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4-H ONTARIO PROJECT



Our Heritage

LEADER RESOURCE



The 4-H Pledge

I pledge my Head to clearer thinking,
my Heart to greater loyalty,
my Hands to larger service,
my Health to better living
for my club, my community and my country.

The 4-H Motto

Learn To Do By Doing

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Thank you to the 4-H volunteers and members who piloted this project for us!

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4-H Ontario grants permission to 4-H Volunteers to photocopy this 4-H project resource for use in their local 4-H program.

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INTRODUCTION

Welcome to 4-H Ontario's 'Our Heritage' Project!

Explore your heritage and that of the people of Ontario! Develop a sense of pride in our heritage by learning craft and cooking skills and by learning to respect origins of people whose background is different from your own. Investigate where your ancestors originated, what the first European settlers learned from the Native people, how the early settlers lived in this land and how we celebrate our heritage. Have fun discovering the heritage that is ours!

Objectives

1. To understand your own heritage and the heritage of others
2. To gain an appreciation of the historical significance of people, buildings and events in local communities
3. To have a sense of belonging within family, community and organizations
4. To learn about the settlers to Ontario
5. To gain an appreciation of what settlers endured when first arriving to Ontario
6. To learn about heritage crafts and recipes used by the settlers.
7. To gain an appreciation of the history of 4-H in Ontario
8. To understand the importance of learning Parliamentary Procedure
9. To learn about the elements of judging

How to Use This Manual

4-H Ontario's Our Heritage project is made up of 3 parts:

1. **The Reference Book:**

The reference book is laid out into 8 meetings:

Meeting 1 – Branching Out - Tracing our Roots

Meeting 2 – Life in a New Country

Meeting 3 – Life of the Settlers – Heritage Crafts

Meeting 4 – Life of the Settlers – Crafts – Connecting with the Past

Meeting 5 – Life of the Settlers – Traditional Foods

Meeting 6 – Life of the Settlers – Food in a New Country

Meeting 7 – Celebrations from around the World

Meeting 8 – Preserve 4-H History – the Foundation of our Future

Each meeting has been broken down into an Introduction with Sample Meeting agendas, References and Resources, Topic Information and Activities.

Sample Meeting Agendas: are at the beginning of each meeting. The agendas give suggestions for topic information, activities, and judging and/or communications activities along with suggested times for each section. These are only suggestions – you will know your group best and will know the skill and attention level of your members. There is more topic information and activities than what can be completed in a two hour meeting. Be creative!

Activities: should be used in combination with the discussion of topic information to teach members in a hands-on, interactive learning environment.

2. The Record Book

This booklet is designed to make it easier for members to record information throughout the club. Members are to record their expectations and goals for the project in addition to contact information, meeting dates, roll calls and records of recipes made at the meetings and at home. Print or photocopy pages from the Reference Book that you think will benefit the members either as a resource or an activity. Answers for the Activity Pages can be found at the back of the Record Book.

The Record Book should be given to each member at the beginning of the first meeting. Ask members to keep it in a binder or duotang so they can add to it easily.

Go through the Record Book with the members and explain the charts and forms. Encourage them to use their Record Books at every meeting and record as much information as possible. As an added incentive, a prize could be given at the end of the project for the best Record Book.

3. The Craft and Recipe Book

This booklet includes several craft and recipe options, to be used with Meetings 3, 4, 5 and 6 as well as the Achievement Program. You are encouraged to try the crafts and recipes with the members to give a hands-on, guided experience in creating crafts and preparing recipes. Each recipe provides information on ingredients needed, directions, preparation, cooking/baking times and the yield of the recipe (number of servings).

Planning a Meeting

Plan your meetings well. Review all the information well in advance so you are prepared and ready to go!

Before Each Meeting:

- Read the topic information and activities and photocopy any relevant resources for the members' Record Books.
- Be familiar with the topic information for each meeting. Think of imaginative ways to present the information to the members. Do not rely on just reading the information out loud. Review available resources, plan the meetings and choose activities and themes that complement the ages and interests of your members.

The Record Book contains extra activities that can be used if you need to fill in time or if one of the suggested meeting activities does not suit your group of members.

- Gather any equipment, craft supplies, ingredients and/or resources that will be needed to complete the meeting.
- Each 4-H project must be held over a period of at least 4 separate meetings (most clubs are generally 6 meetings), totaling a minimum of 12 hours. Typically, 4-H meetings are approximately 120 minutes (2 hours) in length. Before each meeting, create a timeline to ensure that you are providing an adequate amount of instructional time for club completion.

Included on the following page is a Leader's Planning Chart to help with the planning of meetings. In addition to the chart, keep track of what went well and what should be changed next time. That way, each time this project is run, the content of the meetings can be different!

When planning each meeting, a typical 4-H meeting agenda should include the following:

- Welcome & Call to Order
- 4-H Pledge
- Roll Call
- Parliamentary Procedure:
 - Secretary's Report
 - Treasurer's Report (if any)
 - Press Report
 - New Business: local and provincial 4-H activities/opportunities, upcoming club activities
- Meeting content, activities, crafts and/or recipes
- Clean-up
- Social Recreation and/or refreshments
- Adjournment

Judging and Communications:

Each meeting must include either a judging or public speaking activity.

- Judging gives Members an opportunity to use judging techniques as part of the learning process. Through judging, members learn to evaluate, make decisions and communicate with others. They also develop critical thinking skills, confidence and self-esteem. Many examples are used in this reference book but use your imagination! As long as members are setting criteria and critically

thinking about where items fit within that set of criteria, then they are learning the basic skills of judging!

- A communications activity has been provided for each meeting but can be included in the Roll Call or social recreation time. These activities do not need to involve the topic of heritage as the outcome is more about understanding the concepts of effective communication.

Leader Planning Guide:

Meeting #	Date/Place/ Time	Topics Covered	Activities	Materials Needed

As a club volunteer your responsibilities are to:

- Complete the volunteer screening process and to attend a volunteer training session.
- Notify the local Association of the club, arrange a meeting schedule and participate in club meetings, activities and the Achievement program.
- Review the project material in the Reference, Record and Craft & Recipe books to familiarize yourself with the information and adapt it to fit your group. Be well organized and teach the material based on your group's age, interest and experience level.
- Organize the club so members gain parliamentary procedure, judging and communication skills.
- Have membership lists completed and submitted along with fee collected (if applicable) by the end of the second meeting.
- Have members fill out a Participant Agreement Form and identify any health concerns. Ensure that all members, leaders and parent helpers know the appropriate actions during any emergency. Check with members for any food allergies or dietary restrictions and plan recipes and snacks accordingly.

As a club member your responsibilities are to:

- Participate in at least 2/3 of his/her own club meeting time. Clubs must have a minimum of 12 hours of meeting time.
- Complete the project requirements to the satisfaction of the club leaders.
- Take part in the project Achievement Program.
- Fill in and complete the Record Book.
- Complete any other projects as required by the club leaders.

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my Heart to greater loyalty,
my Hands to larger service
my Health to better living
for my club, my community and my country.**



4-H Ontario

Additional References and Resources

4-H Canada www.4-h-canada.ca

4-H Ontario 2012 Annual Report

About.com Genealogy <http://genealogy.about.com>

Agriculture in the Classroom (Saskatchewan) www.aitc.sk.ca

All Recipes <http://allrecipes.com>

Arva Flour Mill www.arvaflourmill.com

British & Irish Food <http://britishfood.about.com>

Bruce County Museum & Cultural Centre www.brucemuseum.ca

Buzzle www.buzzle.com

Canadian Broadcasting Corp. www.cbc.ca

Canadian Encyclopedia © 2012 Historica-Dominion www.thecanadianencyclopedia.com

Canadian Living www.canadianliving.com

Centre for Adoption Policy www.adoptionpolicy.org/Adoption_Awareness_Schools.pdf

Diet Health Inc. www.diet.com

Discovery Education <http://school.discoveryeducation.com>

Education Place www.eduplace.com

Emory University www.emory.edu

Fave Crafts www.favecrafts.com

Fibre2Fashion www.fibre2fashion.com

Food.com www.food.com

Food In Every Country www.foodbycountry.com

Foodland Ontario www.foodland.gov.on.ca

Frugal Living About.com <http://frugalliving.about.com>

Great Chicago Italian Recipes www.great-chicago-italian-recipes.com

Greek Food <http://greekfood.about.com>

Handbook of Common Macrame Knots, Craft Course Publishers, 1971

Happy Living Magazine www.happynews.com

Head, Heart, Health, Hands – A History of 4-H Ontario, 1995, Author – John B. Lee

History in the Headlines www.history.com

Kid's Health by Nemours <http://kidshealth.org>

Kid's Turn Central www.kidsturncentral.com

Kids Worksheets <http://kidsworksheets.org>

Kitchen Daily <http://main.kitchendaily.com>

Libraries and Archives Canada www.collectionscanada.gc.ca or www.genealogy.gc.ca

Merriam-Webster, Inc., 2013 www.merriam-webster.com

North Carolina State University Cooperative Extension www.ces.ncsu.edu

Nova Scotia 4-H www.gov.ns.ca/agri/4h/

Michigan State University, Digital Collection www.lib.msu.edu

Ontario Government www.ontario.ca/government/about-ontario

Ontario Ministry of Government Services – Archives www.archives.gov.on.ca

Ontario Immigration www.ontarioimmigration.ca

Paper Divas Designer Stationary www.paperdivas.com.au

Rug Hooking 101 www.rughooking101.com

Soap History <http://www.soaphistory.net/>

Super Teacher Worksheets www.superteacherworksheets.com

The Canadian Encyclopedia www.thecanadianencyclopedia.com

The Candlewic Company www.candlewic.com

The Dutch Baker's Daughter www.thedutchbakersdaughter.com

Very Swedish www.veryswedish.com

Wikipedia <http://en.wikipedia.org>

World Atlas of 4-H, National 4-H Service Foundation, USA, 2nd Edition, 1966

Ulster Historical Foundation www.ancestryireland.com

Note: website addresses change over time. If a website address does not work for you, try searching the Internet using the title of the website.

MEETING 1: BRANCHING OUT - TRACING OUR ROOTS

Objectives:

- Learn the election procedure for establishing an executive.
- Discover family history, roots and traditions
- Learn about significant historical people, buildings and events in local communities

Roll Calls:

- What country did your ancestors come from?
- What is your reason for wanting to learn more about your heritage or that of your community?
- How many generations in your family are living?

Sample Meeting Agenda – 3 hrs. 30 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Public Speaking/Judging Activity	Activity #1 – Get to Know Each Other Game – ‘Remember Me?’ (instructions found at the end of this meeting)	15 min
Parliamentary Procedure	Elect executive, hand out Record Books and discuss club requirement. Fill out club and member information in Record Books, and have each member fill out their “Member Expectations and Goals” page.	30 min
Topic Information Discussion	Discuss what Heritage is and why it is important.	10 min
Activity Related to Topic	Activity #2 – The ‘Do You Know’ Scale (worksheet can be found in the Record Book)	10 min
Topic Information Discussion	Getting Started – Family History - discuss sources of family information	20 min
Activity Related to Topic	Activity #3 – ‘My Family Tree’ Provide each member with a copy of the templates found in the Record Book. Additional templates for completing a large family tree can be found online at various websites. Or, members can draw their own family tree and custom-design it to their family.	20 min

Topic Information Discussion	Getting Started – Community Heritage	20 min
Activity/Field Trip	Activity #4 – Cemetery Rubbings (instructions found at the end of this meeting)	60 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Choose one of the At Home activities to complete.	

NOTE: A field trip to a cemetery to complete cemetery rubbings might be better completed as a separate meeting.

Electing Your Executive

Elections can be chaired by a youth leader, senior member or club leader. The person chairing the elections is not eligible for any positions.

Procedure:

1. All positions are declared vacant by the chairperson, who indicates this by saying “I’d like to declare all positions vacant.”
2. The group decides on the method of voting (i.e. show of hands, ballot or standing).
3. The chairperson accepts nomination from members for each position being filled. Nominations do not require a seconder. Nominations are closed by motion or declaration by the chairperson.
4. Each member nominated is asked if he/she will stand for the position. Names of members who decline are crossed off.
5. Voting takes place by selected method and majority rules (i.e. member with most votes).
6. Announce the name of the successful member. Offer congratulations and thank all others that ran for the position.
7. If ballots are used, a motion to destroy the ballots is required and voted on.

Steps in Making a Motion

The motion is a very important key to having good meetings. Motions are a way of introducing topics for discussion and allowing each member to speak and vote. Any member can make a motion.

Steps in Making a Motion:

1. Address the chairperson (i.e. raise your hand).
2. Wait for the chairperson to acknowledge you.
3. Make the motion: “I move that...”

4. Another person seconds the motion: "I second the motion."
5. Chairperson states the motion.
6. Chairperson calls for discussion of the motion.
7. Chairperson restates the motion.
8. Chairperson calls the vote: "All in favour? Opposed?"
9. Chairperson announces the result of the vote: "Motion carried" or "Motion defeated."

Topic Information

What is Heritage?

Family Heritage

Heritage is what has been handed down to us from past generations. Many things contribute to our heritage – who we are, where our family came from, stories about family members, family treasures passed from one generation to the next and customs that are part of family celebrations. Perhaps a special recipe is used when all of the family birthday cakes are made.

Studies show that teenagers who know their family histories are more likely to show higher levels of social and emotional health, according to a rare study conducted by Emory University in Atlanta, Georgia. The study looked at how storytelling helps families function. Psychologists found that a greater knowledge of family history was associated with a host of positive outcomes for youth, including better measures of self-esteem, a stronger belief in the capacity to control the future, lower levels of anxiety, fewer behavioral problems, more resilience in the event of hardship, better academic performance and better relationships with parents. To determine the results of this study, a set of 'Do You Know' questions were developed. The questions appear below and in the Our Heritage Record Book.

1. Do you know how your parents met?
2. Do you know where your mother grew up?
3. Do you know where your father grew up?
4. Do you know where some of your grandparents grew up?
5. Do you know where some of your grandparents met?
6. Do you know where your parents were married?
7. Do you know what went on when you were being born?
8. Do you know the source of your name?
9. Do you know some things about what happened when your brothers or sisters were being born?
10. Do you know which person in your family you look most like?
11. Do you know which person in the family you act most like?
12. Do you know some of the illnesses and injuries that your parents experienced when they were younger?
13. Do you know some of the lessons that your parents learned from good or bad experiences?
14. Do you know some things that happened to your mom or dad when they were in school?
15. Do you know the national background of your family (such as English, German, Russian, etc)?
16. Do you know some of the jobs that your parents had when they were young?
17. Do you know some awards that your parents received when they were young?

18. Do you know the names of the schools that your mom went to?
19. Do you know the names of the schools that your dad went to?
20. Do you know about a relative whose face “froze” in a grumpy position because he or she did not smile enough?

Source: Emory University Study titled ‘Do You Know? The Stories That Bind Us ‘ Authors Robyn Fivush and Marshal P. Duke

Discovering Our Family Roots

Are you curious about your family background? Where did you come from? What is your family history? What does genealogical ancestry even mean?

Genealogy is the scientific name for searching for your family tree, or your ancestry as some people would call it.

Family can mean many things. In the dictionary, there are eight different definitions for family ranging from ‘a group of people of common ancestry’ to ‘a group of individuals living under one roof and usually under one head.’

For some, it means your biological family. But for some who may have been adopted or have lived in foster homes, the word family can mean something different. But, no matter whether someone is biologically related or not, family is still the people in your life that you are the closest with. Some may choose to create a family tree using their adoptive family while others may choose to try and find their biological family. Or, for those who know the people in both their biological and adoptive families, a family tree can be made to include everyone.

Tracing your family can be a lot of fun although sometimes it can be frustrating. But with some digging you may uncover some interesting stories about who you are, where you came from and how your family has formed over the years to become what it is today.

Getting Started - Family History

All you need to get started is a pencil and notebook. On the first page, start with yourself. Write down your full name, your birth date, and where you were born. If you were baptized or christened include that information as well. Include the date and location.

Be exact with dates and place names. If you are not sure, ask your parents to confirm with correct dates and spelling. This is important for future reference. You can add notes about special things about your life at this time, where you lived, if you’ve moved at all and special memories you have.

Next, do the same as above for your brothers and sisters, if you have them. If you have step-siblings, or half-brothers/sisters be sure to include with their information.

Sources of Family Information

Family Members - one way to learn about who you are and where your family came from is to talk to members of your family. Your parents can tell you when and where members of your family were born. Grandparents, great-grandparents or elderly great aunts and uncles will know stories that are interesting and unique. They can tell you

about things you have never experienced. They may even remember what it was like to use a party line for the telephone or to live without a television or a computer. In some families, one member may have written the family history tracing the family tree back several generations.

The Attic - A visit to the attic may reveal old letters, diaries, photo albums and scrapbooks which tell something about members of the family from past years.

Cemetaries - Although a cemetery can sometimes be a daunting place to visit, it is also full of valuable knowledge when finding out your family history. Gravestones contain a wealth of knowledge about ancestors including full names, name of spouse, birth and death dates and possibly the person's place of birth, their place of death, their parent's and/or children's names and what they did for a living.

Your Church – Depending on whether your family has attended the same church for generations, your church may be a good source of information for birth, baptism/christening, marriage and death records.

Archives – Most archives keep newspaper records dating back many years that may prove useful in your search. Most birth, marriage and death announcements appear in the newspaper. General interest articles such as awards won and events participated in may also appear in newspaper articles. Some municipalities have a separate building for archives while other communities house their archives in the local library.

Museum - While museums tend to have more general historical items from the area, there may be some information of interest to help point you in the right direction of what your ancestors may have done when they first moved to the area.

Internet - There are hundreds of resources online for searching for your ancestors. While some are free, you will have to pay to use some of them. Always have a parent look at the website you are using to make sure it's okay to keep searching. Be sure to read all of the details when visiting these sites. Doing a simple search on a search engine of your surname (last name), may help you get started.

Photos - Another fun thing to do is collect photos as you are doing your research. Often people write things on the back of photos that may help with your research. If you cannot keep the photos, ask if you can scan them and keep for your own notebook. Attach the photos to the page of the relative it relates to and make sure you write under the photo the exact name(s) of who is in the picture.

Discovering Our Community Roots

Community Heritage

Each community also has its own heritage. The people who settle in an area contribute to that heritage. In some communities, the buildings are different from those in a neighbouring area. A building can tell something about the builders and where they or their ancestors came from. Have you ever noticed the difference in houses and barns as you travel in Ontario?

Many communities have annual festivals to celebrate their special heritage. Is there a local fair in your area which celebrating an agricultural heritage? Does your community

hold an event where ethnics foods and dancing honour the cultures that have contributed to the history of your district? Is there a unique custom associated with your community? For example, in some areas a pipe band signifies a Scottish background.

Getting Started – Community Heritage

Depending on where you live, your community may have hundreds of years of history. Keep in mind though, that not all communities were originally called by the name that they go by today. Influenced by where the original ancestors were from, names may have reflected the names of towns from the home country that they immigrated from. Many communities today still have names of the towns and cities of the country where settlers came from. And, some communities are named after someone who did something significant in the area many years ago.

Communities are rich in history and can takes months and years to research. Older buildings in communities all have a story behind them. The people that have been born in the community or have moved in over the years all bring stories with them. And the events that have happened in the community over the years, both good and bad, have helped to shape what your community is today.

Sources of Community Information

Long-Term Residents of the Community - People who have lived in an area for a long time often have many stories about who settled in the area, how the area has changed over the years and the way special days are remembered and celebrated. If your family has lived in the area for some time, these residents might have some stories involving members of your family.

Archives – This is a great source for community information. Archives contain past records of the community and the organizations that have served the community for many years. Newspaper records are also a good way to discover what happened in the community in the past.

Library – The library may contain historical books written about the area. There may also be books written by individuals from the community that capture stories of people and events from days gone by.

Cemeteries/Cenotaphs – Looking at the names found on gravestones in a cemetery will give a good indication of which country(s) the original settlers to the area came from. There may also be information at the cemetery, sometimes in the form of a monument, to acknowledge the first settlers to the area. Cenotaphs tell us which individuals from the community served our country by going to war and who did not return.

Plaques/Monuments – Some communities have plaques posted in prominent locations with information about important people who made a contribution to the community. Monuments may be erected in your community to signify a tragedy that happened in the community and to recognize those who lost their lives in the tragedy.

Internet – A search of the Internet may reveal some interesting historical facts about the area. Start by doing a simple search on a search engine by entering your community's name or the name of the organization you want to find out more about.

BEFORE THE NEXT MEETING

Try one of these activities at home.

1. Using either your notebook or the template found in your Record Book, continue to fill in your family history (genealogy). Your family is a great resource so be sure to ask them lots of questions!

OR

2. Many of the hamlets, village, towns and cities in the area where you live are named after the country that the original settlers to your area came from. Or, they are named after a particular person who did something of significance. Pick the names of five communities in your area and research where the name originally came from. Record your findings in your Record Book.

OR

3. What is your ethnic background? Research what it would have been like for your ancestors who lived in your 'home' country in the last few years before they immigrated to Canada. What might their home have looked like? What foods did they eat/grow? What was the climate like? Can you find a reason why they decided to immigrate to Canada? Include any other details you can think of as well.

OR

4. Create your own list of questions of things that you want to know about your family. Interview someone in your family (e.g. parent, grandparent, great-grandparent, great-uncle, great-aunt, etc.) to try and find out the answers to these questions. Then write a biographical story about your family that you can share with the rest of your family members.

DIGGING DEEPER

For Senior Members

A History in Stone

Have you ever thought of your local cemetery as a history textbook? Graveyards are a wonderful place to find out more about our heritage. A graveyard is the most accessible source for the study of the history of a local community. Because of the detailed information they contain, gravestones provide an ideal launch pad for any genealogical investigation.

Gravestone inscriptions have long been valued by historians and genealogists. The information recorded on gravestones varies considerably. Some will bear the name of the family interred beneath the stone and nothing else. Others may contain detailed information about several generations of one family. A date of death will usually be given for each person named on the gravestone. Ages will be frequently given. This allows for a year of birth to be estimated if it isn't already on the gravestone. The relationship between the individuals recorded on the gravestone will often be indicated: 'son of', 'husband of', 'sister of' etc.

From the names on the gravestone, the origins of where individuals or their ancestors originated can often be determined. For example, people whose surname starts with Mc or Mac often came from Scotland or Ireland.

Epitaphs are inscriptions in memory of the deceased person. Some are religious or philosophical while others are humorous and satirical. Sometimes the epitaph gives a brief history concerning the person or their achievements.

Many monuments are embellished with symbols and designs. Some common symbols include:

Anchor - Steadfast hope

Angel of grief - Sorrow

Arch - Rejoined with partner in Heaven

Birds - The soul

Book - Faith, wisdom

Cherub - Divine wisdom or justice

Column - Noble life

Broken column - Early death

Conch shell - Wisdom

Cross, anchor and Bible - Trials, victory and reward

Crown - Reward and glory



Source: commons.wikimedia.org

Dolphin - Salvation, bearer of souls to Heaven
Dove - Purity, love, Holy Spirit and promise
Evergreen - Eternal life
Flowers - Beauty
Garland - Victory over death
Gourds - Deliverance from grief
Hands - A relation or partnership
Heart - Devotion
Horseshoe - Protection against evil
Hourglass - Time and its swift flight
Ivy - Faithfulness, memory, and undying friendship
Lamb - Innocence
Lamp - Immortality
Laurel - Victory, fame
Lily - Purity and resurrection
Lion - Strength, resurrection
Mermaid - Dualism of Christ - fully God, fully man
Oak - Strength
Olive branch - Forgiveness, and peace
Palms - Martyrdom, or victory over death
Peacock - Eternal life
Pillow - a deathbed, eternal sleep
Poppy - Eternal sleep
Rooster - Awakening, courage and vigilance
Shell - Birth and resurrection
Star of David - The God
Skeleton - Life's brevity
Snake in a circle - Everlasting life in Heaven (Eternity)
Swallow - Motherhood
Broken sword - Life cut short
Crossed swords - Life lost in battle
Torch - Eternal life if upturned, death if extinguished
Tree trunk - The beauty of life
Triangle - Truth, equality and the trinity
Trumpets - Victory
Shattered urn - Old age, mourning if draped
Weeping willow (Willow Trees) - Mourning, grief

Digging Deeper Action

Continue on with Activity #4 from this meeting. Create cemetery rubbings for as many of your relatives as possible. Include these rubbings in your Record Book. Or, start a family history book containing your family tree and the rubbings that you have created.

DIGGING DEEPER II

For Senior Members

Adoptees and the Family Tree

Almost every adoptee, no matter how much they love their adopted family, experience a twinge when faced with a family tree chart. Some are unsure whether to trace their adopted family tree, their birth family, or both, and how to handle the differentiation between their multiple families. Others, who for various reasons have no access to their own personal family history prior to their adoption, find themselves haunted by the family whose names will never be documented in their genealogy and the family tree somewhere in the world with an empty space on the branch where their name should be.

Several common assignments can make foster and adoptive children feel left out, uncomfortable, sad, and hurt. Projects like the 'Family Tree', 'Bring-a-Baby Picture' and 'Trace Your Genetic Traits' can be particularly difficult for children adopted at older ages. However, children adopted as infants and those living in foster care may also lack the information for some family-based assignments.

Adopted children have suffered, at the very least, the loss of their birth parents and extended family. Some have also endured abuse and neglect and have spent years in foster homes or orphanages. Basing lessons on a traditional family configuration not only excludes these children, but may also trigger strong grief reactions.

While some people insist that genealogies are only meant to be genetic, most agree that the purpose of a family tree is to represent the family, whatever that family might be. In the case of adoption, the ties of love are generally stronger than ties of blood, so it is absolutely appropriate for an adoptee to research and create a family tree for their adopted family.

For many assignments, the solution generally involves broadening the scope of the assignment by offering children wider choices. It is helpful to keep in mind the goals of the assignment and different ways to reach those goals, rather than emphasizing that all children's end products be the same. The following are some suggested solutions to make the assignments more accessible for all children, regardless of their family structure.

A. 'Bring a Baby Picture' Assignments or 'Bring Photos at Each Age from Birth'

1. Problem: A child adopted internationally or from foster care may not have photos of himself before age two, three, or even older.

a) 'Bring a baby picture' assignments emphasize an issue that is already extremely painful for children who don't have photos.

b) This project puts the child in the difficult position of explaining to other kids why he doesn't have baby pictures. The child may not want to share that he was adopted at all, much less the details.

2. Solution: Present the assignment as a choice. Bring a picture or pictures:

- a) As a baby or any younger age OR
- b) Of the child on various holidays OR doing various activities (sports, dance, chorus, vacations, etc.)

B. Family Tree Assignments

1. Problem: The standard format does not allow for foster, adoptive, birth, or step parents and siblings.

2. Solution: Rather than avoiding the family tree assignment, parents, educators and 4-H Leaders can use it as a tool to teach children about the many varieties of family structures. Offer a choice of the following formats (worksheets can be found in the Record Book):

- a) *The Rooted Family Tree*, where the roots represent the birth family, the child is the trunk, and the foster, adoptive, and/or step family members fill in the branches.
- b) *The Family Wheel Diagram*, where the child is in the middle and the outer rings of the circle represent the birth, foster, adoptive and step family relationships.
- c) *The Family Houses Diagram*, which uses houses instead of trees to show connections between birth, foster, adoptive, and step family members.

C. Autobiographies and Family History Assignments

1. Problem: Many adopted children lack information about their early years, or the information is painful and private. These children face a difficult conflict: *Do I screen out painful memories or should I be honest?*

2. Solution: Offer children a choice to write about:

- a) My Life
- b) When I was Younger
- c) My Life in the Past Year
- d) A Special Event or Person in My Life

D. Genetic History Assignments

1. Problem: Some adopted children do not know where they got their brown eyes, curly hair, or dimples, and this assignment again draws attention to this painful void. Adults, educators and 4-H Leaders need to stop and imagine how it might feel to never know a single other person to whom you are genetically related (as is the case for some adoptees).

2. Solution: Rather than focus a genetic lesson on a child's relationship to his parents and siblings, ask children to choose any biologically related group – other family members, friends, neighbors – to investigate inherited traits.

E. Cultural or Ethnic Heritage Assignments

1. Problem: A child's ethnic or cultural background may be different from that of his family. The child may be instructed to write about her birth heritage, even though he or she might prefer to study her adoptive family's culture, or vice versa.
2. Solution: Since the goal is for students to learn about other cultures, allow them to choose a country or culture of interest rather than one based on their family.

F. Create a Timeline of the Student's Life

1. Problem: A child and his parents may have little or no information about his early milestones. Another child may wonder if she needs to include private information like the dates of relinquishment, foster care stays, and adoption finalization.
2. Solution: Do not require that the timeline begin from the child's birth, just that it cover a period of time. Alternatively, allow children to create a timeline for a historical or fictional character.

G. Positive Adoption Language

To avoid hurt feelings, leaders can try to use positive adoption language:

1. Instead of 'natural or 'real' mother/father/parents/family, use 'birth' or 'biological'. Adoptive children and parents consider their relationship and their family to be *real*.
2. Instead of 'adoptive' mom/dad/parents/family, just use mom/dad/parents/family, unless it is relevant to add 'adoptive'.
3. Instead of 'your own', say 'birth' or 'biological' child. Adopted children *are* 'our own'
4. The phrase 'was adopted' is preferable to 'is adopted'.
5. Avoid 'Adopt-a-Animal/Highway/Family'. These terms imply that adoption means paying money for something/someone, and belittles the lifelong bond between parent and child. When possible, try to use 'Sponsor-a-Highway', etc.

Digging Deeper Action

If possible, interview someone who has been adopted, or who has adopted a child, and find out what challenges and rewards have come with adoption. Keep in mind that this is a sensitive topic and not everyone may want to share all of their information as evidenced by the information above. Record your findings in your record book.

If doing an interview is not possible, research the process that parents have to go through to adopt a child in Canada. What is involved with adopting a Canadian child of any age? What are the differences if looking to adopt a child from another country or a child with special needs? Record your findings in your record book and share with your 4-H club at the next meeting.

ACTIVITIES

Activity #1 – Remember Me?

Have all of the 4-H members mingle for a few minutes and tell them to introduce themselves to each other. It's okay if they are shy on the start. The idea is to let the members take the lead on finding out each other's name.

After approximately 2 minutes is up, divide the group into two teams.

Have each teams sit on either side of the bed sheet. Two leaders pull the bed sheet up, hiding both teams from each other's view. Then both teams select a player silently for the round and both players move and sit facing the bed sheet in the middle. When the leaders can see that both players are ready, they drop the sheet so that the players can see each other.

The first player to yell the other person's name wins a point for their team.

Keep playing rounds until everyone has had at least one go.

Activity #4 – Cemetery Rubbings

Before doing this activity, speak to parents as not all parents may wish to have their child go to a cemetery. As well, make sure you have permission from those who govern the cemetery (i.e. cemetery board) to be on the property and to be able to make rubbings.

Have at least one piece of paper for each 4-H member. Take the piece of paper and, using masking tape, secure it to the stone. Use a large crayon or a piece of burnishing stone and gently rub it over the inscription. Be very careful doing this. Some stones are very fragile and can topple over easy.

MEETING 2: LIFE IN A NEW COUNTRY

Objectives:

- Learn about the very first settlers in Ontario
- Discover the many hardships that settlers in Ontario had to endure
- Understand why communities formed in certain areas.

Roll Calls:

- Name which country your ancestors came from?
- What year did your ancestors come to Canada?
- What was your ancestor's occupation?
- Name a country that people living in Canada may have emigrated from.

Sample Meeting Agenda – 2 hrs. 15 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Parliamentary Procedure	Minutes & Business	10 min
Topic Information Discussion	Early Native Cultures and the Arrival of the Europeans	20 min
Activity Related to Topic	Activity #5 - Push or Pull – Reasons for Immigration (instructions found at the end of this meeting)	30 min
Topic Information Discussion	Life in a New Country, Community Infrastructure & Immigrants to Canada Today	20 min
Public Speaking/Judging Activity	Activity #6 - Popsicle Stick Architecture (instructions found at the end of this meeting)	30 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Choose one of the At Home activities to complete.	

Topic Information

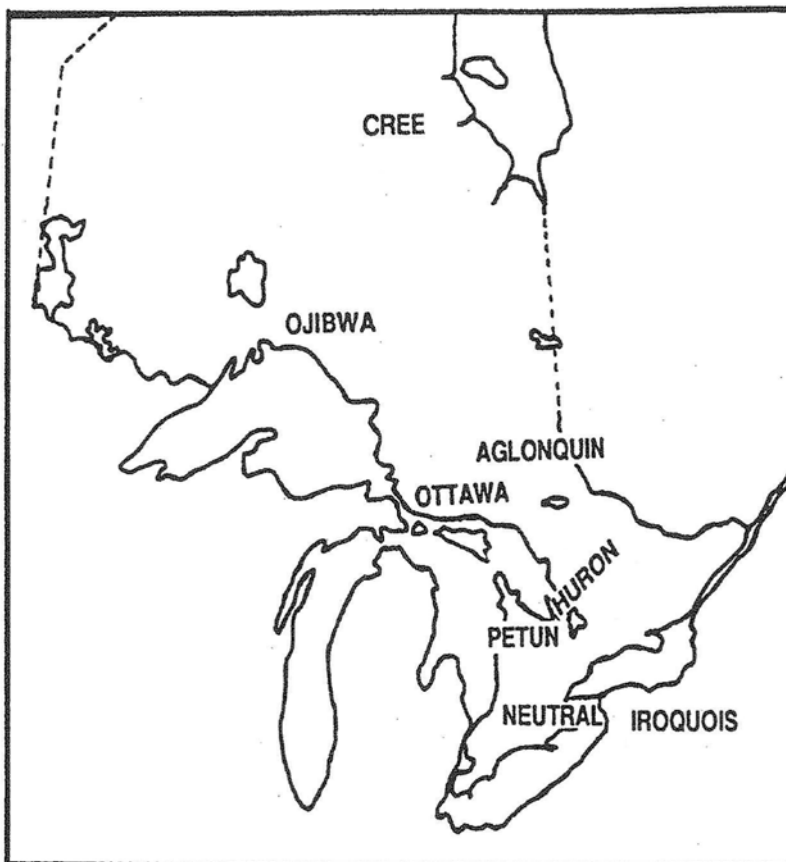
Have you ever wondered who first settled in Ontario and what the land was like when they arrived? We have no eyewitness accounts to supply a clear-cut answer to these questions. There are a number of theories about how and when Native people arrived. Most archaeologists believe that the ancestors of all people currently living in our province immigrated here at some time in the history of our land.

Experts aren't sure about the exact translation of "Ontario". They know "Ontario" comes from an Iroquois word for beautiful water, beautiful lake or big body of water.

Early Native Cultures

The term "Native" is very broad. It might be compared to the term "European." There are many different European cultures, each with its own heritage of language and traditions. Similarly there are many Native cultures. Each of these groups has its own Native name. The names used here are the ones the settlers used for these people.

Within the area that is now known as Ontario, several different Native cultures existed. The Cree occupied lands surrounding James Bay and the western side of Hudson Bay. Their territory extended as far south as Lake Nipigon. The Ojibwa lived along the northern shores of Lake Huron and Lake Superior. The Ottawa, who had a similar lifestyle and language to the Ojibwa, lived on the north shore of Georgian Bay, Manitoulin Island and the Bruce Peninsula. These people belonged to the Algonquin group. They were hunters who moved from place to place in search of food, using birchbark canoes for travel.



Prior to their destruction by the Iroquois, the Huron, Petun and Neutral bands farmed, growing much of their food. The Huron homeland was on the fertile soils between Georgian Bay and Lake Simcoe. The Petun lived to the southwest of the Hurons. The Neutral lived on the shore of Lake Erie. These Natives grew corn, beans, squash and pumpkins. They also did some hunting and fishing.

The League of the Iroquois was formed just prior to the arrival of the first Europeans. This alliance united the Seneca, Cayuga, Onondaga,

Oneida and Mohawk. Much later in their history, after the Huron, Petun (Tobacco) and Neutral (Attiwandaran) had been destroyed, the Tuscarora joined this league. Following the adoption of the Tuscarora, the league was commonly known as the Six Nations. The largest number of Iroquois arrived in our country after the American Revolutionary War which began in 1775. Originally the Iroquois were given all the land six miles on each side of the Grand River from the source of the river to its mouth.

Arrival of the Europeans

The first Europeans to visit Ontario arrived by boat. French explorers Étienne Brûlé and Samuel de Champlain followed the St. Lawrence River into Lake Ontario in 1610 and 1615. Henry Hudson sailed into Ontario from the north and claimed the Hudson Bay area for Britain in 1611.

After this, French and British settlers arrived in Canada and began to work the land. After the Seven Years' War (1756-1763), most of the land in Canada belonged to the British. The British called this area the province of Quebec, which included Quebec, Ontario and part of the United States.

After the American Revolution (1775-1783), many American colonists who were loyal to Britain moved to Ontario. They were known as United Empire Loyalists. Many Iroquois also moved to Upper Canada from northern New York State.

In 1791, the British enacted the Constitutional Act, which split Quebec into two parts. Ontario was upstream of the St. Lawrence River so it became Upper Canada and Quebec became Lower Canada.

Upper Canada's first capital was Newark, which is now Niagara-on-the-Lake. In 1793, the capital was moved to York (now Toronto) to protect it from American attacks. Upper Canada's first Lieutenant Governor was General John Graves Simcoe.

Throughout the nineteenth century, many immigrant groups moved to Upper Canada, including Germans, Scots and Mennonites. By 1830, the population of Canada was about 235,000. Toronto became the first city in Ontario in 1834.

In 1867, Ontario and Quebec became separate provinces. They joined Nova Scotia and New Brunswick to form a federal union called the Dominion of Canada. This was declared in the British North America Act. The new country's capital was the small town of Ottawa and the first prime minister was Sir John A. Macdonald.

Life in a New Country

For many immigrants to Ontario, life was very different than it had been in their home country. They no longer had the support of their extended family or their community.

Climate - Many immigrants had to adapt to a different climate. Depending on the country that they had emigrated from, this may have meant learning how to grow and cook foods that they were not familiar with, how to raise livestock that was hardier and could handle the harsh climate, how to build homes, barns and places of business to withstand the long, cold, snowy winters and how to make warm clothing, blankets and other household items that were needed for survival in a new country.

Language – This could also sometimes be a problem. With people immigrating from many different countries, not everyone spoke the same language. This made it difficult to conduct business and build communities. Because of this and the vast size of the province, isolation could also be an issue.

Transportation – While most immigrants would have used some type of animal for transportation in their home country (e.g. horse, camel, donkey, etc.), the size of Ontario was much larger than most countries that immigrants would have come from. It would take days and possibly weeks for people to travel across the province using horses and carriages, the main mode of transportation in Ontario. With the advent of steam-powered railways in the mid-1800's, transportation in Canada was revolutionized and was integral to the building of not only Ontario, but all of Canada as well.

Infrastructure of the Community

Many communities in Ontario had settlements in the area long before the name of a community was established. A community usually started to form around a certain natural resource industry such as a sawmill, flour mill, etc. From the formation of these industries, a church (or more than one church depending on the religious affiliations of those in the community), general store, post office and such industries as cheese factories and blacksmith shops started to open up.

The names of communities were also important to those living in the area as they often named the community after a name from their 'home' country. The ancestry of an area can often be traced by the names of hamlets, villages, towns and cities in the area. Many street names are also named after those who helped to settle the area.

Life in a New Country Today

Many times when we think of ancestors and immigration, we think of times 100 years ago or longer, before the dawn of hydro and motorized vehicles. But, many people today are only the first or second generation of their family to have lived here in Canada. They too have to learn to adapt to a new country which may mean learning a new language, adapting to a different climate and having to eat new and different types of food.

Everyone though has their heritage whether their ancestors came to Canada over 100 years ago or if their family still lives in their 'home' country.

BEFORE THE NEXT MEETING

Try one of the following activities:

1. Research what year your ancestors moved to Ontario. Did they come by ship, fly or drive? What would life have been like for them when they moved here? Did they purchase property? Did that property have a house and/or barn on it? Did they have to build a house? Did they have to learn a new language? Did they have children in school? Trace the path of travel your ancestors took from the time they left their 'home' country until they reached the place they settled in, within Canada. Record your findings in your Record Book.

OR

2. What year was your community established? Who established it? What industries helped to build your community? What were some of the first buildings in your community? Are those buildings still there today? Record your findings in your Record Book.

OR

3. The cost of purchasing items has changed considerably over the years. What was the cost of land when your community was established? What did it cost to purchase one acre (or one hectare) of land? What did a lot in town (or in a city) cost? The price of food and clothing has changed as well. Find out what food and clothing were available for purchase and what those costs were. Record your findings in your Record Book.

DIGGING DEEPER

For everyone who has immigrated to Canada, there was always a reason. To choose to pick up and leave everything that is familiar to go to a new country that you may know very little about takes great strength and courage. Many people left behind family members, their communities and a way of life. There are as many different reasons for moving as there are immigrants.

One of the main reasons for immigration is poverty. Lack of food due to disease, war or economics has been a main driving force. For others, immigration has been seen as an opportunity at a new life in a new country. Depending on when in history a person or family immigrated to Canada, there could have been chances at getting land from the crown for farming, new opportunities in industry, especially with the addition of the railroad in Canada and opportunities to have their children grow up where many doors would be opened for them.

Many people though hold on very tightly to the traditions from their family, their ancestors and their 'home' country. This is what helps to shape us into who we are today. It helps us to feel that we belong and it's a comfort to many people to be able to enjoy and share those traditions that our ancestors enjoyed many years ago. It may be a certain recipe. It may be a certain craft. Or it might even be certain words from your ancestor's native tongue that your grandparents still use today.

Digging Deeper Action

What was life like for your ancestors before they immigrated to Canada? What type of life did they leave behind? If possible, investigate the years leading up to their arrival in Canada and try to find out why they chose to immigrate to Canada. Record your results in your record book.

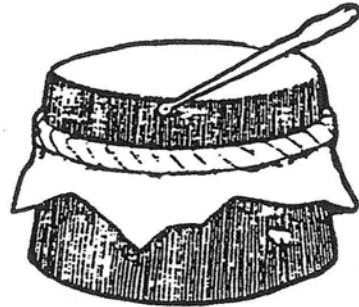
DIGGING DEEPER II

Symbols of Native People

Native people have a number of symbols which carry profound, complex and sacred meanings. They represent lessons learned over a lifetime of experience. Sometimes these symbols have been misunderstood.

The Drum

The Drum represents the heartbeat of the Earth and is used for social gatherings and in ceremonies. A number of drummers and singers gather in a circle around the Drum and the people dance around it. Thus the Drum becomes the centre of the dance. This symbol is sacred. A “Native Drum” should not be played with as a toy or made as a craft.



Sweetgrass



There are four sacred medicines: sage, cedar, tobacco and sweetgrass. As Mother Earth's hair, sweetgrass represents good thoughts, honour and purification. This is a particular type of wild grass which has no mind altering or addictive qualities. Native people do not smoke or inhale sweetgrass. In ceremonies, a smoldering braid of sweetgrass is taken around the assembled circle. Hands are cupped to gather the smoke and then participants “bathe” in it. It is believed the smoke from the burning sweetgrass will promote good thoughts so the purpose of the group will remain clear.

Pow Wow

Modern pow wows are the colourful summertime gatherings for dancing and drumming, which attracts scores of tourists. They evolved from the People's gathers of long ago. Pow wows are times to share the sense of one-ness with each other and with Mother Earth, a sense of interdependence with all living creatures.

Feather

The eagle is considered the messenger of the creator thus, its feathers and down are highly valued. They are gathered in ritual. No one has the right to take an eagle feather for her/himself. These must be awarded to the bearer. It is said that as a feather has two sides, we should listen to two sides of any human relations story.



Hair

Many Native people, both male and female, wear their hair long. The Creator has told them that hair is part of their being. The three strands of the braid represent body-mind-spirit. These must be kept in balance as they are equally important.

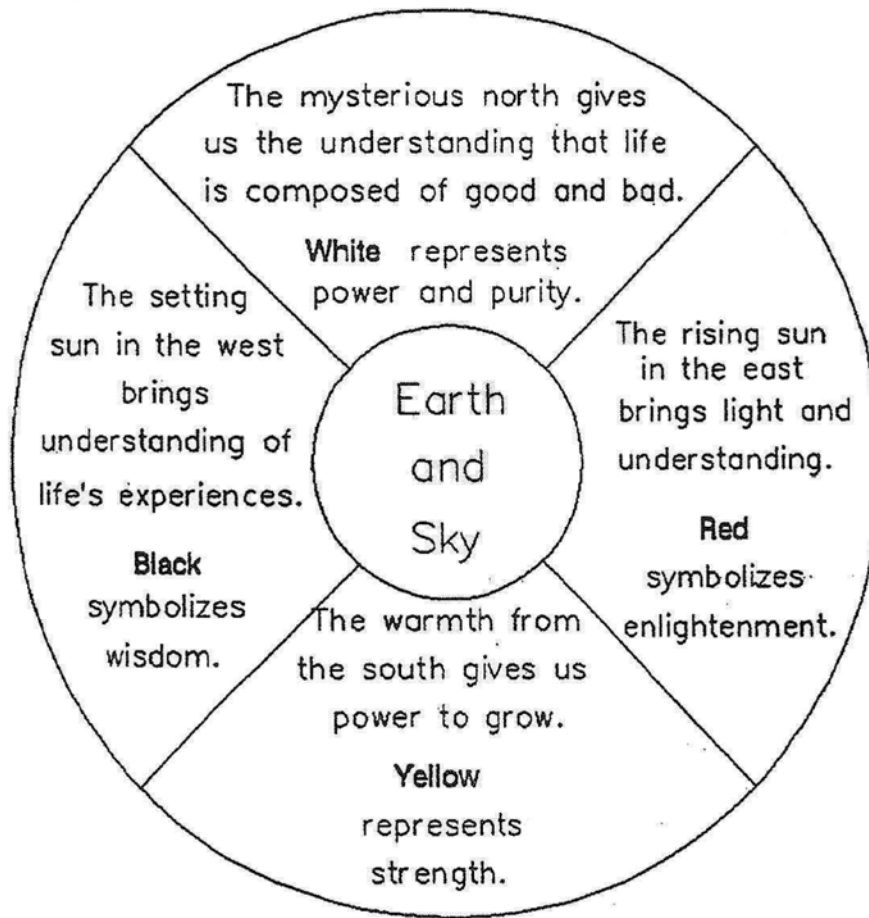
Wampum

Wampum beads are purple and white shell beads made from quahog clam shells gathered from the Atlantic Ocean. They were woven into belts which were given as gifts at all major occasions of the Iroquois Confederacy. Treaties or other agreements required there be a public presentation of wampum. An agreement made over a wampum belt would not be broken. The design of the beads provided a symbolic record of the treaty. Although wampum was a form of currency among Europeans, it was not used as “money” by the Iroquois but rather was traded or given as a gift to mark an important event.

Source “All My Relations”, 1988, *Canadian Alliance in Solidarity with Native Peoples (CASNP)*. Reprinted with permission.

THE CIRCLE OF LIFE

One of the most important symbols for Native people is the circle. When people sit in a circle, everyone seems to be equally important. There is not a “most important: place to sit. Native people speak about the “circle of life”, where all of creation is connected and important. The following is a simplified example of how Native people view life as a circle. This circle is divided into four equal parts. The four directions (north, east, south, west) and colours representing the “colours” of people (red, yellow, black and white) are found on this circle. The four seasons, the cycles of life (infant, child, adult, elder), the cycle of a day (dawn, day, twilight, night) or the four types of living creatures (human, animal/fish, bird/insect, plant) could also be added to this circle.



Digging Deeper Action

Is there a pow wow held near where you live? Find out more about pow wows and their significance to the Native people, especially to those in your community if a pow wow is held close by. If possible, attend a pow wow and experience the music and drumming.

ACTIVITIES

Activity #5 – Push or Pull – Reasons for Immigration

Divide the group into two teams. Give each team a sheet of Bristol board and a marker. On one Bristol board have the following title:

Push On - Reasons to Immigrate to Canada

On the second Bristol board write the following title:

Pull Back – Reasons Not to Immigrate to Canada (and to stay living in their current country)

Give each team five minutes to come up with reasons. Tell the group that it could be reasons 100+ years ago or it could be reasons for wanting to immigrate to Canada today. If the group is having trouble getting started, have a brief discussion to get the ideas flowing. Reasons could include:

Job opportunities

Family has already moved (or does not want to move)

Persecution where they are living (due to political, religious beliefs, etc.)

Food availability

Education

Land availability

Climate

Education

Health care

Once each group has compiled a list, have each group pick a spokesperson to present their list.

Activity #6 – Popsicle Stick Architecture

Divide the group into groups of 2 to 3 members. Give each group an equal number of popsicle sticks, glue and/or tape and a marker and ask them to think of a building that had to be built when establishing a community in Ontario. Examples include churches, general stores, post offices, cheese factories, black smith shop, sawmill, flour mill, etc.

Give each group 10 minutes to create their 'building' and then have each group tell why their building was essential in the formation of a community.

MEETING 3: LIFE OF THE SETTLERS - HERITAGE CRAFTS

Objectives:

- To gain an appreciation for crafts made by settlers in Canada.
- To learn and understand how these crafts are made.
- To understand the hardships that many settlers faced.

Roll Calls:

- Do you know how to make a heritage craft? If so, which one?
- Name someone you know that quilts, knits, sews or makes any other type of heritage craft.
- Name one reason settlers would make their own crafts.

Sample Meeting Agenda – 2 hrs. 35 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Parliamentary Procedure	Minutes & Business	10 min
Activity Related to Topic	Activity #7 – Finger Knitting (instructions found at the end of this meeting)	30 min
Topic Information Discussion	Review all of the different crafts covered in this project. If possible, have examples of the crafts for members to look at.	30 min
Public Speaking/Judging Activity	Activity #8 - Choose one of the activities in the Craft & Recipe Supplement (except for Candlemaking & Soapmaking which are covered in Meeting #4). Or, have a guest demonstrate a craft listed in this meeting and have supplies for members to try this craft.	60 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Choose one of the At Home activities to complete.	

Topic Information

The first settlers to Ontario were a diverse and multicultural group who knew that pioneer life often meant do-it-yourself or do-without. They became skilled at using the materials nature provided to handcraft the articles they needed. For example, fuel, lumber and food was provided by the surrounding forests. The land provided herbs for cooking, clay for pottery, dyes for their yarns and crops that fed both the people and the livestock.



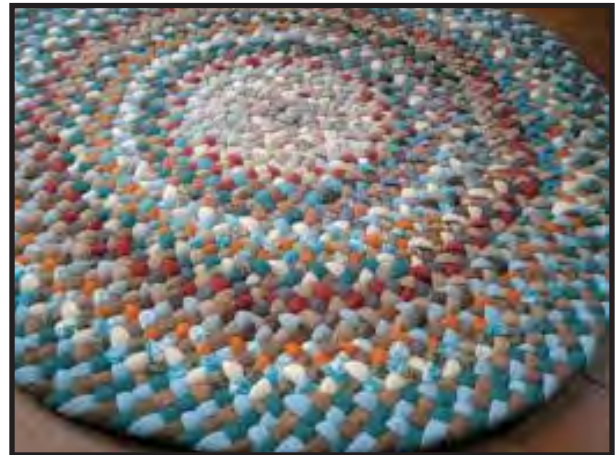
Photo credit: Anne Snyder

Many of the crafts that we enjoy in our leisure time played a vital role in the life the pioneer. Nothing that could be repaired was ever thrown out. If it was worn out, it became part of something else. For example, worn out clothing might become part of a braided rug for the cabin floor. Girls were taught to sew, knit and do other fancy work like embroidery.

Some of the crafts practiced early in the life of our province include:

Rug Making

Settlers from the British Isles brought this skill with them to their new home. The first rungs were door mats made from braided straw. Rye straw and the straw from wild rice were desired as these were most pliable. The straw was first braided. Then it was sewn into flat mats that were either round or oval.



Source: Flick River www.flickriver.com

Rag rugs were made from the last good scraps of worn out clothing. These scraps were cut in strips and sewn together. The long pieces were then wound into balls. The balls of material were used for braiding, weaving or hooking. Braided rungs were made at home. If a woven rung was desired, the scraps were set to the local weaver and a large loom was used for the weaving. Some women made hooked rungs by hooking the scraps of rags through burlap with a hooking tool.



Photo credit: Elizabeth Johnston

Rug Hooking

Rug hooking started showing up in New England and the Canadian Maritime

provinces in the mid 1800's. It was only natural that if settlers couldn't afford to buy the rugs shipped in from Europe, women would find other means to make their new homes comfortable. Using rags to make hand-hooked rugs was the answer.

The base of the rug was made from the burlap sacks that the livestock feed came in and the fabric was any kind of cloth too old for wearing or making into quilts. The rag rugs were quick to make and it helped pass the time during the hard cold winters when there wasn't much going on outdoors. Yarn could also be used and was hooked through the holes in the tightly weaved burlap sacks.



Photo credit: Everything Sewing <http://everythingsewing.net>

Quilting

Settlers from many parts of Europe and the British Isles were familiar with quilting. For the pioneer, a quilt was necessary to keep warm on the cold winter nights in a log cabin. Worn clothing and leftover scraps of new material were used to make quilts. The first quilts were tied. This was done by bringing yarn in a darning needle through the lining and top and tying the yarn on top to hold the layers together. This was done at intervals of 15 to 25 cm (6 to 12 inches).

Pioneer women often used traditional patterns for their quilts. Most were handed down from one generation to the next or traded with neighbours. Quilting bees were held. Some of the popular patterns that are still in use today include:

- Log Cabin
- Dresden Plate
- Star of Bethlehem



Dresden Plate quilt pattern

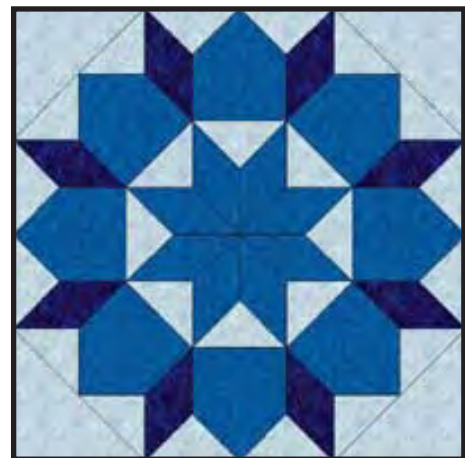
Source: *Q is for Quilter* <http://qisforquilter.com>



Log Cabin Quilt Pattern

Source: *Big Horn Quilts* www.bighornquilts.com

www.bighornquilts.com



Star of Bethlehem quilt pattern

Source: www.patternsfromhistory.com



Source: <http://megan.cc>

Crochet Work

British and Flemish women brought this type of lacemaking to the settlements. Crocheted lace was used on household linens and lingerie at the beginning of this century.

Macrame – Creative Knotting

Knotting is an art that is so old that there is no record of its beginnings. It seems logical that man would have used a knot when he needed to attach two vines together. The earliest knotted textiles that have survived are game bags and nets used for catching wild animals.

Macrame is an Arabic word meaning ‘fringe’ and comes from an early practice of knotting a fringe to a solid fabric, then continuing to make a pattern of knots. Eventually, entire pieces of knotted fabric were made and these had a strong, lovely; lacelike texture used for doilies, altar cloths and church vestments. During the 20th century, belts, purses, leashes, bell, light and shade pulls were knotted in traditional designs and styles. Today, large wall-hangings, plant holders and sculptures are being designed using knotting techniques.

Embroidery

Embroidery is the art or handicraft of decorating fabric or other materials with needle and thread or yarn. This craft was used on many items to brighten the pioneer home.

Cross Stitch

This technique is similar to embroidery and is sometimes used in combination with embroidery although it can also be used as the sole type of stitch when creating artwork.

Sewing

In the early days women had to be able to sew. Most of the clothes that the settlers wore were homemade. People did not have many clothes and could not afford store-bought clothes. For every day wear they had work clothes. They also had an outfit for church and special occasions. Clothing was never thrown away but “handed down” to younger brothers and sisters.

Women and girls wore long dresses with long sleeves. They had petticoats under their dresses and wore aprons to protect their dresses when they worked. The apron was also used to carry things like vegetables, wood or eggs. A full apron was called a “pinafore”. Some pinafores had frills on the straps or along the bottom of the apron. Bonnets with wide brims protected their heads from the sun. For footwear they wore long stockings and shoes that laced up. In very cold weather they wore two dresses or



Photo credit: Elizabeth Johnston

extra petticoats under a dress.

The work clothes for men and boys were pants with suspenders and long sleeved shirts. For protection from the sun they wore straw hats. On very cold days the men also wore woolen underwear. For good wear the men might have had a suit jacket, trousers, vest, a good shirt and a felt hat.

General stores sold bolts of material. Some of the fabrics sold included flannel, cotton, gingham, denim, wool, linen and muslin. Dyes, buttons, pins, scissors, needles and thread could be bought at the store as well as ready-made clothing, hats and shoes.

Knitting

Knitting was a daily craft done by settlers throughout Ontario. Every member of the family needed a supply of mitts, socks, sweaters and underwear to keep warm during the cold Canadian winters. The odd bits of yarn were used to make blankets and floor coverings. In winter, men wore breeches which they often knit themselves of raw wool. These items were prized and often handed down as a family heirloom. Knitted leggings were worn by infants and young children. Women and girls wore knee-high socks. The socks were made of silk or cotton for summer and fine wool for winter.

Pattern books and magazines were a luxury and frequently unavailable. Women often knit a sample of the article and this was passed around the community. When pattern books and magazines became more readily available, some women would carefully copy the patterns into their “copybooks”, which they treasured and handed down to their knitting descendants. Other knitters would clip out interesting patterns and paste them into their scrapbooks.

In many Canadian homes, there was a knitted blanket or ‘throw’ on the sofa. These were used as ‘knee-warmers’ because there was no central heating in the house. These are still popular, and are sometimes called ‘afghans’.

Leathercraft

Some of the early settlers learned how to tan hides from the Natives. However, few settlers tanned at home. By the early 1800’s, the first tanneries had been set up. The united Empire Loyalists made clothing from leather. Leather was also used to make shoes, harnesses, saddles and leather equipment used on farms.

Metal Arts

Blacksmiths were in demand as farming developed. They were needed to shod horses and oxen, to make ploughshares and to sharpen farm implements. These artisans also repaired tools.

Many of the above crafts take months and years to learn. There are several 4-H Ontario projects that feature these crafts as an entire project. Visit www.4-hontario.ca to view a listing and try your hand at a Heritage craft.



Photo credit: Anne Snyder

BEFORE THE NEXT MEETING

Try one of the following activities at home.

1. Look through your home. Do you have any of the crafts that have been discussed during this meeting? If you have a quilt(s) in your home, what pattern is it made from? Record your findings in your Record Book. If possible, take pictures of these crafts and include them in your Record Book as well.

OR

2. Interview someone in your family or community that creates a craft. Find out how they learned to create their craft and why they like doing it. Record your findings in your Record Book.

OR

3. Check out the Homecraft Competition listing at your local Agricultural Fair. Do they have categories for any of the crafts discussed in this meeting? Record which categories they offer or include their Prize Listing in your Record Book. If you don't know of any Fairs in your area, visit www.ontariofairs.org for a listing of Fairs in Ontario.

DIGGING DEEPER

Collecting Ontario's Past

Collecting articles from the past can make history come alive. But how does one go about making such a collection? Not all “antiques” have monetary value. Many are preserved because of their sentimental value. Great Grandma’s love letters in the trunk in your attic are not likely being preserved because your family thinks they are worth a fortune! Rather, those letters are valued because they are a reminder of your great grandparent’s life.

Collectables include many things; art objects, handcrafted items, books and documents to name only a few. If you decide to begin a collection, visit museums, talk to curators, collectors, dealers and read history books, old newspapers and catalogues to learn as much as you can about what you intend to collect.

If order to be of any value, items, documents and pictures must be properly preserved.

Preserving and Caring for Photograph Material

1. Always wash your hands before handling photos or wear lint-free cotton gloves. Natural oils from the skin can damage photos over time. Hold the photos from the edges.
2. Do not eat or drink when handling photos. Crumbs and drips on photos can attract insects and rodents who love to eat and nest in photographic materials.
3. Carefully remove old tape.
4. Erase dirt with either a soft gum eraser or a kneaded eraser. Be careful not to damage a page when cleaning it in this manner.
5. Carry out only minor repairs. If a major repair is necessary, have it done professionally. Do not use clear tape, glue or laminating techniques.
6. On the back of your photos, write down all of the information available –who, what, where, when. This preserves the memories forever.
7. Label with a pencil or an acid-free pen. Never use ball point or felt pens to do this
8. Store in acid-free boxes, file folders or envelopes to prevent destruction from dust and air. Keep away from ultraviolet light and store in a dry area.
9. If in boxes, make sure that photos are not packed too loosely (photos may bend or slide around) or tightly (may be torn when removed).
10. Photos are best preserved in old-fashioned type albums using photo corners for mounting.
11. Keep the negatives. Negatives are the first generation and best version of the image. If a print is damaged, use the negative to produce a new print.
12. Store negatives in enclosures that are made of acid-free paper or polyester and in a cool environment out of direct sunlight.

Preserving and Caring for Digital Photographs

1. Digital cameras are great for quick results and easy transfer to others but digital media is not good for preservation.

2. Technology changes so rapidly that hardware / software may be obsolete within a few years.
3. CD's can fail without warning.
4. Computers can crash and data can be lost forever.
5. How do you see the photos in the future?
6. Get prints of your best photos.
7. Save two copies of photos on high quality CD's –one for use, one for storage.
8. Migrate the photos to the latest/best storage media available at least every five years. Example: floppy disk to CD to DVD

Preserving Motion Film

1. Color film should be stored at the coldest possible temperature to reduce fading (temperatures up to -1°C with 25% to 35% relative humidity).
2. Black-and-white film can be stored at maximum 10°C, also with 25% to 35% relative humidity.
3. Store film in polypropylene containers, archival cardboard or treated metal cans. Be sure that the containers are not airtight.
4. When storing, film should be wound evenly with the emulsion side out.
5. Be sure that film lies horizontally in storage.
6. Label the film on the outside of the container. Do not put paper or other materials inside.
7. Video tape will not likely last as long as film.
8. Transferring your film to video is good for access to the film, but the original film should also be kept.

Preserving and Caring for Video Tape

1. Video tape only has an expected life of 10 to 30 years.
2. Threats to video tape include: exposure to liquid or dry debris; stretching, creasing, or breakage due to playback on poorly maintained equipment; uneven tension when rewinding; demagnetizing; inadvertent erasure or rerecording; and natural disasters such as fire or flooding.
3. Best long-term storage conditions for video tape call for temperatures at a maximum 15°C and 25 to 35% relative humidity.
4. Magnetic media should never be stored at temperatures below 7°C, or near magnetic sources such as motors, transformers, electrical fixtures, loudspeakers, or vacuum cleaners, which may demagnetize them.
5. Tapes should be stored upright (standing on end like a book) in plastic polypropylene cases. Keeping them flat can cause warping.

6. Tapes should be wound to the end and then rewound back to the beginning before they are stored. Storing them partially wound can also cause warping of the tape.

Protecting and Caring for Printed Material

1. Store in a stable environment at 15°C to 19°C and 40% to 50% relative humidity. High heat and moisture accelerate the chemical breakdown of the paper.
2. Damp areas can also promote mould growth or be conducive for pests (insects and rodents) to use the paper as nesting material.
3. Avoid basements and attics as storage areas.
4. Light causes irreversible damage to paper. High proportions of ultraviolet light is especially damaging ie. fluorescent light and sunlight.
5. Paper clips, staples, binder clips, tape and post-it notes should not be used on archival materials. The metal can rust and the adhesives will stain.
6. Wash hands or wear white cotton gloves when handling old documents. Oils from hands can stain or transfer dirt to paper.
7. Avoid laminating paper records. The heat and adhesives will harm the paper.
8. It is best not to display a valuable document. Use colour photocopies or photographs as substitutes and keep the original stored in a safe place.

Documents that will receive a lot of handling should be photocopied and the original should be stored safely.

Protecting and Caring for Books

1. Store in a stable environment at 15°C to 19°C and 40% to 50% relative humidity. High heat and moisture accelerate the chemical breakdown of the paper.
2. Damp areas can also promote mould growth or be conducive for pests (insects and rodents) to use the paper as nesting material.
3. Avoid basements and attics as storage areas.
4. Books should be grasped by both sides, not by the upper edge of the book (endcap) which can lead to the tearing of the binding.
5. Pack books loosely on shelves. Book ends can help to provide even support.
6. Large, heavy books should be stored flat on shelving units.
7. Rare and fragile books should be placed into individual protective enclosures.
8. Covers and edges of books can be brushed to remove surface dirt.
9. An alternate method of cleaning is the use of a low-suction portable vacuum.
10. A soft brush attachment and nylon screen should be attached over the end of the nozzle to catch loose pieces of paper .

Preserving and Caring for Glass and Ceramics

1. The primary cause of damage to both glass and ceramic objects is mishandling.
2. Always use two hands when lifting or moving objects, being careful to lift them from their strongest points, not by their handles or spouts.
3. Stacked items should be cushioned using felt, soft cloth, or polyester padding to avoid abrasion of decorative surface elements.
4. Store and display glass and ceramics in an area with little environmental fluctuations.
5. Ceramics – discolouration and staining can occur from improper use or cleaning.
6. Repairs to antique items should be done by a professional conservator. Harmful glues or mishandling can cause more damage.
7. Display objects with stands constructed of plastic or wood that allow the object to rest at a tilted angle. Spring-type metal hangers place too much stress on the object.
8. Use only dilute cleaning solutions for ceramics and diluted ammonia for glass, applied with soft cloths during cleaning.
9. Antiques should never be soaked in any liquid or be placed in a dishwasher.

Preserving and Caring for Textiles and Clothing

1. Store folded textiles with as few folds and creases as possible.
2. Use acid-free boxes with acid-free tissue or white bed sheets tucked in the folds to prevent sharp creases.
3. Large flat textiles like flags and shawls can be rolled onto tubes. A large-diameter tube is best.
4. Do not use mothballs. They are not effective as a repellent and are a suspected carcinogen.
5. Textiles and clothing benefit from being vacuumed periodically to remove dust. Use the bristled, round brush on low suction.
6. Dry cleaning antique clothing and other textiles is usually not recommended.
7. Display textiles in low light.
8. Framed textiles, such as samplers, may benefit from having ultraviolet light-filtering glass installed.
9. Do not allow the textile to touch the glass.

Preserving and Caring for Paintings

1. Excessively high light levels can cause paintings to fade and/or darken.

2. If spotlighting a painting, the light should be at least 3 to 4 metres (10 feet) away.
3. Fluctuations in temperature and humidity can cause damage to paintings due to the expansion and contraction of the wood and fabric components.
4. When moving a painting, never put pressure on the canvas – front or back.
5. Always be sure to examine the frame for damage before moving the painting.
6. Moving is best done when the temperature and humidity are more moderate. Spring and fall are best.
7. Dirt serves as a host for mold growth and the absorption of pollutants and moisture.
8. Outside of surface dusting, cleaning should be done by a professional conservator.
9. Soft brushes can be used to remove surface dust from paintings and frames.
10. The back of the painting should be kept clean by brushing or vacuuming with low suction and a brush attachment.

Preserving and Caring for Furniture

1. Wood finishes, stains and some paints can darken or fade from high light levels. Place or store furniture in dim areas.
2. Because wood is a porous material, it easily takes in water in high humidity and contracts in a dry environment.
3. Keep furnishings in a stable environment to avoid damage. Keep away from fireplaces, baseboard heaters and heat vents.
4. A main causes of damage to furniture is improper handling. Always check for damage or loose joints before moving.
5. Lift furniture from the strongest points when moving.
6. Maintain the original finishes on their furniture and antiques whenever possible.
7. A soft cloth, soft brush or a vacuum cleaner with a soft brush attachment can be used to remove dust.
8. Wet cleaning with a damp cloth is an option for furniture made after World War One (WW1) (1918). Furniture prior to WW1 should be dusted with a dry cloth or one with odourless paint thinner in it. Never wet clean unfinished wood.
9. After the surface is completely dry, a micro-crystalline wax (purchased from specialty stores) can be applied with a soft cloth or brush once a year.
10. Many popular commercial cleaning products contain tung oil or silicone which have proven to age poorly or react with the finish. Avoid if possible.
11. If insects infest a piece of furniture, isolate it, wrap it in plastic and find a conservator.

Digging Deeper Action

Do you have a collection of any of the above? If so, are they being preserved according to the methods listed?

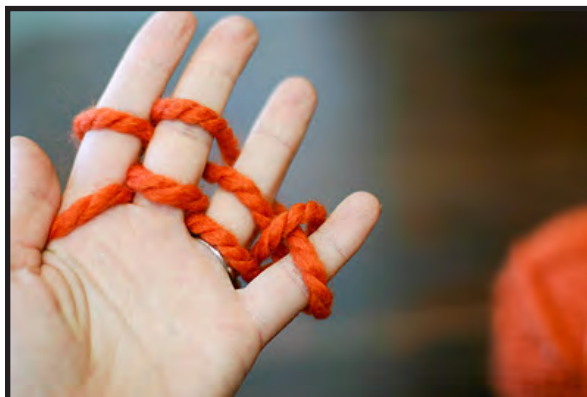
If you don't have a collection of any type of memorabilia started yet, decide how you want to preserve your family's history.

If possible, bring your collection to the next meeting to share with your 4-H club.

ACTIVITIES

Activity #7 – Finger Knitting

Finger knitting is done without needles and is a great way to get started at learning the basic concepts of knitting. With this new skill, learn how to make scarves, headbands and toys.



Materials Needed:

- Ball or Skein of Yarn (Any yarn will do, *Photo source: www.flaxandtwine.com* but chunky, colourful yarn is recommended)
- Both Hands
- Plastic Large-Eye Sewing Needle - used to finish up headbands, scarves and other projects (this not-so-sharp needle is good for younger members)

Instructions:

1. If you are right-handed, use your left hand to hold the yarn. Lay the yarn across your upturned palm with the tail of the yarn (the end) held between your thumb and forefinger.
2. With the yarn end attached to the ball or skein, weave the yarn through your fingers. Wrap the yarn under your pinky finger, over your ring finger, under your middle finger and over the forefinger.
3. Weave in the opposite direction. Wrap the yarn under your forefinger, over your middle finger, under your ring finger, and over your pinky.
4. Wrap the yarn under all the fingers towards your thumb and over the top back towards the pinky. This should be the top yarn.
5. Starting with the pinky finger, take the bottom woven yarn and pull it over the top (wrapped) yarn.
6. Repeat with remaining three fingers.
7. Repeat steps 4 through 6 until you have the desired length.
8. Pull on the tail of the yarn to tighten the knitting periodically.
9. To finish, cut the yarn, leaving several inches of extra yarn. Take the loops of your fingers.
10. Pull the remaining yarn through the loops and make a knot.

MEETING 4: LIFE OF THE SETTLERS - CRAFTS

Connecting with the Past

Objectives:

- Learn the importance of cursive writing.
- Learn how to make soap and candles.
- To gain an appreciation of these heritage techniques.

Roll Calls:

- Name one reason settlers would need to make their own candles and/or soap.
- Name one craft that has been lost over time.
- Name one benefit to being able to write in cursive handwriting.

Sample Meeting Agenda – 2 hrs. 10 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Parliamentary Procedure	Minutes & Business	10 min
Topic Information Discussion	Cursive Writing – History and Learning How to Write	20 min
Activity Related to Topic	Activity #9 - Cursive Writing – using the templates provided, practice learning how to write using cursive writing (hand writing).	20 min
Topic Information Discussion	History of Soapmaking and Candlemaking. Learn how to make your own soap and candles.	15 min
Public Speaking/Judging Activity	Activity #10 - Soapmaking or Candlemaking – using the instructions found in the Craft & Recipe supplement, complete one of the following crafts.	40 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Get ready for the Achievement Program!	

Topic Information

Cursive writing, also known as script, joined-up writing, joint writing, running writing or handwriting is any style of penmanship in which the symbols of the language are written in a conjoined and/or flowing manner, generally for the purpose of making writing faster.

While the terms cursive or script are used in Canada and the United States for describing this style of writing the Latin script, this term is rarely used elsewhere. Joined-up writing is more popular in the United Kingdom and Ireland. The term handwriting is common in the United States, United Kingdom, Ireland, Canada, Australia and New Zealand.

The History of Penmanship

Borrowing aspects of the Etruscan alphabet, the ancient Romans were among the first to develop a written script for transactions and correspondence. By the fifth century A.D. it included early versions of lowercase letters and sometimes flowed like modern cursive. After the Roman Empire fell, penmanship became a specialized discipline that was primarily used in monasteries, specifically by those that created Christian and classical texts across Europe. Styles varied widely by region, however, so in the late eighth century an English monk was given the task of standardizing the craft. Influenced by Roman characters, Carolingian writing was designed for maximum legibility and featured lowercase letters, word separation and punctuation.

As the price of parchment paper and demand for books soared in the later Middle Ages, a denser style of writing evolved for European languages. This style was used in printing presses in the mid-15th century. Italian humanists soon revolted against the heavy look by reverting to a more Carolingian script and inventing a cursive form of it, known as Italic. Elegant handwriting emerged as a status symbol and by the 1700's penmanship schools had begun educating generations of master scribes.

During the early years in the United States and Canada, professional penmen were responsible for copying official government documents. Among amateurs, meanwhile, signature handwriting styles became associated with various professions and social ranks. Women and men were expected to embrace flourishes unique to their gender. In the mid-1800's, Platt Rogers Spencer attempted to democratize American penmanship by formulating a cursive writing system, known as the Spencerian method and taught by textbook, that many schools and businesses quickly adopted. It can be seen in the original Coca-Cola logo.

By the turn of the century, an approach introduced by Austin Norman Palmer replaced the Spencerian method in classrooms, where students learned to form loopy characters between horizontal lines on chalkboards. Another handwriting style, developed by Charles Zaner and Elmer Bloser for elementary-aged children, dominated textbooks for much of the 20th century.

Why Learn How to Write Cursively?

Printing is an alternative, but when time is limited, cursive writing is quicker and more fluid because the pen doesn't leave the page as much as with printing, and there are fewer stops and starts. Therefore, you can write more during an exam, or take down

more of what the teacher said during class.

Advantages of learning cursive:

- It's faster than printing, therefore it is more efficient for taking notes.
- It's written without the use of technology.
- It helps further develop fine motor skills.
- It's much more personal when writing letters or in journals.
- A handwritten apology is more meaningful than one typed on a computer.
- Cursive writing connects us to the past.

It does take time to learn, however, and can be frustrating, especially for those who may have issues with fine motor skills. Various activities such as tracing, stringing beads, and cutting can help improve fine motor skills.

How Do I Learn How to Write Cursively? The Five Steps

1. *Get a Good Grasp*

Hold your pencil at the top near the eraser and try to write your name. Pretty tough, isn't it? But when you hold your pencil the correct way, writing is much easier. The best way to hold a pen or pencil is to let it rest next to the base of your thumb. Hold it in place with your thumb, and your index and middle fingers.

2. *Let the Lines Be Your Guide*

Lined paper is your friend! Those lines can help you create letters that are the right size and proportion. Proportion means that one thing is the right size compared with the other. So your lowercase "a" should be half the height of a capital "A."

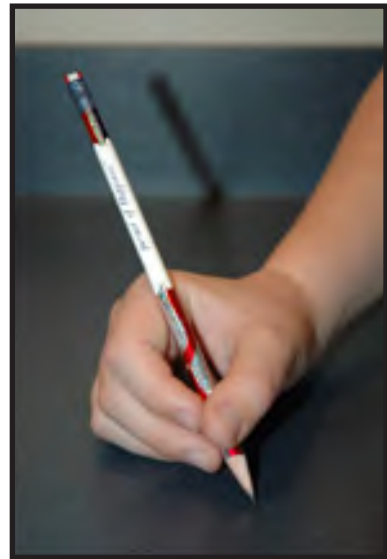
Be sure to fill up the lined space completely. Capital letters should stretch from the bottom line to the top one. Lines also can keep you writing straight instead of uphill or downhill. When you don't have lines, like when you're creating a poster, you can use a ruler and draw light pencil lines so your title will be the right size and look perfectly straight. Use the worksheets found in the Record Book to practice your handwriting.

3. *Slow Down*

If your writing is hard to read or you erase a lot, try slowing down a little. If you rush, it's hard to control where you stop and start your letters and you end up making more mistakes.

4. *Lower the Pressure*

Some people press down really hard when they write. That makes it harder to make the



Source: <http://kidshealth.org>

smooth lines needed for writing, especially cursive. Try easing up, don't grip the pencil as tightly and let your pencil mark the paper without going all the way through.

5. Play Games

Games can improve your handwriting. Lots of games require you to write or draw pictures. So even though it may not seem like practice, you're still using the skills you need to control your pencil better.

Soapmaking

Soap making history goes back many thousands years. The most basic supplies for soap making were those taken from animal and nature. Many people made soap by mixing animal fats with lye. During the industrial revolution, soap began its production in factories and stopped being produced in the home kitchen. Today, soap is produce from fats and an alkali. The cold process method is the most popular soap making process today, while some soap makers use the historical hot process.

For making soap at home there are 3 methods to choose from: Cold Process, Hot Process or the Melt and Pour Process. All three of these methods have their own advantages and disadvantages, so it is important to know the differences.

Melt and pour is the easiest method. For this method, you will need to purchase a bar of glycerin soap. Melt the soap, add various extras and pour the mixture into moulds. Although this might sound boring, it is actually rather fun for people who get creative. During the melting stage, most people add some sort of essential oil; this gives the soap its nice scent. Other treats, such as oatmeal, dye, orange peel, flower petals or thyme can also be added. The resulting soap can be as simple or elaborate as desired and the cost of the glycerin soap and the extra ingredients is typically still lower than the cost of store-bought designer soap.

As fun and useful as the melt and pour process is, people who use this method are not technically making soap; they are improving plain, already existing, but rather bland soap. People who actually want to make soap need to use either the hot process or the cold process.

The hot process begins by adding lye to water. This simple step is actually slightly dangerous since people who accidentally add water to lye will inadvertently cause a minor explosion. The lye must be added to the water, not the other way around. Next, the lye mixture is added to heated fat. Some people like to do this in their crockpot. The mixture is stirred for a while before adding any desired extras, such as oatmeal, dye, orange peel, etc. The mixture is then stirred a little more to make sure that everything is evenly distributed before being poured into moulds.

The cold process is very similar to the hot process, except that the mixture is not heated throughout the entire stirring process. The fat is heated, but the lye, water and fat mixture is not heated. Some people claim that the cold process produces a soap that is softer on the skin.

Both the cold and the hot process rely on lye, which is a very dangerous chemical that can burn skin on contact and is fatal if ingested. Therefore, people who use lye to make soap need to be very careful and follow detailed directions. Many people have tried to

find a way to make soap without using lye, but this is impossible. Even the soap in the melt and pour soap kits is processed with lye, although people using these kits do not have to handle the lye themselves.

Children, beginners, and people who have a healthy fear of caustic chemicals are probably better off using the melt and pour method. Traditionalists might prefer the hot process, which is the oldest method that humans have used to make soap. And people who want to pamper themselves with extra conditioning soap might like the cold process.

Candlemaking

Candles have been used for thousands of years and up until the early 1900's they were the single source for artificial light. Candles also have a rich tradition in religious services in many faiths through-out history. Today, the candle is no longer the single source of light but is used abundantly in religious services as well as in birthday celebrations, holidays, and home decorations.

Originally, candles were made from tallow, which was extracted from cattle and sheep, in the early Egyptian and Roman times. These early candles burned poorly and probably smelled even worse. The Roman Empire was the first to provide evidence of a candle that resembles the candle today. They melted the tallow until it was a liquid and poured it over fibers of flax, hemp, and/or cotton, which were used as a wick. These candles were used in religious ceremonies as well as lighting for their travel and homes.

During the Middle Ages candles became more prevalent in worship. It was at this time that beeswax was used to make candles. These beeswax candles were made much like the Romans made their candles with tallow. Beeswax was a drastic improvement from the tallow, but limited quantities were available, which made it expensive limiting it to clergy and the upper class.

In colonial North America, the early settlers discovered that they were able to obtain a very appealing wax by boiling the berries from the bay-berry shrub. This wax created a very sweet smelling and good burning candle. However, the process of making the bayberry wax was very tedious and tiresome.

In the 18th century the whaling industry thrived and as a result, whale oil was available in large quantities and was used as a replacement for tallow, beeswax, and bayberry wax. The whale oil wax candle emitted a rather unpleasant smell but the wax was hard enough to hold shape in the hot summer months.

The 19th century was a defining time for candles and candle making. The first patented candle making machines were introduced. This breakthrough allowed candles to reach the homes of all classes. It was also right around this same time that a chemist named Michael Eugene Chevreul identified for the first time that tallow or animal fat consisted of various fatty acids. One of the fatty acids he identified was stearine (stearic acid). In 1825, Chevreul and another chemist named Joseph Gay Lussac patented a process for candle making from crude stearic. This process drastically improved the quality of candles.

The braided wick was also invented in the 19th century. Wicks before this time were made simply of twisted strands of cotton, which burned very poorly and needed constant maintenance. The braided wick was tightly plaited and a portion of the wick curled over and enabled it to be completely consumed.

It was in the middle of the 19th century that paraffin wax was first used in a candle in Battersea, UK. This led to the commercial production of paraffin, which is an oil distillate. Paraffin burned clean, bright and without an odor. The paraffin was also blended with stearic acid, which hardened the wax and created a superior and cheaper candle.

Today the candle market offers candle lovers a wide variety of candles produced from a wide variety of waxes: paraffin, vegetable waxes, beeswaxes and the newest trend of gel waxes. These candles are offered in a myriad of colors, shapes, designs and fragrances. Candles are no longer the sole source of light but they are desired for their ambience, home decoration and fragrance.

BEFORE THE NEXT MEETING

1. Ask your parents or grandparents if they have any old letters that they would have received years ago from friends. Look to see if the letters are printed or cursive written. If the letter is cursive written, can you understand what is written? Make a photocopy of the letter and put it in your Record Book (and give the original back to the person who gave it to you). Then using your own hand-writing, make a copy of the letter and put in your Record Book beside the photocopied letter. Do they look similar?

OR

2. If you didn't have the chance to make soap or candles at the meeting, try your hand at making this at home. Unless you are a senior member, make sure you have an adult to help you with this project. Bring your finished product with you to the next meeting to show everyone what you made. If you aren't able to do this (some members may be sensitive to certain smells), take a picture of the finished product and put it in your Record Book.

OR

3. The Craft Supplement for this project also provides other options for making crafts. Choose a craft that hasn't been made at either meetings #3 or #4 and try making it at home. Choose from Loom Beading, Ceinture Flechee, Diamond Willow or Dyeing. Or, maybe you are already learning how to make a craft from the previous meeting. Bring your craft to the next meeting to share your skills with everyone else. Take a picture of your craft and include it in your Record Book.

DIGGING DEEPER

Macrame – Creative Knotting

Review the background information for Macrame from Meeting #3.

If you can tie a shoe lace, then you can do macramé! Just two basic knots are required; the Double Half Hitch and the Square Knot.

Materials: There are many yarns, cords, ropes and twines on the market suitable for knotting, e.g. jute, cotton.

Beads: A great variety of interesting and colourful beads are available for macramé but be sure the holes are large enough for 2 strands of cord to pass through, e.g. glass, wood, ceramic, plastic, paper-mache.

Knotting Board: Any lightweight board will do that can easily take 'T' pins or 5/8" push pins and is rigid enough to hold your work in place while knotting. Boards are often marked off in 2.5cm (1 inch) squares to help keep rows straight and work square.

How To Estimate Materials

A good rule of thumb is to have each working strand 4 times the length of the finished product. This means if strands are to be folded in half and mounted to a Holding Cord, you will have to cut your cord 8 times the length of the finished product.

Terms Used:

Working cords: all cords being used in the design

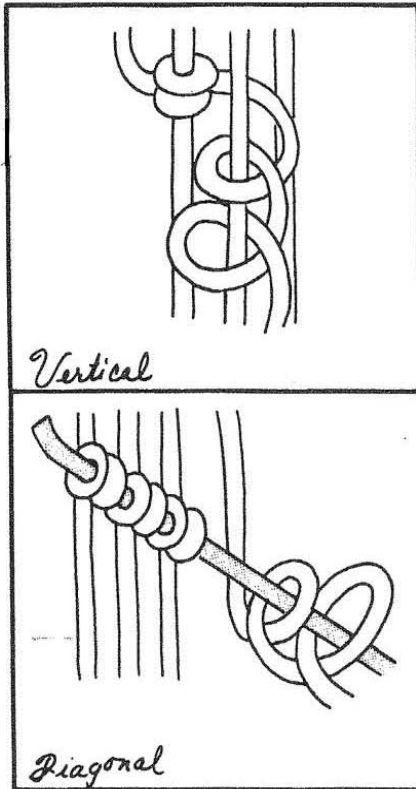
Knotting cords: cords with which knots are tied

Filler cords: cords around which knots are tied (holding cords)

Sinnets: strips of knots, each below the other, all tied with the same working cords

Rows: a row of knots, side by side, tied with different working cords

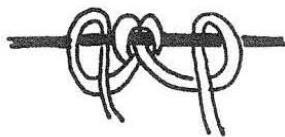
Knots



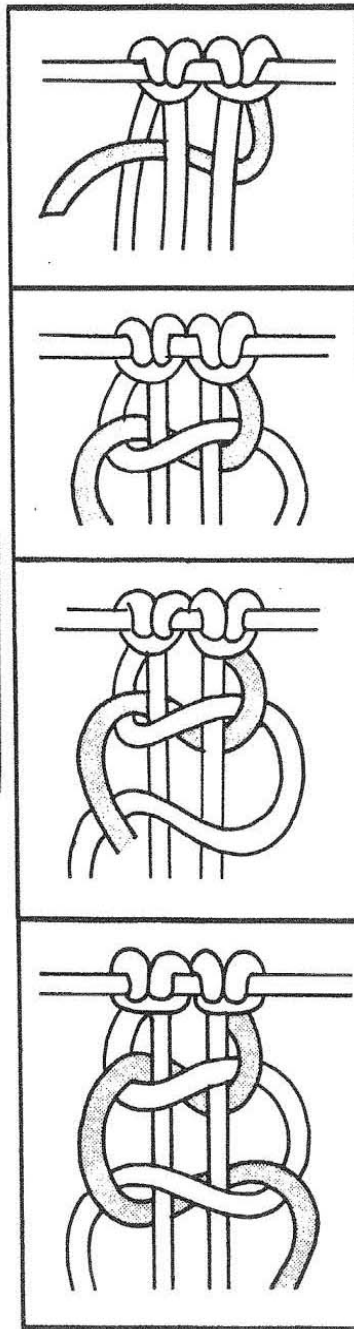
HORIZONTAL DOUBLE HALF HITCH: A series of double half hitches tied along a horizontal line. The first cord at the left or right of the design is held horizontally across the other cords. This becomes the knot bearer. A double half hitch is knotted onto horizontal knot bearing cord with each other cords.

VERTICAL DOUBLE HALF HITCH: In this knot, cord one is the only knotting cord, all others are knot bearers or holding cords.

DIAGONAL DOUBLE HALF HITCH: This technique is very similar to the horizontal double half hitch. The first cord held diagonally across the others and becomes the holding cord.

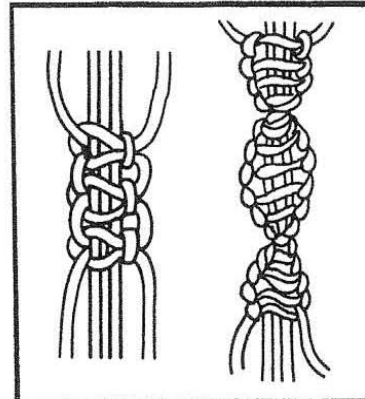


Mounting with double half hitches: Make a reverse Lark's head then a half hitch on each side.



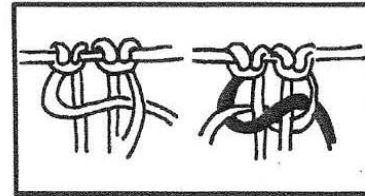
THE SQUARE KNOT is one of the basic macrame knots. A wide variety of patterns can be achieved with this single knot.

SQUARE KNOT SINNET: When a square knot is tied repeatedly, a flat pattern results.

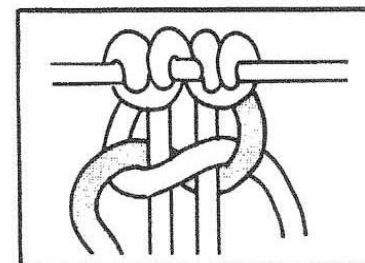
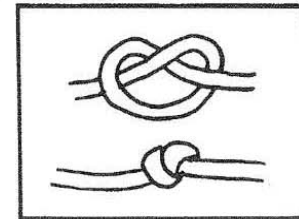


HALF KNOT SINNET: When a half knot (either left or right handed) is repeatedly tied, it forms a twisting design.

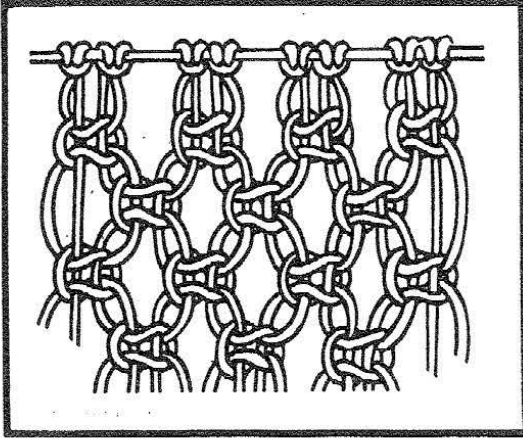
LEFT-HAND SQUARE KNOT: The first 2 steps are done in reverse order to that of the basic square knot.



Overhand Knot—This is also called a simple knot. It is used to tie a cord to prevent unraveling or to make a temporary stopper knot.

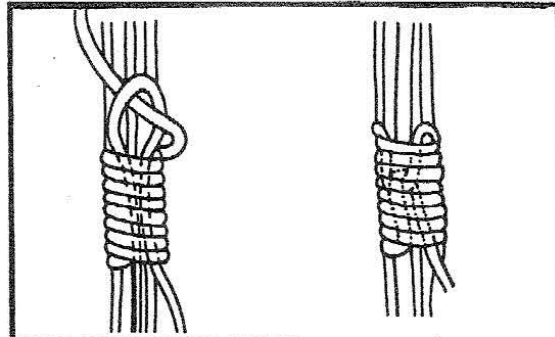
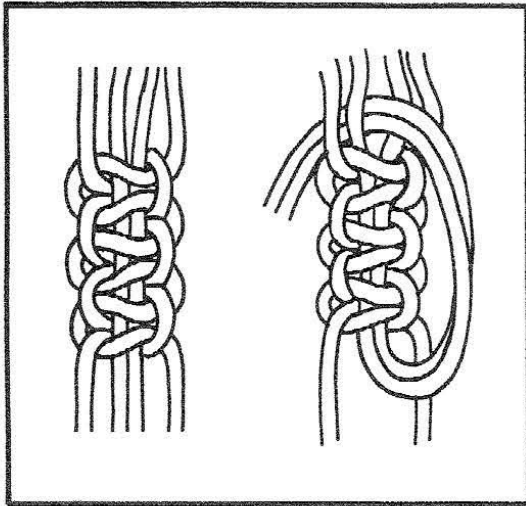


HALF KNOT (VARIATION OF THE SQUARE KNOT): Step one of the square knot or step two of the square knot by itself is called the Half Knot. When one of these steps or sequences is repeated the knot begins to twist.



ALTERNATING SQUARE KNOTS:

SQUARE KNOT BUTTON: Tie at least three (3) square knots. Bring the two filler cords up over the knots and down between the filler cords at the top. Pull these cords down to form a button. Tie a square knot directly beneath the button to hold it firmly.



THE GATHERING KNOT

To produce a gathering knot form a loop with one end of a gathering cord, placing loop up against filler cords and holding loop base secure. Begin at the bottom, wrapping cord around all cords; including loop. Allow top of loop to be exposed. Place end of cord through loop. Pull down on loop base end, pulling looped end inside so that it is in the center of the wrapped bundle. Clip off ends.

CORD CONVERSION CHART

Cotton Cable Cord	Millimeters	Jute
#12	1mm	
#24	2mm	3 ply, 28
#48	3mm	4 ply, 28 3 ply, 48 2 ply, 65
#72	4mm	5 ply, 28 4 ply, 48 3 ply, 65
#96	5mm	5 ply, 48 4 ply, 65 3 ply, 72
#120	6mm	6 ply, 48 5 ply, 65 4 ply, 72
	7mm	5 ply, 72 3 ply, 120
	8mm	4 ply, 120
	9mm	5 ply, 120

ACCUMULATED KNOT

When this knot is used there are several to many working cords from previous rows.

Step 1: Take the outside cord and place it across other cords as a holding cord.

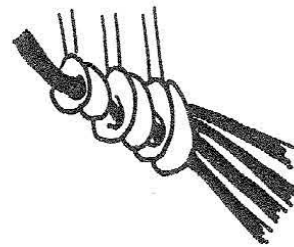
Step 2: Tie a Double Half Hitch onto this holding cord with the cord next to the outside.

Step 3: After tying the Double Half Hitch place this same cord across other cords along with the first holding cord. This gives you 2 holding cords which will be treated as one.

Step 4: With the next cord tie a Double Half Hitch around the 2 holding cords, then place it across all cords, making 3 holding cords.

Step 5: Continue tying a Double Half Hitch with the next cord and adding the cord to the holding cords after tying the Double Half Hitch with it, as described in above steps. The last Double Half Hitch is therefore tied around all other cords as holding cords.

The Accumulated Knot can be worked in either direction — from left to right or from right to left.



Digging Deeper Action

Practice the above macramé knots. Once you have mastered these knots, research on the Internet for a pattern of your choosing and attempt to make this craft. If possible, find someone in your community that already knows how to do macramé to show you how this craft is done.

MEETING 5: LIFE OF THE SETTLERS - TRADITIONAL FOODS

Objectives:

- Learn what foods were grown by Natives in Ontario before the Europeans arrived.
- Learn how foods were cooked before the introduction of stoves.
- Learn what influences there were on the earliest cuisines of Canada.

Roll Calls:

- Name one food that native people would have eaten many years ago.
- Name one food dish that your ancestors would have made (and that your family maybe still makes today).
- Do you have a favourite recipe that a relative taught you how to make?
- Name a cooking utensil that would have been made by a blacksmith.

Sample Meeting Agenda – 2 hrs. 10 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Parliamentary Procedure	Minutes & Business	10 min
Topic Information Discussion	Discuss Native Heritage and Cooking in the Early Years.	15 min
Public Speaking/Judging Activity	Activity #11 - Judging - Choose any one of the foods from the list of 'Foods used by Native people' found on the following page and find 4 examples of this food for judging (judging worksheet found in the Record Book)	25 min
Topic Information Discussion	Discuss Traditional Foods from the three earliest cuisines of Canada.	15 min
Activity Relating to Topic	Activity #12 - Choose a recipe(s) from the Native, French Canadian, Great Britain, European or Jewish sections to prepare. Have members fill out the Recipe Log in their Record Book.	40 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Choose one of the At Home activities to complete.	

Topic Information

Sharing Native Heritage with the Settlers

Anthropologists (scholars who study the origins of humans) tell us that many of the fruits and vegetables we grow in today's gardens were grown by Native people before the Europeans arrived. These experts estimate that the ancestors of Native people were using these fruits and vegetables for more than seven thousand years prior to Champlain's explorations. The Natives showed the newcomers how to grow these crops and instructed them in their preparation and preservation.

The foods listed below were used by the Native people.

Beans	Maple syrup
Blueberries	Mushrooms
Corn	Onions
Cranberries	Partridge
Duck	Pumpkin
Gooseberries	Rabbit
Goose	Raspberries
Grapes	Squash
Hazelnuts	Strawberries
Herb teas	Sunflower seeds
Maple sugar	Wild rice



One of the foods the natives shared with the early settlers was maple syrup. It is said the discovery of maple syrup happened quite by accident. The natives had discovered the sap from maple trees in the spring was sweet and pleasant to taste. One day a native squaw was cooking venison in the clear sap. For some reason she left the pot on the fire longer than usual and the sap boiled down into syrup. She thought her husband would be angry with her. However, when he tasted the syrup he found it so good he forgot to scold her.

Manomin is the Ojibwa name for a cereal grass which grows in shallow water around the edge of northern Ontario lakes. To the English it is known as "wild rice" and to the French "crazy oats". In late summer when the rice has ripened and is ready for harvesting, the rice-pickers travel to the area to be harvested. Harvesters work in groups of two with one person pushing the canoe through the rice bed with the help of a pole while the other bends the stalks over the canoe and knocks off the rice kernels with a stick. When the canoe is full, the harvesters return to the campsite where the rice will be dried in the sun, then parched over a slow fire. Once it is dry, the rice is threshed and then winnowed to remove the chaff. When the harvest is finished, a feast is held for the whole native community.

Native people also shared with the settlers their knowledge of tanning hides, building birchbark canoes, making paddles and showshoes and surviving in the wilderness. The Native people had, and still have, a great respect for the land.

Storytelling is one way the record of the Native people is passed on to following generations. Books by such authors as Pauline Johnson and Basil Johnston, two very well-known Native authors, contain many of these stories.

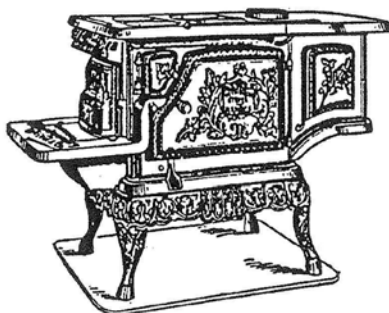
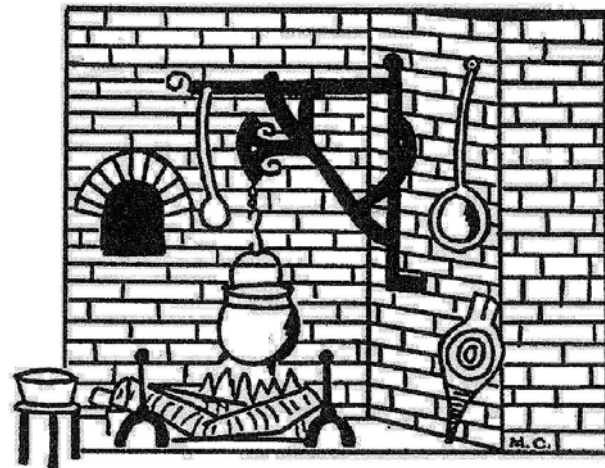
Cooking – The Early Years

Very early Ontario homes were one-room shanties. The fireplace was important to these early dwellings. It was a tragedy if the fire in the fireplace went out as it could only be started again by “borrowing a light” (getting some coals from a neighbour’s fire) or by using a flint and tinder. Neighbours did not always live close by, so “borrowing a light” was not an easy thing to do and flint and tinder were not always available. Consequently, the fire had to be kept burning even on hot summer days.

In the log cabin, all cooking was done over the hearth. The basic cooking utensil was a hanging pot with a tight fitting lid to keep out smoke and ashes. Pots were suspended over the fire on an iron bar attached to the side of the hearth. This could be moved to vary the cooking temperature. Stews and soups cooked in the hanging pot were the main part of the pioneer diet.

Other pots had short legs. This type was placed on a bed of coals and kept simmering. Bread could be made in these iron pots by placing hot coals on top of the lid as well as under the pot while the bread baked.

The first stoves came from Quebec and New Brunswick where they were manufactured as early as the 1790’s. In the 1830’s, the first stoves manufactured in Ontario were made near Long Point by Joseph Van Nostrand. These were rectangular and stood two feet high. On top were four circular openings with lids, with an over below.



An 1860's stove

The stove made cooking much simpler. As soon as it could be afforded, a family bought a stove. By the 1840’s, stoves were common. Now the heat could be better controlled, the pot had more support and could be moved more easily. As a result, cooking became more standardized.

In the days of the early settlers, cooking utensils essential to a well run kitchen were made by the local blacksmith. These items included pokers for the fire, lifters, spatulas, skimmers, forks, ladles and strainers. As early as 1920, these items were imported but the blacksmith was called upon to do repairs.

Traditional Foods



Photo credit: Anne Snyder

The three earliest cuisines of Canada have First Nations, English, and French roots. Canadian food has been shaped and impacted by continual waves of immigration with immigrants cooking foods familiar to the types of dishes they were used to from their 'home' country. Diversity has been a characteristic of Canadian cuisine from the beginning of settlement.



Photo credit: Marianne Fallis

Many of the settlers in Ontario had originally come from Great Britain or Europe or had arrived from the United States as United Empire Loyalists. The foods eaten were hearty, heavy and rich. Salt and pepper were the basic spices.

Traditional dishes of the early settlers included but wasn't limited to:

Native People	Pemmican Wild Rice Cakes Bannock Succotash
French Canadian	Crepes Tourtiere Pea Soup Sugar Pie
Great Britain	Scottish Oatcakes Yorkshire Pudding Traditional Irish Stew Cawl (Welsh) Haggis Scones Irish Soda Bread
European	Schnitzel Apple Strudel Speculass Oliebollen
Jewish	Latkes (Potato Cakes) Challah

BEFORE THE NEXT MEETING

Try one of the following activities.

1. Does your family have a favourite recipe that has been handed down from previous generations? If so, write out the recipe in your Record Book and any stories that go along with the recipe. Be prepared to tell the group at the next meeting what your family's favourite recipe is and why.

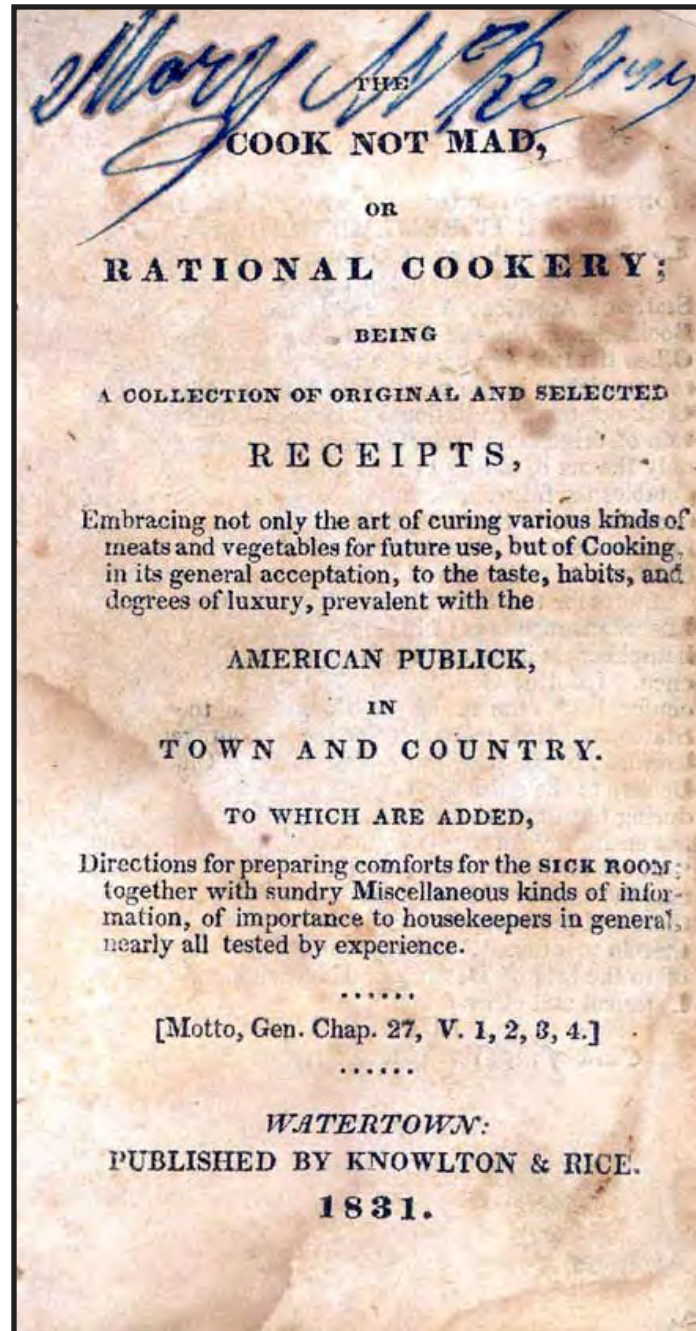
OR

2. Try out one (or more) of the recipes found in the Craft & Recipe Supplement that you haven't had a chance to make at a meeting. In your Record Book, record which recipe(s) you tried, whether it was hard to make, whether or not you and/or your family liked it and whether you will make it again.

DIGGING DEEPER

Recipes and Cookbooks

The first cookbook to be published in Canada was entitled The Cook Not Mad or Rational Cookery. It was printed in 1831 and contained remedies and potions based on the knowledge of that day. This cookbook, and other cookbooks of its kind, were more than books of popular recipes. Instructions for stain removal, doing the laundry, dyeing and care of the ill made them a valuable reference manual.



Source: Michigan State University, Digital Collection, www.lib.msu.edu

This is a most intriguing cookbook. It was first printed in 1830 in Watertown, New York, Within one year of its first appearance in New York, it was published in Canada and became Canada's first printed cookbook. About the only difference between the American edition and the Canadian was a single word - the substitution of the word "Canadian" for the word "American" in the title.

Even though the word Canadian was changed in the title, the book stresses the importance of American cooking and belittles foreign influences such as English, French and Italian. The author offers "Good Republican Dishes" (i.e., American) and he/she does in fact present many American dishes. There are recipes for the very American turkey, pompion (pumpkin), codfish, cranberries, A Tasty Indian Pudding, Federal Pancakes, Good Rye and Indian (cornmeal) Bread, Johnnycake, Indian Slapjack, Washington Cake and Jackson Jumbles.

But there are also many recipes of distinctly English origin such as puddings named Sunderland, Whitpot, Marlborough and Nottingham and cakes called Queen's, Tunbridge, Derby and Danbury. Many of the recipes for both the English and American items are word for word copies of earlier cookbooks printed on both sides of the Atlantic. Plagiarism in culinary works is not a new phenomenon, nor, of course, was it new in the early 19th century.

The author remains anonymous. All editions of this book are rare.

Source: Michigan State University, Digital Collection, www.lib.msu.edu

Digging Deeper Action

Look through the cookbooks you have in your home. What is the oldest cookbook that your family has? Where did the cookbook come from? Has it been passed down from generation to generation? Bring the cookbook to the next meeting and share what history you know about the cookbook with the rest of the group.

MEETING 6: LIFE OF THE SETTLERS - FOOD IN A NEW COUNTRY

Objectives:

- Learn to appreciate the changes settlers had to make to their food choices with living in a new country.
- Understand how products were made at home since there were no grocery stores.
- Understand how food choices changed in Canada with further immigration from other countries.

Roll Calls:

- Name one type of food that you buy at the grocery store that settlers would have had to make on their own from scratch. (e.g. butter, cheese, etc.)
- Name one type of apple that is grown in Ontario.
- Have you ever tried eating food from a different culture? What was it?

Sample Meeting Agenda – 2 hrs. 25 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Parliamentary Procedure	Minutes & Business	10 min
Topic Information Discussion	Discuss the challenges new settlers had coming to Canada in relation to food. Discuss butter, cheese, apple and flour production.	10 min
Activity Related to Topic	Activity #13 – Choose one of the recipes from the list of Making Meals in a New Country. Have members fill out the Recipe Log in their Record Book.	25 min
Public Speaking/Judging Activity	Activity #14 – Depending on what was made in Activity #13, purchase more of the same items (or have at least 4 groups making the same recipe) and use these items for a Judging activity. (blank Judging Card found in the Record Book)	25 min
Topic Information Discussion	Discuss the influence of further immigration to Canada.	10 min

Activity Related to Topic	Activity #15 - Choose a recipe(s) from any of the remaining sections to prepare. Have members fill out the Recipe Log in their Record Book.	40 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Choose one of the At Home activities to complete.	

Topic Information

New settlers in Canada had a difficult time learning how to grow food and harvest crops to sustain their colonies through the land's harsh winters. The Native people, on the other hand, were accustomed to the climate and the difference in soils and were familiar with what types of food were available to them during the different times of the year. They did not go hungry as the settlers did. The Native people were skilled agriculturists, hunters and food gatherers who lived in relatively democratic communities where both the women and men had equal responsibilities.

Early settlers had to learn new ways of growing food and raising their livestock, some of which they learned from the Native people.

A number of crops, fruits and vegetables that early settlers would have enjoyed as part of their daily meals in their 'home' country were not able to be grown in Canada. Depending on the country that the settlers had come from, many countries had warmer climates and a longer growing season. Early settlers had to adjust what they could grow. This meant learning how to cook new and different foods. As well, because of the shorter growing season, methods of preserving food for longer periods of time also had to be learned. And remember, there were no refrigerators or freezers!

Buildings had to be erected to house livestock during the long winter months. Settlers had to learn how to raise different types of livestock, ones they maybe weren't familiar with as it was difficult to bring many animals on the trek across the ocean. But, for some livestock that did travel with the settlers to Canada, some of the breeds of livestock weren't suited for harsh climates and did not do well.

Culinary supply lines helped form trade routes and communities were built around the best agricultural lands. At this time, Canada was divided by language and geographical borders such as rivers and mountains. But, many settlers were on their own to provide for themselves and their families.

Butter and Cheese

Almost every farm wife made her own butter and cheese. The first cheese factory was built in Ingersoll around the 1850's.

Apples

Did you know that apples are among the immigrants to Ontario? At the beginning of the nineteenth century, John McIntosh and his son Alan established what was to become the most popular Ontario apple. John discovered wild apple trees growing in the area where he had settled, north of Morrisburg in Dundas County. The French settlers had earlier brought apple trees to the area. John McIntosh carefully transplanted a number of these trees. One tree was hardy and fast-growing and produced excellent fruit. John's son Alan started a whole orchard by grafting buds from the original tree. The McIntosh Red apples became popular in the 1920's because of their taste and keeping ability. Today these apples are grown and enjoyed throughout North America.



Photo credit: Anne Snyder

Flour

Grains were usually milled by a local Flour Mill that ran on water or wind power. Most mills were located next to a river. Arva Flour Mills, in Arva, Ontario (Middlesex County), on the banks of the Medway Creek, is Canada's oldest continuously operating water powered flour mill and perhaps the oldest in North America.

A visit to the mill, first established in 1819, will reveal grinders, belt-driven from beneath the floor, with wooden chutes extending up between the rafters. Built with barter and a little cash on what was then Martins Creek, Arva, then called St. John at the time, was just a small gathering of settlers in the British colony of Upper Canada. The country of Canada did not even exist yet.

Meat

In the early nineteenth century most meat originated with farm slaughter and either village butchers or by cutting and preparing the meat on the farm. By 1805, Lower Canada had passed an Act to Regulate the Curing, Packing and Inspection of Beef and Pork. This legislation specified the weight and quality of meat cuts included in the pack, the quality of the barrels, and the amount of preservative required in the pickle. By the 1850s production scale began to increase and butcher craftsmen established retail enterprises and meat-packing businesses. Hogs were slaughtered, the carcasses were dressed, and pork was cured and packed in barrels filled with brine during the winter months. With the advent of the railway in Canada, the meat industry grew as meat could be shipped by rail in reefer cars to remote areas of North America.

Influence of Further Immigration to Canada

As the years went by, many more immigrants from other countries started making their home in Canada for several different reasons. For some it was to get away from religious or political conflict in their 'home' country. For others it was to take advantage of the many new opportunities available in a new country. Whatever the reasons, this meant a more diverse culture in Canada, which also brought with it a more diverse selection of culinary tastes.

For Canada's growing agriculture industry, this also meant opportunity as new immigrants were looking for foods that they were familiar with. Farmers started expanding the types and amounts of crops that they were growing and the types of livestock that they were raising.

BEFORE THE NEXT MEETING

Try one of the following activities.

1. Conduct a survey among your relatives. What is their favourite recipe that was handed down to them from a relative? Record the name of this recipe, who they got the recipe from, and any stories they might have about this recipe in the chart found in your Record Book.

OR

2. Try out one (or more) of the recipes found in the Craft & Recipe Supplement that you haven't had a chance to make at a meeting. In your Record Book, record which recipe(s) you tried, whether it was hard to make, whether or not you and/or your family liked it and whether you will make it again.

DIGGING DEEPER

Where Do Our Spices Come From?

Ontario has been compared to a soup pot where many cultures mingle. These cultures use a variety of spices in their foods. Following is a brief description of a few of these spices.

Bay Leaves: come from an evergreen native to the Mediterranean region. They are bitter, spicy and pungent in taste. Bay leaves are popular in French cuisine.

Cinnamon: is one of the oldest spices. It grows in Ceylon. Cassia is botanically the same but grows in different places and has 4 to 5 times the flavour of cinnamon.

Curry Powder: originated in India and is a blend of as many as sixteen to twenty spices. In Canada, curry powder usually contains coriander, cumin, fenugreek, cayenne pepper, turmeric, allspice, cassia, cardamom, cloves, fennel, ginger, mace, mustard and pepper.

Ginger: is indigenous to southern Asia. India is the world's largest producer of ginger. The best quality ginger comes from Jamaica.

Marjoram: has a distinctly aromatic, minty, slightly bitter and camphoraceous flavour. The plant is a member of the mint family and is grown in most southern European countries.

Mint: is the "symbol of hospitality". It is often a mate for lamb. Mint can also be used to flavour stews, peas and carrots.

Nutmeg: comes from a remarkable tree which produces mace as well as nutmeg. It is produced in Indonesia and the West Indies. This spice is primarily used in baking.

Oregano: is the basic ingredient of Chili powder. There are two types of oregano, Mexican and European.

Paprika: is obtained from Capsicum peppers. It is used mainly as a colourful garnish to enhance the appearance of light coloured foods.

Pepper: native to damp jungles of southwestern India, it is probably the most important spice of the world. Black and white pepper are obtained from berries that grow on a pepper vine. Black peppercorns are harvested when the berries are still green. White pepper is produced from fully ripened berries.

Used with permission from Club House Foods Inc., London, Ontario

Digging Deeper Action

Have a look in your cupboards at home. Are there spices in your cupboard that aren't listed here? If so, find out what their origins are and what types of food they might be used with. Record your findings in the Record Book in the chart provided.

An Early List of Basic Herbs from an Old Cookbook

Pot Herbs	Vegetable	Flesh	Other	Soup	Fish
Sage	Beans, Onions, Tomatoes	Stews, Stuffings, Sausage	Egg Dishes, Tea, Tonic	Soupstock, Chowders	Stuffings, Baked Fish
Savory	Squash, Lentils, Baked Beans, String Beans	Veal, Lamb, Beef, Stuffings	Egg, Sauces	Bean, Onion, Lentil	Chowders, Baked, Broiled
Tarragon	Peas, Beans, Celery, Asparagus, Tomatoes	Chicken, Game, Veal, Ham	All Egg Dishes, Meat Sauce	Vegetable, Tomato	Shellfish
Marjoram	All Vegetables	Pot Roasts, Stews, Chicken, Pork	Cheese, Gravies, Tea	Spinach, Minestrone, Meat	Broiled Fish. Creamed Chowders
Thyme	Onions, Peas, Carrots	Stuffings, Gravies, Beef Stew	Cheese Dishes, Cold Remedy	Onion, Chowders, Oyster Stew, Soupstock	Lobster, Shrimp, Oysters
Bay	Onions, Squash	Stews, Liver, Lamb		Soupstock	Pickled Fish
Dill	Potatoes, Carrots, Cabbage	Lamb	Pickles, Cheese or Egg Dishes	Beef, Tomato	Herring, Shellfish Dishes

Basil	Egg Plant, Squash, Turnips	Meat Loaf, Lamb, Liver, All Stews	Cheese Egg or Rice Dishes	Vegetable, Tomato	All Fish
Chives	Potatoes	Steak, Stuffing	Egg and Cheese Dishes	Potato Creamed Soups	All Fish
Rosemary	Spinach, Turnips, Green Beans	Boiled Meat, Stews, Veal, Kidneys	With Orange or Grapefruit in Breads	Meat, Pea, Chicken	Creamed Shellfish
Mints	Peas or Carrots	Lamb Sauces	Tea, Vinegar, Jelly. Sachets		
Parsley	Used (but sparingly) of nearly all cooked foods				

Anise, peppermint, horehound, angelica for Candies

Savory, costmary, basil, cresses for peppering purposes.

Apple-mint, lemon-thyme. Sweet woodruff for fruit drinks.

Coriander seeds, caraway, sesame, cumin for cake covering.

Anise, fennel, lorage, cherril, cicely for liquorice flavouring.

Source: The Seasons of America Past, Author Eric Sloane. 1958

Digging Deeper Action II

Have another look in your cupboards. Are there herbs in your cupboard that aren't listed here? If so, find out what types of food they might be used with and add to this chart. Record your findings in the Record Book in the chart provided.

MEETING 7 - CELEBRATIONS FROM AROUND THE WORLD

Objectives:

- Gain an appreciation for a variety of celebrations from different cultures.
- Learn why celebrations are important.
- Learn how to plan a celebration.

Roll Calls:

- Name one special event that your family celebrates.
- Name one type of food you might eat at a special celebration.
- Have you ever worn a costume for a special celebration? If so, what did it look like?

Sample Meeting Agenda – 2 hrs. 5 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Parliamentary Procedure	Minutes & Business	10 min
Activity Related to Topic	Activity #16 - Musical Showdown (instructions found at the end of this meeting)	20 min
	Activity #17 – Oh No! (instructions found at the end of this meeting)	15 min
Topic Information Discussion	Discuss that the starting activities are to get everyone in the mood for organizing a celebration. Discuss why we have celebrations and what is needed to have a successful celebration.	25 min
Public Speaking/Judging Activity	Activity #18 - Using the Celebration Planning Chart (found in the Record Book) make plans for either an upcoming or fictitious celebration.	30 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Get ready for the Achievement Program!	

Topic Information

Everyone likes to celebrate! Some special celebrations have a religious or cultural significance. The foods that accompany these special celebrations, the games and possibly the special costumes are all part of what shapes a celebration.

We Celebrate

Did you know that over 250 special days are celebrated in Canada? Some of these holidays are religious. Others are related to the ethnic origins of people who have settled in this country. Still others celebrate the changes of our seasons. Families often remember “family days” such as birthdays, anniversaries and graduations by having a party where special food is served. Friends may be invited to share in the event. Whatever our reasons for celebrating, the festivities are a reminder that we have “roots.”

Canada is home to people from more than 200 different countries of origin. The cultural heritage of people helps them select what foods they eat. It is difficult to identify a “Canadian” way of eating. The existence of many different ethnic groups has given Canadians a variety of foods and dishes from which to choose. Many families enjoy foods from more than one culture. Can you think of foods you have enjoyed which are attributed to cultures other than that from which your family originated? Have you ever eaten in a restaurant which served foods which came from a culture other than your own? You may have friends whose ethnic background differs from your own. Does their family serve any special foods that are different than those served in your home?

Take a look at the recipes in the supplement for the Our Heritage project. Aside from the recipes, you will find interesting information on celebrations from many cultures.

Crafts, as well as foods, are often related to ethnic celebrations. Native people's beadwork, Ukrainian and Polish Easter eggs, European cross stitch, German paper cutting and Oriental origami (paper folding) are all popular crafts. Some communities recognize their particular craft heritage with an annual craft show or at a fair.

Some celebrations are to recognize an anniversary or achievement of a person(s) or an organization. Milestones such as a significant birthday or wedding anniversary bring family and friends together to celebrate with food, reminiscing and usually laughter and new memories.

Organizations reaching a milestone often have a celebration to showcase the history of the organization and to celebrate the organization's many achievements. This involves finding past members, deciding on what type of celebration is to be planned and when and how it is going to be executed.

As with all celebrations, a lot of work and planning needs to be made in order for the event to be successful. Use the following checklist (also found in the Record

Book) to help plan a celebration. Your group might be planning a celebration as an Achievement program for this project, you might be helping with a celebration for your 4-H Association, for another group in your community or for a family event or you might have to create a “fictitious” event that you might host in the future.

- What is to be celebrated?
- When will the celebration happen?
- Will there be any guests? If so, who?
- How many people are estimated to attend?
- Where will the celebration be held?
- Will there be a cost for guests to attend?
- Invitations? Who is responsible? What information should be included on the invitations?
- Decorations? What should they look like? Who is responsible?
- Will there be any games, costumes, etc.? Who is responsible for organizing games?
- What food will be served? Who will prepare it?
- Are any other supplies needed for the event? (e.g. paper plates, napkins, drinks, etc.) Who is responsible?

Keep a list of what your responsibilities are and what items you need to bring.

After the celebration is over

After the event is over, meet as a group to see how you did and to evaluate the event. Was the celebration a success? Why or why not? Is there anything you would do differently next time?

BEFORE THE NEXT MEETING

Try one of the following activities:

1. Decide on what items you might need to purchase for your celebration event and make a list of these items. Determine the cost of these items and put together a budget for your event.

OR

2. Create an invitation for your event. It could be made using scrapbooking supplies, by free-hand or it could be computer generated. Be sure to answer the questions of who, what, where, when, and why within the invitation. Put the invitation into your Record Book.

Sample Invitation

Source: Paper Divas Designer Stationary www.paperdivas.com.au

DIGGING DEEPER

Cultural Holidays

People can learn about their history or way of life by celebrating cultural holidays. For example, at the end of December, African Americans celebrate their heritage during Kwanzaa. People gather together for seven days and share customs. Each day stands for a basic truth. People light candles for each truth.

On March 17, St. Patrick's Day is celebrated in Ireland. It is a day to celebrate Irish culture. Many people in the United States and around the world also celebrate this day with music, food, dancing, and parades.

Mexicans celebrate Cinco de Mayo on the fifth of May to honor a battle in Mexican history. They celebrate with music, dancing, food, and parades. All cultural holidays celebrate a people's culture.

Religious Holidays

People think about their beliefs during religious holidays. Many people go to special services in their places of worship. Some people share special meals with their families and friends during this time.

Rosh Ha-Shanah is the Jewish New Year. On this day in the fall, Jewish people think about the past year and look ahead to the new year. Christmas is the day Christians celebrate the birth of Jesus. On December 25, some people give gifts or ring church bells.

Muslims celebrate Ramadan. It lasts for one month. During Ramadan, Muslims do not eat during the day. They pray at sunset and then share food.

Source: Education Place <http://www.eduplace.com/>

Digging Deeper Action

Does your family or your community have a special cultural or religious celebration? How is it celebrated? Who organizes it? How many people participate? If possible attend the event, take pictures (if allowed – always ask permission first) and speak to people involved in the organizing of the event. Record all of this information in your record book.

To add to your experience, try volunteering at the event to get a different perspective!

ACTIVITIES

Activity #16 – Musical Showdown

This is a good activity for total group involvement. Break the group into several teams and assign each team a number. Give each team a pencil and paper and several minutes to write down some songs that they all know.

When the teams are ready, shout out the number of a team and give them five seconds to start singing a song. At any point in the song, blow a whistle and shout out the number of another group. That group must start singing a different song within five seconds.

To add excitement and a little confusion to the game, shout out the name of the team that is already singing, causing them to switch songs. They cannot sing a song from their list that they have already sung.

Teams can be disqualified for these reasons:

1. singing a song that has already been sung
2. not starting a new song within five seconds
3. having less than half the group singing the song

Continue until all but one team is eliminated. Groups may add songs to their list during the showdown, making sure that everyone in the group knows the songs. To limit the song options, you might choose a particular theme, such as Christmas songs, fun songs, country songs, etc.

Activity #17 – Oh No!

Give everyone the same number of tokens - marbles, pennies, clothespins, beans, etc. Then allow members to mingle and talk to one another.

Explain that whenever someone says either the word *no* or *know*, they must give one of their tokens to the person with whom they are talking. It is difficult to avoid saying those two words in normal conversation, so this game produces lots of good laughs. Give a prize to the one who collects the most tokens.

MEETING 8: PRESERVING 4-H HISTORY

The Foundation of our Future

Objectives:

- Appreciate the history of 4-H in Ontario and beyond.
- Learn about history of 4-H within local Associations.
- Learn how to research history.

Roll Calls:

- Why do you want to learn about the history of 4-H?
- Name a provincial or national 4-H opportunity, past or present.
- Name one benefit to learning about 4-H history.

Sample Meeting Agenda – 2 hrs. 15 minutes

Welcome, Call to Order & Pledge		10 min
Roll Call		5 min
Parliamentary Procedure	Minutes & Business	10 min
Topic Information Discussion	Discuss the history of 4-H including 4-H in the beginning, in Canada, in Ontario, the 4-H Name, Emblem (Logo) and Pledge.	20 min
Activity Related to Topic	Activity #19 - 4-H Skit (instructions found at the end of this meeting).	30 min
Topic Information Discussion	Discuss the types of projects offered over the years, OMAF, 4-H Ontario and local involvement and the impact that 4-H has on everyone participating in the program.	20 min
Public Speaking/Judging Activity	Activity #20 - Choose from the list of Take Home Activities for a 4-H related project that suits the interests of the members (found at the end of this section).	30 min
Wrap up, Adjournment & Social Time!		10 min
At Home Challenge	Get ready for the Achievement Program!	

Topic Information

4-H – The Beginning

4-H had its beginning in the United States at the start of the century with its origins being in Agricultural organizations and schools. In 1901, when President Orwell of the Farmer's Institute of Macoupin County, Missouri, offered a bag of good seed corn to boys in the area, the produce to be exhibited at the St. Louis Fair in 1903, he had planted an idea that would take root in the hearts and minds of rural Americans and from there spread out across the country. 500 boys sent in for seed in that first season. Along with School fairs and competitions, boys' agricultural camps and special railway supported events involving travel to central locations, the idea of boys' and girls' involvement was firmly established. The concept received a lot of enthusiastic praise and encouragement from school authorities and agricultural leaders and the 4-H movement was born.

History - 4-H in Canada

In Canada, 4-H began in Roland, Manitoba in 1913, as a community-based organization dedicated to the growth and development of rural youth, improvement of agriculture, and enrichment of rural life. Its beginning was inspired by energetic and idealistic agriculture officials, dedicated school teachers and others committed to ensuring young rural Canadians learned the skills required to succeed on and off the farm. In the beginning it was known as the Boys' and Girls' Club, the forerunner of 4-H. There were 106 members in that first year.

The Manitoba Department of Agriculture authorized leaders of the Boys' and Girls' Club to give these 106 members one dozen purebred eggs from bred-to-lay strain poultry, free of charge to each boy or girl entering the club. The eggs were from the best laying strains in the west. Additionally, each boy or girl entering the club was also given a quantity of purebred potatoes to be used for seed and about three hundred grains each of the best three varieties of fodder.

Leaders distributed the livestock, potatoes and grain and visited each member of the Boys' and Girls' Club at the farm where they lived once during the summer. As well, leaders gave members information from time to time regarding the feeding and raising of chickens, the cultivation and growing of potatoes and fodder corn, including information about combating the insects which prey on these plants.

Hosted by the Roland Agricultural Society, a fall school fair was held in September. Judges were sent from the Manitoba Agricultural College for each of the clubs. They gave free instruction for two or three days, provided a visit to the abattoir and to various places of interest in the city, as well as judging each of the entries submitted by the members of the Boys' and Girls' clubs.

The first club helped to establish many of the concepts which are still in use today in the 4-H program:

1. Establishment of an age limit
2. The concept of members completing a project
3. The project is supervised by leaders and evaluated
4. The project is presented at an Achievement Day
5. There are prizes of distinction for those who achieve excellence
6. Prizes are sponsored at the local level
7. Parents and the community support the program
8. Participants are rewarded for their involvement by going on excursions of interest
9. The program develops both agricultural and homemaking skills

In 1933, the Canadian 4-H Council was founded as a not-for-profit, non-governmental agency governed by a group of member representatives. The Canadian 4-H Foundation, which raises funds to support national 4-H programs, was incorporated in 1969.

History - 4-H in Ontario

A livestock club for boys and girls in Ontario, organized in 1915 by Stanley Knapp, District Agricultural Representative for Waterloo County has long been recognized as the first Boys' and Girls' club in Ontario. Evidence has come to light in more recent years that there were Boys' and Girls' Clubs earlier than this in Ontario with one such club established in Carleton County with a Potato Growing Contest. A Girls' Gardening and Canning Competition was formed in 1915 in the same county. Because it wasn't known about the first club in Carleton County, all of 4-H Ontario's anniversaries have been dated based on the livestock club in Waterloo County in 1915.

By 1923, there were 127 clubs in Ontario with a total enrollment of 2369 members. By the 70th Anniversary of 4-H in Canada in 1983, there were 23,092 4-H members in Ontario.

In 1988, the 75th Anniversary of 4-H in Canada, there had been a significant decline in enrollment in Ontario. Membership had dropped to 16,359 members. Because of this, based on a recommendation from the Ontario 4-H Leaders' Association (established in 1982), the Ontario 4-H Council was created to develop and implement provincial 4-H policies and to work with the Ontario Ministry of Agriculture, Food and Rural Affairs (OMAFRA), who still ran 4-H Ontario.

In 1998 the Ontario 4-H Foundation was started as a charitable organization to ensure the financial security of 4-H Ontario activities.

In the year 2000, 4-H Ontario became a fully independent, charitable organization after OMAFRA handed all responsibility to the Ontario 4-H Council. Staff was hired to handle operations while policy work continued to be looked after by Council.

In 2012, there were 5780 4-H members in Ontario with 1673 volunteers helping to deliver 4-H programming across the province.

History of the 4-H Name

The first use of the term 4-H club in a federal document appeared in 1918 in a bulletin in the United States written by Gertrude L. Warren. By 1924, wider use of the name 4-H was adopted across many states.

In Canada, the 4-H name was officially adopted in 1952 when the Canadian Council on Boys' and Girls' Club, which coordinated the program nationally, changed its name to the Canadian Council on 4-H Clubs. When this was done, Canada became the seventeenth country to use the 4-H name for this type of youth program. There are now over 80 countries in the world that offer a 4-H program.

History of the 4-H Emblem

The first emblem design was a three-leaf clover introduced by O.H. Benson of Wright County, Iowa, sometime between 1907 and 1908. At that time, the three H's stood for head, heart and hands. Benson, a superintendent, was inspired by a bouquet of clovers presented to him by a group of rural school children. He was inspired by their presentation and from it gained the symbol he had been seeking for the new clubs. The clover represented good fortune. It was later noted that the green of the clover was nature's most common colour in the great outdoors and is also emblematic of youth, life and growth. The background of white symbolizes the purity of youth.

In 1911, Benson expressed a need for four H's. He suggested that the H's stand for Head, Heart, Hands and Hustle. In 1911, U.S. 4-H club leaders approved the present 4-H design. In 1924, the 4-H emblem was patented and in 1939, the U.S. Congress passed a law protecting the use of the 4-H name and clover, with a slight revision in 1948. The word Hustle was replaced with the word Health.

When Canada officially adopted the 4-H name in 1952, the 4-H logo was also selected. As 4-H counterparts in the United States were already using the four leaf clover for the logo, 4-H Canada decided to adopt this logo and add a banner at the bottom with the word "Canada".



History of the 4-H Pledge

*I pledge my Head to clearer thinking,
my Heart to greater loyalty,
my Hands to larger service
my Health to better living
for my club, my community and my country.*

Otis Hall, State Leader of Kansas, is credited with the original wording of the 4-H pledge. It was officially adopted in 1927 by the U.S. State 4-H Leaders at the first National 4-H Camp.

Types of 4-H Projects Offered Over The Years

When 4-H first started, there were two very distinct divisions; agriculture and homemaking.

Agriculture 4-H projects included livestock, veterinary, forestry, field crops, farm safety and farm machinery. Agricultural clubs chose to emphasize constructive competition as a means to the development of youth. Much like the Homemaking program, Agricultural clubs also valued the development of skill and knowledge gained through project work. This still stands true for today's clubs.

Typically two Homemaking projects were released each year; one in the spring and one in the fall. Every 4-H member in Ontario taking a Homemaking project in the spring would be taking the same project and the same happened in the fall. If a 4-H member didn't like the project that was being offered, they would have to wait until the next project was released.

In 1982, the unification of Agricultural and Homemaking 4-H Projects took place in the province of Ontario.

Starting in the late 1980's, more than 2 projects per year were developed for Homemaking and leaders were given the choice as to which projects they would like to run in any given year.

OMAF Involvement in 4-H

Until the year 2000, 4-H resource material and training for 4-H volunteers was provided by the Ontario Ministry of Agriculture and Food (later known as OMAFRA – Ontario Ministry of Agriculture, Food & Rural Affairs).

In each county/district there were generally two staff people that would work closely with 4-H; the Assistant Agriculture Rep. and the Home Economist.

For the agriculture division, the Assistant Agriculture Rep. would regularly attend club meetings, would participate in barn visits/inspections and would attend the Achievement Day. This staff person would also review record books and would attend the Awards Night. Agricultural Club members would receive a bar to put on their 4-H plaque upon completion of the club.

For Homemaking projects, the Home Economist would provide training for leaders for each project as it was released. This typically consisted of a one or two day training session where the leader's guide was reviewed and recipes, crafts and activities were completed so that leaders had a good understanding of the project.

At the provincial level, Home Economists provided expertise when writing and reviewing new 4-H Homemaking projects.

The Home Economist also reviewed each member's book, made comments and signed the book. Home Economists attended Achievement Days, many of which were a full day of activities in which 4-H members had to complete an activity (e.g. sew a item, make a recipe, etc.). The Home Economist would mark each 4-H member on the item they had completed and then grant a completion of the project based on the members' participation in the club, the item completed and the members' completed book.

4-H members completing a Homemaking project would receive a silver spoon for the completion of a project and a silver pie server at the completion of 18 projects. In the early 1980's the switch was made so that all 4-H members had a plaque and received a bar for each project completed.



*4-H Spoons & Silver Pie Server
Photo credit: Elizabeth Johnston*



4-H Plaque ~ circa 1980's - Photo credit: Ryan Metivier

Later these roles were known as R.O.S. (Rural Organizational Specialists) and eventually as R.C.A. (Rural Community Advisors).

4-H Ontario involvement in 4-H

Starting in the year 2000, the 4-H Ontario Council took over administration of the 4-H program. An Executive Director was hired and in turn, provincial and regional staff were hired to manage and run the 4-H program.

4-H at the Local Level

Over the years, the look of 4-H in Ontario has changed. While 4-H has always been offered at the local level in counties and districts, the regional structure of 4-H has changed. Currently, 4-H Ontario is divided into 6 Regions but in the past there were as many as 18 Regions.



Photo credit: Ryan Metivier

Impact of 4-H on Youth in Ontario

Province wide, there have and still are a number of provincial opportunities available for 4-H members and leaders. Provincial Leadership Camp, the mainstay of the 4-H program, has been offered to 4-H members since 1959. The first camp was held at the Ontario Agricultural College in Guelph. This camp has been a driving force in shaping the lives of many youth and is still going strong today.

Go For The Gold competitions, started in 1981, test 4-H members' knowledge of project material and current events. Competitions are held at the local and regional level to determine which team from each Region will participate in the provincial competition held each year at the Royal Agricultural Winter Fair in Toronto. In 2013, all six Regions were represented at the provincial level.

Opportunities that have been offered over the years that are no longer operating include, but are not limited to, Future Talk, Members' Conference, Speak up and Be Heard, Farm Safety Days and NOOLA (Northern Ontario Outdoor Leadership Adventures).

In 2013, a wide array of provincial opportunities were offered by 4-H Ontario including Provincial Leadership Camp/Future Leaders In Action (run on opposite years to each other), Discovery Days, Youth Adventure Camp, Career Mania, Sen\$e Programs and Go For The Gold. 4-H Associations can also apply through 4-H Canada for inter-provincial exchanges.

Opportunities for 4-H leaders abound as well. Over the years training has been provided by Ontario Ministry of Agriculture and Food staff as well as 4-H Ontario staff. Leaders also have the opportunity to sit on their local Association board as well as the provincial board (first called the Ontario Leaders' Association and currently called the Ontario 4-H Council) to help shape the future of 4-H in Ontario. Leaders have the opportunity to attend the Provincial Volunteer Conference and Annual Meeting and Volunteer Symposiums held regionally across the province each year.

Participating in opportunities at the provincial level opens a new world for 4-H members and leaders. Participants have the opportunity to meet new people, gain new skills and see how 4-H can be both the same and look different in different areas of the province. For some people, these opportunities truly are life-changing.

Impact of 4-H in Your Local Association

For the majority of 4-H members, their experience in 4-H happens at the Association (local) level. 4-H members complete projects with their local clubs and many compete at their local agricultural fairs. This is where the impact of leaders is felt the most. Each 4-H leader has the potential to make a difference in the lives of their 4-H members, sometimes without even realizing it. Leaders provide the knowledge and

guidance to help 4-H members learn new tasks, build confidence and are many times a mentor to young people.

Within the community, the presence of 4-H is felt as well. 4-H members and leaders contribute in a number of ways to help create the fabric that makes up our rural and urban communities across Ontario. It can be a bake sale, a road-side clean-up, putting on a play for seniors or a play as a fund-raiser, helping a local community group with a task such as putting up markers for a snowmobile trail, making teddy bears for young people in the hospital – the possibilities are endless!

Impact of 4-H on You

Think about the impact 4-H has had on you as an individual. Which projects have you taken? Do you have a favourite project? Have you had a leader that has made a difference in your life? Do you have a special memory from a 4-H event? How many friends have you made through your involvement in 4-H that you would not have met otherwise? Has your life changed because you became a 4-H member?

These are all very thought-provoking, personal questions. 4-H impacts each person differently. For some, they may have learned a new skill that has led them down the path towards a very rewarding career. For others, it may be that they gained the confidence to pursue something that they thought was unattainable. And yet, for others 4-H may have provided them with the opportunity to learn about themselves, their community and the world as a bigger picture. Everyone takes away a little something different from being a 4-H member. This is one of the main reasons the 4-H program still thrives today, in an ever-changing world. It provides youth with opportunities they might not otherwise have the chance to be a part of. It opens doors and changes lives.

TAKE HOME ACTIVITIES

1. Research what types of 4-H projects were available when 4-H was first offered in Ontario in 1915. What types of project were offered by the 1940's? 1960's? 1980's? Was there much change in the type of projects offered? Complete the Projects worksheet found in the Record Book
2. Interview a past 4-H member, leader or OMAF staff person. Ask questions such as:
 - When did they participate in 4-H?
 - What type of 4-H projects were they involved with?
 - Did they participate in any county/district, provincial, national or international 4-H opportunities?
 - Did 4-H change their life? If yes, how so?
 - What is their favourite memory of 4-H?
3. Research to find out when the first 4-H meeting was held in your county/district. What type of club was it? How many members were in the club?
4. Are there past 4-H members from your county/district that participated in a 4-H Canada exchange to another province? Find out who they are, arrange for an interview if possible and write an article for your Association's newsletter/website, for the 4-H Ontario website and for your local newspaper.
5. Is there a past 4-H member(s) from your county or district that won a provincial or national award? (e.g. won the Hay's Classic, Queen's Guineas, Go For The Gold, Young Speakers' for Agriculture, RAWF Field Crops competition, etc.). Find out who they are, arrange for an interview if possible and write an article for your Association's newsletter/website, for the 4-H Ontario website and for your local newspaper. Include such information as where they are now, how the experience changed their life, etc.
6. Research what the first 4-H Provincial Leadership Camp looked like. What types of activities did they do? How many 4-H members were there?
7. When was the 4-H Leaders' Association established in your county/district? Who was the first President/Chairperson? Who sat on the Leaders' Association board in its inaugural year?
8. Is there a family in your area that has had many generations participate in the 4-H program? How many generations have participated? See who can find the family that has had the most generations participate in 4-H. If the family is interested and willing to be interviewed, write an article for your Association's

newsletter and for the 4-H Ontario website.

9. Find pictures and memorabilia from past 4-H projects and events. For pictures, if you get approval from the owner of the pictures, get copies made so the pictures can be returned to their original owner. For memorabilia such as project books, clothing, awards, etc. keep a list of who has what pieces of memorabilia. If your Association has an Anniversary or some type of celebration, you will know who to ask when putting together a historical display.
10. Add your own project! There are many, many areas of 4-H history to be explored!

DIGGING DEEPER

Are you thinking of planning a local 4-H Reunion to help celebrate the 100th Anniversary of 4-H Ontario? Or the Anniversary of a particular 4-H event in your Association such as an exchange to another province? One of the main challenges is tracking down past 4-H members who participated in 4-H over the years.

Where do you start?

Depending on what type of records your Association has kept, there may be lists of past members although it might not go back very many years. Before 4-H Ontario became an independent organization in the year 2000, records were kept by the Ministry of Agriculture and Food and you might not have access to those records in your area. So, you will have to develop a plan to find past members who participated in 4-H in your area to try and compile a complete list. This is a big job so it's best to work as a group to first research the names and then to find out where they are today.

And, don't forget that you will also most likely want to track down the names of past leaders and Ministry of Agriculture representatives as they also played a large part in the history of the 4-H program in Ontario. To have a complete picture, you will want to find as many people as possible that have participated in the 4-H program.

Finding past members, volunteers and OMAF staff

Ideas for finding the names of past participants include:

1. Visit your local archives
2. Contact organizations within your community, e.g. commodity groups, farm organizations, agricultural societies
3. Speak to past members and leaders to gather further names
4. Put a media release in the local newspaper
5. Have an information booth at a local event in your community, e.g. agricultural fair, home show, etc.
6. Use Facebook and Twitter to spread the word that an alumni list for your Association is being created

When searching for names, there is more information to capture than just a past participant's name. The years they were a member, the Association they belonged to, the number and type of clubs they participated in, any 4-H opportunities they participated in (e.g. Provincial 4-H Leadership Camp) are all useful pieces of information. Sometimes it is helpful to have an information sheet for each past member to try and capture their information. You might not be able to fill in every blank on

the page but try to fill out what you can. An example of a Past Member information gathering sheet can be found in the Record Book.

The next step is to organize the names that have been found. The simplest would be to list them in alphabetical order by their last name. But, you might also want to list them by decade or by whether they took agriculture or lifeskills projects although some members may have taken both. Your group will have to decide which method will work best for what your end goal is set to be.

Finding the contact information for past 4-H members, leaders and OMAF staff

This is not an easy task as some members may have moved far away, some may be deceased and the last name of many female members will have changed when they got married.

Ideas for finding the contact information of past members:

This list is similar to the list for getting the names of past members.

1. Talk to past members. They will be your best resource as they may have stayed in contact with friends they made during their years as a 4-H member.
2. Put a media release in the newspaper. While you can't publish the names of past members, you can ask for past members to contact you with their information.
3. Have an information booth at a local event. If the booth is manned, then you can personally collect the information. If you don't have enough man-power to man the booth, have information cards set out to gather names and contact information.
4. Contact 4-H Ontario for assistance as a database of 4-H alumni has been created and is being added to continually.

Once you have your completed list, you are now ready to contact the alumni of your local Association whenever there is a 4-H celebration such as an Anniversary!

ACTIVITIES

Activity #19 – 4-H Skits

Divide the group into smaller groups (anywhere from 3 to 5 members per group). Have the following years written on pieces of paper and put into a bowl – 1915, 1925, through to 2065 (the 150th Anniversary of 4-H) in increments of 10 years. Have each group draw out a piece of paper and have them brainstorm within their group as to what a 4-H meeting might have looked like/might look like during the year that they have drawn.

Give each group 10 minutes to put together a 2 to 3 minute skit to present to the rest of the group. The group presenting is NOT to tell the rest of the group what year they chose. Those watching the skit must guess what the year is. Groups can try to incorporate current events from the time frame they chose in order to help everyone figure out the year.

Achievement Program Ideas/Suggestions

- Organize a meal for parents featuring some of the heritage recipes found in this project.
- Take a field trip to a pioneer village.
- Make a display about a historical person, event or building in your community and display it at an agricultural fair, shopping mall, storefront or at a school.
- Have members make a presentation at school about a historical event/building in your community.
- Have members create a 3 generation family tree and present it.
- Have members create a 'Me' scrapbook, showcasing their family and present it.
- Have members present a craft that they have completed from this project and present it.
- Help to organize a celebration of 4-H history in your area.

Special Projects

These projects are done outside of meeting time and are for members interested in doing more – often senior members. It's up to you as the leader to decide if you will require members to complete a Special Project for club completion. Some ideas include:

- Write a story detailing what it would have been like to have been a young person, the same age as you, at the time that your ancestors came to Canada.
- Create a display showcasing 'lost art' recipes that are rarely used today.
- Do a presentation showcasing what farming would have been like at the turn of the century (1900) or in 1915, the year 4-H started in Ontario.
- Create a display showcasing 'lost art' crafts that are rarely created today.
- Create a cost comparison chart of what food cost now and what it cost 100 years ago.
- Create a video about the history of your community and post it on YouTube.

Tour Ideas

- Visit the archives in your community.
- Take a field trip to a cemetery, museum or other historical site in your community.
- Have guest speakers attend meetings to supplement the material in the Reference Manual. Speakers could include someone who just recently moved to Canada, someone from a First Nations community, someone who is gifted in making certain types of heritage crafts (e.g. rug making, quilting, etc.), someone who is a different nationality than the Members to speak about their heritage, etc.
- Invite an adult adoptee or an adoptive parent to be a guest speaker and speak about family history, family trees, adoption, etc.
- Visit a senior's home and interview a senior about their heritage.