

and Law are still an important part of each Arrowman's duty, and Meteu reminds us of them by quoting from the Scout Oath in the Pre-Ordeal. The Oath and Law are now complemented by the Obligation. In fact, the Order is meant to enhance your commitment to your troop, not replace it.

Most of the things that we'll discuss were introduced to you in your Ordeal, and explained through its Pre-Ordeal and Ordeal ceremonies. Allowat Sakima reminded us of our election and our connections to our troops in your Pre-Ordeal ceremony:

As the warrior draws the arrow
most trustworthy from the quiver,
you were drawn from many others,
for the first shaft of the hunter
must be straightest, must be surest.
If through man moons unflinching
you hold fast to Scouting pledges,
straight and true you will travel
as an arrow driven skyward,
as an eagle soaring sunward.

You were elected by your fellow Scouts in your troop. Why? Your fellow Scouts were asked to choose someone who lives the Scout Oath and the Scout Law, and they chose you. How you respond to their choice can determine the impact that you can have. Allowat Sakima alludes to the results that are possible:

He who follows such a pathway
in unwavering cheerful service
will be seen by many others
and, by inspiration, lead them.

As Arrowmen, we are expected to set the example. By following this pathway we can lead, not with orders, but by our examples.

- 2. that I will always and faithfully observe and preserve the traditions of the Order of the Arrow, Wimachtendienk, Wingolauchsik, Witahemui.

What are the traditions of the Order of the Arrow?

Among other answers: Brotherhood
Cheerfulness
Service
Wimachtendienk
Wingolauchsik
Witahemui
Ceremonies
Challenges
Handclasp
Sign
Admonition

Legend
Song

Note: The session leader might review the sign, handclasp, and Admonition as they come up.

How are these traditions important? They represent many of the things that we share as a group.

3. I will always regard the ties of brotherhood in the Order of the Arrow as lasting,

Brotherhood is one of our traditions. Where was Brotherhood highlighted in your Ordeal? One of the times that we see this theme of Brotherhood is when Meteu introduces the challenge of silence in the Pre-Ordeal:

Soon you will be bound as brothers
in this great and honored Order...
Till then, let silence, like a bowstring,
bind you each to every other,
closer when the bow is tested.

4. and will seek to preserve a cheerful spirit even in the midst of irksome tasks and weighty responsibilities,

Where did we first encounter this idea of Cheerfulness in the Order of the Arrow? Cheerfulness, Wingolauchsik, is also among the themes that are at the heart of our Order. Nutiket highlights it when he introduces the challenge of scant food:

So tomorrow eat you nothing
but the scant food you'll be given.
So tomorrow learn by fasting,
sacrifice, and self-denial
to subordinate desires
to the spirit's higher purpose.
Test yourselves, and so discover
that a cheerful heart is lively
as this bow-wood, under hardship.

5. and will endeavor, so far as in my power lies, to be unselfish in service and devotion to the welfare of others.

Where is Service first brought out in the Order of the Arrow? Allowat Sakima brings out the theme highlighted in the word Witahemui in introducing the challenge of arduous labor:

spend the day in arduous labor
working gladly, not begrudging,
seek to serve, and thus be faithful
to the high ideals and purpose

of the Order of the Arrow.

You might have noticed that we've reviewed three of the four challenges of your Ordeal, silence, scant food, and arduous labor. Let's finish by looking at the fourth challenge, the night alone. From Kitchkinet in the Pre-Ordeal:

All your strength will be required
when you face the isolation
which a leader often faces.
So tonight beneath the heavens
sleep alone upon your groundsheet.
Be you steadfast as the Polestar,
self-reliant, undiscouraged.

How we fulfill the Obligation that we have accepted says much about who we are. If we can face the challenges in our everyday lives with steadfastness, with self-reliance, and without becoming discouraged, we will set an example that is worthy of leading our fellow Scouts.

As this point, the session leader should ask for questions or comments about the Obligation.

The Purposes of the Order of the Arrow

Besides our Obligation as individuals, the Order has other purposes that it tries to fulfill as an organization that we are all a part of. They are:

- . To recognize those campers-Scouts and Scouters-who best exemplify the Scout Oath and Law in their daily lives, and by such recognition cause other campers to conduct themselves in such a manner as to warrant recognition;
- . To develop and maintain camping traditions and spirit;
- . To promote Scout camping, which reaches it's greatest effectiveness as part of the troop's camping program, and to help strengthen the district and council camping program both year-round and in summer camp; and
- . To crystallize the Scout habit of helpfulness into a life purpose of leadership in cheerful service to others.

How do these statements relate back to the rest of Scouting? Among answers from participants, it is important to note that many of these purposes relate back to Scout troops, and individual Arrowmen can do many things in their troops that support these purposes. Seek examples from the participants. It is also important to note that these things still go back to supporting the Aims of Scouting: build character, foster citizenship, and develop fitness.

Requirements to Achieve Brotherhood Membership

Briefly review the requirements for Brotherhood membership as found in the most recent printing of the **Order of the Arrow Handbook**.

Summary

Reinforce the importance of the Obligation that we each have agreed to and answer any questions that participants may have (being careful not to reveal too much about the Brotherhood ceremony).

End with group singing the Song of the Order of the Arrow.

THE BROTHERHOOD HIKE

"When... we speak of hikes we are thinking of trips, short ones or long ones, which bring the Patrol from the monotonous life in the streets out into nature, the kind that can give to the boys that feeling of liberty and of room for expanding the lungs and using the limbs which they hunger for..."

-- *Handbook for Patrol Leaders*, 1929.

INTRODUCTION

Purpose. From its founding, the Order of the Arrow has encouraged outdoor experiences, because these experiences nurture the spirit. As the final step in the Order's induction process, the Brotherhood Ceremony celebrates a Scout's continuing intention to live by the Obligation, invites him formally into the activities of the lodge, and confirms him as a vital link in the circle of Arrowmen, past, present, and future. One way in which a Scout may already have gotten a taste of brotherhood is through the camaraderie of a patrol on a hike. "The Brotherhood Hike" is an experience for Brotherhood candidates designed to trigger those memories and associations, and to strengthen in them a feeling of fellowship and a sense of purpose. It combines physical activity, group interaction, and personal reflection in a natural setting.

Overview. The Brotherhood Hike is composed of three periods of silent walking, interspersed with three periods of discussion loosely focused on themes which build toward an understanding of **inspirational leadership**. The candidates share food together during the third discussion, which is followed by a period of individual reflection. Hiking silently together and the three discussion sessions are equally important in the overall experience of the Brotherhood Hike. Discussion and hiking times should be approximately equal. The Brotherhood Hike is not an endurance test; the pace of hiking should be neither too slow nor too fast. Modifications may be made for persons who are unable to hike. The Brotherhood Hike is also not the time for Brotherhood counseling: each hiker must already have satisfied the requirements for Brotherhood before beginning the Brotherhood Hike.

Patrols. To foster small group interaction, five to seven candidates are assigned to each patrol, though patrols may be made up of less than five or more than seven if necessary. Each patrol is led by a **Nimat** ("brother"), a youth Brotherhood or Vigil Honor member who has studied this text thoroughly and has received training in discussion-leading techniques, the induction, and service opportunities in the lodge or chapter.

Routes. Nimats will lead their patrols by separate routes to an isolated area in the vicinity of the ceremonial ring. Routes should be carefully planned so that patrols may hike separately and yet come together in the same general area for the reflection segment. Each stop on the Brotherhood Hike should be at a location identified in advance and conducive to small group discussion. If patrols must walk all or part of the same route, starting times may be staggered.

The Nimat's Knapsack. The Nimat carries a canteen of water and a knapsack containing a poncho, a flashlight, first aid supplies, paper cups, and a healthy snack (e.g., fruit, trail mix) for everyone. Instead of a canteen and cups, lodges may choose to supply the Nimat with juice boxes or individual water bottles. Instead of packing food, the hike may be timed so that

the third leg brings patrols to the place where supper is being served, and they may eat supper together instead of a snack. Each hiker brings a poncho, which may also be packed into the Nimat's knapsack. Hikers should carry nothing in their hands.

Scheduling. The Brotherhood Hike is designed to prepare candidates to appreciate the Brotherhood Ceremony, and is therefore ideally conducted as a single, continuous event immediately preceding the ceremony. As outlined below, the Brotherhood Hike takes about two hours. Lodges may adapt the scheduling and timing of the Brotherhood Hike to their own requirements as long as the integrity of the experience is preserved, including active, interactive, and reflective components.

Discussion Guidelines. A skillful Nimat will facilitate the discussions without controlling them, knowing when to tactfully turn the attention away from one who is too talkative to give others a chance, when to speak a word or two and when to keep silent. A receptive silence may serve better than words to encourage patrol members to share with one another. The gift of a Nimat to a patrol is brotherhood: the connection and closeness each candidate will feel when the Nimat truly listens and values each candidate's attempt to express themselves.

The Nimat may sometimes choose to establish guidelines for discussion, although this will not be necessary with most patrols. Guidelines might include:

1. You don't have to talk if you really don't want to.
2. Let one person speak at a time without interruption.
3. Avoid criticizing or analyzing another's comments.

The Nimat should assure that each person's contribution is positively acknowledged; for example, "Thank you, Bill. That's great. Who'd like to talk next?"

The First Theme: **LEADERS**

The Nimat makes sure that patrol members are introduced to one another. They might share something about their Scouting background, current position in their troop, and related information.

Then the Nimat says: "Let's begin. We'll make this hike in three stages, with a rest break after each one. Please observe silence as we hike. I'll give you something to think about during each leg of the hike, and when we stop we'll share what we've been thinking. Any questions?"

(Note: Nimats may use their own words here and throughout the Brotherhood Hike. For consistency, however, Nimats should review this text frequently and stick to the themes, intent, and flavor presented here.)

The Nimat continues: "Okay. As we walk, I'd like you to remember some of the best times you've had in Scouting, and the Scouts and Scouters who have made them special. Remember a specific time, a specific place, a specific person... someone you admire.

Perhaps someone who inspired you to stay on the upward trail. What did they do? What did it feel like to be with them? Please think about these individuals as we hike in silence."

First Leg of the Hike. They then walk at a relaxed pace in silence for about 15 to 20 minutes until they reach the spot planned as the location of the first discussion. The Nimat signals a halt and removes the knapsack. The patrol may take a water break now or as often as desired.

Discussion of the First Theme. The Nimat then begins a conversation which should focus on specific people in the Scouting lives of the hikers. The Nimat might say: "You've had some time to think about Scouting and those who walked with you or before you on the Scouting trail. Who will share their thoughts? Tell us about a person who has meant a lot to you, perhaps someone who set an example you wished to follow."

Friends, patrol leaders, other Scouts, Scoutmasters, camp staff, fathers, etc., may come up and the Nimat may gently guide the insights of the patrol so that they begin to verbalize the qualities of a good leader. It may be necessary for the Nimat to briefly relate a personal experience to break the ice. However, the Nimat should coordinate, not dominate the talk, and try to draw out all patrol members.

After about 15 to 20 minutes, the Nimat brings the discussion to a close and introduces the second theme.

The Second Theme: LIVING THE OBLIGATION

The Nimat says: "Okay, let's hike again in silence. This time, think about the part you have played in Scouting since you accepted the Ordeal. Focus particularly on service you have given to others, on times when you have lifted someone's spirits and made others more cheerful, on times when you acted as a brother to your fellow Scouts."

Second Leg of the Hike. The Nimat puts on the knapsack. If one offers to take the knapsack, the Nimat will let him carry it, but will take it back at the next break unless another offers. If anyone asks about it, the Nimat will say: "It is fuel for the fire. It is for all of us." They then walk at a relaxed pace in silence for about 15 to 20 minutes until they reach the spot planned as the location of the second discussion.

Discussion of the Second Theme. Talk this time focuses on experiences they have had in their troops since their Ordeal. First, the Nimat leads the patrol in reciting the Obligation (it's okay if patrol members stumble a bit: the idea is for them to hear it again.) Then the Nimat asks: "What are the three 'customs and traditions' of the Order of the Arrow?" (Answer: Brotherhood, Cheerfulness, and Service.)

The Nimat then says: "During the period since your Ordeal, you each must have had some memorable successes and failures as you applied Brotherhood, Cheerfulness, and Service in your troop. Would you share some of them now?" Again, the Nimat may break the ice by

telling a personal experience. The object is to get patrol members to talk about themselves and share with others.

Brotherhood, cheerfulness, and service are large concepts, and candidates may not have used these terms in thinking about their lives. Nimats may find it helpful to use familiar words such as fellowship, group spirit, willingness, or unselfishness. Nimats may also choose to focus on one "tradition," since there really is not enough time on the Brotherhood Hike for a full discussion of all three. A lively exchange centering on one will often shed sufficient light on the other two. Nimats may consider creative approaches, such as: "Do you remember a situation on a campout where cooperation was noticeably absent, a time when no one seemed willing to pitch in..."

After about 15 to 20 minutes, the Nimat brings the discussion to a close and introduces the third theme.

The Third Theme: LEADERSHIP

The Nimat says: "Okay, let's resume silence. As we hike this time, please call to mind the younger Scouts following you on the Scouting trail. They look at you just as you looked up to those inspirational leaders in your life. I would like you to think about the **new role** you are beginning to play in Scouting: you are becoming the older friend, the guide, the leader by example for others, as others were for you. Please consider what you might do to begin shouldering this responsibility."

Third Leg of the Hike. They walk for a third time for about 15 to 20 minutes. This brings them to the area set aside for reflection. Nimats should agree to occupy sites for the third discussion that are far enough apart so that patrols will not disturb one another, and from which ceremonial preparations cannot be seen or heard.

Sharing Food Together. The Nimat distributes the snack and patrol members eat together as they participate in the third discussion. (If supper is substituted for the snack, the patrol stays together, eating apart from others, so that the atmosphere of the Brotherhood Hike is not interrupted.)

Third Discussion. This discussion ties the three themes together. Patrol members have recalled people who have been important to them in their past and have considered their present role in Scouting. Helping them realize they are becoming an important person in some future Arrowman's life brings the discussion full circle. However, conversation this time need not be limited to the theme, but might move to questions the hikers have about the Order, the Induction, and opportunities for service in the lodge or chapter.

REFLECTION

When everyone has eaten, the Nimat puts any trash into the knapsack and asks for silence. The Nimat then leads each candidate to a separate spot. Individual locations can be within view of others, but should be at least fifty feet apart.

The Nimat asks each candidate: "What is the Admonition and its meaning?" If the reply is correct, the Nimat says: "Please take time now to reflect on this, and resolve to accept the Admonition as a guide to action." If incorrect, the Nimat whispers: "The admonition is _____, which means _____. Please take time now to reflect on this, and resolve to accept the Admonition as a guide to action."

The Nimat, without comment, gives each candidate the "Spirit of the Arrow" booklet designed to be read just before the Brotherhood Ceremony.

The time remaining, prior to the ceremony, should be a period of reflection. This period should be approximately 20 to 30 minutes. Nimats also use this time for reflection, and stay near the members of their patrol to be able to respond to any questions or situations that may arise.

When the ceremony is ready, the Nimats gather their patrols in silence and lead them to a place near the southern end of the circle where they are met by Kichkinet.

EVALUATION QUESTIONS

How well did the trainer present the relationship of Brotherhood to the larger Induction process?

How clearly did the trainer explain the stages in the Trail to Brotherhood?

Did you feel that the section on the overall role of the lodge was informative?

How useful was the section on your lodge's Plan of Action?

Overall, how informative was this session?

Overall, how useful was this session?

