



Virginia 4-H Camping Traditions Handbook

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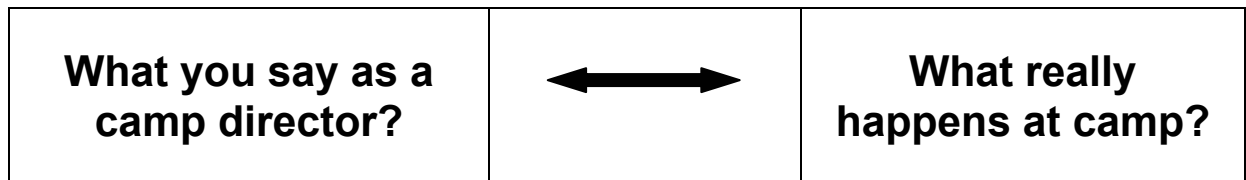
What is “Camp Culture?”

Every camp has a “camp culture.” Whether or not a camp is successful in providing a positive experience for youth campers (the essential elements of positive youth development that were just discussed) can depend largely on the “camp culture” that exists.

Culture is everywhere and influences everything. Culture encompasses beliefs, customs, norms, rituals, behaviors, perceptions, artifacts, traditions, patterns, traits, and other products of human work and thought (Grayson, 2000).

Camp culture is so powerful that it influences what actually happens at camp. If a negative camp culture is created (or allowed to develop), then the outcomes that you established during your camp planning may never be achieved.

For example, setting policies is easy. However, creating a camp culture in which policies are followed can be more challenging.



Grayson (2002)

Common Elements of Camp Culture

[Adapted from "How is culture created" (Grayson, 2002)]

- ***Where emotion is placed***
- ***Systems of rewards and punishments***
- ***Role play activities***
- ***Camp director modeling and coaching***
- ***Staff modeling***
- ***Staff training***
- ***Ritual, rites, and traditions***
- ***Stories, legends, myths***
- ***Songs***
- ***Formal statements of philosophy, values, mission, and vision.***
- ***Other things that are measured (or attended to)***

Recommendations for Creating a Positive Camp Culture

(Adapted from Thurber, 2002)

1. Develop and communicate your philosophy, values, mission, and vision. Ensure that everyone understands what these are and that these are modeled from the top of your camp administrative structure all the way down to entry-level camp staff.
2. Create a system of internal leadership that allows you to cultivate your own leaders. Over time, you will develop new staff members who understand your camp culture and the outcomes that you are hoping to achieve.
3. Concentrate all of your staff training materials on the development of useful, practical skills.
4. Make staff training interactive and reflective of multiple learning styles (i.e., some learn by reading information, some learn by hearing someone else talk about information, some learn through visual models and examples, and some learn through active participation and manipulation)
5. The ways in which campers and camp staff dress are part of camp culture. Create a list of expectations for camp attire and what will be tolerated in terms of clothing and physical appearance. What are expectations for campers?
6. Educate first-year campers (and their parents) about what they can expect from the camp experience. Provide photos of camp staff. Provide descriptions and photos of camp housing, camp class areas, etc. Allow campers and their parents to arrange a scheduled visit to the camp a few weeks before camp. This reduces fear and anxiety in both campers and parents. Include discussions of important camp traditions, rituals, etc.
7. Conduct at least one all-camp meeting daily. Educate camper on what is going to happen next. Post schedules
8. Include staff in camp planning. Include staff in the development of special events and time-off schedules.
9. Embrace a mindset of self-examination that allows you to integrate feedback (from formal evaluations of campers/staff/parents/other stakeholders, from non-formal sources such as letters from parents, conversations with other camp directors, etc.) without becoming defensive.

10. Recognize that camp can be a modern “rite of passage.” As such, camp experiences can be a meaningful way that a young person may make an important transition in his/her life. Create rituals that recognize growth through the camp experience.
 - a. New-camper ceremony
 - b. Graduate ceremony
 - c. Awards for completion of camp
 - d. Awards for significant participation or achievement (remember “skill building and mastery” are important for positive youth development)
 - e. Other awards and recognitions
11. Develop a system of rewards and incentives for your camp staff. Camp can also be a rite-of-passage for camp staff.
12. Camp songs are an important element of camp. Train your staff in song-singing. Provide songbooks for each staff member. Create posters of the most favorite camp songs to make it easier to teach campers.
13. Consider the development of myths or legends connected to your 4-H Camp experience. These myths or legends might be based around regional/local history.
14. Conduct campfire programs. Campfires are an important ceremony within camp culture. Determine what your “campfire rules” will be based upon the type of emotional/physical/spiritual experience you are trying to create.
15. Spend time walking around and learning about what actually goes on each day in camp. If you see examples that contradict the type of positive camp culture that you are trying to create, address the problem.
16. Pay attention to your opening camp activity and your closing camp activity. During your opening activity, you will “set the stage” for everything that will happen during your camp. During your closing activity, you will provide a sense of completion, closure, and excitement for returning next year.
17. Be a positive role-model of the type of camp culture that you are trying to develop and promote.

Camp Culture Checklist

<input type="checkbox"/>	Identify the subject-matter skills that will be taught during your camp
<input type="checkbox"/>	Identify the life-skills that will be taught during your camp
<input type="checkbox"/>	Develop and communicate your philosophy, values, mission, and vision to your camp staff.
<input type="checkbox"/>	Ensure that camp staff at all levels are modeling your camp's philosophy, values, mission, and vision
<input type="checkbox"/>	Create a system of internal leadership
<input type="checkbox"/>	Concentrate all of your staff training materials on the development of useful, practical skills.
<input type="checkbox"/>	Make staff training interactive and reflective of multiple learning styles
<input type="checkbox"/>	Create a list of expectations for camp attire and what will be tolerated in terms of clothing and physical appearance.
<input type="checkbox"/>	Educate first-year campers (and their parents) about what they can expect from the camp experience.
<input type="checkbox"/>	Conduct at least one all-camp meeting daily. Educate camper on what is going to happen next. Post schedules
<input type="checkbox"/>	Include staff in camp planning, the development of special events, and time-off schedules.
<input type="checkbox"/>	Integrate evaluation feedback
<input type="checkbox"/>	Create camp rituals (ex: new-camper ceremony, graduate ceremony, awards for completion of camp, awards for significant participation or achievement)
<input type="checkbox"/>	Develop a system of rewards and incentives for your camp staff.
<input type="checkbox"/>	Train your staff in song-singing and provide songbooks for each staff member.
<input type="checkbox"/>	Develop camp myths
<input type="checkbox"/>	Conduct campfire programs.
<input type="checkbox"/>	Spend time walking around and learning about what actually goes on each day in camp.
<input type="checkbox"/>	Pay attention to your opening camp activity and your closing camp activity to ensure that "setting the stage" and "closure" occur
<input type="checkbox"/>	Be a positive role-model of the type of camp culture that you are trying to develop and promote.

Virginia 4-H and the Use of American Indian Rituals, Imagery, and Customs

For many years, Virginia 4-H camps (and camps across the country) have used American Indian customs, images, and symbols as a way to teach youth about history, traditions, environmental ethics, etc. Over the past few years, many camps have questioned if American Indians are being accurately and appropriately portrayed during camping programs. Some camps (4-H included) have chosen not to use American Indian customs, images, and symbols. In 2003, Virginia 4-H changed the way in which it had been incorporating American Indian traditions, symbols, titles, imagery, rituals, etc. in 4-H camp.

Virginia 4-H, in cooperation with Virginia tribes and tribal associations, recognized the importance of educating youth about American Indian history, symbols, rituals, images, traditions, and culture, using programming that is (a) historically accurate and (b) appropriate.

When conducting American Indian educational programming, Virginia 4-H should represent the eight (8) recognized Virginia tribes, or other Virginia tribes for which a tribal contact can be identified. This ensures that information regarding Virginia American Indian tribal history, symbols, rituals, images, traditions, and culture is as historically accurate and appropriate as possible. Virginia 4-H should distinguish between symbols, rituals, images, and traditions that are “4-H based” and “American Indian based.” This is important so that youth (and adults working with those youth) can distinguish between actual American Indian customs versus customs that have been created by a 4-H unit program, 4-H Center, 4-H association, etc.

The following are not allowed in the Virginia 4-H program:

- Use of “How-How”
- Tribal names
- Tribal positions (Big Chief, etc.)
- Symbols (Totem poles with Native American imagery, etc.)
- Headdresses
- Use of the term “Pow-Wow” to represent a group meeting
- Presentations/skits that include American Indian customs or imagery (costumes, etc.)

The following programming options are available:

- Programming designed to teach American Indian education according to the Virginia Standards of Learning are appropriate as defined by the Virginia Department of Education. (For more information regarding these standards, go to <http://pixel.cs.vt.edu/sol.html> and conduct a search for “Indian” and “American Indian.”)
- American Indian programs conducted by an outside group (ex: program conducted by one of the eight recognized Virginia tribes)
- American Indian activity (i.e., story, song, or craft conducted as an activity during 4-H camp)
- Camp or campfire customs that do not evoke American Indian rituals/customs
- Woodcraft Sign [This symbol, taken out of the American Indian context, may be an appropriate way to connect with a nature or character education theme. The woodcraft sign symbolizes nature (the antlers of a deer) and character (love, truth, and loyalty)].

Purpose of 4-H Campfire Programs*

1. **Involvement.** Campfire programs provide an excellent way for every camper, volunteer, and staff member to be involved, active, and to show enthusiasm and energy.
2. **Recognition.** Beyond involvement, campfire programs provide an opportunity for young people to showcase their talents at singing, story telling, and much more.
3. **Tradition.** For many camps, the campfire program represents a primary way that traditions are passed down. These might be oral traditions (i.e., stories, etc.), or they might be active traditions (such as a skit that tells the history of a camp).
4. **Sense of Community.** Throughout the day, campers participate in activities and programs all over camp. On some days, campers may only come together during mealtimes. Campfire programs provide the opportunity for everyone in camp to come together as a camp “family” or community. Special themes and other program elements can enhance the sense of community that is felt by campfire participants.
5. **Fun!** Campfire programs can be fun for everyone!

Laws of the Campfire Circle

1. **“Silence is Golden”**
 - Participants that show respect to one another by not talking when other people are talking show themselves worthy of respect.
2. **The campfire circle should be unbroken.**
 - Rubbing elbows is good medicine.
3. **The word of Honor is sacred.**
 - Always be honest and truthful.
4. **There is no light except the campfire.**
 - Other lights, such as flashlights and camera flashes, can only be used with permission from the person leading the campfire.
5. **Only the “Keeper of the Fire” may light the campfire and cross the campfire circle without first obtaining permission from the leader of the campfire. Everyone should remain silent while the campfire is being lit.**
6. **Permission to leave the Campfire Circle can only be obtained from the leader of the campfire.**
 - Likewise, if a person enters a campfire program or ceremony after it has started, then permission to enter should be requested.
7. **If someone around the campfire circle wishes to speak (i.e., sing a group song, give a scout report, etc.) the person rises, shows the *Woodcraft Sign*, and asks to be recognized.**

Woodcraft Sign

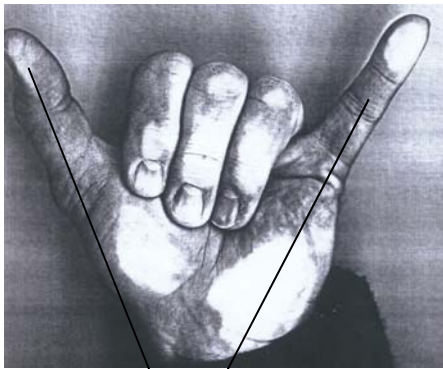
What is the Woodcraft Sign?

According to the *Laws of the Campfire Circle* (see page 11), anyone who wishes to address other groups during a campfire ceremony must stand, use the Woodcraft Sign, and be recognized by the leader of the campfire. This is a way to show respect to the leader and to the other groups. The Woodcraft Sign also communicates that you have something important to say.

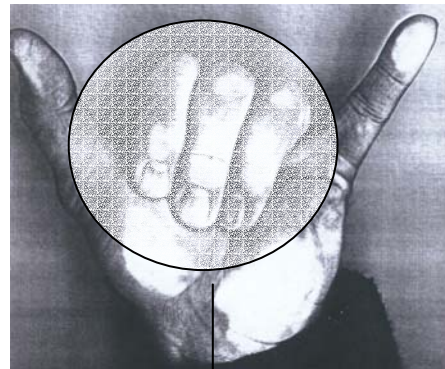
The Woodcraft Sign is given with the right hand, with all fingers closed except the little one ("pinky") and the thumb. Raise your hand level with your head, and form your hand so that it looks like the picture below.



Symbolism of the Woodcraft Sign



Thumb and the "Pinky" represent:
DEER ANTLERS (Nature)



Closed part of the hand represents:
3 PARTS OF THE "Shield of Honor"
(Love, Truth, and Loyalty)

Pneumonic!!! An easy way to remember the shield of honor is to look at the shape of your hand when you make the woodcraft symbol. Your thumb and pointer finger make an "L." Your entire hand is in the shape of a "T," and your ring finger and pink form another "L." Love, Truth, and Loyalty

Description of 4-H Campfire Elements

- **PRESENTATION OF LAWS OF THE CAMPFIRE CIRCLE**

An excellent way to help campers learn the Laws of the Campfire Circle is to ask each group to share one of the laws during the opening portion of a campfire program. Other variations include having all of the laws named before a campfire program can begin or posting the laws of the campfire circle in a prominent location.

- **SONG**

A song presented at campfire can be (1) an original song with an original tune or (2) a song using original lyrics and a familiar tune. A song can be fast and silly or slow and serious. Groups should be creative and should strive for originality and creativity. The entire group must be involved in the song. It must be presented when requested by the campfire leader.

- **CHEER/YELL**

A cheer is an energetic performance at campfire. A cheer can be (1) an original cheer/yell with an original tune or beat, or (2) a cheer/yell with original lyrics and a familiar tune or beat. The cheer/yell should involve the entire group. It must be presented when requested by the campfire leader.

- **SKIT**

A skit is a prepared and rehearsed presentation by some or all of a group for the enjoyment of the other groups. A skit can be funny or serious. When presenting a skit, each group should have all props, costumes, and other skit materials prepared. Participants in the skit should speak clearly and loudly so that all other groups can hear and understand the skit.

- **STUNT (AND THE RELATED CHALLENGE)**

A stunt is an act or talent that a member of a group can perform for others. When a stunt is performed, members of other groups are merely observers. A stunt encourages rehearsed (or sometimes spontaneous) involvement. The idea is to laugh or applaud the talent being performed. Be sure that group members do not make someone feel bad about himself / herself.

A challenge is a stunt that other group members are challenge to replicate (i.e. copy). The idea is to challenge the other groups to “meet the challenge” by copying the stunt that has been performed. The purpose of a challenge is friendly competition and safety is important. One (or more) members for each group can be allowed to meet the challenge.

- **SCOUT REPORT**

A scout report is given my group members about something that they have seen (usually something related to nature) during camp. (Example: squirrel eating a nut, bird diving through the air, a 15-foot catfish.)

- **CLAIM OF HONOR**

This is a way in which a member of a group can say honor someone else in camp. A Claim of Honor can be used to say “Thanks” or “Good Job” to a camper, volunteer, staff member, or the entire camp. With a Claim of Honor, you are “claiming the honor” of knowing someone special because of how they acted during camp. A Claim of Honor is a sign of respect and is an important recognition.

- **STORY** (Them Thar Story, Native American legend, story with a moral, etc.)

- **RIDDLE**

- **DEEP THOUGHTS**

As popularized by Jack Handey on Saturday Night Live, a “Deep Thought” can be a great way to introduce humor into a campfire program. Handey has published 3 or 4 books related to Deep Thoughts.

Enthusiasm Grabbers

- **ARE YOU ENTHUSIASTIC?**

The leader asks "Are you enthusiastic?" and everyone responds,

Boy are we enthusiastic,
H...A...P...P...Y
Woo!, I feel good!
Mighty, Mighty, Mighty, Mighty good
AUUGH!
Foooouuuuurrrr-H!

(Other elements have been added to this song by each 4-H Center)

- **HOW DO YOU FEEL?**

The leader asks "How do you feel?" and everyone responds,

I feel good.
Oh, I feel so good.
(Shakes hips)
Ugh, Ugh....Ugh, Ugh, Ugh

(Other elements have been added to this song by each 4-H Center)

- **4-H**

There are various ways to chant "4-H" as a way to show enthusiasm or praise.

1. The group chants "4-H" slowly, saying "FFFFFOOOOOUUUUUURRRRR-H"
2. The group does #1 above but also pumps a fist in order to build up to the "4-H"
3. The group leader says "4...4...4." The group responses "H...H...H." The group leader then says, "is...is....is." The group response "great...great...great."

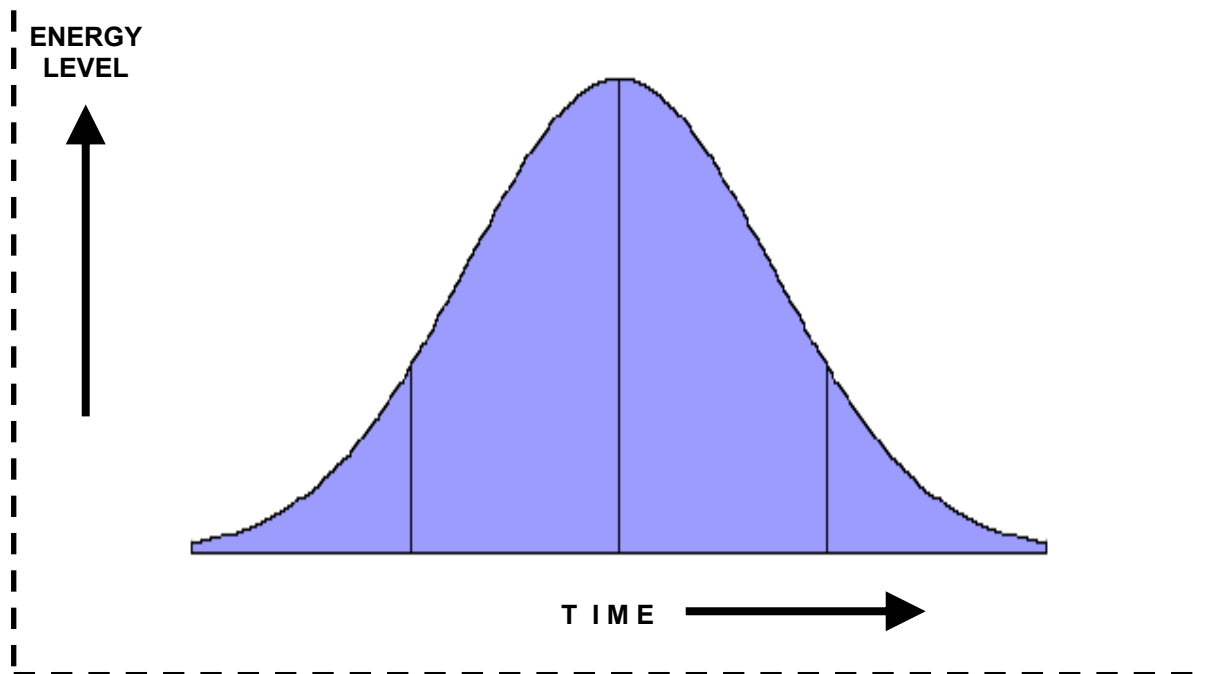
- **CLOVER**

The leader says "clover." All member of the group clap their hands together near their waist, and then (forming a large circle with their hands in front of their body), clap their hands again with their arms stretched out above their heads.

Suggestions for 4-H Campfire Group Leaders

- Ask questions to motivate the group and get them excited, such as "How do you feel?" and "Are you enthusiastic?" Also, it can be good to begin the campfire by singing "I've got the 4-H Spirit" or another song that everyone in camp already knows.
- Ask staff members to help you before campfire starts. Tell them exactly what type of role that you want them to have (ex: leading a silly song, telling a *Them Thar Story*).
- Keep the campfire program going. Do not spend time thinking about what you are going to do next. Do not say "Ummmmm." Ask a staff member or volunteer to be responsible for jumping up and leading a song if there is a lull in the momentum of the campfire.
- Obey and enforce all of the *Laws of the Campfire Circle* (See attached). Encourage volunteers who are seated around the circle to assist you.
- Remember that the energy level in the "campfire" should begin low, and then build during the primary portion of the campfire, and then lower and you transition into the closing and reflection portion of your campfire (See "Campfire Effectiveness Chart").
- Recognize positive behavior by group members who listen well and show spirit.
- Incorporate something different and interesting (such as: magic campfire- a campfire that lights on its own).
- Use different campfire themes (Holiday Campfire, Nature Campfire, Mardi Gras Campfire, Halloween Campfire, Backwards Campfire)

Campfire Energy Model



(BEGINNING OF CAMPFIRE)

INTRODUCTION

During this portion of your campfire, the campfire leader should orient campfire participants by introducing groups, leaders, and the laws of the campfire circle. The leader begins with easy-to-understand songs or other familiar elements of camp designed to promote total group involvement.

(MIDDLE OF CAMPFIRE)

CORE

This portion of your campfire program reflects the greatest level of group and individual involvement and the highest level of enthusiasm (as produced by songs, skills, cheers, etc. that the campfire leader purposefully planned ahead-of-time). Campfire elements are often active and loud during this portion of the campfire.

(END OF CAMPFIRE)

CLOSING

The energy level in the camp is reduced, as the campfire leader emphasizes quiet songs, reflections, claims of honor, or other elements designed for quieter involvement. This transitions camp participants into preparation for bedtime or other end-of-day programs such as candle lighting.

Appendix

Appendix A

Airfield 4-H Educational Center Thursday Night Campfire Closing Ceremony

- After all of the campers are seated and the campfire circle is quiet, the leader of the campfire will begin the ceremony by saying: "*We will now begin our traditional Thursday night campfire.*" The leader of the campfire is dressed in purple to represent the Big Foot team.
- The drummer bangs on the drum three times to announce the beginning of the campfire and the arrival of the animals.
- The six animal representatives walk slowly into the campfire circle totally dressed in their team's color and carrying their team's gift (fox- red, owl- yellow, fish- orange, turtle- green, bear- blue, eagle- black). The animals will stand in front of the Big Leader of their team. Once all are in place, the drummer will beat again three times.
- The Leader of the Campfire will begin his/her speech and will introduce the animal representatives.
- After the Leader's speech, each representative will recite their animal's speech one by one, starting with the Foxes and ending with the Eagles. After each speech, the animal representative will guide and help the little leaders put their gift into the fire (fox- sun replica, owl- moon glitter dust, fish- water, turtle- soil, bear- branch from tree, eagle- wind/breath).
- After the animal speeches, the Leader of the campfire will give the "Man's Gift" speech.
- After this speech is finished, the Archer will shoot the flaming arrow into the lake, announcing the arrival of man to the animal's place.
- Once the arrow has been shot, the Keeper of the Flame will yell from the canoe: "*I am man and I bring the gift of fire!*" (The Keeper of the Flame (who is sitting in the front of the canoe) lights the flare and the two canoers in the middle and rear of the boat start paddling in towards the campfire circle.
- Once the Keeper lights the flare, the animal representatives will walk behind the Big Foot bench while singing Kumbayah.
- The canoers bring the boat to the campfire circle and the Keeper of the Flame disembarks, then enters the campfire circle. The Keeper will go around, one by one, and light each smudge pot, saying one of the "H's": ex- "*This is for the Head H'*" and light the smudge pot, etc.
- After all four smudge pots are lit, the Keeper of the Flame then lights the campfire, saying: "*I am man and I bring the gift of fire to the animals that have gathered here tonight.*"
- The camp sings "As the Bright Flames"
- The Leader of the Campfire summons the Keeper of the Flame to introduce him/herself
- Drummer beats on the drum three times and then Keeper of the Flame, the animal representatives, the archer, and the canoers file out of the campfire circle through the entrance.
- Leader of the Campfire begins the campfire!

LEADER OF THE CAMPFIRE SPEECH

IN THE BEGINNING OF TIME, BEFORE YOU WERE CAMPERS, BEFORE AIRFIELD WAS HERE FOR US TO GO TO CAMP TO, THE EARTH WAS HERE. IT WAS NOT ONLY BEAUTIFUL AND OPEN, BUT IT WAS PEACEFUL AND TRANQUIL. ON THIS EARTH THERE WERE ANIMALS THAT WORKED TOGETHER WITH THE ELEMENTS THAT SURROUNDED THEM. EACH ANIMAL POSSESSED SOMETHING SPECIAL THAT ALLOWED THE PLACE THEY LIVED IN TO FLOURISH. (POINTING TO EACH ANIMAL REPRESENTATIVE) THE FOXES, OWLS, FISH, TURTLE, BEARS AND EAGLES WALKED TOGETHER AND THEY BROUGHT THEIR GIFTS TO THE PLACE THAT WE NOW CALL AIRFIELD.

(ANIMALS BEGIN THEIR SPEECH AND PRESENTATION OF GIFTS)

(AFTER THE ANIMAL SPEECHES CONCLUDE)

THEN MAN CAME UPON THE GATHERING OF THE ANIMALS AND HE TOO DESIRED TO GIVE A GIFT. HE WANTED TO GIVE A GIFT THAT WOULD SHINE ABOVE THE REST. I NOW CALL UPON THE SPIRIT OF MAN TO BRING HIS GIFT TO US!

THE KEEPER OF THE FLAME CALLS FROM THE CANOE: I AM MAN AND I BRING THE GIFT OF FIRE. (LIGHT THE FLARE)

ANIMAL SPEECHES

FOXES

We are the Foxes, our gift is the sun. The sun provides light and energy. It burns hot and true.

We represent the brightest start in the sky. We are the foxes, our gift is the sun.

OWLS

We are the Owls, our gift is the moon. The moon moves the tides and reflects the sun's light. Even in the darkest of nights, the moon shines away. We are the owl, our gift is the moon.

FISH

We are the Fish, our gift is water. Water nourishes life and brings tranquility. Water is refreshing and covers more than half the Earth in oceans, lakes, rivers, and streams. From the largest ocean to the smallest stream, each drop of water is vital to the life on this earth. We are the fish, our gift is water.

TURTLES

We are the Turtles, our gift is the earth. The earth is the foundation that gives support and stability on which we have built our lives. Without the earth, there would be no bed for water, from the smallest pond to the largest ocean. Without the earth, there would be no nutrients for plants to grow. We are the Turtles, our gift is the earth.

BEARS

We are the bears, our gift is the tree. Trees provide scenery, serenity, and shade. The forests grow each day as we grow and change throughout our lives. A tree begins as a seed, it grows into a sapling, and eventually it evolves into a great redwood or mighty oak. Even though a tree may tower over its surroundings, it is important we remember the trees' humble beginnings. We are the bears, our gift is the tree.

EAGLES

We are the Eagles, our gift is the wind. The element of wind allows us to soar freely through the sky. The wind provides a cool and gentle breeze that calms our diverse and constantly moving world. We are the eagles, our gift is the wind.

Appendix B

Jamestown 4-H Educational Center “Order of the Clover” Induction Ceremony

The “Order of the Clover” Induction Ceremony should take place on the last evening of camp in order to instill a sense of belonging in our campers and to further their understanding of 4-H. The ceremony will be a part of a larger ceremony, that of the closing night campfire program.

The Coat of Arms will be carried into the campfire circle. Staff will explain the symbolism of the “Order of the Clover” Coat of Arms:

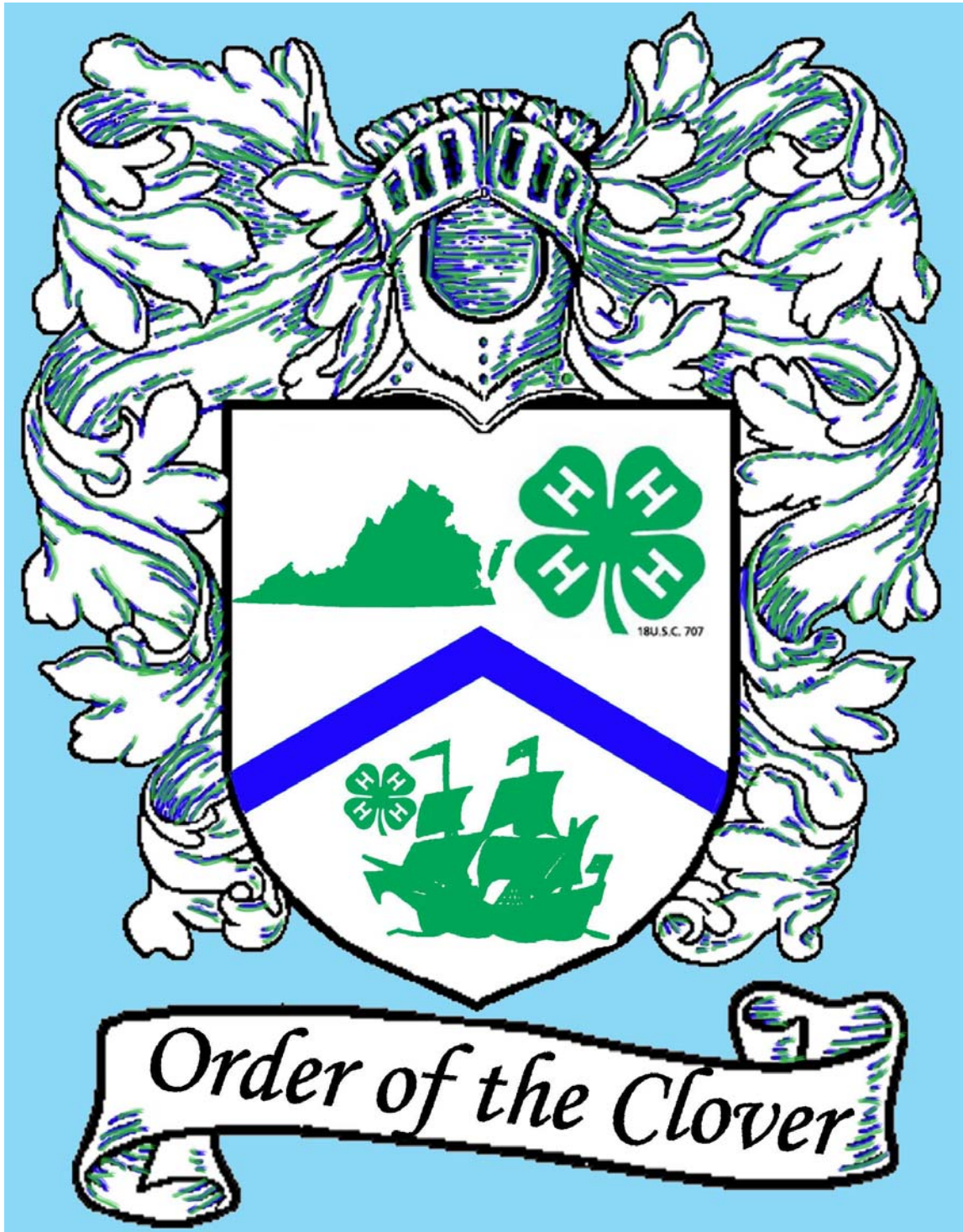
The “Order of the Clover” Coat of Arms consists of an heraldic shield with a white (argent) background, a blue (azure) chevron, and green (vert) symbols.

White represents: Peace and Sincerity
Blue represents: Strength and Loyalty
Green Represents: Hope and Loyalty in Love

Of the symbols, the Chevron represents the roof of a house which signifies protection and faithful service. Underneath the Chevron is the symbol of the Jamestown 4-H Center (our house) which features a wooden sailing ship, representative of the spirit of exploration, hope, and a seafaring tradition. Clover is known for enriching the life of the soil in which it lives and Jamestown 4-H Clovers enrich the land where they live, the Commonwealth of Virginia as represented by the profile of the state. The 4-H symbol, the 4 leaf clover represents “Head, Heart, Hands, and Health.” The 1st H stands for Head; in 4-H we use our heads to think clearly, to learn new things and to make good decisions. Using our heads wisely helps us to solve any problems that come our way. The 2nd H stands for Heart; as 4-H members we use our hearts to care about others and treat them well. We share and cooperate, valuing and respecting each others unique qualities. The 3rd H stands for Hands; in 4-H we use our hands to create things, to work hard, and to help others. Our hands become skillful as we learn by doing. The 4th H stands for Health; as 4-H members we try to stay fit and healthy so that we will feel strong and confident. Being healthy gives us the energy to do all the things that we want to do in life.

Understanding the symbolism of the “Order of the Clover” will help you to understand the meaning of becoming members. We will now place the symbol of the clover on the back of each new members hands by pressing our thumbs in green paint (non-toxic) and using them to stamp the four leaves of the a clover (staff will stamp all campers and adults that are new to the Order). Once all participants have been stamped we will solidify our Order by standing and reciting the 4-H pledge. A 4-H Cheer or song can close this portion of the campfire program.

***This program has been cooperatively designed by the 2005 Jamestown 4-H Program Committee.



Appendix C

Jamestown 4-H Educational Center “Full Value Contract”

Your 4-H agents (teachers) made a contract with the camp to bring you here, your parents made a contract with the agents, now it is your turn to make a contract with each other to make sure that all of you get your full value for your time at camp. The following contract consists of six parts.

Part 1. Respect – (salute)

Respect for all— regardless of age, race, or gender. Use a nice tone of voice, make sure that you use please and thank you. Respect for your instructors, your counselors, your cabin mates, other people’s and the camp’s property. Respect for yourself, take care of you; drink plenty of water, use your sunscreen, act in a way that makes you feel good about yourself.

Part 2. Positive Talk (thumbs up)

Catch someone when they are saying or doing something nice and tell them, “Good Job!” “Great idea!” “I think that will work!” Try to use only positive thoughts and words.

Part 3. No Put Downs (thumbs down)

As my Grandmother use to say, “If you can not say anything nice, don’t say anything at all.” There is no bullying allowed at camp and put downs are a form of bullying.

Part 4. Listening (hand behind ear)

Listening is the hardest skill. How do we listen? (Ask the group for the answer)

- Talk one at a time.
- Listen with your eyes as well as your ears.
- Don’t walk on other peoples words!

Part 5. PEACE BABY (Peace Sign)

No violence, we talk about our disagreements and work out our differences. If we can’t work it out, walk away and get a counselor to help you. If we can’t agree on the issue, then we can at least agree to disagree.

Part 6. Safety (hands out like you are spotting)

From this point on you are not only worried about your own safety, but everyone else in this group. You are a team, a camp family! We want to make safety our top priority. It is no fun to get hurt and we are at camp to have FUN! Simple safety tips are to:

- ❖ Always wear your shoes
- ❖ No running
- ❖ Follow the rule of 3
- ❖ Stay away from the forests and the river unless you have a counselor along

Repeat after me...On my honor, I will strive, to abide by all six parts, of the full value contract while I am here at camp! “CLOVER!!!”

Appendix D

Southwest Virginia 4-H Educational Center Thursday Night Candlelighting Program

4-H CANDLE LIGHTING CEREMONY

The candle lighting ceremony gives a symbolic description to the meaning of 4-H Camp and helps campers emphasize the ideals of their camp. It is important for all campers to understand the meaning of its observance. The whole atmosphere of a candle lighting ceremony must be one of dignity and beauty, with complete silence on the part of the audience. A short inspirational program preceding the ceremony can set the stage for the receptive attitude on the audience's behalf. All participants should speak distinctly and loudly enough to be heard, and put the feeling of "sacred trust" in their voices. An effective ceremony will leave a beautiful and challenging memory in the mind of each person present.

These factors can help ensure the effectiveness of the candlelighting service:

1. Careful advance planning and preparation
2. Candles, equipment and other property on hand
3. Everything in readiness at a well-selected place
4. Briefing session with all participants
5. Clear understanding by all on the procedure to follow

In Southwest Virginia, the candle lighting ceremony has come to be recognized as the procedure for closing 4-H Camp. Its observance can be well defined as the climax of the week's program. The following is a guide to the candle lighting ceremony held at the Southwest Virginia 4-H Educational Center. The ceremony is held the last night of camp (usually Thursday). It takes the place of a campfire for that evening.

THE FORMATION

Candle Distribution:

Small candles (birthday candles) and small paper plates given to each camper and large candles (12-13" tapered) given to the leader of the ceremony and the participants representing HEAD, HEART, HANDS, and HEALTH. Distribution of small candles and paper plates for the ceremony takes place when group assembles for service in recreation building and an explanation of the service has been given. Staff members will demonstrate how to fasten the candles to the paper plate with melted wax from a lit candle. The group, by tribes or smaller units, will form a single file line and travel to the ceremony area in silence. Staff members will be stationed along the way with flashlights to ensure safety. Leader will have group form a circle around the ceremony area (small pond). The leader stands within the circle and in front of the fire. Two boys and two girls (or tribe chiefs) will be chosen at the beginning of the day to take the role of the four Hs. They will stand on either side of the leader. A staff member will be designated as the fire-maker and will quietly tend the fire and make sure there is no danger. The staff member serving as the leader will open the candle lighting ceremony.

LEADER: "Let us begin our 4-H Candle Lighting Ceremony with a song that tells us

how we can carry the happiness and joy we have experienced here at camp with us the rest of our lives."

ALL: (Sing "Let There Always Be A Song")

Let there always be a song, a song down in your heart.
Let there always be a song, a song down in your heart.
When you sing you say, Life is good today.
So keep singing till we meet again.

LEADER: If each of us were asked to express what we have experienced at camp this week, each would tell a different story. Many of us would find great difficulty putting into words all that would need to be said. This is often true of the things that have a real place in our hearts. The friends we have made, the fun and fellowship we have had, and the love we have shared cannot be expressed simply by words. When words seem inadequate, we symbolize as beautifully as we can what we want to express. Therefore, let us represent our memories of 4-H Camp with such a symbolic description.

(light campfire)

LEADER: As a way of expressing the goal of 4-H, to make the best better, let us sing "We Can Make A Difference".

ALL: We Can Make A Difference

By the width of our smiles, people know we are there.
By the depth of our love, we show others we care.
We can make a difference you and I.
We can make a difference if we try.

LEADER: To make a difference and to make the best better, each of us must strive to be useful and desirable citizens. Just as this fire requires wood in order to give a bright, warm flame, our efforts to make the best better require the enthusiastic cooperation of each individual. From this fire, I light the candle of the Southwest Virginia 4-H Center.
(light candle)

4-H kindles high desires. Let us now hear anew the meaning of the 4-H'es. Come HEAD - H.

HEAD: (standing beside leader) I pledge my head to clearer thinking!
(lights candle)
I would act with good judgement, speak with knowledge, and study in order to grow wisdom.

LEADER: Come HEART - H.

HEART: I pledge my heart to greater loyalty. (lights candle)
I would enrich my life with understanding, faith, and confidence in mankind, realizing that what I seek in others, I may develop in myself.

LEADER: Come HAND - H.

HAND: I pledge my hands to larger service. (lights candle)
May I find needed work that will serve mankind and develop to the utmost my own selffulness and power.

LEADER: Come HEALTH - H.

HEALTH: I pledge my health to better living. (lights candle)
That I may find joy in my work and play, that I may live fully and well,
I would guard as a valued possession my strong body and my good health.

LEADER: Let each of us light anew the 4-H flame.
(chiefs go out and light candles of campers - campers share their flames while lighting candles)

After you light your candle, seal it with wax to your paper plate and place the plate on the pond. Then step back so that others may place their candle in the pond.

(pause while campers place candles in pond)

LEADER: Please join me in the 4-H Pledge.

ALL: I pledge my head to clearer thinking,
My heart to greater loyalty,
My hands to larger service,
And my health to better living
For my club, my community, my country, and my world.

LEADER: As each of us lives up to the ideals of the 4-H Pledge, we can be the one to make a difference in someone else's life. As we recall the fun we have had this week, the friendships we have made, the lessons we have learned, and the beautiful memories we have made, let us not forget to pass that joy on to others - it only takes a spark! Please join hands as we sing "Pass It On" and determine now that you won't let your spark fade, but will pass it on to someone else.

ALL: Pass It On

It only takes a spark to get a fire going.
And soon all those around can warm up in it's glowing
That's how it is with God's love, Once you've experienced it.
You spread his love to everyone, you want to pass it on.

Dismiss campers to go in an orderly fashion to their cabins for the evening. Encourage them to look back at the lighted candles when they get a small distance away.

Speaking Parts

HEAD:

I PLEDGE MY HEAD TO CLEARER THINKING. I WOULD ACT WITH GOOD JUDGEMENT, SPEAK WITH KNOWLEDGE, AND STUDY IN ORDER TO GROW IN WISDOM.

HEART:

I PLEDGE MY HEART TO GREATER LOYALTY. I WOULD ENRICH MY LIFE WITH UNDERSTANDING, FAITH, AND CONFIDENCE IN MANKIND, REALIZING THAT WHAT I SEEK IN OTHERS, I MAY DEVELOP IN MYSELF.

HANDS:

I PLEDGE MY HANDS TO LARGER SERVICE. MAY I FIND NEEDED WORK THAT WILL SERVE MANKIND AND DEVELOP TO THE UTMOST MY OWN SELFFULNESS AND POWER.

HEALTH:

I PLEDGE MY HEALTH TO BETTER LIVING, THAT I MAY FIND JOY IN MY WORK AND PLAY, THAT I MAY LIVE FULLY AND WELL. I WOULD GUARD AS A VALUED POSSESSION MY STRONG BODY AND MY GOOD HEALTH.

Appendix E

Holiday Lake 4-H Educational Center “TAPS” Ceremony

It all began during the Civil War when a Union Army Colonel was with his men near a battlefield. The Confederate Army was on the other side of the field.

During the night, the Colonel heard the moans of a soldier who lay severely wounded on the field. Not knowing if it was a Union or Confederate soldier, the Colonel decided to risk his life and bring the stricken man back for medical attention.

Going through the field with a small lantern, the Colonel reached the stricken soldier. When the Colonel finally reached down to see the soldier, he discovered it was actually a Confederate soldier.

The Colonel suddenly caught his breath and went numb with shock. In the dim light, he saw the face of the soldier and it was his own son. The boy had been studying music in the South when the war broke out. Without telling his father, the boy enlisted in the Confederate Army. He then began to take his son back to his lines and his son died in his arms.

The following morning, heartbroken, the father asked permission from his superiors to give his son a full military burial, despite his enemy status. His request was only partially granted.

The Colonel had asked if he could have a group of Army band members play a funeral dirge for his son at the funeral. The request was turned down on account the soldier was a Confederate, however out of respect for the father, they allowed him one musician.

The Colonel chose a bugler. He asked the bugler to play a series of musical notes he had found written on a piece of paper stuffed in the pocket of his son's uniform. The bugler did as he was asked and the notes on the pieces of paper are what we today know as "Taps".

(NOTE: The story is usually told as a closing ceremony, and as part of the story we remember and pay tribute to all of those who have served in our nation's Armed Forces. For years we have had a bugler on staff, and during the telling of the story that person slips away from the campfire and into the woods. At the point in the story where the bugler is asked to play the note that the fallen son had written, our staff member begins to blow Tap's from within the woods. For the second round of Tap's the staff sings the words to the audience, who is asked to join in the singing for the third round. At the end of this ceremony, campers are dismissed to their cabins.)