

EVALUATOR



TRAINING

NOAC 2004 EDITION



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INTRODUCTION

This training guide is presented to help you become a better evaluator for ceremonialists and teams conducting our Order's ceremonies. Like every other training aid, the ideas presented herein are the opinions of the authors. The only official publications from the Order of the Arrow and the Boy Scouts of America that specifically direct the presentation of the ceremonies are the latest printings or web-based editions (www.oa-bsa.org) of the individual ceremony pamphlets and the *Guide to Inductions*. When in doubt, always refer to those publications to resolve any apparent conflict between the contents of this training and the ceremonies.

The various sections of this training tool are designed to help deepen your knowledge of the ceremonies. They will also help you examine your role as an evaluator and give you the tools to deliver a competent and uplifting evaluation to the ceremonialists you serve. Above all else, remember your duty to those you serve: the candidates, and the ceremonialists who will induct them. If you hear your words through their ears and view your actions through your eyes, you will undoubtedly be a successful evaluator.

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EVALUATOR BASICS

Introduction

The mechanics of evaluating are pretty simple. Did the team miss any words? Are they dressed in American Indian costumes that appear to be from the same tribe? Were there gestures? Did the team somehow transcend the requirements and create the opportunity for candidates to feel the ties of brotherhood? The checklist goes on. However, great evaluators are distinctive in their approach when critiquing a team on the Order of the Arrow ceremonies. There are three primary traits in distinguished ceremony evaluators. A final summary and quick reference questions are also given.

Traits of Great Evaluators

1. Balanced attitude with intent to give supportive feedback
2. Knowledge of the ceremony text
3. A “candidate first” approach

Supportive Attitude

Throughout the past decade both conference staff and participants have debated the relative merits of evaluation versus competition. Although not all points of the argument will be outlined, there are three key reasons why the Inductions and Ceremonial Events committee now uses evaluations rather than competition. First, the general position of the Boy Scouts of America has moved towards a non-competitive, educational attitude.

The second reason is the matter of primary focus. The focus of competition is for teams to find out where they rank in relation to other teams, and feedback from staff is secondary or non-existent. The focus of evaluation is to discern strengths and weaknesses in order to provide constructive and supportive feedback. The natural competition that arises between young men is relegated to a secondary role.

This primary focus is closely tied to the third and perhaps most important reason: the purpose of the OA ceremonies is to honor and inspire the candidate. Although competition may indeed be motivating, such motivation stems from a quest to answer the basic question, “Am I *better* than you?” While a young man’s inclination for such self-centered motivation may be “natural”, it is inconsistent with the selfless, and otherwise “natural”, virtues that ceremonialists seek to personify. Therefore, the focus of evaluation ultimately better serves ceremonialists and their candidates. The shift from competition to evaluation has also been beneficial in reaching more arrowmen; more teams are evaluated each conference than have competed in respective conferences past. The ICE committee is committed to continuous improvement of evaluation standards and methods for staff and participants.

“That’s great, but what does all this have to do with having a supportive attitude?” you may ask. Actually, it has much to do with one’s attitude in evaluating. Knowing the “why” gives

greater confidence in the “how.” Ceremonialists need evaluators that are committed to insightful, positive, and helpful assistance. The balanced attitude accepts three statements.

1. “There are many ways to conduct the ceremony.”
2. “Evaluation is about providing constructive feedback on strengths and opportunities.”
3. “The text, 10 Induction Principles, and candidate’s focus provide the “value system” with respect to which evaluations are made.”

These statements are only the beginning, yet provide a firm foundation for an evaluator’s attitude. Use them as a filter when watching a performance. When in doubt, ask the team why they used a particular method.

Ceremony Knowledge

Naturally, national conference evaluators are chosen for their ceremonial experience. There are dangers, however, in neglecting to reacquaint oneself with the text. Small diagram or instruction changes can significantly affect a team’s evaluation if the evaluator is not aware of the latest developments. Regardless of one’s experience, the text should always be referenced (particularly movements and small-print instructions) prior to evaluating duties. The below example indicates that an evaluator must know what is required, what is not allowed, and what is not orthodox.

During the 2000 NOAC, the new Ordeal ceremony diagrams called for elangomats spaced between candidates. If evaluators were unaware of the change a team might be unfairly criticized or downgraded (although previous manuals did not forbid spacing elangomats among the candidates).

As another example, at the end of Nutiket’s Pre-Ordeal part he is required to hold the bow above his head and flex it. However, what if he is strong enough to raise the bow above his head and flex the bow *downward* as if in a cheerful smile? It would certainly be unorthodox in comparison to the majority of Pre-Ordeal performances. The action, however, supports the ceremony symbolism and passes the filters of the text, the 10 Induction Principles, and focus of the candidate.

Candidate First

This attitude trait utilizes three of the 10 Induction Principles. These are listed below, with short definitions.

- Principle One — Purpose: The purpose of the induction is to encourage and inspire each candidate to develop firm individual dedication to the ideals of: Brotherhood and Cheerful Service.
- Principle Six — Importance of the Individual: All actions and procedures must recognize the worth, dignity and separate identity of the individual, and his present or potential ability to self-govern.
- Principle Eight — Focus: Everything in the lodge-created environment must direct the candidate to the central meaning of the induction, without distraction.

An evaluator's primary filter for any action, old or new, is whether it makes the ceremony better for the candidate and draws him or her to a deeper understanding of the Order of the Arrow. When in doubt, ask the team or ceremonialist, "Why did you do it that way?" An evaluator will be able to tell whether the answer is well reasoned or not. If the team has no reason, the evaluator can give counsel on the merit of having a specific reason for *every* action in the ceremony. (The value being that each ceremonialist has contemplated every thought, word, and deed leaving nothing about his personification to accident, randomness, or chance.)

It must be emphasized that some Honor teams won't make an evaluator's spine tingle. Many evaluation venues are not as inspiring as a lodge ring or clearing in the woods. Transcendence (conducting the ceremony above and beyond the basic requirements) may be discerned by a team's sincere concern for the candidate through their conscientious personification of the Order's virtues.

Conclusions

Great teams inspire the candidate to service. Great teams draw attention to the candidate's inner qualities rather than their own outer performance. Great teams speak *to* the candidate and the brotherhood, rather than *at* them. Great teams want feedback on how to be ever more inspiring.

An evaluator's attitude determines how he or she will provide that feedback to the team. The foundation begins with a commitment to the process of evaluation. From that foundation great evaluators will possess a balanced attitude in scrutinizing styles, strengths, and opportunities; critical knowledge of the ceremony text; and filter everything through a candidate-first perspective. They will remember that "there are many ways to conduct the ceremony," and that their purpose is to "provide constructive feedback on strengths and opportunities." Finally, their basis for evaluation (aside from the stated criteria) will be the text and the 10 Induction Principles.

Quick Reference

In general, answering "yes" to each question would mean that an action is an allowable and should not be discouraged in the evaluation.

- What has the team done that is new to me (or questionable)?
- Does it support all of the 10 Induction Principles or direct text instructions?
- Was it respectfully/tastefully done?
- Does it assist the candidate in a better understanding of the OA's purpose?



TEXT, MOVEMENTS, AND TERMINOLOGY

Investing

The Investing is an often overlooked, yet critical part of the ceremonial process. During the investing, we get our first indication of whether we are about to witness a recital of lines, or a personification of principals. Clearly, the latter is the goal.

The Investing begins as the four principals (Allowat Sakima, Meteu, Nutiket, and Kichkinet) position themselves outside the circle. Kichkinet speaks his own name, and that name is in turn repeated by Nutiket, Meteu, and Allowat Sakima, followed by the four assistants outside of the ring from nearest to farthest. Next, each of the remaining principals (Nutiket, Meteu, and Allowat Sakima) repeats this process until all four have symbolically “cast off” their own personalities. Once each has done this, they enter the circle.

The principals then approach the center of the ring, cross hands, and link hands over the fire lay. They stand in silence.

After not less than sixty seconds (this time length is actually repeated in the book to give due emphasis), Allowat Sakima looks up. Once he does this, the others follow. Once all the principals look up, they all whisper the Admonition at the same time. This is done to show unanimous acceptance of the Admonition. It sets the entire ceremony to a unified purpose.

The principals then don the items placed by the fire lay before the ceremony, which may be an article from their costume or their token. Allowat Sakima wears a quiver of arrows over his left shoulder. Meteu carries the bowstring and Nutiket carries the bow. Once these actions are complete, the ceremonialists have symbolically revealed themselves as principals of the Order’s virtues.

Each of the principals then charges the group as a whole to champion certain ideals and laws of Scouting and our Order. Meteu reminds the group to stand by the candidates, who have not seen the arrow nor heard the Admonition, through to their induction into the Brotherhood. Nutiket, Kichkinet, and Allowat Sakima then remind each other of the points of the Scout Oath and Law that each represents. Allowat Sakima concludes the investing by saying “Brothers, we are ready.”

American Indian Costumes

To begin this topic, let’s focus on getting over the use of the word “costume”. You may hear from various sources or see in print the clothing worn while performing ceremonies spoken of as outfit, costume, attire, regalia, native clothing, native garb, or other terms. These all mean

roughly the same thing but can be confusing to inexperienced persons. It is the policy of the National Order of the Arrow Committee and the Boy Scouts of America that arrowmen will use the term “costume” and its derivatives, such as “costuming.”

If costume evaluation is available, encourage the ceremonialists to participate. This is an evaluation by those knowledgeable about the native dress of various tribes from different geographic eras and time periods, and should be a learning experience for the ceremonialists. The evaluation includes commentary on authenticity and suitability, excellence of construction, and whether the choice of costumes is appropriate for the individual principal and the team as a whole. While costumes vary from region to region, tribe to tribe, and so forth, a few basic guidelines should be noted:

- Each participant must wear trunks (shorts) for modesty.
- All participants must wear American Indian-style dress.
- For safety, appropriate footwear should be worn.

Some items of costume are forbidden by Boy Scout regulations and Federal laws, and others by common courtesy. These include but are not limited to:

- feathers, skins, talons, teeth or other parts of protected species
- the American flag, State Flags, or any part of either
- any articles, designs or symbols which are sacred to Native American people or which are their personal property. Many beadwork and other designs are owned by individuals or families.
- face and body paint.
- face or body coloring or wigs in simulation of ethnic traits.

Pre-ordeal ceremony movements

The only way to engage this section properly is sequentially. Please note that the diagrams used here are taken directly from the Ceremony for the Ordeal. As such, also note that they are non-negotiable. Flourishes, superfluties, embellishments, and other additions may be acceptable as long as they add to the candidate’s understanding of the ceremony. It is suggested that you ask the principal about a questionable or interesting action during the evaluation.

Without going into all known deviations, acceptable and otherwise, we will focus on the movements in the book, which are required.

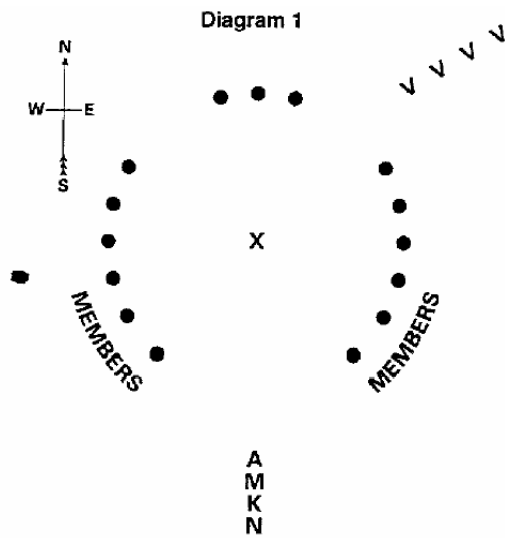


Diagram 1 illustrates the ceremony ring as the ceremonialists first arrive. Note the key which appears below the diagram. It will be required throughout this segment.

Some notes on the site seem appropriate at this point. The site should be at the north end of the camp. This has significance in the ceremony, and in tradition.

The diameter of the circle formed by the firepots should be approximately 25 feet. This is large enough to permit movement around the circle by candidates and principals, but small enough that the candidates and assembled membership should be able to see clearly all that is occurring in the ring.

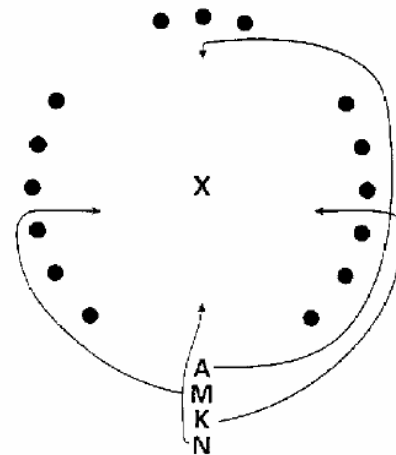
The start of the investing principals lined up outside of circle

- A=Allowat Sakima
- M=Meteu
- K=Kichkinet
- N=Nutiket
- X=Fire lay (unlit)
- V=Assistants to do voices
- =Firepots

The fire is unlit and the tokens or costume items discussed in Investing are placed on the fire lay.

At the start of investing, we move to Diagram 2. The principals walk in line from the south up to the circle of firepots. The principals walk around the circle to their assigned posts. Allowat Sakima is in the north, Meteu in the west, Kichkinet to the east, and Nutiket to the south.

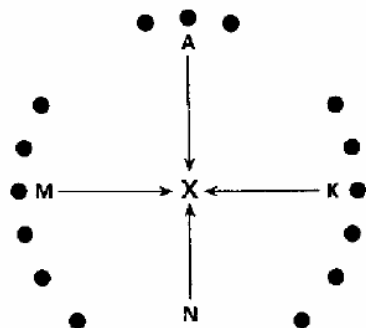
Diagram 2



Each principal faces the center. The principals then set aside their given names as described in the investing segment.

The principals then walk to the center of the circle as in Diagram 3. They cross arms and join hands,

Diagram 3



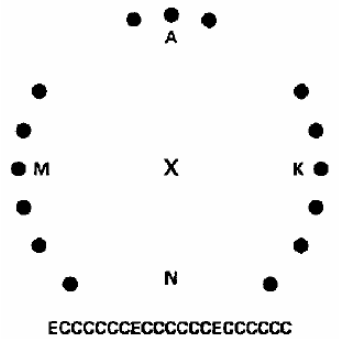
remaining in silence for sixty seconds. Once

Allowat Sakima looks up, the other principals do likewise. They then exchange challenges and words with each other as the investing moves on.

The principals then turn and face outward at the fire lay. After the candidates have been led in and are lined up, the principals take three steps outward from the firelay, then turn and face the candidates, as shown in Diagram 4. Nutiket begins with “Awake my friends!” and proceeds to issue the first challenge of the ordeal, scant food. He challenges the candidates to “Test yourself and so discover that a cheerful heart is lively as this

bow-wood under hardship.”

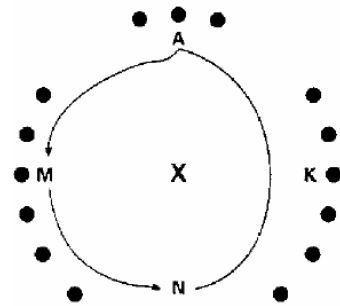
Diagram 4



At this point, he holds the bow wood over his head with both hands and flexes it. Nutiket walks around, past Kichkinet, and gives the bow-wood to Allowat Sakima.

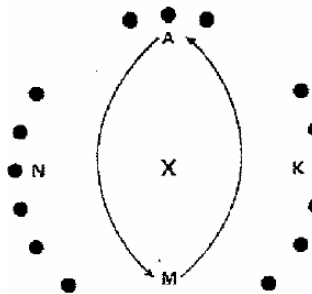
Nutiket then continues around the circle to the west and remains there as Meteu moves to the south. Diagram 5 illustrates the movements of Nutiket and Meteu.

Diagram 5



Meteu speaks to the candidates, saying "til then, let silence, like a bowstring, bind you each to every other, closer when the bow is tested." During this part of the ceremony, he keeps the bowstring displayed. He then walks around, past Kichkinet, and gives it to Allowat Sakima. Meteu remains at the north. Allowat Sakima moves past Nutiket to the south as depicted in Diagram 6.

Diagram 6

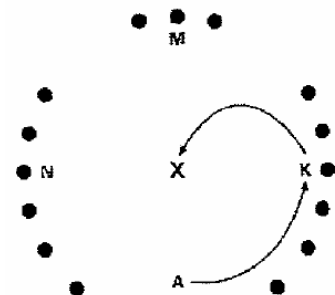


After asking the candidates who wish to proceed to take one step forward, Allowat Sakima strings the bow. Allowat Sakima then moves on demanding, "each new friend test the bow, and in doing so give proof in silence of his will to make the journey."

Kichkinet then moves to the front and tests the bow. He then presents it to the first elangomat who accepts and tests the bow. The bow is then tested by each candidate and elangomat. After the testing, Kichkinet returns to the east with the bow.

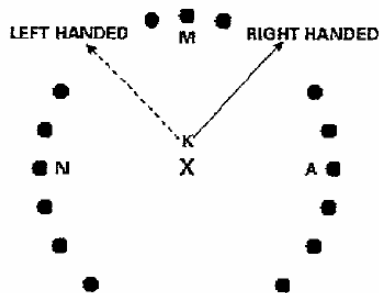
Allowat Sakima then utters the phrase, "As the warrior draws the arrow most trustworthy from his quiver.....He who follows such a pathway in unwavering cheerful service will be seen by others and, by inspiration, lead them."

Diagram 7



During this talk, Allowat Sakima draws an arrow from his quiver, symbolizing the individual arrowman (now candidate). Never lowering the upward pointing arrow, he proceeds east and hands it to Kichkinet. Kichkinet, holding the bow and arrow (tokens) then moves to the north side of the fire lay as shown in Diagram 7.

Diagram 8



Kichkinet goes about drawing the comparison between the candidate and the arrow. He says, "...arrows springing from the bow bent backward, from the bowstring smoothed with beeswax, loosed upon a lofty journey!" Diagram 8 illustrates Kichkinet moving to the edge of the circle to the northeast if he is right-handed, or the

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Definitions

Allowat Sakima:	Mighty Chief Stands in the circle, at the north Scout Laws are trustworthy, loyal, obedient, and reverent Scout Oath is duty to God and country Challenge is arduous labor Represents Service = Witahemui Token is the quiver
Elangomat:	Friend Stands beside the candidates and guides them through their Ordeal.
Kichkinet:	Guide Stands in the circle, at the east Scout Laws are helpful, friendly, courteous, and kind Scout Oath is to help other people at all times Challenge of sleeping apart from others Represents the sum of brotherhood, cheerfulness, and service His token is the bow and arrow Only principal who exists outside of the ceremony ring
Meteu:	Medicine Man Stands in the circle, at the west Challenge is silence Represents Brotherhood = Wimachtendienk Token is the bowstring
Nutiket:	Guard Stands in the circle, at the south Scout Laws are cheerful, thrifty brave and clean Scout Oath is to keep physically strong, mentally awake and morally straight Challenge of scant food Represents Cheerfulness = Wingolauchsik Token is the bow-wood
Principal:	Any of the four people who conduct the ceremony: Kichkinet, Nutiket, Meteu, or Allowat Sakima.



PERSONIFICATION BASICS

Introduction

So that we may all use a common language when speaking to ceremonialists, let's review some basics about performance. We will begin with a discussion of some terminology. It is important to note that the suggestions and guidelines below are just opinion. There is often no right or wrong unless a ceremonialist does something that is specifically in contradiction to the text and directions in the latest printing of the respective OA ceremony pamphlet.

Expressiveness

This is simply changing the tone of one's voice to reflect the meaning of the word or phrase being spoken. Words like "long" should be stretched out. "Toilsome" and "arduous labor" should sound as if you're exerting yourself to speak them. "Joyful" and "happy" and especially "cheerful" should sound like you are feeling just that way when you say them. "High" and "heaven" are spoken with a higher tone of voice, while "evil," "darkness," and "shadow" are spoken in lower tones. Ideally, the ceremonialist's facial expression should also begin to reflect the tone they are using for a certain word or idea. For example, not only will their voice sound cheerful, but they should probably also be smiling as they speak the word. Expressiveness is also a measure of the ability of the ceremonialist to use pauses to emphasize most significant word or words in each phrase or sentence. The pauses can be full, half, or very slight pauses to add emphasis to these important words.

Bearing

Bearing is a description of the non-verbal communication that a ceremonialist utilizes to portray his principal. It is a sum of how he presents himself to the candidates, how he interacts with the other principals, and how he generally carries himself within the ceremony ring. Allowat Sakima, even in the absence of an appropriate costume, should clearly be the chief, without a spoken word. Does he carry the mantle of leadership? Does Meteu walk with wisdom that comes not from long years, but much introspection and many long journeys to seek the higher vision? Should not Kichkinet, the friend and guide, smile at the candidates that he is leading to their rightful places within the circle? Is it clear that Nutiket will only allow those to enter who have been chosen by their fellow Scouts? A helpful technique that each ceremonialist can use is to establish eye contact with each candidate. The ceremonialist who truly understands his principal will convey that understanding to the candidates with his eyes.

Transitions

There are several times in the Pre-Ordeal and Ordeal ceremonies when one of the principals briefly portrays a different person besides himself. This may or may not involve actually quoting someone else.

- Nutiket becomes “the Scout” in the POC
- Meteu becomes “the Great and Mighty Chieftain” in the POC
- Allowat Sakima is repeating the challenges of the other principals in the POC
- Kichkinet goes from foreboding messenger to friendly guide in the POC [note that this is a more subtle transition]
- Meteu becomes Chingachgook and Uncas during the Legend

Transitions may be subtle or readily apparent. Meteu’s extensive quoting of the great and mighty chieftain probably demands a more obvious transition than Allowat Sakima’s part mentioned above. Generally, a transition involves some degree of a pause before and after that part. A ceremonialist can step to the side before the transition and then return to his place afterwards, to indicate that he once again represents his original principal. A change in the tone or quality of the voice, in posture, or in facial expressions are all useful tools in executing the transition. The ceremonialist’s bearing should naturally change as well, since he is portraying someone else besides the principal. The whole point is to make it clear to the candidates that the transition has occurred.

Gestures

While there is no one “right” gesture for any particular word or phrase in the ceremonies, there are some general guidelines to follow in evaluating gestures. Let’s look at some characteristics of good gestures:

- Neither too many nor too few
- Visible to all candidates in a large ceremonies ring
- Consistently use the same gesture for the same idea (e.g. “journey)—this applies to the whole team.
- Don’t repeat the same gesture for two different ideas
- Different words can still represent the same idea and have the same gesture (Scout Oath, Law, sign, high ideals of Scouting, etc.)
- The gesture makes sense from the viewpoint of a candidate who has no prior knowledge of the ceremony

Gestures should highlight the important ideas within the ceremony part. Too many gestures will distract the candidates from the key points, while too few will make the ceremonialist appear lifeless and unanimated. In an ideal world, the gestures associated with a speaking part would make the message clear to the candidate even in the absence of the spoken word.

If you find a gesture confusing or inappropriate, don’t hesitate to ask the ceremonialist why he chose that gesture during the evaluation. Oftentimes, the principal may have approached his interpretation of the part in a way that you had not previously considered. It may be a perfectly valid way to communicate the thought or idea in question. The important thing is for both you to consider the gesture from the perspective of a candidate who has never seen the ceremony before, and not from the viewpoint of an experienced Arrowman who has analyzed the ceremony extensively. Even if you recommend an alternative gesture to the ceremonialist to enhance clarity for the candidate, refrain from “grading” the gesture negatively if the ceremonialist can provide a reasonable explanation for why he uses it.

Movements

So that the candidates can see the entire ceremony, it is important that they are led around the circle in such a way that they will not have any obstructions between them and the principal who is speaking. Similarly, when Kichkinet leads the candidates into the circle, it is important that both he and the principal who is challenging him position themselves so that the line of candidates can see them during their speaking parts. In the Ordeal ceremony, following Allowat Sakima's initial challenge, Kichkinet must place the candidates in a line sufficiently far away from the fire so that they can take three steps forward and not be too close to the fire.

Ceremony teams use a variety of styles for walking around the circle. Some let their arms swing freely, some hold their hands folded in front of them at hip level, while others walk with arms crossed. These methods go from appearing most natural to least natural, respectively. There is no right way to walk around the circle, but the team should consider what the candidates see and natural they want to appear during the ceremony.

Team Unity

When one of the principals is speaking, the other principals should consider the effect of looking at the speaker. That way, if a candidate's eyes wander from the speaker to another principal, the non-speaking principal's gaze will direct the candidate's eyes back to the speaker. The non-speaking principals may even choose to nod slightly, so as to indicate that they are listening to and understanding what is being said, although this will probably come naturally with practice.

Throughout the ceremonies, the concept of teamwork will be underscored for the candidates if the principals make an effort to acknowledge each other. This can occur with a simple nod of the head whenever one of the principals passes another within the ring. Likewise, when Allowat Sakima asks one of the principals to perform a certain task, that principal can respond with a head nod before speaking the part or performing the action. When that principal finishes, they can nod again to Allowat Sakima indicating the completion of their task. The failure of the principals to acknowledge each other in some way at every available opportunity doesn't necessarily indicate a lack of unity or teamwork. It should be readily apparent if, in general, the members of the team demonstrate respect towards each other. If they do so, they should be evaluated favorably in this category.

During the pre-Ordeal ceremony, the team has some additional chances to demonstrate unity and mutual respect. The first is during Allowat Sakima's part when he goes over the challenge presented by each principal. Allowat Sakima can gesture towards each principal as he mentions their challenge. At the same time that Allowat Sakima makes that gesture, the appropriate principal can make a gesture symbolizing the respective challenge. Additionally, whenever a token like the bow-wood, bowstring, bow, or arrow is passed, it should be held prominently for all to see, and it should be treated with respect by both the principal presenting it and the principal who receives it. Another option for all the ceremonies is that whenever a principal's speaking part includes "Wimachtendienk Wingolauchsik Witahemui" or "Brotherhood Cheerfulness Service," he can gesture toward the principal who represents that ideal.

Investing

The only ceremony in which the investing is a formal part of the written text is the Pre-Ordeal. It provides an opportunity for each ceremonialist to get into character prior to beginning, and is an important part of the process for each individual. The Ordeal and Brotherhood ceremonies do not have a formal investiture included in the text. This does not preclude teams from using any suitable means to mentally prepare for beginning the ceremony. Things such as slow breathing, joining hands, a conversation or prayer, or any similar activity are appropriate and should be permitted without interruption before the ceremonialists begin the printed ceremony.



DELIVERING THE EVALUATION

Background

Ceremonies transform the Ordeal.

The Order's ceremonies transform the Ordeal from an otherwise taxing initiation into an enriching experience of introspection and self-discovery. Without ceremonies, Scouts would merely endure isolation, hunger, and fatigue. Because of them, Scouts experience the empowering feeling of resolve in the face of temptation, cheerfulness in spite of hunger, the inner satisfaction of serving others without recognition or reward, and an abiding sense of brotherhood from having shared these experiences.

Ceremonialists transform the ceremonies.

Just as ceremonies transform the Ordeal experience, ceremonialists transform the Order's virtues from intangible notions into the palpable personification of Brotherhood, Cheerfulness, and Service. Without ceremonialists, Scouts would merely read a composition, characterized by unfamiliar words, occasionally awkward grammar, and bereft of human emotion. Because of a ceremonialist's personification, arrowmen are instead instructed, encouraged, and inspired by personally experiencing the Order's virtues.

Ceremonialists are *not* actors.

Why are those who conduct the ceremonies called "ceremonialists" and not "actors?" Because, fundamentally, actors pretend to be someone they are not, while ceremonialists personify the person they truly are! Moreover, their motive for such personification is driven by a sincere and intuitive sense of relationship. Ceremonialists personify Brotherhood, Cheerfulness, and Service in thought, word, and deed because they possess these virtues within themselves. There is nothing *pretend* about a ceremonialist.

Advisor/Evaluators are stewards of ceremonial relationships.

While ceremonialists may be in the midst of discovering the Order's virtues within themselves, the fact remains that they possess these virtues nonetheless. The advisor/evaluator's role is to aid a ceremonialist's journey of self-discovery with the same sense of stewardship that ceremonialists hold for their candidates. As such, we accept and abide by the following two points:

- 1) "The relationship between the advisor/evaluator and the ceremonialist must be a role model for the relationship between the ceremonialist and his candidates."

- 2) “Therefore, our purpose as ceremonies advisors/evaluators is not to coach so-called ‘winning teams’ but rather to create an environment wherein arrowmen can receive the gift of the Admonition.”

Our arrowmen have been properly served only when they cannot help but feel that, irrespective of medals, ribbons, or honors, they have “won.”

THE DELIVERY

How must Advisor/Evaluators conduct themselves?

Arrowmen will not benefit from feedback merely because we are well intended any more than candidates will be inspired by a poor ceremony conducted by otherwise sincere ceremonialists. The best of intentions cannot overcome the damage caused by poor execution. For both ceremonialists and evaluators, reliably personifying the Order’s virtues requires conscientious effort and preparation.

Provide positive feedback.

What is “positive feedback?” Is it telling ceremonialists that they’re wonderful when they’re not? No. Doing so indicts an evaluator’s credibility. It is, however, giving feedback in a manner that is genuinely useful and helpful to ceremonialists and therefore to candidates. “Positive feedback” means positively reinforcing the things that contribute to a beneficial relationship between ceremonialists and their candidates. This includes guidance on the correct pronunciation of words, clarifying the literal definition of words as well as their symbolic meaning, and treating ceremonialists with the kind of genuine caring and respect that they should express to their candidates.

Be educated.

Evaluators must have more than a passing familiarity with the text of the ceremonies. It is necessary to understand both the literal and symbolic meaning of words and phrases well enough to be able to teach them. Evaluators must know the definitions of the many archaic or otherwise unfamiliar words embedded in the ceremonies. How many times have we heard Nutiket afflicted by the word “subordinate”?

Just as ceremonialists must prepare themselves to personify the Order’s virtues, so too must evaluators. Refer to a dictionary as necessary and practice saying out loud the words you would use to teach the meaning and context of the following vocabulary found in the ceremonies. Just a few examples include admonish, toilsome, subordinate, “fifteen blazes led you to us,” palisades, exhort, and arduous.

Reading these words or phrases and thinking, “No sweat. I know what that means” is not sufficient. The question is not, “Do you *know* what it means?” The question is, “How will you *teach* what it means?” Exactly which words will you use and how will you use them such that arrowmen are not merely educated but inspired? Try it. How do you sound? Do not be discouraged if you are surprised to learn that your delivery is not as polished as you might have expected. This is not an easy task. It is normal to search for “just the right words” and practice

can yield quick results. Further, such effort invested on words and phrases at the beginning of the list will noticeably ease the challenge of teaching those at the end.

Caution: Guard against implying that the arrowmen to whom you are speaking are ignorant or have otherwise failed to properly educate themselves. Doing so will only invoke their defense mechanisms thereby rendering your otherwise well intended efforts moot.

It is often helpful, before imparting your brilliance, to say, “Many words in the ceremonies are not used in daily conversation so they are understandably not familiar.”

[The unspoken message is, “Any of us would be similarly challenged and I can empathize with your task.” Here is a good example of role-modeling the relationship between ceremonialists and their candidates. Just as Nutiket says, “Fifteen blazes led you to us” but conveys, “You are here because you followed the Scout Oath and Law”, we say “many words in the ceremonies are not used in daily conversation” but convey “if you’re confused about these words I can empathize.” In so doing, we have transformed the nature of our interaction from invoking a ceremonialist’s defense mechanisms by “critiquing” to eliciting openness from empathy.]

We would then go on to say, “After all, how often do we say to our classmates, “I admonish you to be mindful of our math test on Friday”? Therefore, one of the unique gifts that ceremonialists can give candidates is an understanding of such words through knowledgeable and skillful use.”

[How many ceremonialists consciously consider the skillful use of words and phrases as a *gift* to their candidates? The gift that is an evaluator’s to give is perspective.]

This kind of technique properly transforms the evaluation experience from encouraging certain conduct for the purpose of “achieving points” to role modeling conduct that personifies the Order’s virtues. Rather than sending the improper message, “Heed these suggestions because they’ll earn you points,” we instead send the right message, “Here is an example to follow so that your candidates will benefit from the gift that only you can give.” In this manner, an evaluator will properly serve as an inspiration and role model for how ceremonialists should view and treat their candidates.

Be disciplined in word use.

Ceremonialists are required to be highly disciplined in their spoken word. In fact, their obligation is to be “letter perfect” in adhering to the ceremonial text. This high standard has been distilled from reasons including logic and clarity to proper respect for religious sensitivities. The words of the ceremonies have been carefully chosen, thoroughly vetted, and officially approved. As such, they must be accorded the highest respect. As educators and role models, evaluators bear an equal obligation to be disciplined in their own vocabulary. The following list illustrates common vocabulary errors made by evaluators and how they can be avoided.

Recall the seemingly subtle but critical distinction between actors (those who practice the art of pretending) and ceremonialists (those who personify their true selves.) One of the most

important contributions to ceremonialists that evaluators can make is to avoid creating mental dissonance by using confusing or inaccurate terms.

Play or Portray vs. Personify

The words “play” or “portray” and “personify” are *not* synonymous. The word “play” means to engage in recreation, theatrical production, have fun, or pretend. The word “portray” means to depict, represent, or describe. Actors *play*, or at best, *portray* a part. While “portray” does not inherently mean “pretend,” it is readily associated with acting and therefore may evoke the notion of “pretend”. Neither of these words applies to ceremonialists. Therefore, it is **not** helpful to ceremonialists to say, “When you play the part of Meteu...” or “When you portray Allowat Sakima...”

In contrast, “personify” means to exemplify, embody, epitomize. Nothing about this word suggests the notion of “pretend.” To the contrary, everything about this word reinforces the notion of “real.” As principals, ceremonialists *personify* the virtues of brotherhood, cheerfulness, and service. Advisor/Evaluators can positively reinforce a ceremonialist’s self-concept by being disciplined in saying, “When you personify Kichkinet...”

Perform vs. Conduct

The word “perform” is readily associated with theatrical productions, as in “perform the play.” “Perform” suggests “pretend.” The word “conduct” avoids the suggestion of “pretend” and reinforces the notion of “real.” Therefore, ceremonialists are well served when evaluators refer to the ceremonies as being “conducted” and avoid referring to them as being “performed.” For example, “When *conducting* the ceremony, the manner in which you treat each other as principals serves as a role model for how arrowmen should treat candidates during the Ordeal and how candidates should treat one another.”

Practice vs. Prepare

The word “practice” brings double jeopardy to ceremonialists as it is intrinsically linked to both *competitions* and *plays*. Ceremonialists are not well served when advisor/evaluators associate the ceremonies with things that are competitive and/or pretend. The word “prepare” is a far more appropriate term. Its use not only avoids introducing conflicting notions in the minds of ceremonialists but also positively reinforces an appropriate attitude of conscientious stewardship. Consider the following examples:

Avoid: “As you practice to portray Kitchkinet...”

Use Instead: “As you prepare to personify Kitchkinet...”

Avoid: “When can we meet to practice the ceremony?”

Use Instead: “When can we meet to prepare for the ceremony?”

Avoid: “As you practice your gestures...”

Use Instead: “As you prepare or refine your gestures”

Avoid: “If you miss ceremonies practice, you’re off the team.”

Use Instead: “Candidates deserve to receive a well-prepared ceremony. As a ceremonialist you deserve to feel relaxed, confident, and inspired in conducting the ceremony knowing that you are well-prepared.”

Speak with great thoughtfulness and care.

Ceremonialists must convey their message in thought, word, and deed. It’s not just what they say, but how they say it. Evaluators have an equal obligation to do the same.

It is not sufficient to expect arrowmen to interpret criticism as being “constructive” merely because one is well intentioned. Invoking an arrowman’s defense mechanisms is not a role model for the relationship between ceremonialists and their candidates.

It is also unreasonable to expect arrowmen to decipher a clear and genuinely helpful message if the words one uses are not uttered in a clear, obvious, and useful manner. Words for evaluators are like gestures for ceremonialists. They either help or they hurt. Even words that are “neutral”, and therefore not harmful, are also potentially valueless. Therefore, just as a candidate is better served by a ceremonialist who remains still rather than moving distractingly, a ceremonialist is better served by an evaluator who holds words in check until their value is certain. No amount of good intention will overcome the harm of poorly chosen words.

Be specific.

Specificity is essential for both evaluators and ceremonialists. First, specificity is the key to credibility. This applies equally to both points of affirmation and suggestions for improvement. Ceremonialists reasonably conclude that generalized remarks are a sign that an evaluator wasn’t paying attention and erodes an evaluator’s perceived credibility. This is particularly unfortunate when an evaluator’s remarks are both positive and genuine. Examine the contrast between the following “positive” remarks.

“You guys were really great. Just awesome. Truly outstanding. I can’t think of anything to change. Just keep doing what you’re doing.”

[Ceremonialists think to themselves, “This person wasn’t paying attention, isn’t qualified to be here, or is just being lazy. Perhaps it’s all three. I can’t believe I came to NOAC for this.]

Vs.

“You have clearly placed a great deal of effort into preparing your ceremony. Your memorization was virtually letter perfect, you showed respect for one another by acknowledging each other’s presence and focusing your attention on the speaking principal, and you each made an effort to make eye contact with your candidates. Because of these things, your personification of the Order’s virtues was truly inspirational.”

[Ceremonialists think to themselves, “Wow. This person was really paying attention. It’s nice to see someone who cares about ceremonies as much as I do.”]

Secondly, ceremonialists cannot make use of generic advice. Remarks that will truly benefit ceremonialists demand specificity or, minimally, a frame of reference. Consider the usefulness to a ceremonialist of the following remarks.

“You need to slow down (speed up, speak up, etc.) a little bit.”

[Ceremonialists consistently report that such unqualified statements are both useless and frustrating.]

Vs.

“One of the challenges that ceremonialists face is determining an appropriate rate of speech. Here are some guidelines that you may find useful in making that determination. First, be certain to distinctly pronounce and fully project all the syllables of each word, especially those at the end of sentences. Words ending in “I-N-G” are especially susceptible to being truncated. If were speaking to one another in ordinary conversation, we might say, “...we know this, for your companions takin’ note of your devotion...” but candidates are depending on Nutiket to say, “...we know this, for your companions taking note of your devotion...” Strive to ensure that hard consonants like “t” are clearly enunciated and do not sound like “d”. Fully and distinctly pronouncing each word will automatically ensure that your rate of speech remains understandable. After you’ve mastered this skill, speak at a rate that allows your candidates to hear, decipher, and digest what you’ve said. Imagine that you are speaking to just one person and that what you have to say is so important that you wouldn’t want them to miss a single word. Using the technique of full and accurate enunciation combined with visualizing speaking to just one person will yield the correct rate of speech.”

[In this example, ceremonialists have been given both a specific and identifiable skill as well as a frame of reference for gauging rate.]

Affirm good things first.

It is human nature to respond favorably to positive comments. Evaluators can and should establish a basic rapport with ceremonialists by opening, and preferably closing, their remarks by affirming something positive even if it is only to acknowledge the effort that an arrowman has made to offer himself in service as a ceremonialist.

Sometimes evaluators feel pressured by time constraints to limit their remarks. In these instances, there is a temptation to make “constructive criticism” a priority. An evaluator thinks, “I only have a few minutes, I’d better tell them what I think they can do to be better.” Unfortunately, this is a good example of those instances wherein for all the right reasons, we do the wrong thing. If you are confident that the words you will speak will be perceived as positive and useful, then by all means speak them. Bear in mind, however, that “good intentions” are insufficient. It’s “good perceptions” that count. If time constraints do not permit the opportunity

to create the necessary context for your remarks, it is best to simply say, “I apologize that our time limits at the moment do not permit me to give you the feedback you deserve. I’ve made a few notes on your evaluation sheets and if you’ll meet me later, I’ll gladly share my thoughts with you. In the meantime, allow me to thank you on behalf of your candidates for your service to them.”

Phrase remarks in an affirmative or proactive context.

Evaluators should adopt an attitude that assumes ceremonialists are sincere in their work and genuinely seek to improve themselves. Whatever can be described negatively can also be placed in a positive context as illustrated by the following examples:

[Imagine Allowat Sakima saying, “As the warrior draws the arrow most trustworthy from the quiver....”]

Negative: “Don’t speak with your hand in front of your face.”

Positive: “Always ensure that your face is unobstructed when speaking. Every word from your mouth is important to your candidates. You may find it helpful to draw the arrow and say those words in this manner...”

Negative: “Your memorization is good but your (diction, emphasis, gestures, etc.) is/are weak/poor.”

Positive: “Your memorization is good. As you continue developing your personification of (A,M,N,K) (diction, emphasis, gestures, etc.) is the next opportunity that awaits you. [Note: In making this recommendation, select ONE item if there are several. In determining which one to select, consider choosing, that which is most readily achievable as opposed to that which “needs the most help”.]

Negative: “Never point the arrow down.”

Positive: “Always ensure that the arrow points upward. Ceremonialists are special stewards of the arrow because the candidates receive from you the gift of understanding that the life it represents...is theirs.”

Negative: “You have a tendency to swallow the ends of words.”

Positive: “Sometimes the ends of words become clipped or swallowed because a principal’s mind is preoccupied by thinking about the next word to be spoken. Referring to, or outright reading, the ceremony text, can alleviate this condition. Don’t worry about memorizing. Focus instead on speaking words clearly and emphasizing phrases logically. Do this over and over until you begin to really like how you sound. Soon, like listening to a song on the radio, you’ll not only know all the words, but the “tune” as well. Ceremonies should be an enjoyable and fulfilling experience and your preparation can be enjoyable also.”

Guard against personalizing feedback.

Use of the words “I”, “me,” or “my”

“I think gestures are critical....”

“Making eye contact with the candidates is important to *me*.”

“Incorrect pronunciation is one of *my* pet peeves.”

In each of these examples, evaluators inadvertently (and inappropriately) make themselves the center of attention. Minimally, this distracts from those who should be the center of everyone’s attention...the candidates. At worst, it makes an evaluator appear self-absorbed rather than being concerned with the needs of ceremonialists and their candidates. Evaluators can and should positively reinforce a ceremonialist’s candidate-centered attitude. Consider these alternatives:

“Gestures are very influential. Seventy-five percent of what we learn comes from sight. This means that gestures are more powerful than we often realize. It also means that there is no middle ground. Gestures that visually illustrate words benefit candidates while motions without meaning will overpower words by their distraction. Watching you inspired me with a few ideas.”

“The message that Allowat Sakima, Meteu, Nutiket, and Kitchkinet have to give is intended for each candidate personally. Unfortunately, it is simply impractical to conduct individual ceremonies for each candidate. Therefore, the few opportunities that ceremonialists have to make the experience personal are special indeed. One example is when Kichkinet asks each candidate to test the bow. Another is when ceremonialists make eye contact with candidates. Eye contact reassures each candidate that your message is meant for him. Such are the moments that leave candidates with a lifelong impression. They are the unique gifts that ceremonialists are privileged to give.”

“Ceremonialists are important, in part, because they help candidates grasp the meaning of unfamiliar words through correct pronunciation and use. It’s normal for ceremonialists to consult a dictionary for guidance on word pronunciation. Feel free to do this frequently. The word “subordinate” is a good example. It is a verb, an action word, meaning to make lesser or to put behind. It is related to the word “subordinant,” which is a noun meaning “a person who is below another in rank or position,” as in, “The boss assigned the job to his subordinant.” It is easy to see how confused candidates could become if the action word was pronounced such that it sounded like the person word. The way to prevent this confusion is to take as much time as is necessary to pronounce each syllable of the word distinctly and in its entirety. It will sound like this, “So tomorrow, learn by fasting, sacrifice, and self-denial to su-bor-din-ate desires to the spirit’s higher purpose.”

Use of the word “you” and “your”

“I couldn’t hear *you*. *You* need to speak up.”

“*Your* voice is blocked when *your* arm is in front of *your* mouth.”

In these examples, the choice of words makes an evaluator’s comments appear quite personal and run the unnecessary risk of causing a ceremonialist to feel as though he is being attacked.

The evaluator's intent, of course, is to encourage a change in behavior while still affirming an Arrowman's service as a ceremonialist. Consider these alternatives:

"The message that each principal brings is vital to every candidate...including those standing far away at the ends of the line. Be confident in projecting your voice to ensure that those far away can hear you clearly. Strong projection can make words sound less clear. Therefore it is necessary to speak at a rate that allows sufficient time for each syllable to be articulated and heard. It is often necessary to greatly exaggerate one's mouth in order to form clear consonants and vowels while projecting. At first, this feels strange but will begin to feel more natural with practice. Short of outright yelling, ceremonialists needn't worry about being "too loud." Remember the Scout at the end of the line. He's depending on you."

"Every word in the ceremonies has been placed with great care and purpose. For this reason, ceremonialists rightly take great care in speaking them and candidates take care in listening to them. Usually, words and gestures can be expressed simultaneously to reinforce one another. Nutiket raising his arms while exclaiming, "Awake my friends..." is one example. Kichkinet sliding his fingers along the bowstring while saying, "...smoothed with beeswax" is another. However, ceremonialists should not feel obligated or pressured to always express words and gestures simultaneously. Sometimes, gestures conflict with a principal's ability to speak and it becomes necessary to separate them. Such is the case when Allowat Sakima draws the arrow from the quiver. This motion requires that a principal's arm pass across his face thereby obstructing any words that may be spoken in that moment. To prevent this loss, ceremonialists who personify Allowat Sakima can choose from three simple options. They can begin by saying, "As the warrior draws the arrow most trustworthy..." then draw the arrow and after that action is complete and the arrow is held upright and motionless continue saying, "... from the quiver". Alternatively, they can choose to keep both phrases together and draw the arrow either before or after speaking. It is up to the ceremonialist to consider the merits of each option and choose the one he thinks is best. No matter which option is utilized, each will remove the conflict between the words and the gesture and the candidates will benefit from the ceremonialist's gift of clarity."

Observe that these example responses all feature certain characteristics. They use words that place the focus of the remark obviously and clearly on a skill or objective that benefits the candidate. They avoid focusing on either the evaluator or the ceremonialist personally. Suggestions are given context prior to being made. In-depth responses benefit ceremonialists not merely for the "what" or the "how" but for the "why." They are useful to the ceremonialist for their specificity and the thought process or standard of measure that can be applied to other situations.

By providing thorough context-based feedback, while avoiding abrupt, vague, or personalized responses, evaluators not only provide Arrowmen with skills for personification, they serve as role models for the caring attitude that ceremonialists seek to convey to candidates. For their part, ceremonialists, like candidates, will appreciate and be grateful for the effort made on their behalf.

SUMMARY

Ray Petit, author of the *Spirit of the Arrow* booklets, once compared trying to describe the Ordeal to that of attempting to explain to someone who had never eaten fried chicken how it tastes. In the end, it can't be *explained*. In order to know how fried chicken tastes you must *eat it yourself*. Likewise, the Ordeal can only be experienced.

Similarly, ceremonialists cannot identify with the Order's virtues without having personally experienced them. Through thoughtful and well-considered interaction with ceremonialists, evaluators have the opportunity and the obligation to personify these virtues themselves such that arrowmen receive the gift of the Admonition.



REVIEW QUESTIONS

Evaluator Basics

For each of the following questions, choose the single *best* answer.

1. During an Ordeal Ceremony evaluation, Meteu silently motions to the candidates to sit during the Legend. The candidates stay seated for Nutiket's Explanation of the Ordeal, and Nutiket motions for them to stand before Allowat Sakima continues with the remainder of the ceremony. How should this be evaluated?
 - a. Kneeling and subservient positions are strictly forbidden--the action should be disallowed.
 - b. This action is allowable, but I personally disagree with it, and will try to convince the team not to do it when I give my feedback.
 - c. I can answer "yes" to all of my "Quick Reference" questions, so the action is allowable. I will ask the team why they do it that way, and then discuss the advantages and disadvantages of having the candidates sit or stand.
 - d. I have never seen it before, so it is not allowed.

2. Meteu yells "silence" during the challenge portion of his Pre-Ordeal speech. Should this be adversely evaluated?
 - a. Yes--the last team's Meteu whispered the word.
 - b. No--there are no specific instructions in the *Ceremony for the Ordeal* on how the text should be portrayed. However, you will ask the principal why he chose to interpret the part in that unconventional way.
 - c. Yes--yelling added nothing to the ceremony.
 - d. No--yelling was a good change in volume.

3. During the course of the Brotherhood ceremony you notice that Allowat Sakima intertwines two fingers (pinky and ring) with the candidates in giving them the Handclasp. Is this correct?
 - a. No--there is only one lodge handclasp, with one (pinky) finger intertwined.
 - b. Yes—in contrast to the Ordeal handclasp in which only one finger (pinky) is intertwined, the Brotherhood handclasp has two fingers intertwined.

4. When Allowat Sakima gives the candidates their opportunity to withdraw without discredit in the Pre-Ordeal or Brotherhood Ceremonies, the ceremonialists turn their back to the candidates. Nutiket, however, remains facing the candidates. Is this correct?
 - a. No. Movements like this should be uniform. Either all the principals should turn away or they should all continue facing the candidates.
 - b. No. Turning around at this time is a needless gesture.
 - c. It is neither correct nor incorrect. You should ask the team their reason for doing it that way and present them with the alternatives (all principals turn away and all principals remain facing the candidates) so that they can discuss it as a team at a future time and select the method they feel will provide the most meaning and clarity for their candidates.
 - d. Yes. There are no specific instructions in the ceremony pamphlets on how to allow the candidates to withdraw.

5. What is the most important aspect of the evaluation process?
 - a. That the team speaks the words flawlessly.
 - b. That the team has good gestures to go with all the words.
 - c. That the team receives constructive feedback that will help them to better deliver the message of the Order for their candidates.
 - d. That the team is training others to take their place.

6. Which was not a trait of great evaluators described in *Evaluator Basics*?
 - a. Balanced attitude with intent to give supportive feedback.
 - b. Knowledge of the ceremony text.
 - c. Ability to fix every team weakness.
 - d. A “candidate first” approach.

7. Evaluators should repeatedly study the ceremonies to prepare for their role.
 - a. True
 - b. False

8. Allowat Sakima draws an arrow in the Pre-Ordeal and uses it to point at the candidates as he says, “...you were drawn from many others.” Is this allowable?
 - a. Yes, gestures are encouraged.
 - b. No, the gesture is threatening.
 - c. Yes, it emphasizes the point for the candidate.
 - d. No, the arrow must be pointing upward at all times.

9. When directed by the instructions in the ceremony pamphlets, how long is silent meditation held following Meteu’s “prayers?”
- 15 Seconds
 - 30 Seconds
 - 45 Seconds
 - 1 Minute
10. Which was NOT one of the Induction Principles highlighted in *Evaluator Basics*?
- Principle One — Purpose
 - Principle Six — Importance of the Individual
 - Principles Seven — Generosity
 - Principle Eight — Focus
11. Does tapping on the left shoulder when Kichkinet is challenged by the other principals during the Ordeal and Brotherhood Ceremonies disqualify a team from earning an Honor Medal?
- Yes--Honor teams are perfect.
 - No—the printed instructions in the ceremony pamphlets are only suggestions.
 - Yes—tapping on the right shoulder is clearly delineated in the ceremony pamphlets.
 - No—if the team otherwise conducted the ceremony in accordance with the instructions in the ceremony pamphlet and they met or exceeded the standard for an Honor team.

Text, Movements, and Terminology

For each of the following questions, choose the single *best* answer.

12. In the Pre-Ordeal Ceremony, at what point do we get our *first* indication of whether we are about to witness a recital of lines, or a personification of a principal?
- when Nutiket first speaks
 - during Meteu’s opening lines
 - during the investing
 - during the evaluation
 - all of the above

13. During the Investing, the ceremonialists state their name, which is repeated by each of the other ceremonialists, each in turn. Then, the principles each state the name of their character, which is also repeated by each of the other ceremonialists. This is correct in accordance with the Investing process described in the *Ceremony for the Ordeal*.
- True
 - False
14. In the Investiture, the ceremonialists and their four assistant voices in the woods state their names to represent:
- casting off their individual personalities and adopting that of the principal they personify.
 - each of the ceremonialists accepting the others as part of a team.
 - the bonds of brotherhood.
 - the principal of returning in service to their units.
 - none of the above.
15. After standing with hands and arms linked, the principles stand in silence for:
- a period of time to symbolize meditation.
 - at least sixty seconds.
 - a period sufficient to get the point across.
 - a moment before proceeding to the spoken words.
 - both c. and d.
16. At the end of the silence, Allowat Sakima looks up. Once the other principals have looked up, they say:
- the Admonition, starting with Allowat Sakima and working clockwise
 - the Admonition, starting with Kichkinet and working counterclockwise
 - the Admonition, all at the same time
 - their character names, each in sequence
 - none of the above
17. Allowat Sakima reminds everyone to be:
- to be Cheerful, Thrifty, Brave, and Clean.
 - to be Trustworthy, Loyal, Helpful, and Friendly.
 - to be Trustworthy, Loyal, Obedient, and Reverent
 - mindful of their duty to God and Country
 - both c. and d.

18. It is the policy of the Order of the Arrow that the term _____ will be used to describe the clothing worn by ceremonialists to depict Native Americans.
- costume
 - regalia
 - native garb
 - outfit
 - all are acceptable
19. Which of the following items *may be* worn on costumes for the Order of the Arrow?
- the American Flag
 - animal leather
 - part of the American flag, but not the whole flag
 - a wig
 - masks or face paint
20. The movements described in the *Ceremony for the Ordeal* book are:
- required
 - optional
 - suggested
 - a good baseline, but not required
 - not important
21. The fire lay during the Pre-Ordeal ceremony should bear:
- a blazing fire
 - a small, controlled fire
 - an unlit fire
 - a large triangle
 - any of the above are acceptable
22. _____ begins the Pre-Ordeal Ceremony with “Awake my friends!”
- Kichkinet
 - Allawat Sakima
 - Meteu
 - Nutiket
 - Chingachgook
23. Nutiket challenges you to _____
- scant food
 - arduous labor
 - sleep apart from others
 - silent meditation

24. Nutiket flexes the bow-wood with both hands, and holds the bow throughout the Pre-Ordeal Ceremony.
- True
 - False
25. The principals move around the Pre-Ordeal ring in a _____ fashion.
- clockwise
 - counter-clockwise
 - fast paced
 - tentative
 - any of the above are correct
26. _____ strings the bow
- Allawat Sakima
 - Nutiket
 - Kichkinet
 - Meteu
 - The first candidate
27. Allawat Sakima draws an arrow from his quiver. This arrow symbolizes:
- unity of purpose
 - brotherhood
 - the individual arrowman (candidate)
 - the path to vigil
 - all of the above
28. Kichkinet fires the arrow from the _____ corner/point of the ring.
- northeast
 - northwest
 - east
 - south
 - Both a. and b. may be correct
29. After firing the arrow, Kichkinet carries the bow with him and moves to the South end of the ring.
- True
 - False

30. The diameter of the circle formed by the firepots should be _____.
- approximately 50 feet.
 - approximately 25 feet.
 - pie times the radius squared.
 - not more than 15 feet.
 - 25 feet from each side of the fire .

For questions 31 – 34, match each principal with their token:

- | | | |
|-----------|----------------|------------------|
| 31. _____ | Meteu | a. Bow-wood |
| 32. _____ | Nutiket | b. Hatchet |
| 33. _____ | Allowat Sakima | c. Bowstring |
| 34. _____ | Kichkinet | d. Arrow |
| | | e. Quiver |
| | | f. Bow and Arrow |
| | | g. Torch |

For questions 35 – 38, match each principal with the challenge they issue.

- | | | |
|-----------|----------------|-------------------------------|
| 35. _____ | Meteu | a. Scant food |
| 36. _____ | Nutiket | b. Sleeping apart from others |
| 37. _____ | Allowat Sakima | c. Arduous labor |
| 38. _____ | Kichkinet | d. Silence |
| | | e. Teamwork |

For questions 39 – 42, match each principal with his station in the circle.

- | | | |
|-----------|----------------|----------|
| 39. _____ | Meteu | a. North |
| 40. _____ | Nutiket | b. South |
| 41. _____ | Allowat Sakima | c. East |
| 42. _____ | Kichkinet | d. West |

Personification Basics

For each of the following questions, choose the single *best* answer.

43. All of the following are characteristics of good gestures except:
- The gesture has a deep meaning understood only by those who have studied the ceremonies extensively.
 - The gestures are clearly visible to all of the candidates.
 - The entire team uses the same gesture to represent the same idea
 - The gesture makes sense from the viewpoint of the candidate.

44. Ceremonialists can use expressiveness (making the words sound like what they mean) for which of the following words or phrases:
- Many moons ago
 - Arduous toil
 - Silence
 - Love the ***thunder*** in the mountains whose innumerable echoes ***leap*** and ***bound*** from ***crag*** to ***cliffside***
 - All of the above
45. All of the following are characteristics of effective transitions *except*:
- Moving a few steps to either side
 - Changing bearing or posture
 - Quickly removing or changing a costume item
 - Changing the tone of voice
46. Which of the following is the correct way for ceremonialists to hold their arms while moving around the ring?
- Arms crossed in front of chest.
 - Hands folded together at waist level.
 - Arms swinging freely.
 - All are correct. Point out the alternatives to the ceremonialists during the evaluation if their style seems unnatural, and have them decide which way helps them to best personify their principals to the candidates.
47. If a ceremonialist exhibits good bearing during his interpretation of his principal, it should be obvious to the viewer what that principal represents, even if no words are spoken.
- True
 - False
48. Teams can demonstrate unity by which of the following methods:
- Principals nodding at each other as they pass one another in the circle
 - Using the same gesture for the same word or idea
 - Principals acknowledge (with a head nod or something similar) when Allowat Sakima instructs them to do something, and he acknowledges them in reply or when they have completed their task.
 - Gesturing at the appropriate principal when referring to them by name or by what they represent (WWW, Brotherhood/Cheerfulness/Service).
 - All of the above.

Delivering the Evaluation

For each of the following questions, choose the single *best* answer.

49. “Positive feedback” means:
- Starting and ending each group of comments with how “awesome” the ceremonialist was.
 - Not telling the ceremonialists how much they sucked.
 - Positively reinforcing the things that contribute to a beneficial relationship between ceremonialists and their candidates.
 - Giving every team an Honor medal.
50. Because you are familiar with all the more difficult words in the ceremonies (subordinate, palisades, exhort, arduous, etc), it is only natural that all of the ceremonialists you evaluate should know how to pronounce those words and what they mean.
- True—provide negative feedback for their misuse of the English language.
 - False—take this opportunity to educate them in a positive way so they can use the word correctly in the future.
51. Which of the following comments is most appropriate for an evaluator to use:
- You all did a great job—you must practice a lot as a team.
 - The candidates will understand the meaning better because of the way you all chose to conduct the ceremony using the same gestures for the same idea.
 - I thought you did a great job overall, but I didn’t like the way you portrayed Meteu’s part of the great and mighty chieftain with clenched fists.
 - Your excellent performance highlights an exceptional ability to naturally move around the circle and talk at the same time.
52. If your time for an evaluation is limited, it is best to:
- Skip over the positives and deliver as much detail as possible on the areas where the ceremonialists can improve.
 - Discuss the positives and choose a few key opportunities for improvement to highlight.
 - Refer the ceremonialists to your written comments and get ready to evaluate the next team.
 - Instruct the team to come back after midnight when you’re no longer busy and you’ll tell them all the things they did wrong.



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NOAC 2004 INDUCTIONS AND CEREMONIAL EVENTS COMMITTEE

Seth Mollitt
Conference Vice-Chief

Terry Honan
Lead Advisor

CONTRIBUTORS

Bob Crume

Paul Lackie

John Rotruck

Mack Zewalk



FEEDBACK FORM

EVALUATOR BASICS

TEXT, MOVEMENTS, AND TERMINOLOGY

PERFORMANCE BASICS

DELIVERING THE EVALUATION

REVIEW QUESTIONS

Please mail this form to:

Order of the Arrow, Boy Scouts of America
Attn: NOAC ICE Lead Advisor
1325 West Walnut Hill Lane
P.O. Box 152079
Irving, TX 75015-2079

Or, you may e-mail your feedback to: editor@AwakeMyFriends.org