISK MANAGEMENT POLICY

ALCOHOL AND DRUGS

The Risk Management Policy of Beta Theta Pi includes, but is not limited to, the following provisions, which shall apply to all fraternity chapters, colonies and levels of fraternity membership.

1. The possession, use and/or consumption of alcoholic beverages by any fraternity member or guest while on chapter premises, during an official fraternity event, or in any situation sponsored or endorsed by the chapter, or at any event an observer would associate with the fraternity, must be in compliance with all applicable laws of the state, province, county, city, institution or other controlling entity and must be either BYOB or adhere to a Third Party Vendor system.
2. Abuse of the consumption of alcoholic beverages by any fraternity member or guest while on chapter premises, during an official fraternity event, or in any situation sponsored or endorsed by the chapter shall be prohibited. No member shall permit, tolerate, encourage or participate in "drinking games" or other activities that encourage excessive consumption of alcohol.
3. No fraternity members, individually or collectively, shall purchase for, serve, or sell alcoholic beverages to minors (i.e., those under legal "drinking age").
4. No alcoholic beverages may be purchased through the chapter treasury, nor may the purchase of alcoholic beverages for members or guests be undertaken or coordinated by any member in the name of, or on behalf of the chapter. Pooling of funds is not permitted.
5. No alcohol shall be present at any recruitment activity, pledge activity or induction, pre-initiation and initiation ceremonies.
6. No chapter may co-sponsor or co-finance a function where alcohol is purchased by any of the host chapters, groups or organizations.
7. No chapter may co-sponsor an event with an alcohol distributor, charitable organization, or other entity licensed to sell or give away alcoholic beverages where alcoholic beverages are sold or otherwise provided to those present.
8. Common containers for serving alcohol or bulk distribution of alcohol including kegs, punch bowls, etc., are strictly prohibited unless supplied and managed by a licensed caterer (i.e., third party vendor).
9. A sufficient number of mature party monitors must be adequately trained and instructed not to consume alcoholic beverages prior to, or while fulfilling, the role of party monitor.
10. Alternative transportation for those individuals who cannot safely drive their vehicles must be provided at every chapter event. This can include public/hired transportation or designated drivers.
11. "Open parties", meaning those with unrestricted access by non-members of the fraternity without specific invitation, are prohibited. The number of persons invited to any event sponsored or co-sponsored by Beta Theta Pi where alcohol is present is limited to three times the chapter size (a 3:1 ratio or 3 guests per member) or, if less, the maximum occupancy of the facility according to fire standards. Larger events are subject to approval, when notified two weeks prior to the event, of the Administrative Secretary.
12. The possession, sale, distribution and/or use of any illegal drugs, and unlawful possession, sale, distribution and/or use of prescription drugs in a manner contrary to their instructions or by someone to whom they were not prescribed or other controlled substances, at any chapter house, sponsored event or at any event an observer would associate with the Fraternity, is strictly prohibited.

HAZING

No chapter, colony, collegiate member or alumnus shall engage in hazing activities. Permission or approval by a person being hazed is not a defense. Hazing activities are defined as:

Any action taken or situation created intentionally or through gross negligence, whether on or off fraternity premises, to produce mental or physical discomfort, embarrassment, harassment, or ridicule. Such activities may include, but are not limited to, the following: use of alcohol; paddling in any form; creation of excessive fatigue; physical and psychological shocks; quests, treasure hunts, scavenger hunts, road trips or any other such activities carried on outside or inside the confines of the chapter house; wearing of public apparel which is conspicuous and not normally in good taste; engaging in public stunts; morally degrading or humiliating games and activities; and any other activities which are not consistent with state law, fraternal law, ritual or policy or the regulations and policies of the educational institution.

SEXUAL ABUSE AND HARASSMENT

The Fraternity will neither tolerate nor condone any form of sexual-harassment on the part of its members whether physical, mental or emotional. This includes any actions which are demeaning to women or men including, but not limited to verbal or physical harassment and sexual assault by individuals or members acting together. The employment or use of strippers, exotic dancers or similar performers, whether professional or amateur, is prohibited on chapter premises, during a fraternity event, or in any situation sponsored by the chapter.

FIRE, HEALTH, AND SAFETY

1. All chapter houses shall meet all local fire and health codes and standards prior to, during, and following occupancy.
2. All chapters must have emergency numbers for fire, police and ambulance posted by common phones and must have evacuation routes posted on the back of the door of each sleeping room.
3. A documented annual house inspection by either a local fire jurisdiction or by an insurance carrier is required.
4. All chapters shall comply with engineering recommendations as reported by the insurance company or local fire jurisdiction.
5. No chapter or colony shall own a pet, nor shall any pet live in a chapter facility. Injuries resulting from incidents involving animals owned by members are the responsibility of the individual owner/member. Any liability will be the responsibility of the pet owner. In addition, no chapter or colony shall involve a live animal in any Fraternity sponsored or associated event without the explicit written permission of the General Secretary in advance of the event. Permission must be requested in writing a minimum of 15 days prior to any such event.
6. The possession and/or use of explosive or incendiary devices of any kind within the confines of the chapter house are prohibited. If the landlord allows firearms to be stored in the chapter house, they must be kept unloaded and locked/secured in a storage area only accessible by the owner of the firearm/s.
7. Candles should not be used in chapter houses or individual rooms except under controlled circumstances.
8. Hazardous areas must be secured so that they are inaccessible. Examples include, but are not limited to roofs, window ledges, open wells, docks and balconies. No member should ever go on the roof of the chapter house.

FIGHTING

Fighting can lead to brawls and significant injury. Picking a fight is one of the fastest ways to criminal prosecution or civil action. Such activity will not be condoned and may subject the chapter to a review by the General Fraternity.

PERSONAL INJURY AND PROPERTY

Our general liability policy is not a health insurance or accident policy for members. If any fraternity member should be injured in a sporting event or any other activity, he should notify his medical carrier (e.g., Blue Cross/Blue Shield) and seek reimbursement of his medical bills. Further, our policy does not cover personal property owned by members. Members should seek coverage through their parents' homeowners' policy or obtain renter's insurance.

Notice must be given to the Administrative Office immediately regardless of the severity of the injury.

LIABILITY COVERAGE

No insurance policy in the world provides coverage for violations of the law. The Beta Theta Pi insurance program is no exception. The key points to understand are: (1) compliance with federal, state or provincial, local and institutional laws and regulations; (2) compliance with the laws and policies of Beta Theta Pi Fraternity; (3) compliance with the Beta Theta Pi Risk Management Policy.

Individuals who choose to violate these rules or act outside of the scope of their office may void their protection under the Fraternity's insurance program. Their actions may jeopardize other members, other entities, or other named insured protected by the Beta Theta Pi General Liability Policy. The individuals involved will be personally liable and must retain their own attorneys for defense.

The Board of Trustees is authorized to amend or modify these policies in order to meet the contractual needs of the fraternity's insurance policy. Any change made outside of the scope of the General Convention must be distributed to all fraternity chapters and colonies within thirty [30] day of the changes. Further any changes made by the Board of Trustees expire at the following Convention, unless approved by said Convention.

Originally adopted in August 1987 and last modified on 8/3/2013 by the 174th General Convention

NO HAZING POLICY: UH

I. Hazing Defined

Hazing is defined as any action taken or situation created which, regardless of intent or consent of the participants:

a. Produces or is reasonably likely to produce, bodily harm or danger, mental or physical discomfort, embarrassment, harassment, fright, humiliation or ridicule, or otherwise compromises the dignity of an individual; b. Compels an individual to participate in any activity which is unlawful and/or contrary to the rules, policies and regulations of the University; c. Will, unreasonably or unusually, impair an individual's academic efforts, and/or d. Occurs on or off campus.

All students are strictly prohibited from engaging in any hazing activity.

II. Examples of actions and activities which are explicitly prohibited include but are not limited to the following:

a. Compelling individuals to consume alcohol or drugs. b. Paddling in any form, shoving or otherwise striking individuals. c. Compelling individuals to wear or carry unusual, uncomfortable, degrading or physically burdensome articles or apparel. d. Compelling individuals to engage in sexual behaviors, sexual or racial harassment or slurs or exhibitionism. e. Depriving individuals of the opportunity for sufficient sleep, decent edible meals or access to means of bodily cleanliness. f. Activities which impair an individual's academic efforts by causing exhaustion, loss of sleep or reasonable study time, or by preventing an individual from attending class. g. The creation of excessive fatigue by participation in physically demanding activities (calisthenics, runs, etc.). h. Compelling individuals to eat or drink unusual substances or compelling the consumption of undue amounts or odd preparations of food. i. Having substances thrown at, poured on or otherwise applied to the bodies of individuals. j. Morally degrading or humiliating games or any other activities which make an individual the object of amusement, ridicule or intimidation. k. Transporting individuals against their will, abandoning individuals at distant locations, or conducting any "kidnap," "ditch" or "road trip" that may in any way endanger or compromise the health, safety or comfort of any individual. l. Causing an individual to be indecently exposed or exposed to the elements. m. Requiring an individual to remain in a fixed position for a long period of time. n. Compelling an individual to be branded or tattooed. o. "Line-ups" involving intense shouting of obscenities or insults. p. Compelling individuals to participate in activities (pranks, scavenger hunts, etc.) which encourage the defacement of property; engage in theft; harass other individuals, groups of individuals or organizations; or disrupt the normal activities of the University. q. Tests of courage, bravery, stamina or sexuality. r. Intentionally deceiving members, prior to initiation, to make them believe they will not be initiated. s. Intentionally deceiving new members (pledges, associates, initiates, etc.) to make them think they will be struck or hurt. t. Excluding an individual from social contact for prolonged periods of time. u. Compelling an individual to engage in acts of personal servitude.

III. Consent Is No Defense

Any of the activities described above upon which the initiation or admission into, or affiliation with, or continued membership in an organization is directly conditioned, shall be presumed to be "compelled activities;" the willingness of an individual to participate notwithstanding.

CRISIS MANAGEMENT PLAN

In Case of a Crisis:

1. Call 911 immediately if life or limb are at risk.
2. Gather all the facts.
3. Call Austin Marple, the Director of Chapter Operations, at 513.593.6008 within the first hour. Austin is available twenty-four hours per day, seven days per week.
4. Inform your District Chief, chapter counselor, risk management or legal advisor and house corporation president.
5. Consult your chapter legal counsel/risk management advisor.
6. Hold a chapter meeting, explain the situation and assign jobs.
7. Submit an incident report form online within 24 hours.
8. Continue gathering facts and reporting updates regularly to your local advisors and to the Administrative Office.

When to Report a Risk Management Incident:

- Members of Beta Theta Pi have a responsibility to promptly report all incidents that could result in an insurance claim or be reported in the campus or community media. Prompt reporting often can prevent minor incidents from developing into major problems.

Do Not Admit Liability or Responsibility for Any Occurrence:

- In general, liability claims are a result of conditions on your premises and/or general operations that are likely to involve someone other than members, employees or officers.

What Do I Report?

- While on the scene of the accident or occurrence, get names, addresses and phone numbers of all those involved, including witnesses, in:
- Any incident including personal injury to a member or guest during an official Fraternity event or while on Fraternity property, allegations of sexual assault regarding a member or guest of the chapter, hazing or alcohol violations, or specific violations of General Fraternity Risk Management Policy. This includes severe injuries incurred during an intramural event.
- Any law suits or subpoenas served on you or on your chapter or on the General Fraternity by an officer of the court
- Any contacts by an attorney or investigator asking about an occurrence that happened at the Fraternity or that involved Fraternity members

What Do I Do After I Report?

- Do not admit responsibility or liability in any accident or occurrence.
- NEVER discuss an incident with an attorney or investigator, other than appropriate law enforcement officials, without clearance from the Administrative Office or Willis HRH, LLC. the Fraternity's insurer.
- Appoint one spokesman to handle any questions from outsiders who might inquire about the occurrence.
- Instruct your brothers not to discuss incidents with anyone.
- Within 24 hours, submit a detailed written report, with as much information as possible including witnesses, circumstances leading to the occurrence, whether alcohol was involved and if it was a chapter-sponsored event.
- Continue constant communications with the Administrative Office or Willis of North America:

Willis of North America
10707 Pacific Street, Suite 200
Omaha, NE 68114
Toll Free: 800.736.4327
Local: 402.498.0464

What can I do to protect Beta Theta Pi?

- Use common sense and good judgment. Do not hesitate to call the Administrative Office or Willis HRH, LLC. with any questions. Report all the facts as they happened. Do not attempt to hide or alter the facts no matter how damaging they may seem. Investigations are based on the facts as reported. Cooperate with law enforcement officials.

How should I deal with the media?

- First, make sure that only one designated spokesman responds to the media. Contact the Administrative Office at 800-800-2382, and ask that media inquiries be handled on your behalf.

BETA THETA PI MEMBERSHIP EXPECTATIONS

Cultivation of the Intellect

- All members must maintain a GPA at or above a 3.0
- All members must attend at least one academic or personal development seminar outside of Beta Theta Pi annually
- Cheating, plagiarism, or academic dishonesty of any kind are not tolerated

Responsible Conduct

- Members will be urbane in deportment, courteous in expression, and steadfast in friendship
- Members will not use illegal or controlled substances
- Members will not abuse alcohol, and through their actions will create a culture of responsibility
- Members will follow all local, state, federal, and college laws, and adhere to The Code and risk management policy of Beta Theta Pi

Mutual Assistance

- Each member is required to complete at least 20 hours of service annually
- Members will maintain involvement with at least one other club or organization on campus
- All members will attend one leadership development experience offered through Beta Theta Pi Fraternity (The Wooden Institute, Keystone Regional Leadership Conference, Chapter President's Leadership Academy, or Leadership College), the North-American Interfraternity Conference (UIFI or Futures Quest), or the host college

Integrity

- Members will uphold and maintain the standards of Beta Theta Pi even if campus culture or college expectations are lower
- Alcohol will not be present during any event, discussion, or interaction with potential new members
- Beta Theta Pi will maintain a substance and alcohol-free fraternity house in perpetuity (including all interior and exterior areas)
- Members will meet all predetermined financial obligations in a timely manner

Trust

- Hazing (as defined by the risk management policy) will not be tolerated
- Members will treat others with respect through their attitude and actions

FOUNDING FATHER FINANCIAL RESPONSIBILITIES

| | |
|------------------------------------|-----------------|
| Total Semester Dues (New Members): | \$600 |
| | |
| Insurance: | \$79.00 |
| Pledge Fee: | \$141.00 |
| Initiation Fee: | \$271.00 |
| Local Dues: | \$109.00 |
| | |
| Total: | \$600.00 |
| | |

| | |
|--|------------|
| Total Semester Dues (Initiated Members): | TBD |
| | |
| Insurance: | \$79.00 |
| General Fraternity Dues: | \$74.50 |
| Heritage Fund: | \$11.50 |
| Local Dues: | TBD |
| | |
| Total: | TBD |
| | |

The fraternity does not want any potential Founding Father to miss out on the Beta experience because of financial obligations, which is why we have set dues so low. Unfortunately, the experience still costs money, but, with this in mind, please feel free to speak to our VP of Finance for questions about payment plans and scholarships. Semester dues are inclusive and cover all expenses such as, but not limited to, intramural fees, recruitment events, and brotherhood and social programs.

POLICIES & LOGISTICS

Chapter Meetings

The colony will meet every Monday at 7:00 PM. These meetings will last approximately two hours. The purpose of this is for brothers to uphold our obligation to present the history and structure of our Chapter and the fraternity system. Attendance is absolutely mandatory, and should an exception arise, written notice is required 24 hours prior to meeting via email. I will let you know whether you are excused.

Other Meetings and Events

New Members are encouraged to attend all social, alumni, recruitment, and other official Beta functions, if possible.

Dress Code

The dress code for Founding Fathers is the exact same as that of the active chapter. For the first meeting of every month formal dress is required (Suit / Blazer & Tie) along with your badge or pledge pin. For every other chapter meeting, the attire is business casual: slacks/khakis, collared shirt, belt, closed toed shoes (dress shoes, driving shoes, boots, boat shoes, etc.). No sneakers. No hats. Beta will never require that you wear certain brands or colors of clothes to distinguish yourself from other fraternities or the active chapter. Rather the purpose of a dress code is to look neat and presentable and show respect for the organization you represent. It is not our goal now, nor will it ever be, to make you conform to any campus stereotypes of what "Frat boys" should look like.

Pin and Letter Wearing

The Founding Father class must wear their pin when in formal attire at chapter meetings. Formal meeting will be the first meeting of each month. You may not wear the stitched Greek letters of Beta Theta Pi as a new member. This is not a method of hazing or a way of separating you from the active members, but rather because each of those letters represent something special which will be revealed to you upon your initiation. However, you may wear our organization's name spelled out (i.e., Beta Theta Pi). Remember that this comes with a responsibility, and every action will reflect on our colony.

GPA Requirement

Like every active, you will be expected to maintain a minimum cumulative GPA at or above the All Men's Average during the semester that you are a new member. Our colony strives to have the highest fraternity/sorority GPA, which is higher than the overall college average. Therefore we stress academic achievement to maintain our standing. If you do not achieve a GPA at or above the All Men's Average this semester, you will immediately be put on some form of probation upon initiation (to be determined by the Kai committee).

Social Media

All Betas are committed to being both urbane in deportment and courteous in expression. With this in mind, we try to maintain an image in social media that reflects the class and dignity expected of a member of our Great and Good Fraternity. If any of your content ever receives a comment "JRK," it means that you need to take it down within the next 24 hours. Only the President and VP of Communications will be able to make this decision. This type of thing is usually reserved for content that is: hateful (racist, homophobic, etc.), offensive (towards women, communities, minorities, etc.), dealing with drugs or binge drinking, etc.

Families

Each new member will be placed into a family in the chapter. There are 8 families in the chapter. There will be a Head of Family that will serve as mentors for you and will take an active role in helping you through the new member period. Your family will evaluate your progress toward meeting your expectations and will report to the New Member Educator and the entire Chapter. You should actively utilize your family as a resource during your new member period. At any time during the Founding Father process should anything ever make you feel uncomfortable, should you ever have any questions or just need advice your family (and your Head of the Family) will also be there to help and look after you.

Knowing the Brothers

It is our desire as brothers to get to know each of you while you are new members. For that reason, we ask you to help us meet each of you. Our fraternity is for brothers, as well as new members, so we encourage you to spend time with them, whether you are studying, socializing or eating. Please make yourself available to meet with members whenever possible.

One final word...

This may seem like a lengthy list of tasks that we require new members to complete, but each activity has a purpose in helping you learn about our chapter and to help you appreciate the principles and history of our Fraternity. It will also further your ability to succeed in your academic and personal life. These activities are designed to be fun, as well as informative. Your attitude ultimately determines whether or not you will enjoy this, and we hope you enjoy this program as much as we will.

NEW MEMBER CHECKLIST

First and foremost, the new member checklist serves as your guide and brings organization to the Founding Father Education process. It allows the CDC to easily and effectively judge each new member's progress in what are considered the vital elements of Beta Theta Pi.* Again, please ask for assistance if you are struggling in any particular area.

| | |
|--|--|
| Maintain a minimum GPA at or above the All-Men's Average | |
| Meet with CDC | |

Required Items

| | |
|-----------------------------|--|
| Attend Education Meetings | |
| Session 0 | |
| Session 1 | |
| Session 2 | |
| Session 3 | |
| Session 4 | |
| Session 5 | |
| Session 6 | |
| Must attend all Rituals | |
| Induction | |
| Wooglin Ceremony | |
| Dragon Ceremony | |
| Initiation Ceremony | |
| Attend all Chapter Meetings | |
| Return Grade Report | |

Additional Items**

| | |
|--|--|
| Meetings with Professors | |
| A on Quiz | |
| A on Midterm, Exam, Paper | |
| B on Quiz | |
| B on Midterm, Exam, Paper | |
| Submitted Potential Founding Fathers Names | |
| Club/Team involvement/Organization Involvement | |
| Attending Executive Board Meetings | |
| Community Service Hours | |
| Weekly Lore Tests min. 70% | |
| Test 1 | |
| Test 2 | |
| Test 3 | |
| Test 4 | |
| Test 5 | |
| Test 6 | |
| Lore Final Exam min. 80% | |

*Keep in mind that new members' progress affects roll number designations

**There will be some extra credit opportunities as well

FOUNDING FATHER CALENDAR OF EVENTS

| Date | Event | Location | Time |
|-------------|----------------------------------|--------------------|-------------|
| 10/13 | Induction Ceremony | TBD | 6:00 PM |
| 10/13 | Founding Father Education Week 0 | Multipurpose (All) | 7:00 PM |
| 10/17 | Founding Father Education Week 1 | Astrodome | 6:00 PM |
| 10/18 | Founding Father Education Week 1 | Skyline | 8:00 PM |
| 10/24 | Founding Father Education Week 2 | Astrodome | 6:00 PM |
| 10/25 | Founding Father Education Week 2 | Astrodome | 8:00 PM |
| 10/31 | Founding Father Education Week 3 | Space City | 6:00 PM |
| 11/1 | Founding Father Education Week 3 | Astrodome | 8:00 PM |
| 11/6 | Chapter Meeting | TBD | 7:00 PM |
| 11/7 | Founding Father Education Week 4 | Skyline | 6:00 PM |
| 11/8 | Founding Father Education Week 4 | Astrodome | 8:00 PM |
| 11/13 | Chapter Meeting | TBD | 7:00 PM |
| 11/14 | Founding Father Education Week 5 | Space City | 6:00 PM |
| 11/15 | Founding Father Education Week 5 | Astrodome | 8:00 PM |
| 11/20 | Chapter Meeting | Space City | 7:00 PM |
| 11/27 | Chapter Meeting | Space City | 7:00 PM |
| 11/28 | Founding Father Education Week 6 | Space City | 7:00 PM |
| 11/29 | Pre-Initiation Ceremonies | Bayou City | 8:00 PM |
| 11/30 | Initiation Ceremony | Midtown | 8:00 PM |
| 12/1 | Ritual Review | Space City | 6:00 PM |

Active colony events (socials, community service, brotherhood, etc.) will be attended by Founding Fathers as well and can be found on our online calendar (<http://uh.beta.org/events>).

GOALS OF THE NEW MEMBER PROGRAM

1. For new members to learn the history and lore of Beta Theta Pi.
2. To obtain the highest new member class GPA.
3. To have 100% activation of those *worthy* of the badge of Beta Theta Pi.
4. For the new member class to begin forming strong brotherhood among themselves and with existing brothers.
5. For the new members to understand the format and structure of active meetings and have the ability to actively and positively interact in chapter immediately after initiation.
6. For the new members to live as *Men of Principle*.
7. For the UH campus and Greek community to respect the hard work and accomplishments of the new member class.
8. Have the new members be better men at the end of their new member period.
9. For the new members to have a complete understanding of what it means to be a part of the Delta Upsilon Colony of Beta Theta Pi.
10. Have fun.

Founding Father Class Goals

- 1.
- 2.
- 3.
- 4.

PURPOSE OF THE PROGRAM

Beta Theta Pi rejects hazing as a part of fraternity life and instead emphasizes an educational experience which is morally uplifting and intellectually stimulating. The Beta ritual should be the critical ingredient of a distinctive and enduring lifelong experience of brotherhood.

Everyone at some point in their life will go through hell, there is no need for us to manufacture it for our Founding Fathers to make them 'earn their way in'. By giving you a bid the active chapter has stated that you have characteristics which make you worthy of being a Beta. Once recruitment is over it is no longer your job to prove you are worthy to be a Beta. However, through misconduct or reprehensible behavior you may prove yourself unworthy of wearing the badge of Beta Theta Pi.

Instruction of Founding Fathers should include knowledge of the history, lore and laws of the fraternity to prepare them for active membership. Initiation marks the beginning of many years of continued education and emphasis on living Beta's principles and obligations.

Founding Father Goals

1. To be interested in learning and understanding the history and lore of Beta Theta Pi.
2. To incorporate the Five Core Values of the Fraternity into the everyday life of every member of the new member class.
3. To begin to form bonds with each other and active members of Beta Theta Pi.
4. For the new member class to represent Beta Theta Pi positively and maturely to the University of Houston.
5. For the new member class to understand what it means to be Men of Principle.
6. To become comfortable with holding fellow new member class brothers and members of the fraternity to the same principled standard.
7. For the new member class to participate in as many Delta Upsilon Colony activities as possible.
8. To learn how to accept diversity and understand how it strengthens the Fraternity as a whole.
9. For the new member class to hold the Delta Upsilon Colony of Beta Theta Pi to its own standard and not to those of other fraternities on campus.
10. To strive to make a positive impact on the fraternity as an individual or as a new member class.
11. Lastly, for the new member class to feel overwhelming pride when they represent Beta on campus.

FOUNDING FATHER HONOR CODE

The Honor Code and the New Member Requirements are the foundations of the new member education program and must be adhered to explicitly. Together, they constitute the objectives of the program. Its principle is simple; if a man is mature enough to become a brother in Beta Theta Pi, then his word is enough to ensure that he is following the new member rules. Maturity and Honor are the foundations of sound living and we seek to pledge only men who demonstrate these traits.

In my association with Beta Theta Pi, I will, in all my endeavors, strive to respect the Delta Upsilon Colony and the men who are its members;

-I will seek to be urbane in deportment, courteous in expression, and steadfast in friendship.

-I will strive to further the moral, social, and intellectual development of its members through association and brotherhood.

-I will recognize and promote mutual assistance in the honorable labors and aspirations of life, devoted to the cultivation of the intellect, unsullied friendship, unfaltering fidelity, as objects worthy of my highest aim and purpose.

-I will adhere to the member expectations set forth by this colony and meet all of them throughout this semester and all future semesters of my association with Beta Theta Pi.

-I will adhere to the rules and regulations dictated by the constitutions and polices of the Beta Theta Pi Fraternity, the Delta Upsilon Colony and the University of Houston.

-In pursuit of these goals, I will fulfill to the best of my ability the duties and responsibilities with which I am charged.

I pledge on my honor to abide by this code.

Print Name _____

Signature _____

Date _____

FOUNDER'S PARAGRAPH



At nine o'clock on the evening of the eighth day of the eighth month of the year 1839, eight earnest young men, all students at Miami University, held the first meeting of Beta Theta Pi in the Hall of the Union Literary Society, an upper room in the old college building (known as "Old Main"). The eight founders in the order in which their names appear in the minutes were:

*John Reily Knox, 1839
Samuel Taylor Marshall, 1840
David Linton, 1839
James George Smith, 1840
Charles Henry Hardin, 1841
John Holt Duncan, 1840
Michael Clarkson Ryan, 1839
Thomas Boston Gordon, 1840
"of ever honored memory"*

THE MEN OF PRINCIPLE INITIATIVE

The year was 1998, and Beta Theta Pi was about to embark upon what would become arguably one of the most pivotal moments and periods in the fraternity's history. The founding in 1839, the acclaimed Beta Firsts of the 1870s and 1880s, the establishment of the first Administrative Secretary and Administrative Office in 1949, and the long-awaited new Foundation and Administrative Office of 1994 were significant, grand achievements. They were major culture-shaping influences of Beta Theta Pi, for sure. But it would be Men of Principle, the organization's first culture-reversing initiative, which may prove to be the largest of tasks, the most difficult in terms of achievability.

In August 1996, E.B. Wilson, *St. Lawrence '53*, chairman of the board for St. Lawrence University, wrote a "Letter to the Editor" challenging Beta's leadership to be more active in the identification of Beta's true mission and vision and work aggressively toward actually implementing policies and programs to achieve both. "I would strongly urge that Beta Theta Pi take a position of fraternal leadership with the publicly stated objective of reforming the Greek presence in the academic community," noted Wilson. He advised that form should pursue at least five initial goals:

1. Define in contemporary language the base case for membership in a Greek society
2. Make academic performance an explicit commitment and find ways to demonstrate that membership in a Greek society enhances academic achievement
3. Establish and self-enforce a code of conduct which makes the Greek societies the paradigm of responsible social behavior
4. Build a program that encourages broad-based opportunity for leadership training, within the fraternity and in service to the community at large
5. Connect these attributes of Greek membership to the outcomes of professional careers and in life-long participation in a global society as an engaged citizen.

While risky and without precedence, the strategic exercise would take nearly 12 months to complete, the Men of Principle initiative was formally introduced at the 160th General Convention in 1999. Ultimately, the General Fraternity agreed to four non-negotiable items for chapters choosing to sign-on to Men of Principle:

- A five-person trained and active advisory team
- Alcohol-free recruitment
- Elimination of the rogue "National Test" (also known as "The Shep Test")
- Commitment to a 100% hazing-free new member program

Chapters that embraced the Men of Principle philosophy would, week-by-week, continue to add momentum to the revolution, as young Betas everywhere chipped away at the negative aspects of their own chapter culture by engaging in hard, difficult conversations. Aided by encouragement from their trained local advisors and district chiefs, intense staff support from Oxford, and a growing menu of experiential leadership programs and operational resources provided by the General Fraternity, they would:

1. Understand and accept the fact that the genius of Beta Theta Pi at the undergraduate level rests upon the concept of self-governance and personal responsibility
2. Strengthen internal accountability measures for all brothers through proper and purposeful use of the Eye of Wooglin and Kai Committee

3. Prioritize academics as an important value of Beta membership and use it as a singular most-important measuring stick during recruitment
4. Reach out to alumni, advisors and the General Fraternity for genuine coaching and advice on how better to run their local chapter
5. Participate in new leadership programming being offered by the General Fraternity and consider it a prerequisite for current and up-and-coming chapter leaders
6. Genuinely engage their university or college's Greek advisor as a friend and advocate of Beta Theta Pi

The question now remains whether that same humble hunger is in place at all levels of the fraternity to keep Beta on the move, constantly looking for ways to strengthen the brotherhood and remain relevant on college campuses across North America. In the end, it is still a never-ending quest of proving relevance.

It is recommended that all members review the abbreviated history of Beta Theta Pi provided at <http://www.beta.org/about/men-of-principle-initiative/>.

WEEKLY AGENDAS

Week 0:

- "Induction Recap"
- Bridge Builder's Poem
- What Fraternity Means to Me
- Songs: Beta Doxology, There's a Scene
- Pater Knox Chant

The building up of a Fraternity which recognizes mutual assistance in the honorable labors and aspirations of life, devotion to the cultivation of the intellect, unsullied friendship and unfaltering fidelity, as objects worthy of the highest aim of purpose and associated effort.

The pledge pin... is an eight-sided Grecian shield of white enamel...displaying three five- pointed stars of gold. The white enamel is symbolic of the pure and stainless shield, the unsullied escutcheon of Beta Theta Pi [...] [T]he gold connotes the refining power of friendship and service. As gold is refined from baser ores so are you to be enriched by your service in the Fraternity.

The Bridge Builder

*An old man going a lone highway
Came in the evening, cold and gray,
To a chasm vast, both deep and wide,
The old man crossed in the twilight dim;
The swollen stream was naught to him;
But he stopped when safe on the farther side
And built a bridge to span the tide.*

*"Old man," said a fellow pilgrim near,
"You are wasting your strength in labor here;
Your journey will end with the closing day,
You never again will pass this way.
You've crossed the chasm deep and wide
Why build you this bridge at eventide?"
The laborer lifted his old gray head,
"Good friend, in the path I have come," he said,
"There followeth, after me today
A youth whose feet must pass this way.
This chasm which has been naught to me
To that young man may a pitfall be.
He, too, must cross in the twilight dim.
Good friend, I am building this bridge for him."*

- Miss Will Allen Dromgoole

Pater Knox Chant

Call:

Who the hell is Pater Knox

Response:

First in War, First in Peace

First in the heart of his fellow Greeks

Phi Kai Phi, Phi Kai Phi

Wooglin, Wooglin, Beta Theta Pi!

Beta Doxology

Bless now, O God on high

Bless Beta Theta Pi

Let naught of wrong

Sully our mystic gem

Let not the wreath be dim

Then shall praise be to Him

To whom our song,

There's a Scene

There's a scene where brothers greet,

Where true kindred hearts do meet

At an altar sending love's sweet incense high,

Where is found without alloy,

Purest store of earthly joy;

'Tis within the halls of Beta Theta Pi.

CHORUS

Cheer! Cheer! Cheer! With hearts rejoicing!

Brightly sparkles ev'ry eye;

And our bosoms feel the glow

None but brothers' hearts may know,

While we sing the songs of Beta Theta Pi.

Friendship gave our order birth,

Pure and lasting as the earth;

Strong devotion to our motto gave us life;

With the help of brothers dear,

And of God, we've naught to fear,

As we mingle in the din of earthly strife.

CHORUS

INTER FRATRES: HERITAGE AND DESTINY

Seth R. Brooks, *St. Lawrence '22*
February 1953

Two words constantly come to mind when I think of Beta Theta Pi. These two words are heritage and destiny. The terms have in them a sense of historical movement. Heritage is the accumulated store of achievement, history and attainment built in the past and given as a legacy to the present. Destiny is that toward which persons and things move in terms of their fortune or fate. Although destiny often connotes the propelling power of a predetermining agency, it also in the historical sense means that end which a person or thing is rightly meant to fill.

In speaking of the American heritage, one means the blessings he receives as a birthright because of the kind of legacy his American forbears bequeathed. In speaking of America's destiny, one means the fulfillment of the role the American society is historically meant to play.

Reduce Beta Theta Pi to its simplest terms. Define it as a Greek letter college fraternity which is organized around obligations voluntarily taken to certain enduring moral principles and spiritual ideals. The definition may be simple, but the inherent values in the definition are the profound things of human existence.

The fraternal values we have today are our heritage. They have been cherished and passed on for over a century. They were upheld, supported, avowed and lived by those who went before us. They have been handed down in our Ritual. They have been enunciated in the greatest addresses made by our speakers. They were transparent in our long line of exemplars. So we of the present have a heritage. It is what our Fraternity in the past built into a body of tradition, performance and purpose and has given to us as its testament.

The Fraternity also has a destiny. It is the part we are meant to play on the campus, in the Chapter house, in our Alumni Associations and in the world. Commitment to what is our rightful destiny excludes anything unbecoming to our high and noble purposes. Devotion to our destiny means that we will strive to see that we move toward the accomplishment of our mission. No one can honestly question the value of an association like ours, if it carries out those ends for which it was created. They are ends which spell better intellects, lasting friendships, mutual assistance and more moral and useful men.

We have a great heritage. That has been established and is ours by inheritance. The question for us of the present is, will we give ourselves to the fulfillment of our destiny as a great and good fraternity.

The Beta heritage and the Beta destiny go hand in hand.

WEEK 1

- “Purpose of a Fraternity”
- Songs: Marching Along, Wooglin Forever
- Heritage & Destiny: All Are Outposts
- Guyland Chapter 5

Social Life of the Fraternity

The fraternity has always been social in its tendencies. It has aimed to bring together “good fellow.” It is presumed that they had brains, but good fellows they must be. In college parlance, neither “sticks” nor “grinds” were acceptable. The ends of the fraternity, publicly expressed and privately insisted upon, have been the cultivation of that faithful friendship which, in theory, at least finds its height of expression in the affection between brothers of the same parents. Its members join during the formative period of their lives – when they are entering upon a new world, the college kingdom – enticing with unknown pleasures and best with unthought-of dangers. It is then that the fraternity appeals to the young man to form a new relation outside of the family ones, which, therefore, he has known as the only type of intimacy: to assume the responsibilities of one of a band of chosen friends, with high aims, with a reputation to maintain, with a history behind it replete with great names, greater even in imagination than in fact.

OBJECTS OF BETA THETA PI

IT SHALL BE CONSTITUTED AS HEREINAFTER PROVIDED AND SHALL HAVE FOR ITS OBJECTS THE PROMOTION OF THE MORAL AND SOCIAL CULTURE OF ITS MEMBERS, THE ESTABLISHMENT OF CONFIDENCE AND FRIENDLY RELATIONS AMONG THE UNIVERSITIES AND COLLEGES OF THE UNITED STATES AND CANADA, IN SECURING UNITY OF ACTION AND SYMPATHY IN MATTERS OF COMMON INTEREST AMONG THEM, AND THE BUILDING UP OF A FRATERNITY THAT RECOGNIZES MUTUAL ASSISTANCE IN THE HONORABLE LABORS AND ASPIRATIONS OF LIFE, DEVOTION TO THE CULTIVATION OF THE INTELLECT, UNSULLIED FRIENDSHIP, AND UNFALTERING FIDELITY, AS OBJECTS WORTHY OF THE HIGHEST AIM AND PURPOSE OF ASSOCIATED EFFORT.

QUESTIONS:

WHAT KEY WORDS OR PHRASES STICK OUT TO YOU? UNDERLINE THEM.

BASED OFF OF THE KEY WORDS AND PHRASES, WHAT IS THE PURPOSE OF BETA THETA PI?

AS A FOUNDING FATHERS OF BETA THETA PI, WHAT CAN YOU DO TO ENSURE A PURPOSEFUL EXPERIENCE?

Marching Along

Dreary the man who spurns his comrades,
Stumbling along his lonely way;
Happier he who joins his brothers'
Singing a Beta lay!

Chorus

Marching along in Beta Theta Pi,
Marching along, we'll rend the air with song'
Strong in the might of our bond fraternal,
Friend of the right and the foe of the wrong!
Following paths old Woogin blazed for us,
Till we arrive at thy shrine on high,
Singing again Mother of Men,
Hail to thee, Beta Theta Pi!

So in the night of care and sorrow,
Murky with clouds that shroud our way,
We will invoke a brighter morrow,
Singing a Beta lay.

Chorus

Wooglin Forever

We are coming from the East, boys, we'
are coming from the West,
Shouting "Old Wooglin forever,"
And the boys of sunny Southland are coming
with the rest,
Shouting "Old Wooglin forever!"

Chorus

Wooglin forever! hurrah, boys, hurrah!
Long beam our Diamond and bright shine our
Stars!
For we'll gather at the shrine, boys, we'll
gather once again,
Shouting "Old Wooglin forever!"

Here's a health to "Pater"
Knox boys, and them of thirty-nine,
Shouting "Old Wooglin forever!"
And the sons that follow after them in long
illustrious line,
Shouting "Old Wooglin forever!"

Chorus

INTER FRATRES: ALL ARE OUTPOSTS

Seth R. Brooks, *St. Lawrence '22*
October 1953

A letter came to me recently saying, "We hope you'll visit our Chapter for we are an outpost." The writer's statement can be understood. Here was a chapter which geographically was far away from the center of our Broad Domain. One sensed a feeling of being "way off here," or isolation.

There are no outposts in one sense. Each chapter is joined to the other chapters in its District and to the 97 other chapters. Each District is joined to the other 24. No Beta is really alone. He is part of a chapter and part of the entire Fraternity.

On second thought, yes, each chapter is in a different sense an outpost. It is the representative of the Fraternity on its own campus where it stands on its own merit. It is an outpost of all the other chapters, but in that it has a commonalty with all chapters (for *each* is an outpost).

The outpost idea has to be looked at again. Travel through our 97 chapters and what strikes one? Their difference and their likeness. Each has its own history, traditions and membership. Each also has the same letters: BΘΠ. Each has the same Ritual, Badge, songs, *Magazine*, grip and password. We have diversity among unity. There are the boys of Maine, Florida, British Columbia, Texas and Miami. There is also the oneness Beta Theta Pi gives.

The amazing thing about the Beta picture is that an idea could spread to 97 different campuses and retain its own uniqueness. The richness of our experience is the different contributions our various chapters make.

The opponents of Fraternities never grasp the unifying principle of a far-flung association of college men. They do not understand how thousands of men over more than a century have found a larger experience through fraternal ties and bonds.

Miami, our Alpha Chapter, was the first outpost of Beta Theta Pi. That was in 1839. The Beta idea was carried to Cincinnati, which became the new outpost. In 1952 when we installed the Western Ontario Chapter that became our latest outpost. So the history runs.

We would do well to think of each chapter as an outpost, but as a part of the whole. Each Beta would be wise to think of his life as an outpost of our ideals, but related to the entire membership.

There are no outpost chapters as such. Paradoxically, all chapters are outposts. To grasp that in terms of *standing out front* is to add progressive leadership and creativity to Beta Theta Pi.

WEEK 2

- "Trust"
- Songs: Parting Song, Gemma Nostra
- Heritage and Destiny: Beta Spirit

THE BETA SPIRIT

From The Handbook of Beta Theta Pi 1906:

Men are not apt, in this age, to give public expression to their feelings, and it is, therefore, difficult to find many public utterances concerning the fraternity, and none are known to us that have been given expression, other than the frank, outspoken opinion of the speaker at the moment. In the quoted extracts which follow there are expression of opinion from men in all walks in life, but chiefly from those whose prominence gives their tittered expressions weight.

We find nowhere any statement of the value of the fraternity made for the sake of influencing opinion. Our record does not need it. At the convention of 1890 Willis O. Robb, long an ardent worker for the fraternity felicitously phrased its deeper meaning as follows:

Brethren of the Beta Theta Pi fraternity, the fraternal relation that is to some of us so dear a present joy, to others so hallowed a memory, is to all of us something more than we are wont to think it. It consists not in forms or rites, in organization, or hodings of laws; these are mere machinery. Nor does its chief glory lie even in the several friendships it produces and shelters, dear as these are, unrivalled as they must always be in freshness and in youthful ardor. Behind and beneath both these aspects lies its more essential character, its capacity of culture. Its richest gifts are not friends, but the desire, the power and the habit of making friends. These constitute the real "fraternity spirit."

The same speaker, fifteen years afterward when he had broadened his experience expressed his riper judgment in the following happy phrase:

Again, the Beta is distinguishable and distinguished from all other kinds of fraternity men whatsoever by just a little warmer and stronger, just a little tenderer and more enduring fraternity feeling than any of them can attain to. For it was always so. I do not in the least know how it happened, nor why it persisted after it happened, but a long time ago there came into Beta Theta Pi a fraternity spirit that was, and is, and apparently will continue to be, unique. We know it, who are inside, and they see and record it who are outside the Beta pale. Whether young or old, in college or out, from the small school or the great university, we are conscious of a heritage of genuine fraternalism that has not been vouchsafed in like measure — I say it deliberately — to any other of the great college fraternities. And we cannot doubt that in this, as in other respects, our "future will copy fair our past." and that in the world of fifty years from now, as in that of years ago, — as in that that lies around us to-day — the first mark of a Beta will be his Beta spirit.

THE STORY OF JOHN HANNA GRAY

Hanover College is a modest private school near Madison, Ind. From a quiet promontory the campus overlooks the Ohio River and beyond to Kentucky. Founded in 1853, Iota chapter existed

sub rosa, like most fraternities at the time. Membership in Beta Theta Pi was cause for expulsion from college.

On June 12, 1856, John Hanna Gray, Hanover 1856, then a sophomore, died and was buried in the college campus cemetery. The Betas erected a marble monument at his grave. To the surprise of the college, the monument contained a facsimile of the chapter seal and a motto in Greek, which disclosed Beta's existence at Hanover.

The action so angered some students that they attempted to desecrate the monument. The Betas formed teams and guarded the monument around the clock for an entire month. Three times the monument was knocked over; and three times, re-erected. Ultimately, the Beta tombstone was kept intact, and this man-size pylon still graces the Hanover cemetery today.

When Gray's father, Daniel L. Gray, a Presbyterian clergyman, arrived from Mississippi, he was so touched by the Betas' respect for his son that he, too, wished to belong to Beta Theta Pi. As a result, he was initiated by the Betas, number 21 on the Hanover roll, joining his son, John Hanna Gray, number 13.

Parting Song

And now let hand grip into hand,
And eye look into eye,
As breaks the leal and loving band
Of Beta Theta Pi;
Of Beta Theta Pi, my boys,
Of Beta Theta Pi;
As breaks the leal and loving band
Of Beta Theta Pi.
The outside world is wrapped in sleep,
No barbaros is nigh,
As we these midnight vigils keep
Of Beta Theta Pi;
Of Beta Theta Pi, my boys,
Of Beta Theta Pi;
As we these midnight vigils keep
Of Beta Theta Pi.
And now let hand grip into hand
And eye look into eye,
As love flows free from heart to heart
in Beta Theta Pi;
In Beta Theta Pi, my boys,
In Beta Theta Pi;
As love flows free from heart to heart
In Beta Theta Pi.

Gemma Nostra

Gemma nostra candeat, obscurata nunquam,
Atque sertus conserat, caritatis unquam.

Chorus

Salve! Beta Theta Pi, tu regina pura;
Cara tu meo cordi, cara, cara, cura.
Stella quisquay scintillet,
Sunt omnes aequales,
Nunc adsint si quilibet,
Internos sodales.

Chorus

Inter fratres veritas,
Honor amicitia,
Fides, virtus jus et fas,
Omnes sint notitia.

Chorus

Study Guide 1

Chapters 1-3, 9 in Son of the Stars

History and Lore

- First Greek Fraternity
- History of Miami University

- History of the NIC
- Beta Theta Pi Origins and Founder's Paragraph
- Original and current badge origins
- Beta Theta Pi colors, flag, and flower

Values and Education

- Core values
- Bridge builder's poem
- Trust and conformity

Greek Alphabet

| Name Spelled Out | Letter | Name Spelled Out | Letter |
|-------------------------|---------------|-------------------------|---------------|
| Alpha | A | Nu | N |
| Beta | B | Xi | Ξ |
| Gamma | Γ | Omicron | Ο |
| Delta | Δ | Pi | Π |
| Epsilon | Ε | Rho | Ρ |
| Zeta | Z | Sigma | Σ |
| Eta | H | Tau | T |
| Theta | Θ | Upsilon | Υ |
| Iota | I | Phi | Φ |
| Kappa | K | Chi | Χ |
| Lambda | Λ | Psi | Ψ |
| Mu | M | Omega | Ω |

WEEK 3

- “Mutual Assistance”
- Songs: The Loving Cup, Wooglin to the Pledge
- Heritage and Destiny: Beta Spirit

FRIENDS OF BETA

While the fraternity has always operated as a private entity with esoteric elements, the involvement of parents, sweethearts and other “friends of Beta” has always been encouraged. Dating back to the Civil War, female friends of the Fraternity helped safeguard chapter possessions during times of peril. From the origins of the Bridge Builder Poem to the official Beta flower, credit is due to non-members. Today, some of the most dedicated and trusted chapter advisors are not members of the society.

Historically, the phrase *Friend of Beta* (FOB) was created to label any non-member of the fraternity who provided some sort of volunteer support to the organization. It has become a part of the vernacular of the staff, Beta alumni, Beta undergraduates, and the interfraternal community. Many of Beta Theta Pi’s chapters enjoy the contributions of male and female FOBs when geographical constraints limit local Beta advisors. Other chapters enjoy the council of interfraternal professionals who give them time at Beta programs, like *The John and Nellie Wooden Institute for Men of Principle*, to help our chapters.

Friends of Beta have won the Fraternity’s top award for chapter advising. Friends of Beta have won the Fraternity’s award for interfraternal contributions. Many Friends of Beta have given uncounted hours and unrecognized efforts to help Beta Theta Pi succeed. For this giving of self we must remain forever grateful.

INTERFRATERNAL HISTORY

The history of Beta Theta Pi cannot be written without significant reference to the interfraternal movement and the Fraternity’s contributions. From her earliest days, Beta Theta Pi pioneered an open and collaborative spirit that, while preserving a role of leadership for Beta, helped all Greek organizations succeed. For example:

- The convention of 1848 was held in Hudson, Ohio, the site of Western Reserve College. To generate interest and publicity in the papers the chapter invited the university president and the members of Alpha Delta Phi to attend the public exercises, which they did. This goes down in history as the first inter-fraternal event.
- William Raimond Baird, *Stevens* 1878/*Columbia* 1881, exhaustively researched all Greek organizations seeking a suitable partner to merge with his own Alpha Sigma Chi. Since no authoritative resource on the subject existed Baird published his research as Baird’s Manual of American College Fraternities. It was remarkable at the time given fraternities were *sub rosa* and it continues to be the definitive guide to date.
- Willis O. Robb, *Ohio Wesleyan* 1879, an early editor of The Beta Theta Pi magazine, stimulated interest through correspondence with fellow editors for an interfraternity

meeting in 1883, leading to formation of what would become the College Fraternity Editors Association (CFEA.) The name of the organization has since changed to the Fraternal Communicators Association (FCA.)

- In 1909, Francis W. Shepardson, *Denison* 1882/*Brown* 1883, was among the first officers of the North-American Interfraternity Conference (NIC), serving as its first secretary. Both he and Robb had played an integral part in the founding committee of the conference which acts much like the Interfraternity Council (IFC) for international organizations.

Beta Theta Pi has a rich history of members giving of their time and talents to the interfraternal movement. Many have been recognized for their contributions through election to office or awards. Here is a listing of a few:

- William Raimond Baird, *Stevens* 1878/*Columbia* 1881 – author of Baird’s Manual of American College Fraternities
- Willis O. Robb, *Ohio Wesleyan* 1879 – founding committee of the NIC, helped found the College Fraternity Editors Association
- Francis W. Shepardson, *Denison* 1882/*Brown* 1883 – founding committee of the NIC, president of College Fraternity Editors Association, secretary and president of NIC
- Ray Warnock, *Illinois* 1905 – Recipient of the NIC Gold Medal, president of the NIC
- Harold J. Bailey, *Amherst* 1908 – president of the NIC
- Bertram W. Bennett, *Knox* ’20 – president of the NIC
- Seth R. Brooks, *St. Lawrence* ’22 – Recipient of the NIC Gold Medal, consistent orator at fraternity and sorority national conventions
- G. Herbert Smith, *DePauw* ’27 – Recipient of the NIC Gold Medal
- John J. Rhodes, *Kansas State* ’38 – Recipient of the NIC Silver Medal, congressman from the state of Arizona, president of Beta Theta Pi
- Peter F. Greiner, *Minnesota* ’51 – president of the NIC
- Richard G. Lugar, *Denison* ’54 – Recipient of the NIC Silver Medal, spokesman for the *Men of Principle Initiative*
- Ronald P. Helman, *Miami* ’55 – NIC board member
- Jonathan J. Brant, *Miami* ’75 – Recipient of the NIC Gold Medal, executive director of the NIC for 17 years, director of the Beta Theta Pi Foundation
- Thomas C. Olver, *Central Michigan* ’98 – president of College Fraternity Editors Association

JOHN HOLT DUNCAN

Founder John Holt Duncan was the first president of Beta Theta Pi, having been selected for the position prior to the Founding on August 8, 1839. Perhaps you have been to the Administrative Office and seen John Holt Duncan's wooden leg in the Beta Museum. I wonder if you know how he got that wooden leg or what happened after he got it.

For about 10 years after graduation from Miami University, John Holt Duncan practiced law in his home state of Mississippi. He then moved to Bexar County, Texas and became a judge. But in that terrible war that divided the United States, he also was called to service in the Confederate Cavalry and became a Captain in Company C of Col. Haupt's Regiment of the Texas Cavalry. He fought with General Price in one of the most bitter campaigns, the campaign in Missouri and Arkansas where you never were sure who was a soldier and who was a guerrilla.

Price's forces made a raid in the northern-held territory and engaged the Union Army on September 30, 1862 at Newtonia in extreme southwestern Missouri south of Joplin. During that engagement when his Company was facing Union forces with superior numbers, John Holt Duncan was wounded in the leg while "gallantly charging the enemy." To save him, the Confederate surgeons had to amputate his right leg. But they could not take him with them because of the pursuit of the Union forces.

So they left him at a farmhouse where a member of the Confederate army lived. There he was cared for by the farmer's wife and his family. It was well known that the penalty for harboring Confederates was death. As fate would have it, the farmer came home on leave soon after Duncan was left there. A few days later along came the Union Cavalry and found John Holt Duncan, the farmer who had cared for him, and the farmer's wife and his children. They took Founder Duncan and the farmer and stood them up against the barn. They killed the farmer in full view of his family and in full view of John Holt Duncan. They would have killed John Holt Duncan too if it had not been for the intercession of the farmer's weeping widow and children.

After recovering Duncan returned to Bexar County and served as a judge for a year. He then relocated to Houston and practiced law while also serving as city attorney, county clerk, and city recorder for a number of years. Though these positions provided him with an adequate income, he lived very frugally, almost as if he were destitute.

He never married even though deeply enamored with a lovely woman. Though their relationship spanned the years, they denied themselves the pleasure of marriage and children. Even his friends were puzzled by his strange behavior and some regarded him as an eccentric miser.

On May 27, 1896, John Holt Duncan died in an old soldier's home in Austin, Texas, virtually penniless. Do you know why he was penniless? Because from the day that he was wounded and saw the devotion of that farmer, he deemed it his solemn duty to support and educate the children of the man murdered for his sake. So from the day he was wounded until he went into the old soldier's home, he spent virtually every cent he made caring for and supporting the farmer's widow and family. You see, John Holt Duncan had character — Beta character. Character sparkles like the diamond of our badge.

BOARD OF DIRECTORS

Personal Mission Statement:

List People, Things, Feelings, or Pressures that hold a place on your board.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____

Loving Cup

Oh, start the loving cup around,
Nor pass a brother by;
We all drink from the same canteen
In Beta Theta Pi.
Oh, you and I can ne'er grow old
While this fair cup is nigh;
Here's life and strength,
Here's health and wealth,
Here's all in Phi-Kai-Phi.
Oh, start the loving cup around,
It speaks of other days;
We see the milestones backward run
When on this cup we gaze.
Our grip grows strong,
Bold comes our song
When this fair cup we raise,
So pass the loving cup around
And drink in Beta's praise.
Oh, start the loving cup around,
It holds a something clear,
'Tis brimming with a potion that
Will fill you with good cheer.
Come drink with me
And bid your ills
Forth-with to disappear;
We'll never in this world let fall
The cup we all hold here.

Wooglin to the Pledge

Come, smoke a friendly pipe with me
And drink my loyal ale,
Come, tilt a chair and loaf awhile
Against my fireside rail.
You'll feel a kind of something warm
Your marrow thro' and thro';
You'll feel a whole lot better off
When you're a Beta, too!
Chorus
Hurrah, hurrah! Come, drink of a Beta brew!
It's up to you to pledge anew, and join our jolly
crew!
Hurrah! Hurrah! Come drink of a Beta brew!
It's up to you to pledge anew, and join our jolly
crew!
Dip in my old tobacco pouch
It holds the best, by far!
Take all you want, take all I have
Yes take my last cigar.
And when a Beta offers you his hand you may
be sure
His heart is in the bargain, too,
And all he has is yours.
Chorus

WEEK 4

- “Intellectual Growth”
- Songs: As Betas Now We Meet, Ti-De-I-De-O

EXPANSIONS & MERGERS

One month after the 1879 Convention, the important union with Alpha Sigma Chi was consummated at Ithaca, N.Y. Through this union, Beta secured a much-desired eastern wing, which it had been unsuccessful in developing previously. Five new chapters were added to the rolls: Cornell, Maine, Rutgers, Stevens and St. Lawrence.

The former secretary of Alpha Sigma Chi, William Raimond Baird, *Stevens 1878/Columbia 1882*, a prominent architect of the merger, was appointed district chief of the new district, beginning many years of outstanding service to Beta Theta Pi.

These events prompted the historian of another fraternity many years later to write:

“Beta Theta Pi is one of the authentic leaders of the Greek world. It and one other share the distinction of having made the largest and most valuable contributions of new and useful ideas to the Greek world. Beta Theta Pi’s history is the story of a magnificent movement which, originating in the West, invaded the South, captured the East and, in 1879, grasped undisputed leadership of the Greek fraternities.”

The rapid expansion of the Fraternity continued and, by 1888-89, correspondence concerning union had sprung up between interested Betas and the three surviving chapters of the *Mystic Seven Society*. For years, this Society had enjoyed a splendid reputation but recently had suffered reverses due, in part, to the Civil War, leaving but three active chapters – Davidson, North Carolina and Virginia. In 1888, an agreement was reached and was approved by the 1889 Convention.

These bold mergers, when joined with the assimilation of several local societies such as Zeta Phi at Missouri, have added tremendously to the roll and success of Beta Theta Pi. The vision and pioneering spirit, particularly exhibited by William Raimond Baird, left a lasting mark on the Fraternity.

GPA STANDARDS

Beta Theta Pi has known cultivation of the intellect as a principle object since her early days with origins in literary societies. Members would participate in this popular extracurricular activity reciting essays, critiquing classmates and debating important questions. This character of the organization adopted from literary roots shaped the Beta experience to augment a student’s education. John Reily Knox, *Miami 1839*, was first in his class. Francis W. Shepardson, *Dennison 1883/Brown 1883*, was a member of Phi Beta Kappa. The Fraternity has boasted more than 80 Rhodes scholars. High achievement of mind, in and out of the classroom, has been interwoven in Beta’s history.

By the early 1900s this expectation was translated into standards. Beta Theta Pi began requiring for membership that a student achieve the minimum GPA to graduate. This had a positive effect in codifying the expectation that Betas be scholars through and through. As Seth R. Brooks, *St.*

Lawrence '22 noted, "without devotion to the high standards which Beta has always held we cannot have great chapters."

In 1984, Beta exercised her pioneering spirit by establishing the first fraternity GPA standard for chapters at 2.5. The president of another international fraternity called this action, "a quantum leap in fraternity history." The Fraternity again asserted leadership in 1997 by establishing a minimum GPA of 2.5 for individual members to remain in good standing. Finally, in 2006 the delegates increased the standard for chapters to 2.7 giving Beta Theta Pi the highest academic standard among Fraternities. Currently, the fraternity requires that all chapters meet or exceed the All Men's Average at their institution.

Each of these moves reaffirmed the Fraternity's commitment to its founding value of devotion to the cultivation of the intellect. Further, they have illustrated the Fraternity's consistent commitment to her pioneering spirit and setting standards for all Betas to meet.

OPEN CONSTITUTION

It may seem peculiar that the early constitution of Beta Theta Pi was secret, but it was superstitiously believed that the revelation of the constitution of a society would cause its immediate dissolution. It is then all the more impressive that in 1879 Beta Theta Pi led the Greek world in publishing its constitution for all to see and thereby creating a separate ritual containing the parts of the Fraternity.

What was the problem with secrecy? Betas of the time rarely realized that while *they* knew what the Fraternity was about, nobody outside did, especially the faculty. University faculty and administration (one and the same at the time) believed Greek organizations to be subversive, possibly deriving from the common public sentiment against Freemasonry and the fact that their quantity was unknown. Therefore they enacted strict rules prohibiting Greek societies.

In their extensive report to the convention of 1878, a committee composed of Wyllys C. Ransom, *Michigan* 1848, Olin R. Brouse, *DePauw* 1866, and Amandus N. Grant, *DePauw* 1874 stated that the:

"feeling of antagonism, it is believed, has not a general rule, sprung from hostility to secret societies upon general principles, but from the mistaken idea that college secret societies were in matter of fact but little better than juntas or cabals organized among the students for the purpose either of elevating the "Ancient Henry" [slang for raising the devil], of regulating college politics and appointments in personal interest, or of affording organized interference with the proper enforcement of Senate discipline and rules. Entirely in the dark as to the objects and purposes of such organizations, it is, perhaps, not strange that they should have regarded them with suspicion or as of a doubtful utility – especially in those instances where the character of the members was not entirely "sans peur, sans reproche" [without fear, without reproach]. Nor has the feeling of years served other than to intensify this feeling..."

Therefore, this committee recommended the removal of all the esoteric aspects from the constitution. They reasoned that some drastic step had to be taken to avoid the growing anti-fraternity actions of the faculty. This report was adopted by the convention of 1878 and approved by the convention of 1879, giving Beta Theta Pi the first open constitution, and permitting it to be published to the world.

The adoption of the open constitution was a remarkable event in Beta, and the first such action undertaken by any fraternity. The initial feeling that the removal of the esoteric parts was little short of sacrilege, if not an actual catastrophe, gave way and almost all other fraternities have since done the same.

JUSTICE JOHN MARSHALL HARLAN

Beta Theta Pi has been fortunate to have among her many distinguished alumni six associate justices of the United States Supreme Court. Notably in 1911, four Betas served simultaneously on the Court, including the second longest serving justice (33 years) John Marshall Harlan, *Centre* 1850.

Harlan was born in 1833 into a prominent Kentucky slaveholding family, his father a well-known Kentucky politician and former Congressman. He attended Centre College where he joined the Epsilon Chapter and later earned a law degree from Transylvania University. He was the first Supreme Court justice to earn a modern law degree.

In 1861, Harlan enlisted in the Union Army and fought to preserve the unity of the states, eventually rising to the rank of colonel. Throughout the war he firmly supported slavery, at one point stating he would resign his post if President Lincoln signed the Emancipation Proclamation. Subsequently, in 1863 he was elected attorney general of Kentucky as acts of racial violence raged in the south, witnessing many of them firsthand.

By the end of the decade Harlan had changed his mind, turning strongly against slavery calling it “the most perfect despotism that ever existed on this earth.” He later exerted his new opinion on the Supreme Court earning his reputation as “the great dissenter.”

When Court decisions struck down reconstruction amendments, including the Civil Rights Act of 1875, Harlan accused the Court of using subtle verbal interpretations to cut support for racial equality and equal rights for African Americans. In 1896, Harlan was again the sole dissenter in the infamous case of *Plessy v. Ferguson*, reviled for establishing the doctrine of “separate but equal” and legitimizing more than half a century of segregation. His eloquent dissent, filled with stirring language that would inspire civil rights activists for generations, correctly predicted that the Court’s ruling would become as infamous as the Dred Scott case from before the Civil war.

While later admired by many civil rights leaders and celebrated by several African American communities, Harlan was sharply criticized at the time for his “flip-flop” on the issue of slavery and racial equality. People argued that he had no basis for his dissents given his long-standing past of supporting slavery, to which he responded,

“Let it be said that I am right rather than consistent.”

As Betas' Now We Meet

As Betas' now we meet, a brother new to greet
By grasp of hand, by grasp of hand;
Oh! may our sacred fire kindle a new desire,
And true Greek love inspire for all our band.
Our splendid shield he bears,
the wreath of old he wears
And diamond bright, and diamond bright,
Oh! may he ever gain pure and unsullied fame
For Beta's glorious name - for truth and right.

Ti-De-I-De-O

Ti-de-i-de-o, ti-de-i-de-o, de-i, de-i, de-i, de-i-de-o
All the others take their hats off to us, boom,
Boom, boom,
We are the people so they say, so they say
Live on the shady side of Easy Street
And this is our night to shine, mm, mm, mm
Come along ye children, come along we say,
Boom boom, boom,
Come along the stars are shining bright,
Bright, bright, bright
Hop in our boat and we'll all take a float
For we're all out to have a good time, mm, mm, mm
We are the people, people, we are the people, people,
We are the people so they say, so they say;
We wear the diamond, we wear the diamond,
We wear the diamond and three stars.
Oh, you must be a Beta Theta Pi or you won't go
to Wooglin when you die, and why, cause,
We are the people, people, we are the people, people,
We are the people so they say, so they say;
We wear the diamond, we wear the diamond,
We wear the diamond and three stars.
De ump, de ump, de ump, jump, jump, jump, ish posh,
ice posh
Ice rosh a nice rosh, riff, raff, do faff, fang dang
a yellow bucket,
Ring dang doodle won't you kai, bo
(repeat this going a little faster two more times – all is the same until the third repeat when the
song ends...won't you kai.)

Study Guide 2

Chapters 4-5, 8 in Son of the Stars Values and Education

- Mutual assistance
- Intellectual growth

History and Lore

- Campanile history
- Toronto Chapter Fund
- Beta Leadership Fund
- Stories from chapters 4/5 (Examples of some below)
 - o Michigan Chapter
 - o Joel Allan Battle
 - o Wooglin-on-Chautauqua
 - o John Hanna Gray
 - o Mike Malone

Structure of Beta Theta Pi

WEEK 5

- “Responsible Conduct”
- Songs: To the Pledge, The Sons of the Dragon
- Heritage and Destiny: The Beta Way

THE BETA WAY

Urbane in deportment...

“We must be *urbane* in deportment. Yes, this word means “like a city-dweller” and derives from the Latin word *urbs* which means “city” – like the Greek word *polis* from which we get the words “polite” and “police.” These words are not a slighting of the agricultural world, but rather express the often unnoticed fact that men who live together – as in a city – must be orderly, and organized. The city life requires a degree of cooperation much higher than that needed by the relatively independent life” on the land” in the fields and forests. The ancient Greeks and Romans observed this very quickly, and the words bear this out, even when urban dwellers are no longer urbane.

Courteous in expression...

“We must be *courteous* in expression. The word, with its connotation of “as one acts in the presence of royalty” has been almost forgotten in our modern world. Even in countries where there is royalty, the news of those personages is often not courteous. Perhaps the king is bad; he should be admonished, but even then the fact that he is king should not be overlooked. Indeed, all the more reason to admonish in a courtly, courteous manner. But in the democratic fields, where the word “king” was once a fighting word, it is forgotten that the word “democracy” actually puts a crown on every head. Thus, courtesy demands that we show a kind of regal respect for everyone with whom we may meet.

Steadfast in friendship

We must be *steadfast* in friendship. This word means “fastened or fixed in its place.” But where is the place of friendship to be fastened? It is in the heart. Remember this word friendship here is used with respect to a brother’s “[interaction] with mankind” – we are not speaking of that specific friendship of brotherhood in our fraternity. If we commit ourselves to friendship with each other, no less are we obliged to “fasten friendship to its place” in our hearts with those we meet in our [interaction] with mankind.

Bystander Intervention

This is a story about 4 people named, **EVERYBODY, SOMEBODY, ANYBODY, AND NOBODY**. There was an important job to be done and **EVERYBODY** was asked to do it. **EVERYBODY** was sure **SOMEBODY** would do it. **ANYBODY** could have done it, but **NOBODY** did it. **SOMEBODY** got angry about that because it was **EVERYBODY’S** job. **EVERYBODY** thought **ANYBODY** could do it, but **NOBODY** realized that **EVERYBODY** wouldn’t do it. It ended up that **EVERYBODY** blamed **SOMEBODY** when **NOBODY** did what **ANYBODY** could have done.

The Sons of the Dragon

The dragon is lord of the beasts of the wold
And the ruler of birds of the air;
And Wooglin of old found him dauntless and bold,
As the guard of his secret lair.
Our pride and our dream is to keep him supreme
And we pledge him with hands raised high:
We're the sons of the dragon, and forevermore
We are guarding Beta Theta Pi!
The sons of the dragon are valiant and brave,
Ever ready to enter the fray;
Oh, what can assail or what can prevail
'Gainst the strength of the dragon's sway!
And strong in our might we go forward to fight
With the shout of our battle cry:
We're the sons of the dragon, and forevermore
We are guarding Beta Theta Pi!

To the Pledge

The three bright stars are yours, my boy,
You're pledged to Beta's band;
Guard well your shield from life's allow!
'Tis Wooglin's stern command.
And if old Wooglin sees you live
A life his praise can win,
You'll have the best that life can give,
You'll wear the Beta pin.
And when our circle folds you in,
Our Mysteries you'll know:
You'll feel the bond that makes us kin,
That sets our hearts aglow.
So steer your path towards Wooglin's den,
And with us sing his praise,
Until he makes you blest of men
For all your span of days.

HAZING RESOURCES

[Josh Schutts – Want to Fix Hazing? Fix Brotherhood?](#)

Hello members, friends, and fans of Phi Delta Theta. In honor of National Hazing Prevention Week, my colleague, Josh, and I want to talk about brotherhood, but first, you need some background. About this time last year, I reached the halfway point of my doctoral dissertation. I was studying the impact of moral judgment and moral disengagement on hazing attitudes, and I was putting the finishing touches on the third chapter and preparing for my proposal defense. My study, in a nutshell, was investigating the environmental variables that support a pro-hazing culture. As I sat and thought about my study, I came to ask myself the question “What matters?” Several fraternities have shaken things up in the last few years and significantly changed the environment in which hazing occurs. Phi Delta Theta has the “Don’t Tarnish the Badge” campaign. Sig Ep has the “Balanced Man Program. Beta Theta Pi has the “Men of Principle Initiative.” Alpha Gamma Rho and Zeta Beta Tau got rid of pledging altogether. As I sat and pondered these changes, I asked myself, “If we wanted to know if any of these changes have had any impact, what would I even measure? It’s hard to measure hazing, so what do we measure? What would we expect the impact of these changes to be?”. As I sat and thought, rolling around different possibilities in my head, I kept coming back to the same idea – brotherhood.

What is brotherhood? How do students define it? Are there different kinds of brotherhood? How do you measure it? I pondered these questions and more for several days, and I decided that the best way to get an answer to my question was to ask students. So, I sent out an email to my fraternity member listserv and asked for a few volunteers to come meet with me to talk about brotherhood. On the day of the meeting, a dozen or so guys showed up, and I asked a simple question: “What is brotherhood?” I sat and listened, scribbling notes furiously trying to keep up with the conversation, as the young men bounced the question back and forth. Several themes emerged from that conversation, but when I coded my notes, the students discussed four separate and distinct definitions of brotherhood. They were:

1. My brothers support me and “have my back” because we’ve been through a lot together. They would do anything for me, and I would do anything for them.
2. My brothers and I do almost everything together – they are the people I prefer to spend most of my time with and we always have a blast, whatever we’re doing.
3. My brothers and I are drawn together by our similar beliefs, values and backgrounds. They are my best friends and will be the groomsmen in my wedding.
4. My brothers help make me a better person by holding me to high standards based on our shared values.

At this point, my head was spinning. Four completely different themes, sometimes used in combination with one another, sometimes not, had emerged from that initial conversation. My next step was to try to make sense of all this new information, so I called up the one person who I consider to have the ultimate combination of fraternity and nerdy quantitative research skills – Josh Schutts. Josh, I’ll let you jump in here and help us make sense of all this.

Admittedly, I came into the fold in many conversations with Gentry about his work with hazing and moral judgment. He mentioned brotherhood and I was immediately hooked. I presume that

for many of you, brotherhood is the reason you joined your chapter, and is likely the reason you are still affiliated. My background is in business, so I tend to view our fraternity chapters much like “mini businesses.” In saying that: fraternities don’t have a profit-motive, we have a brotherhood motive. If Apple or Microsoft is for-profit, then Phi Delta Theta is for-Brotherhood.

Conceptually, brotherhood is the currency of fraternity. It is sold to potential members, traded between brothers and alumni, and deposited within our thoughts and memories for all time. As an alumnus of my organization, I recall those memories from time to time – the things we did as friends and brothers. The trouble we got in, the relationships we made, the times we laughed, and the times where we were there for each other. Perhaps a brother could be thought of as “more than a friend, but no less than someone you love.” I heard a wise past national president of Sigma Alpha Epsilon say that once (Jim Pope, *Southern Mississippi*).

Theoretically, the research is frankly scant in relation to brotherhood. It’s kind of funny that something that means so much to so many is largely unstudied, undocumented, and unanalyzed. I mentioned earlier about brotherhood as a currency. If you buy that, then when we trade or sell it, we are completing a transaction – let’s call it a social transaction, or maybe even a social exchange. Near as I can tell, the best theoretical framework that exists comes from Blau & Scott (1962) who coined “social exchange theory” and talked about mutual benefit associations. I think of fraternities as mutual-benefit associations, so I think there is some wisdom to be found there. Further, Clawson (1989) talks about masculine solidarity and touched on loyalty through race, social class, and gender.

With this theoretical framework in mind, we sat out to devise a way to measure brotherhood. A list of questions was developed that corresponded with each of the four definitions of brotherhood, with a five-point “agree/disagree” scale. We constructed some initial testing on the instrument, determined that it was good, and set to work. We had to put a name to each of the four types, based on the definitions from the focus group and the questions in the instrument, and here is what we came up with (numbers corresponding to the definitions that Gentry described above):

1. Brotherhood Based on Gang Mentality (BROGM)
2. Brotherhood Based on Shared Social Experiences (BROSSE)
3. Brotherhood Based on Common Interests (BROCI)
4. Brotherhood Based on Accountability to Shared Values (BROASV)

We measured brotherhood with our instrument, and we also asked students about their alcohol use, attitudes towards hazing, attitudes about the purpose of the new member process, questions about the importance of social status in their chapter, and a scale that measured their moral development.

What we found amazed us.

Student’s scores on BROGM had strong and significant correlations with pro-hazing attitude. Those correlations became weaker as they moved up the scale, and a high score on BROASV had a negative correlation with hazing attitude. The way students defined brotherhood was predictive of the way they perceived hazing and the amount of hazing they stated they would tolerate in their chapter.

We also measured students' perceptions of the purpose of the new member process (with statements like 'the pledging process is an opportunity to weed out weak new members' and 'it is important that pledges demonstrate their loyalty to the fraternity before they are initiated') and had similar findings. Students that measured highest on BROGM were much more likely to have an antiquated view of the purposes of the new member process, and again, the relationships became weaker as they moved up the scale. BROASV was negatively correlated with the scale measuring the perception of the purposes of the new member process.

So, conceptually we have many ideas about what brotherhood is. Most of what we know so far is anecdotal, qualitative and contextual. We tell stories to others, and somehow in our mind, we understand what brotherhood means. . . what it means to us anyways. But does it stop there? What if brotherhood means different things to different people? How can we merge what it might mean to you with someone else's concept? Wouldn't it be easier to 'sell' that to an interested prospective member? We think you can. And we think that if we could quantitatively measure it, or at least most of it, then we would have a common language to talk to our brothers about.

When we begin to understand what brotherhood is, we can then take the leap to see how it manifests and changes. We first begin by understanding its nature. What it is comprised of, and equally, what is it not comprised of. We think about where it comes from, and we think about the best way we measure it. Next, we begin to see it as the 'cause' and search for the symptoms or effects it has on people, chapters, institutions, and communities. We measure it over time, and we see if differences exist between race, or age, or number of years as a member of a fraternity. We see these symptoms as antecedents, and we ask questions about what aspects of brotherhood correlate to that are both positive and negative. We look at hope, and commitment, and unethical behavior, and citizenship behavior, and engagement, and moral judgment, organizational learning, and a host of other things that are related to things that occur in our chapters every day. What good is all of this? Well, for starters, we could diagnose issues in chapters. We could get to the cause, and quit treating the symptoms. We could leave our campuses better than we found them. We could make a difference in someone's life. We could be more relevant tomorrow than we were yesterday. In sum: We could become the greatest version of ourselves, and help our Chapters achieve a new level of greatness as well.

Dr. Gentry McCreary – [Who is Drawing the Line in your chapter?](#)

I was recently on a campus working with a chapter that had been in hot water for hazing. I had a great conversation with the chapter executive board about some of the traditions in the chapter that were contributing factors to the hazing culture.

I asked them to explain to me how they communicated their expectations about hazing to the chapter. In other words, where did the chapter "draw the line in the sand" when it came to what is acceptable and what is unacceptable, and how was that communicated to members?

Here is the response I got from the chapter president:

"Every semester, I tell the pledges to come talk to me if anyone asks them to do anything that goes too far or makes them feel uncomfortable."

Naturally, I asked him how many of the 44 pledges they had the previous semester came to him with grievances against members of the chapter. I knew the answer before he gave it to me.

Zero.

I really do think the president of this chapter was genuine in his desire to have the pledges come to him with any problems. As chapter president, he knew it was ultimately his responsibility to make sure that every new member was having a safe and positive experience, and he wanted the new members to keep him informed of any problems.

Unfortunately, there was a major flaw in his plan. Everything we know about the power differential inherent in many fraternity new member processes, as well as the pressure of new members to conform to the norms of the group and to be obedient to authority, tells us that the likelihood of a new member coming forward with a grievance is slim to none.

When I speak to students about hazing and the myth of the “voluntary participation” of new members, I always talk about three psychological studies that I think perfectly frame why new members are not in the best position to be the whistle-blowers on hazing in the chapter. The Stanford Prison Experiment highlights the immediate subjugation of the prisoners to their captors in a simulated prison, with some great parallels that can be drawn related to the fraternity new member process. The Milgram Experiments highlight the willingness of individuals to obey orders from those they perceive to be in positions of authority, even when those orders seem to be dangerous. The Asch Conformity Experiments demonstrate the willingness of individuals to conform to the norms of a group. These three landmark studies, when taken collectively, paint a very clear picture – new members are not in the best position to decide what is acceptable and what isn't. They should not be the ones drawing the line in the sand.

All a pledge or new member wants to do is keep a low profile, go with the flow, and make it through until the end without raising too much of a fuss or drawing any unwanted attention to him/herself. The LAST thing they want to do is speak up, be perceived as a complainer, a whiner, or (pardon the expression) a pussy. No matter how bad the hazing gets, their primary objective is to just make it through. Yet so many well-intentioned chapter leaders put the pressure of blowing the whistle on inappropriate hazing squarely on the shoulders of the new members without ever telling them what is acceptable and what is not. It is a recipe for disaster.

Instead of putting the responsibility of drawing the line of acceptable behavior on the new members, that responsibility needs to be placed on the active chapter. Chapter leadership needs to do four things in order to make this happen effectively:

1. Set very clear standards for the chapter. Make sure everyone is on the same page and understands clearly and precisely where the line is drawn. Leave no room for confusion or ambiguity. Chapter members have to be on notice and have a clear understanding of what is acceptable and what isn't.

2. Make sure members know the consequences of crossing the line. Not only do chapter members need to know where the line is drawn, they need to have a clear understanding of what

will happen if they cross that line. Accountability is incredibly important – without it, the policies of the chapter have zero credibility. Chapter members have to see individuals being held accountable for their actions in order for your line of acceptable behavior to have any credibility.

3. Have a clear policy on retaliation. Chapter members need to know that, in the rare event that a new member does come forward to report inappropriate behavior, retaliation against that new member will not be tolerated. Again, the policy must be clear, and the consequences must be real.

4. Always work to push that line back to less severe forms of hazing. We know that hazing tends to get worse over time. If you aren't always actively pushing the line of acceptable behavior back towards less severe forms of hazing, then the hazing will naturally get worse every year. As I have argued in a previous post, today's "Level 7" hazing is tomorrow's "Level 9" hazing.

Stop putting the pressure of calling out inappropriate hazing on your new members. They are ill-equipped to be whistle blowers. Start setting clear expectations for your active members, and begin addressing the hazing culture in your chapter. It's time to draw a line in the sand.

[Dr. Gentry McCreary – The Myth of The Rogue Member](#)

Whenever I visit a college campus, I often get the opportunity to meet in a small group setting with fraternity and sorority presidents and new member educators. These meetings are generally my favorite part of a consulting visit, as it gives me the opportunity to have a genuine conversation with the students in the greatest position to foster change within their chapters.

I often start these meetings off by asking the students about their greatest fear when it comes to hazing. What is it about hazing that keeps them up at night? By far, the most common answer I get goes something like this:

"I'm afraid of a *rogue member* doing something that will get us into trouble."

In some ways, this is a very justifiable fear. In my years as a fraternity/sorority advisor, a majority of the more egregious hazing incidents that I encountered were not those organized and sanctioned by the entire chapter, but rather those conducted by a "rogue" member or small group of members outside of the established new member education process. These regularly occur off campus, in isolated settings, and involve a single new member, or small group of new members, singled out for a special hazing session. These rogue members often inflict tremendous damage, both to the individuals they single out and haze, and to their chapters and organizations as a whole.

But there are two major flaws in the logic behind the fear of the "rogue" member. Here are two reasons why the "rogue member" fear is a myth:

1. We already know who our rogue members are. In a previous blog post, I made the argument that chapters should do a better job getting rid of the sociopaths in their chapters, using Miami Dolphins offensive lineman Richie Incognito as an example. Many have argued that Incognito was a "rogue" member of the team, and that his treatment of Jonathan Martin was an "isolated incident." Here is the problem with that logic – anyone who looks at Richie Incognito's past could predict with

a high level of certainty that this sort of thing might happen. He has a long record of abusive behavior. His hazing and harassment of Jonathan Martin, then, was not an *isolated* incident, but rather an *anticipated* incident.

The same is often true in hazing in fraternities and sororities. The “rogue member” who gets him or herself involved in a hazing incident almost always has a prior history of bad behavior; getting drunk and out of control at parties, getting into fights, yelling at their significant others, drug use, etc. The hazing incident in which they “cross the line” is rarely, if ever, the first sign of propensity for poor judgment. When these “isolated incidents” occur, chapter leaders are never surprised by the identity of the rogue member(s) behind them. Just like Richie Incognito, the incidents are not *isolated*, they are *anticipated*.

2. The culture of any chapter gives rogue members permission to do what they do. I like to think about hazing along a 1-10 continuum. Level one hazing involves the most minor things that we might consider hazing (i.e. new member dress codes, scavenger hunts), and Level ten hazing would involve the most egregious hazing (physical abuse, forced alcohol consumption, etc.). Here is the problem with the myth of the “rogue member” – you can’t accept level seven or eight hazing as a part of your chapter’s “rite of passage” and then be surprised when one of your “rogue members” crosses the line and engages in level nine or level ten hazing that lands the chapter in hot water. In other words, you can’t tolerate a little hazing in your organization and not expect that at some point a BIG hazing incident is going to happen. Hazing is not just a slippery slope – it is a trajectory. It gets worse over time, as “rogue members” constantly push the line of acceptable behavior. Today’s Level 7 hazing is tomorrow’s Level 9 hazing. So, when our “rogue member” crosses the line and engages in behavior that we deem unacceptable, we should not stand around and act like we are surprised. The culture of the chapter gave that member permission to do what he/she did. The problem is not isolated – it is systemic.

So what can you do about it?

First, as I have previously argued, get rid of your “rogue members.” You know who they are. Do not wait for a tragedy to occur before doing what you know needs to be done. If you don’t think your chapter has the willpower to expel a member, contact your alumni or your national organization. There is a way to get rid of them, and your alumni will be happy to help you.

Secondly, it is time to start pushing back the line of acceptable behavior in your chapter. I do not expect that a chapter can magically eliminate a hazing culture all at once, but actions must be taken to begin changing that culture immediately. Where is that line currently drawn in your chapter? What are the acceptable forms of hazing? How can you begin to push that line back? How can you push Level eight hazing back to Level seven and then to Level six hazing? Culture change takes time, but the time to start is now.

Stop your rogue members and begin changing your culture now, and avoid “isolated incidents” later.

Dr. Gentry McCreary – [Confronting Hazing Myths](#)

It was Thomas Paine who famously coined the phrase “That which we obtain too cheap, we esteem to lightly.” This saying has almost become proverb in our society – in order to really appreciate something, it is thought that one must go through great hardship in obtaining it. The college degree is valued more by the one who works hard and overcomes adversity in order to obtain it as opposed to the one who breezes through with no difficulty. The relationship most valued is that one you had to work the hardest to obtain, not the guy or gal you met right before the bar closed last night. As a society, we place great value in working hard to achieve goals, and it is commonly assumed that we appreciate those hard-earned accomplishments more than the things which come our way with minimal effort.

This idea is a driving force behind much of the hazing that takes place in college fraternities and sororities. Aldo Cimino (2011) identified the building of commitment and loyalty as one of the sociological factors that contribute to hazing within groups, and nowhere is this idea more evident than within fraternities and sororities. In their national study of student hazing, Allan and Madden (2008) found that “feeling a sense of accomplishment” was the second most common perceived positive outcome associated with hazing by college students. It stands to reason that this feeling of accomplishment – the idea that you worked hard to earn your membership – would contribute to levels of organizational loyalty and commitment.

In our research on brotherhood, hazing and unethical behavior, my colleague Josh Schutts and I set out to better understand the relationship between hazing and organizational commitment. First, we adapted the work of my friend Chad Ellsworth (2006), who studied how students define hazing. Using his research, we developed a “Hazing Tolerance Scale” that measures the level of hazing that a student would find acceptable within their organization. For a full description of the development of the Hazing Tolerance Scale, see McCreary (2012).

Next, we scoured the literature for measures of organizational commitment. As it turns out, we were able to find three different measures of organizational commitment. Meyer and Allen (1991) developed a three component model of organizational commitment. The first component, Affective Commitment, relates to the emotional connection to the organization (i.e. “I really love my fraternity/sorority”). The second, Continuance Commitment, refers to the desire to remain a member of the organization (i.e. “I would never leave my organization, because there are no better options for me. The cost of leaving is greater than the cost of staying”). The final component, Normative Commitment, refers to the sense of obligation felt towards the organization (i.e. “I am committed to my fraternity/sorority because it has given so much to me”). These three constructs have been widely studied in the field of industrial/organizational psychology, but to our knowledge have never been studied within the context of fraternities and sororities.

When we analyzed the data from the study, which included nearly 700 respondents from 18 college campuses across the United States, we fully expected there to be a relationship between hazing and at least one of the three components of organizational commitment. To our amazement, the relationships were completely flat.

Simply put, there is no relationship at all between the level or severity of hazing tolerated within a fraternity and the levels of commitment that members have to that fraternity. This finding flies in the face of the oft-cited notion that a difficult new member program, rife with hazing, leads to

members that are more loyal and more committed to the organization. Instead, what our research finds is that those organizations that foster a sense of belonging and accountability have the most loyal and committed members.

Those of us who work with fraternities and sororities should use this information to our advantage. We often have conversations with students about hazing in the spirit of preventing its occurrence. As I have stated in a previous blog, I think one of the most important things we can do to prevent hazing is to directly challenge the mechanisms by which students rationalize and justify hazing. When we confront students with these brutal facts, we can create cognitive dissonance regarding the benefits of hazing and open the door for conversations about its prevention. But until we convince students that hazing does not accomplish all of the good things they like to associate with it, then we cannot have meaningful prevention conversations. Our ability to prevent hazing is directly linked with our ability to confront the myths that lead to its continued perpetration.

Dr. Gentry McCreary - [I am a Hazer](#)

I am a hazer.

I have something that somebody else wants, and I have the power to make them do anything in order to get it. I trick myself into thinking that what I'm doing serves some noble purpose for my chapter, but really it's just about power and control. I lie to my parents about what really goes on in my chapter house. I degrade people. I dehumanize people. I haze because I can. I treat people like animals and then expect them to be grateful to me at the end of it all because, really, I was just making them a better person. I've convinced myself that the purpose of our new member program is about having a bonded and unified pledge class and not about building good members, because I have no idea what a good member is supposed to look like. I lie to my grandparents about what goes on in my chapter house. I lie to nationals about what goes on in my chapter house. I lie to just about everyone about what goes on in my chapter house. I am a liar.

I have low self-esteem. I am always comparing myself to other people. Deep down, I know that I would be a nobody without my chapter – just another GDI looking for a place to fit in. I buy my friends. I care too much about what other people think about my chapter, which is another reason that I haze. We can't let just anybody in. We have to weed out the losers. Losers will make us look bad. If we look bad, then I look bad. All I care about is my image. I'm narcissistic.

I was a loser in high school. I came to college where nobody knew me and somehow managed to fly under the radar during rush and pledge a decent chapter. All of the people in my chapter are cooler than me, so I just act like them and hope that nobody notices. When I was hazed as a pledge, I was ashamed of what I allowed others to do to me. The only reason I didn't quit is because I wanted to show them how tough I was – that I wasn't a loser. Once I made it through, I knew that I couldn't wait to dole out the hazing the next year. Hazing pledges is probably the only thing I'm good at. Besides, I had to go through a lot of crap in order to wear these letters – why shouldn't these new pledges have to do the same?

I get a rush when I haze our pledges. It makes me feel powerful. It makes me feel like I matter – like I'm doing something good for my chapter. The feeling is better than any drug. I get bored in the

spring semester because there aren't any pledges around for me to yell at. I suffer from hazing withdrawal. When I graduate, I'll come back to the house at homecoming and yell at the pledges, just for old time's sake. I'm unauthentic. I pretend to be something that I'm not, because that's what I think people want me to be. I conform. I'm unethical. I'm a liar.

I am a hazer.

David Westol – Hazers can't handle the questions

It is one of the most frequently quoted lines from a movie.

Tom Cruise, portraying a youthful lieutenant and reluctant trial attorney is questioning Jack Nicholson, the sneering, hardboiled full bird Marine colonel in the 1992 movie, "A Few Good Men". At a critical juncture in the trial, Cruise yells, "I want the truth!" to which Nicholson responds, "You can't handle the truth!"

And, to paraphrase that epic line for purposes of National Hazing Prevention Week: it is the hazers in chapters who can't handle the questions...not to mention the truth.

Let's face it. Hazers hate questions. They simply want to haze. They don't want to think about why they haze, or the damage they do to their chapters—the brotherhood—or the men who don't join because of the hazing or who choose to leave because of the hazing. They don't want to answer questions that challenge the very premise of hazing—what gives them the right to haze? The authority? Who are the hazers in a chapter? For the hazers, no questions is a good thing. They want passive victims who will not object to the hazing.

And what questions trouble those who believe in hazing?

Why are we doing this? What is the purpose...the intent? What is the outcome? What are we learning?

And we're just getting started.

Why didn't you tell me about the hazing during recruitment? Why did you lie to me? Why do some of the best members of the chapter refuse to take part in the hazing? If hazing is a crime and against University and Fraternity policy, why would you risk the charter for hazing?

Once the hazers discover that they can't dance around the questions—that scornful sneering arrogance and anger won't fill the void—then the tortured rationalizations and circular arguments surface. "Well, ah, er, you just don't get it...like, you gotta do this because I went through it and it may not seem to have a purpose right now but when you're active you'll get it/everyone has gone through it/it brings you together"

Really? But you didn't answer the questions.

Why do pledges/new members have to do a disproportionate amount of the work compared to members? Why do we have to do things that we will never have to do again as members- how does that qualify as education or training? Show me a direct correlation between what you expect of us and expectations for members.

You are asking good questions.

Let's get specific.

Why are those who advocate for hazing usually—not always—the worst members in a chapter? Why are they the ones who won't show up for anything other than parties, sports, and hazing? Why are they among the leaders in missed chapter meetings? Why do they skip initiation and ritual? Never volunteer to help on committees or projects? Won't pay their dues on time? Rarely attend a campus event or a regional or national event?

Now you've done it. You have angered the hazers. How dare you question the commitment of brothers...even though it is abundantly clear that the hazers are not (with a few exceptions) good members.

Let's get logical.

Why do we have to clean up after members? Why do we have to clean their rooms or their cars in order to obtain a signature? We sure didn't hear about that during recruitment. Why do we have an ever-growing list of "gotta do" things—we have to carry certain items, use greetings, wear certain clothing, and enter the house or residence hall via a certain door? Why do we have to serve as DDs, as door guards, as drivers for intoxicated members who can't or won't take responsibility for themselves? Why do we have to interview every member, especially when some members go out of their way to dodge or avoid the interviews? Which is more important: pledge class unity or chapter unity? Why then would you support pledge class unity?

All excellent questions. Hazers, can you handle those questions?

Silence...unless a hazer says, "Well, it's like...you gotta do these things to prove yourselves to me/us"

Really? Do we earn our badges once...or every day?

And, following the quote from Albert Einstein—**"EXAMPLE IS NOT THE BEST FORM OF LEADERSHIP. EXAMPLE IS THE ONLY FORM OF LEADERSHIP"**—how are we leading our pledges/NMs by example through hazing?

We prove ourselves every day in Phi Delta Theta. Every. Single. Day. That is the simplest form of brotherhood...and the first thing that hazers forget.

More questions? Sure.

You talked about diversity during recruitment—that our chapter was “diverse”. How do we encourage, support and exemplify diversity by requiring all pledges/NMs to speak, dress, act and indeed to think the same? Our chapter members don’t do that—why should we?

Wait! Don’t say it! But, the hazers always fall back on “the military argument”.

“This is like the military, dude”

No. It isn’t. First of all, what is your mission as an organization? It isn’t the same as the military. Secondly, in the military, you have to be qualified to haze. The best of the best. Drill instructors undergo extensive training, including psychological evaluations, before they can lead recruits through basic training or boot camp. Are hazers qualified? No.

In fact, some of us in the anti-hazing movement have discussed developing a “How to Haze Your Pledges” program for fraternity members to be offered each summer. Wanna haze? Enroll here! Regrettably, it would fail for lack of participants. Few if any hazers would qualify because our standards would include a 3.5 GPA, holding at least two major offices, attending at least two national events, leadership on campus, and volunteering time for the less fortunate. And that’s way, way over the standard hazer level of achievement.

Final question: If Phi Delta Theta represents and stands for the noblest of virtues, values and ideals...why do we allow those who rarely represent those expectations haze men who have joined with the intention of living up to those expectations?

Someone must ask the questions. Will it be a courageous young Phikeia...or will it be you, a brother in Phi Delta Theta who wants to become the greatest version of yourself? Men, take the lead. Ask the questions. Step back and evaluate your program with clear eyes and one goal in mind—to create great brothers, not “good” Phikeias. Few fraternity members can say that they accomplished more within their Phi Delta Theta chapters than those who lead the charge to eliminate hazing and replace it with activities and a philosophy which reflect your proud history and bright future.

WEEK 6

- “Integrity”
- Songs: We Gather Again

The Objectification of Women – It Goes Much Further Than Sexy Pictures

When feminists decry the objectification of women, most people immediately think of the images that saturate our magazines, movies, adverts and the Internet, of women in varying stages of undress, dolled up and presented for the male gaze. Yet, while sexual objectification is a huge problem, it is, sadly, only a fraction of the objectification of women that permeates our world, from the moment we enter it.

Because it is all too obvious and difficult to ignore, we tend to focus on sexual objectification. The difference between the way women and men are portrayed in national newspapers and other media is stark - women are too often reduced to the sum of their body parts, heavily photoshopped to fit into an ever narrowing ideal of female beauty. It grabs our attention, we recognize that something isn't right, and we confidently assert that this is sexism in action.

And we're right, of course. Yet, an overemphasis on the 'sexual' aspect can obscure the much more problematic aspect of 'objectification', the iceberg of which sexual objectification is the visible tip. After all, being presented in a sexual way doesn't **ALWAYS** mean objectification. Sexy pictures of men, in contrast to sexy pictures of women, frequently portray them as sexual subjects, actors exercising their sexuality, instead of objects meant to gratify someone else's sexuality.

So, what do I mean when I say that sexual objectification is simply the most visible part of objectification? Well, let's start by differentiating between subject status and object status. While a subject is active, with agency, an object is passive, being acted upon. This dichotomy is reflected in our grammar; when we hear, "Fiona stroked the cat," we recognize that 'Fiona' has subject status, while 'the cat' has object status. Now in an ideal world, we would find ourselves randomly cast as either subject or object at different times, depending on the situation, with no problems. However, in society's dominant narrative, subject and object status is heavily gendered, with men granted subject status the vast majority of the time, and women severely objectified.

These messages start right from the cradle. A study by Janice McCabe showed that male characters in children's books far outnumber female ones, and that even when characters (eg. animals) are gender-neutral, they are often referred to as male when parents read them to their kids. This pattern is consistent in children's TV shows, where only a third of lead characters are girls. The Smurfette Principle, where only one female character is present in an entire cast of male ones, still holds true for many TV shows, with 'female' seemingly a characteristic of its own.

Having been brought up on a diet of stories revolving around boys and men, this male-centeredness continues to dog us throughout our lives. The vast majority of films produced tell the stories of men, with women cast as girlfriends, wives, or mothers, or in other periphery roles. In a typical year, only about 12-15% of top grossing Hollywood films are women-centric, focusing on women and their stories.

It isn't just the media that does this. In everyday conversation, male pronouns dominate our speech and ideas. Every dog we see is a 'he', every stick figure a 'he', humans thought of as simply

'mankind'. There are exceptions, though. Boats, cars, bikes and ships always seem to be 'she', but this is hardly exciting once we realize that they are all objects, and possessions of (usually) men, at that.

Anyway, the cumulative effect of all this is that we are socializing generation after generation to view the world, and the women in it, from the point of view of men. As a result, only men are seen as full and complete human beings, not women. Women are objectified - this means we are denied agency, and are seen from the outside, our own consciousness, our thoughts and feelings, utterly overlooked.

It is because society tells us that women are objects, not subjects, that **TOMB RAIDER's** executive producer, Rob Rosenberg, finds it natural to assert that players "don't project themselves into [Lara Croft's] character," that they think "I'm going to this adventure with her and trying to protect her." Even though they are actually playing **AS** Lara.

It is because society tells us that women are objects, not subjects, that Stephen Hawking can declare women to be "a complete mystery", and have newspapers gleefully latch on to this, declaring women "the greatest mystery known to man". It is a common refrain for men to bleat about not understanding women, but this is because they have simply never tried, because society has trained them to never look at life through the eyes of a woman.

It is because society tells us that women are objects, not subjects, that when society is presented with a case of male violence or sexual abuse, everyone looks at it from his point of view: "Oh, he must have been provoked to have done that," "He was a nice man who just snapped," "He must have been confused by her signals," "Maybe he's been falsely accused, how terrible to have to go to jail for that." With every victim-blaming, rape / violence apologist comment, society reveals through whose eyes it looks, and the answer is invariably the man's.

It is because society tells us that women are objects, not subjects, that even good men, when speaking out against violence against women, tell other men to imagine her as "somebody's wife, somebody's mother, somebody's daughter, or somebody's sister," it never occurring to them that maybe, just maybe, a woman is also "somebody".

It is frightening to consider just how deeply entrenched objectification of women really goes. We must certainly combat sexual objectification, but the battle will not end there. Women are objectified in more profound ways than we realise, and we must tear down every entwined shred of the patriarchy, in order to achieve our modest goal of being recognized and treated as human beings.

We Gather Again

There's a legend among us, you know, brother,
That Wooglin only reigns
With those in these regions below, brother,
Who value the force of brains.
And he will not crown your brow, brother,
Unless in the battle's strife
By winning each victory now, brother,
You win in a bright way thro' life.
So, linked in our mystical chains brother,
We'll raise our fair banner on high;
And be true to old Wooglin, who reigns, brother,
In Beta Theta Pi

Quiz 3 Study Guide

Greek History

- Founders paragraph
- Beta origins
- Joel Allan Battle

Self-Governance

- What is self-governance?
- Kai Committee
- Executive board
- Ladder of risk

Values and Education

- Responsible Conduct
- 'The Beta Way'
- Risk management policy
- Accountability
- Integrity

WEEK 7

- Review of Learning Outcomes
- Synthesis of Values
- Brotherhood activities

Values Synthesis

Trust:

Mutual Assistance:

Intellectual Growth:

Responsible Conduct:

Integrity: