

A Handbook for Officers of the Arts and Sciences In the Kingdom of Calontir

3rd Edition
(revised 10/02)

This book is published by the Office of the Minister of Arts and Sciences of the Kingdom of Calontir as a guide to Calontir arts and sciences officers. All groups in the kingdom with arts and sciences officers are required to keep a copy of this handbook as part of the office files.

This material is current as of November 2002. The Kingdom Office of the Arts and Sciences will distribute updates and revisions of any part as needed. Updates will go to all arts & sciences officers in the kingdom and will be available on request from the Kingdom office.

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ABBREVIATIONS AND USAGE:

This book observes the following conventions:

The abbreviation a&s refers to arts and/or sciences.

The abbreviations MoAS refers specifically to a Minister of Arts and Sciences.

KMoAS refers specifically to the Kingdom Minister of Arts and Sciences.

The term artisan refers to any practitioner of any art or science.

The term group means barony, shire, canton, college, stronghold, etc., as applicable.

The term Society is a general reference to the Society for Creative Anachronism, Inc. The abbreviation SCA refers to the Society as a corporate or administrative body. The abbreviation BoD refers to the Board of Directors of the society for Creative Anachronism, Inc.

The term Kingdom, as used in this book, refers specifically to the Kingdom of Calontir.

REFERENCES:

References appear in brackets. Cross-references to portions of this handbook appear by chapter and point. Citations appear by the name of the work or the author.

Corpora refers to The Corpora of the Society for Creative Anachronism, Inc. and all attendant documents, including The By-Laws of the SCA, Inc. and The Governing and Policy Decisions of the Board of Directors of the SCA, Inc. This book cites the March 1995 revision of Corpora.

Kingdom law refers to the Laws of the Kingdom of Calontir. This book cites the March 1997 revision.

SOURCES/ACKNOWLEDGEMENTS:

Major portions of text are based directly on writings by former Kingdom Ministers, as published or distributed during their tenures. These excerpts usually appear without credit and are used with the author's knowledge and consent.

Any direct excerpts are credited to their sources within the text. These include references to Corpora, Kingdom Law and published writings by various Calontir officers and citizens.

INTRODUCTION

or

"Just What Have I Gotten Myself Into, Anyway?"

The following essay is better known as "The Exhortation to the Troops" by Mistress Matilda of Taye Gilchrist, former Calontir KMoS, and is required reading for all current and prospective MoAS's of Calontir. A more formal list of officer responsibilities appears in Chapter 1 of this handbook.

Some of you haven't been in the Society very long. Some of you are frankly terrified. Some of you are probably wondering how you got into this mess anyway and what is going to become of you now. Read this diatribe anyway--just be certain that you haven't forgotten what you're doing here. I haven't been around since Cariadoc I (almost, but not quite!) and even I read this over once in a while, to remind myself of what it's all about. If you're too proud or too much of a hot shot to pay attention to what's below, you don't belong in this office.

The Whole Duty of the A&S Officer (a goodly portions of it, anyway)

The Society for Creative Anachronism is a relatively loosely organized collection of very different people engaging in a vast assortment of interesting and entertaining endeavors in and effort to study and recreate as much of the medieval period as may be possible and/or prudent. (The usual tag-line here is that we really aren't interested in bringing back the Black Death or the Spanish Inquisition.) There are three principal areas of interest within the Society, each with its own beginning and ending point, although as far as ending points go, the "ending" points are really only new starting points.

The first, and most obvious, field of endeavor is Fighting. It is usually this field that newcomers notice first. It is noisy, flashy and fun to watch. Fighting is the primary reason that the Society got started all those years ago and, for many groups, it is still their primary reason for existence. (We of the Arts and Sciences would like to change that a little, of course.)

Fighters start out as Rank Neophytes and, if they are good and wise and courteous, aspire to and, sometimes, attain knighthood, the end/starting point for their discipline. Fighters are ruled by the marshallate.

The second field is the Arts and Sciences. This includes almost everything that is neither Fighting (although fighting is, actually, both an art and science) nor Public Service (see below). Arts and Sciences cover such a vast range of territory that there is a special corporate officer to look after them. Here there is much variation in the start-points. Most people bring with them to the Society certain talents which they have been developing for a number of years. Most people also take up new pursuits within the Society. You can't tell just from looking at that neophyte who just walked through the door, whether she can't tell a needle from a bowling ball or whether he has been a practicing professional embroiderer for the last 65 years.

Most people start out (at some time in their lives) as Neophytes in the Arts and Sciences. If they are very good at what they do and they are wise and responsible and courteous, they may one day be raised to the rank of Laurel, which is the end/starting point for the Arts and Sciences.

The third field is Public Service. Someone, at every level of endeavor, has to guide, to direct, to correlate. Someone has to take care of the necessary (and sometimes unnecessary) paperwork that an organization as loosely organized as ours requires. Someone has to make the rules, see that they are obeyed, fill out the tax forms, publish the newsletters, act as information clearinghouses, quell riots, hold hands, put out brush fires, take the wounded to the hospital, fix the food. These people are normally called officers, although there are many in this category who never held an office and are still some of the greatest of the Public Servants.

Most public servants/Society administrators start out by being volunteered for a job by someone else (so take heart, those of you who started out precisely this way, who had offices thrust upon you). If a Public Servant is very dedicated, and wise and courteous, he is occasionally--very occasionally--elevated to the ranks of the Order of the Pelican. No one, other than the Board of Directors, rules the Public Servants: and the BoD only rules the ones who are officers. You cannot "aspire" to a Pelican, as you can aspire to Knighthood (most fighters do, at one time or another) or to a Laurel (as do many artisans, whether they will admit it or not.) A Pelican is something that your kingdom gives you in exchange for your life's blood, given without guile or cunning or self-interest over a long span of years; given because you loved the Society more than anything in all the world and were willing to suffer for it and make sacrifices for it.

These three orders--the Chivalry, the Laurel and the Pelican--have a special place in the Society. The members of these three orders are called "Peers," and usually get a great deal of respect from those around them, because to have earned a Peerage within the Society means that you have given more to the Society than the Society has given to you. And you can't get away from that: it is a duty that will follow you all the days of your Society life.

I hear you asking: Why is this woman discoursing interminably on Peers? Most of us aren't Peers and don't have any intention of getting to be Peers any time soon. We just got here, for heaven's sake! What is all this about?

It's about this: Every person, every nerd, every jock, every single person who walks through a door or across a field into an event or a meeting of the Society is a potential Peer of the Realm. The guy who paints his hair silver and slithers around calling himself an elf today may be a highly respected and responsible Knight or Duke tomorrow. The girl you laughed at yesterday because she couldn't tell her left foot from her right and fell down at dance practice may, given three years of encouragement and practice, become the finest dancer in the Known World. **KEEP THIS IN MIND IN EVERYTHING YOU DO.** Every single member of the Society--and especially every single officer--has a duty to every other person in the Society and that duty is this: To help that person achieve his full potential, insofar as it may be possible within the Society framework, or in all events, not to hinder that person's development through thoughtlessness or callousness. **I WANT YOU TO REMEMBER THIS IF YOU REMEMBER NOTHING ELSE.**

What is it that sets a person apart from the rest, that makes Peers consider him to be their peer? Part of the answer is in Corpora, but that's not the whole story. You won't know the whole story until you are a Peer. And because you don't get the answer until it's too late for you, you have to go on with whatever you're doing, not because it will get you a Peerage but because this is what you want to do to contribute to the Society; this is what you want to do to help people. And that, good gentles, is a matter of **ATTITUDE**. That's what we're talking about here: **ATTITUDE**. All of this infernal sermon is aimed at that one point.

So where do Attitude and Officership come together? And how does it all relate to the Whole Duty? I'm coming to that now.

Every officer, be it at the canton/shire level or the corporate level or somewhere in between, is chosen to do a specific thing for a specific group and to do that thing to Help People. To Help People is the only legitimate excuse for taking on an office. A desire to Get Ahead in the Society is not a legitimate excuse. There is no room for self-aggrandizers among the officers of the Society. You must be doing this to serve others not to serve yourself. So the first duty of an A&S officer is this:

1. Examine your motives and be sure you're doing this job for the right reason, for the only reason: To serve the Society and its people. In order to serve the Society, there are certain things you have to do. The first is to be conversant with the rules, which are known as corpora and as kingdom law. The second is to know what the rules are. Therefore:

2. You must be a sustaining member of the Society for Creative Anachronism in order to hold office. If you sign a form swearing that you are a member, and you are not, you are committing an offense known as perjury. Yes, subscriptions do sometimes get lost in the mail or disappear down a black hole after they have left your hand. I'm not talking about that. I'm talking about someone who knows he hasn't sent in a check for the last four years and still says he's a member in good standing. **YOU WILL GET CAUGHT.** To commit perjury is to show yourself to be without honor.

3. You should have a thorough understanding of Corpora. Get a copy and read it through, cover to cover. If there's something you don't understand, make sure you ask someone about it until you do understand it. You, as an officer, are a visible person and one to whom newcomers will naturally gravitate for information. It is vital that you don't feed people bad scoop. If someone asks you how you get to be a duke, you must give him the correct information. It is a breach of your duty to be ill-informed about corporate rules. Incidentally, studying Corpora will give you a pretty good understanding of how the whole Society works and what your place in all that mess really is.

4. Make sure you have read, and thoroughly understand, the specific laws of your own kingdom. If you do not have your own copy, borrow someone's. You must know what your specific kingdom does, how and why, if you are going to be an officer. What is done in An Tir is not necessarily what is done in Meridies, and there's probably a good reason why that is so. If you change kingdoms, make it your general practice to change your outlook at the same time. Learn about your new kingdom and, for all you're worth, DON'T go about saying constantly: "Well, in the kingdom I just came from (which is , by implication, the only civilized kingdom in the Known Wold, and the only place where they know How To Do Things Right) it's done this way..." As an officer and a Responsible Person, you need to keep track of changes in kingdom law. You may be asked to give your opinion on some of these changes. Every citizen has the right and the duty to know what is going on in his own kingdom.

5. Treat every person you meet within the Society with courtesy, even if you don't particularly like them. This applies especially to people you work with. If you can't get along with your companion A&S officer long enough to collaborate on a report, neither of you is old enough to be an officer. We're looking for maturity and tolerance here. Make sure you have a little of both and if you see either lacking in yourself (be honest, now!) start working at developing some. Remember that everyone is a potential Peer.

6. Don't create problem and quarrels: Solve them. If you can't work without bickering with everyone, you'd better quit now. Do not spread vicious gossip. Do not indulge in character assassination. This is Bad Form. do not hurt other people intentionally or thoughtlessly. Do not be rude to other Society members. (this includes not keeping people waiting after the appointed hour. You may be the Lord High Muckety-Muck, but that doesn't give you the right to consider other people's time your own, to do with as you please.)

7. Report on time and in the manner specified by your supervisor. People who don't report get fired. Your kingdom or principality superior has to report on to her/his superior corporate officer. she has to do this on a regular schedule and has arranged her reporting schedule to allow time to review and collate your reports before writing her own. Gathering together that material for a quarterly report at the shire level may be easy (six members, none of whom are doing anything), but at the kingdom level, it's not that easy. Your kingdom officer has to collate material from every group in the kingdom, identify problems or unfavorable trends, do something about them, and analyze the results before she writes her own report. It is not fair to expect your superior to delay her report because you couldn't get your act together. It is not fair to the people you are supposed to be supporting within your own group to fail to keep your superior apprised of their activities.

8. Don't forget to recommend promising people in your group for awards. Awards are one of the means at our disposal to recognize excellence. But the crown can't give someone an award if the Crown has never heard of that person or has no idea what that person's claim to fame really is. Someone has to tell the Crown. Someone has to get word to the people to whom the Crown will go for further information. Be sure that the someone isn't sleeping. Any citizen has the right to recommend any other person for an award. (Be sure you know what the awards are given for, so that you recommend people only for awards they already have.) Understand that awards are not a popularity contest but are based upon the Crown's evaluation of data coming in. And keep the data coming.

9. Don't feel you have to be an expert on each of the arts or sciences. You don't. You don't have to be an expert on any of them, as long as you can identify what you're talking about. If anyone asked me to make a piece of chainmail, I'd probably croak. It's not your job to be an expert. It's your job to know who the experts are and to get your people in touch with them, at need. It is your job to function as an information data-link between the experts and the people who need help. Do it.

10. Don't feel that you have to run or judge every competition. You don't again. You are the data-link. If you are asked to help with a competition, you probably should try to do whatever you can, but your primary function here is to see that the people organizing a competition, if it is an official one, know what the kingdom policies are and can get in touch with other people and potential judges when they need to. If you're not going to be able to take on a competition and do a good job with it, because of work or other pressures, don't take it on at all. Let the task fall to someone who can do it better.

11. Encourage! Encourage! Encourage! Encourage selectively and never, never, never discourage. This, of course, is the crux; it is also the most difficult task to master. It requires intelligence, thoughtfulness, creativity and tact. Especially tact. So suppose someone brings you a piece of work, and you look at it, and it really sucks swampwater. And there you are, looking at this really hopeless thing, with the artist sitting there next to you watching your face for some sign of approval. Believe it or not, this person's entire future development may be in your hands. You have the power to point him/her along the right path or to shake his confidence so bitterly that he'll never try again. ***Do not, ever, under any circumstances whatsoever, tell anyone, even in the kindest and gentlest terms, this his work sucks swampwater.*** And if you ever hear anyone do that, please run, don't walk, to your nearest piece of paper and tell your superior about it.

It may make you feel like a big shot to be able to say that an individual's work is completely out of period, impossible, wrong, or otherwise faulty. It may make you feel like you know something the other guy does not. And it is completely undefensible ethically, because you're doing it, not to help that person (I don't care how much you delude yourself that "it's for his own good"), but rather to make yourself feel important. If you can't find anything good to say about a piece of work, find someone who can. Never start a critique by telling the artisan what's wrong. Always start with what's right. Usually the best thing to say is something like, "This is a very nice effort. I like the way you [fill in the blank] and this is really very creative. This bit here [specify] is especially nice and fits the period of the work. To make it even better, you might..." This form works for outstanding work as well as it does for appalling work. And by saying nice things, you avoid scaring the person away and discouraging him.

Always bear in mind the following: You are not God. You don't have, and never will have, letters patent making you the Lord of the Universe, the All-Knowing, All-Seeing, Ever-Correct. You are not More Period Than Thou. (You may be More Rude Than Thou if you're not careful, and that is considered to be Bad Form.) You are not and never can be an expert in all things. Even Kings and Queens and Peers and Corporate Officers make mistakes. Remember to own up to yours. You do not have the right to decide who is a productive member of Society and who is not. You do not have the right, unless you are a Peer, to decide who should be a Peer and who should not. Only the Board of Directors can rule on a person's fitness or unfitness to participate. It is your job to see that those who choose to participate in the Arts and Sciences can do so in an atmosphere conducive to maximum effort.

13. You are responsible for reading any notices from the KMoAS that are sent to you or printed in the Mews. You are responsible for complying with any changes or instructions that show up in either place.

14. Write: We can't help you or your people if we don't know what you/they need. Do encourage people to follow the chain of command, however. People in your group should come to you first and let you run questions and problems up the chain if you can't help them. You should be the first line of information.

And that, more or less, is the Whole Duty of the A&S Officer.

I. THE ARTS AND THE SCIENCES

This chapter explains what is and isn't considered A&S in the Society and describes the relationship between the arts and the sciences.

A. What are the arts and sciences?

As an MoAS, you don't need to be an expert at any or every art or science. You don't even need to practice any of them, though it helps to have some personal experience with the creative process. Your duty, according to Corpora and Kingdom Law, is to foster the development of historically accurate and/or informative A&S practice. To do that, you first need to know just what the Society and the Kingdom consider A&S to be.

A simple definition of a&s within the Society is "the stuff of which the Dream is made"--that is, all the materials out of which we produce our recreation. that includes physical items, like clothing and crowns and shields. It also includes non-physical things that contribute to the period atmosphere, such as musical or dramatic performances. Most important, it includes the research and knowledge that forms the foundation for all our recreative activity and the sharing and development of that knowledge.

More specifically, the "arts and sciences" are usually defined as all areas of "creative endeavor" pursued within the Society. That definition makes a good start, but in terms of defining what activities fall under the jurisdiction of the MoAS, it needs some clarification.

1. What isn't considered a&s. First, nearly everything we do in the Society can be called "creative endeavor." However, although you can make a good theoretical argument for, say, the artistic nature of Florentine fighting technique or the scientific aspects of planning an event, for administrative purposes, the following pursuits do NOT fall under the a&s office (this list is not necessarily comprehensive):

- **Martial arts**, including combat, marshalling, archery and the other areas that fall under the Marshal's office. The making of materials to support martial activity is in many cases considered a&s [see point 2, below], but the Marshallate regulates the use of such materials as Society combat. Historical research of period martial arts is considered a&s.
- **Heraldry** as pertaining to vocal heraldry and submission of names/devices for registration. The depiction of heraldic devices for decorative or display purposes is considered a&s. Historical research of heraldry and heraldic display is considered a&s, but the Herald's office generally oversees research/education as directly applied to the creation and registration of heraldry in the Society [see point3, below].
- **Autocrating** in all its forms, including planning of group-sponsored a&s events or a&s activities at group-sponsored events. The MoAS, however is responsible for making sure such activities conform to the standards described in this book. Feastocrating does not fall under a&s; the study and practice of period cooking does.
- **Practical medicine**, which falls under the Chirurgeon's office. Research of historical medical practices, however, falls under a&s.
- **Bookkeeping** (creative or otherwise). This falls under the Exchequer's office [see Chapter II.D]. Again, research into historical methods of account keeping and its use in period, is considered a&s.

2. A&S fields recreate period activity. Only those disciplines pursued as conscious recreation of activity from the Society period count as a&s fields. In recognition of the obvious difficulties in attempting to recreate medieval activity in the 20th century, we allow a certain amount of leeway in the process of recreation, especially in materials. Thus, we recognize an attempt at recreating period illumination with modern acrylic paints as an a&s pursuit; however, the creation of airbrushed t-shirts, even if they depict medieval subjects, is not a&s because this activity does not attempt to recreate a period one. By the same token, Society armoring, because it consciously draws on period

models, is a&s; however, the making of rattan weapons for Society combat is better left to the Marshal's jurisdiction.

For the record, society period is, and always has been, "pre-17th century": that means before the year 1600 C.E. [see SCA Organizational Handbook, pg.48]. By custom, we also recognize a starting date of 600 C.E. The Society's cultural/geographical context is generally understood as Western Europe, to include activities pursued in countries that had trade connections with Western Europe at the time. A reasonable amount of leeway is allowed in interpreting these limits. For example, in studying period cooking, you're justified in examining a cookbook from the year 1615, on the grounds that it mostly reflects activity pursued within the Society period. But you should be aware of what ingredients came into use after 1600, so you can identify any non-period recipes.

3. A&S includes research. Research as practiced today is not recreative in itself--that is, our research methods generally have no period equivalents. However, since research is integral to recreative pursuits, it falls under the a&s office. This includes research of any aspect of the Society period--economics, politics, social structure and so on--no just "arts and crafts."

4. A&S includes teaching. Teaching is an essential vehicle for active a&s study within the Society and thus the teaching of A&S topics falls under the a&s office. By extension, most Society teaching activity--workshops, seminars and so on--fall, by default, under a&s, unless the activity (say, an archery class) specifically comes under another office's jurisdiction.

5. A&S is creative. Consider "creative" in its broadest sense--that is, as having to do with the act of creating. Thus, for our purposes, making (or "creating") an undecorated wooden box is as creative as choreographing a pavane. Taking the definition further, we can recognize that research can be creative if it seeks to make original discoveries ("creating" new concepts) and teaching is creative in that it develops new skills and abilities.

Given all this, we can define a&s, for administrative purposes, as:

- the recreation of creative activity from the Society period
- the research of any aspect of that period
- the teaching of either of these

B. Arts vs. sciences

Much discussion has gone on about defining the difference between "science" and "art" as seen in the Society. Some people draw the line between practical and ornamental products: i.e. if a process produces something functional, it's a science; if it produces something decorative, it's art. However, this distinction gets fuzzy when you try to apply it: most medieval crafts (consider clothing or leatherwork, for example) have both functional and decorative sides, and products are often practical and ornamental at the same time. There's also some question over whether the medieval mind made any real distinction between the functional and decorative items.

Another approach is to define as sciences those disciplines that use a technical or "formula" approach, while arts are those that take an interpretive or aesthetic approach. Again, the difficulty here is that most fields embrace both aspects. Which approach is predominant in a given instance depends not on the medium but on the individual artisan: scientists follow explicit rules (they sew from patterns and cook from recipes) while artists prefer to work by instinct and eye. The Society is full of artistic armorers and scientific embroiderers and performers who stress both technique and interpretation.

There is no one, simple answer to the problem. See the Appendix for the traditional list of how the a&s are divided in Calontir, for the purpose of competitions and awards.

C. Prohibited and questionable areas

Several areas that might be considered a&s are prohibited or discouraged in the Society. You are responsible for knowing what sort of cases these include and for discouraging their pursuit at formal group activities.

In addition, you may find yourself in the position of having to determine the legitimacy of an unusual or questionable field. Generally, your best rule is: *If there's any question about whether a proposed a&s activity is truly an a&s pursuit or if it threatens to cause problems in the group, suggest that it might be better off unofficial.* Of course, you can always contact your Kingdom superior for clarification or support of any decision you make.

Activities may be prohibited (as part of any official group activity) for any of four reasons:

1. Potential danger. Some period disciplines are dangerous enough in practice to warrant prohibiting them altogether and a few are specifically banned in some kingdoms. You should, in no uncertain terms, forbid these pursuits:

- Period medical practice. Research of period medicine is fine, but the researchers should NOT experiment.
- Medicinal herbcraft. Herbcraft should be limited to cosmetic, culinary and ornamental uses.
- Making of fireworks or explosives [see Kingdom Law X-1002 concerning gunnery].

In addition, some techniques employed in period practice of certain crafts can be harmful or fatal. Some examples: mercury-gilding of metals; paintmaking with white lead, arsenic or certain other substances; certain chemical/alchemical experiments; the making and use of lead-based ceramic glazes.

In all cases, you should prohibit group-sponsored projects or competitions that call for dangerous practices. For competitions in fields such as metalwork and paintmaking, where an artisan may attempt a dangerous technique in the name of authenticity, you should stress in advance that entries using potentially harmful techniques will be disqualified and that judging will not penalize entrants who substitute modern, alternative methods for dangerous period ones, if they note the reason for the substitution in their documentation. (Calontir A&S Criteria includes statements to this effect in the pertinent categories.)

It is your job as MoAS to discourage in general the individual practice of dangerous techniques and to emphasize to all members that the SCA does not recommend such research or take responsibility for its consequences. *Your failure to do this could create serious legal problems for the SCA, Inc.*

Although you can and must prohibit dangerous practices within the group's jurisdiction, you cannot control what people do on their own time. In those rare cases when a person understands the risks of such research and pursues it responsibly on his own, both you and he should stress that, while others may learn from his results, they should not take his example as encouragement to replicate the experiments. A responsible researcher will be more than willing to point out the dangers in such work. (One well-known illuminator has been known to display the chemical scars on her hands to illustrate such a warning about paintmaking.)

2. Offense. On rare occasions, someone will pursue an activity that someone else will deem improper. Since offense is usually a question of personal judgment and taste, it's difficult to set rules in this area. However, if a pursuit causes widespread offense, is overtly malicious or runs counter to the principles of the Society, you can and should deny group sponsorship. For example, Calontir Kingdom Law specifically prohibits assassination guilds because they do not "meet the basic principles of chivalric behavior" [Kingdom Law, Article X-800].

Common sense will guide you when dealing with activities that may offend. Anything salacious (i.e. bawdy song competitions or erotic illumination displays) should be scheduled or held where the general populace will not be forced to encounter them. Remember, we have a growing number of children at most events anymore. If you have any doubts, contact your superior.

3. Modern world illegality. If something is illegal in the modern world, it's illegal in the Society. You as an officer are responsible for prohibiting illegal activity from occurring in the SCA's name. As a MoAS, be alert for such instances as brewing competitions on dry sites or gambling/games of chance that may be illegal by civil law.

4. Conflict with SCA or Kingdom policy. Kingdom Law, Corpora and similar publications, set forth policy on the legitimacy and propriety of particular activities. Bear in mind, too that as a not-for-profit, educational organization, the SCA must make sure its activity conforms to certain civil regulations.

Take special note of the SCA's policy on magic and religion [see Governing and Policy Decision #6].

In brief, as applied to a&s activities, research and study of period religions, mysticism, magic, etc., is considered a&s. The active practice of such, is the personal choice of members of the Society and may not be represented as part of any official SCA activity. "Show" magic done for entertainment purposes--that is, sleight of hand and related tricks--is a legitimate performance art, if a little hard to document.

II. BEING AN OFFICER

This chapter explains your role as an officer, your responsibilities, how to assume and pass on a group office, and discusses deputies and finances. Most of this information applies equally to all officers at group level.

A. The role of a group officer

1. In the Society and the Kingdom. The basic form for all administrative operations in the SCA is a hierarchy similar to Medieval structures. The chain of command (so to speak) of the SCA goes like this:

The Board of Directors
The Corporate Officers
Kingdom Officers
Principality or Regional (if applicable)
Branch Officers

What does this mean to you? It means that you have a responsibility to uphold your place in this chain in order to keep the chain intact. This structure determines who you report to, who you complain to, who you cede authority to and who you exert authority over. You're responsible for holding your part of the chain together. If you fail to fulfill your duties, the chain breaks and those below you lose their link with those above you.

The structure also drives home a major point: The SCA is not a democracy. It's a feudal hierarchy and all administrative decisions are made on this system. That means, in your jurisdiction, your word is law--unless someone higher in the chain overrules you. If you misuse this power or if you fail to respect another officer's word in his area, you may be removed. (It's probably a good idea to seek input from the people of your local group concerning important decisions. Most of us have been raised with the idea that everyone has a voice in the decision-making process and it can lead to bad feelings, sometimes, if people believe they're being "ruled with an iron fist." Remember your velvet glove.)

2. In your group. All officers of a group have certain common responsibilities unrelated to the specific duties of the office itself.

As a leader of your group, you are expected to set an example for courtesy, enthusiasm, decorum and participation. You should attend meetings and be accessible to members. Since they will look to you for reliable information, you must also be familiar with SCA, Kingdom and group policy and procedure. As a group officer, others outside the group will see you as a representative of your group and may base their opinions and concerns of the group as a whole, in all areas, and represent the group accurately and fairly when speaking to others. When your own feelings differ, you must not express your personal opinions in the name of the group.

You will be expected to play a role in group decisions. Such political duties are part of any office, but are secondary to the specific duties of the office itself and should not be your primary reason for accepting the office.

If you hold office in a barony or province, you have an additional duty: to ensure the existence of that group. A barony or province must have a full slate of officers. If you fail to report or otherwise go inactive, leaving the office vacant, your group may lose its status.

Shires, cantons, colleges and other "subsidiary" groups, as defined by Corpora, must have at least three officers, one of which should either be a Marshal or a MoAS. For practical purposes, if there is any a&s activity at all in a group, the group should consider appointing a MoAS to encourage and nurture a&s. If your group has a MoAS and still has no activity, the logical action is to improve--not remove--the office.

Whatever your group's status, if it hopes to advance--from incipient to full, shire to barony, etc.--your office's performance will affect whether the move is granted. The KMoAS has a voice in these decisions and her recommendation will be based on the reports you send in.

3. Responsibilities and authority

- a. To encourage and promote the practice and teaching of period a&s as recognized within the Society. [see Chapter I.] You can and should make it as easy as possible for members to understand and pursue a&s activity.
- b. To serve as an officer of your group and to comply with the rules and procedures affecting all group officers, including maintaining membership in the Society. Bear in mind that the position of MoAS is an administrative one and exists primarily to manage and promote a&s activity. Although a role in group politics comes hand-in-hand with such an office, you should consider your political role as a duty, not as a source of prestige or power. If you seek the MoAS position--or any group office--simply as an avenue for attaining power within your group, remember that any office exists only because there is administrative work to be done and that work is meant to benefit the group. If you neglect the tasks required by the office or misuse the political influence that accompanies the office, you fail by definition to fulfill the responsibilities of the office and can be removed.
- c. To help maintain the a&s communication network. [see Chapter III.] You must attend to all correspondence relating to your office within a reasonable time and keep up-to-date and accurate files.
- d. To oversee all group-sponsored activity, including guilds, group projects and a&s activity at group events. [see Chapter IV.]
- e. To assure the validity and propriety of group-sponsored a&s competitions and a&s competitions run at group-sponsored events and to encourage and help members to enter their work. [see Chapters I & IV.]
- f. To recommend group members for group, Kingdom and Society awards [see Chapter VI.] As a citizen of Calontir, you're entitled to recommend any member for any award at any time. However, as the person most aware of the a&s activity in your group, you are obligated to watch for people worthy of recognition and to make appropriate recommendations. You should also realize that because of your position, your recommendation may carry greater weight in some areas than another's would and you should be correspondingly careful in your choices. However, you should not expect the Crown or ruling noble to automatically grant your requests simply because you're an officer.
- g. To provide special care, feeding and instruction to a&s novices and new members of the Society. New members and novices are your most valuable resource. It's your duty to make a special effort to encourage their interest and cultivate their enthusiasm.
- h. To encourage and promote a period atmosphere at group events, especially in the dress and accouterment of members, and to present a&s as an essential element of Society activity. Suggest ways of creating and enhancing a period atmosphere. And you should be able to direct members to sources or source people that can help members, new and old, to develop period dress. Any officer has the authority, at an official event, to prohibit any costume, display or activity that is so blatantly modern, non-period or offensive, that it interferes with other members' attempts to maintain and enjoy a period atmosphere. You as MoAS should make a particular effort to prevent cases from reaching such and extreme. You should impress upon members that a reasonable attempt at period appearance by all members is required by Kingdom Law [see KL X-300 & X-400].
- i. To represent the Society, your group and the a&s office in a sane, courteous, reasonable and helpful manner.

4. Privileges. In addition to the above mentioned responsibilities, your position as MoAS entitles you to a few rights and privileges:

- a. The right to perform your duties without interference.
- b. The right to make announcements to your group via the group's accepted channels.
- c. The right to your superior's attention.
- d. The right to set rules regarding a&s administration within your own group. Use this privilege only in rare cases, to simplify administrative matters rather than to demonstrate authority. Any rules you set must not conflict with Corpora, Kingdom Law or any of the regulations of your office. You must inform your superior of any rules you set and she can overrule any that seem unreasonable.
- e. The right to display the badge of your office, within the limits of Society and Kingdom sumptuary laws. If you're not sure what the badge is, its use or how the sumptuary laws apply, ask your group herald.
- f. All privileges regularly accorded to an officer of your group.

B. Getting in and out of office

1. Requirements for assuming office. You must be a dues-paying member of the SCA, Inc. in order to hold group office. Ideally, you should be a subscribing member--that is, one who receives the kingdom newsletter and Tournaments Illuminated. Sustaining and Contributing memberships carry subscriptions. If your membership is non-subscriptive (i.e. Associate or Family) you must have immediate access to The Mews. [see By-Laws V.C.2.b]. Your duties require you to read and act in accordance with published announcement from your superior, so this should be readily available and timely access (i.e. within the same month as the most current copy).

A second requirement, per current policy, is that you must state in writing that you're willing to take the job. You can be warranted only if the KMoAS has on file a signed Agreement To Serve Form [see Appendix] along with proof of membership (i.e. a photocopy of either your membership card or the mailing label from The Mews).

2. Taking office. As noted before, the SCA is not a democracy. Although, in rare instances, such as to determine consensus on elevation of a group to a higher status, we take large-scale polls, we do not determine officers (or anything else) by vote. Local officers are determined by appointment in a process similar to applying for a job. If your group selects you as an acting officer, your first duty is to contact your kingdom superior and talk about making it official.

The process should go like this:

- A letter is sent to the KMoAS from the outgoing MoAS stating the he/she wishes to step down from their office, when they intend to step down and recommending/introducing their prospective successor (giving the Society and modern names and address of the candidate, along with any pertinent information on the recommendation).
- A letter is sent to the KMoAS from the incoming officer (including names, address, phone, qualifications) introducing himself and affirming his willingness to take on the office along with proof of membership.
- Unless there is some objection to the fitness of the candidate, the KMoAS will usually approve the appointment. Should there be a problem, the KMoAS may request another recommendation or simply ask someone else to take the position.

Calontir Arts and Sciences Report Form

Your Society Name: _____

Name of Group: _____

Report Period: _____

Your Legal Name: _____

Your Address: _____

Your Telephone Number: _____

Membership number: _____

Circle all items that apply to this report/reporting period:

guilds special interest groups outstanding individuals
unusual projects awards members rec'd award recommendations
new programs competition information
classes taught/held update for ongoing projects
Other

Please give details on the items you circled above. Please be as thorough as possible, including the who, what, when, where and why of each item. Use extra paper as necessary. When completed, sign the report, make and deliver the following copies: Kingdom Arts and Sciences Minister, group seneschal, Baronial A & S officer (if applicable), your files.

Breakdown of Arts and Sciences

The following categorical divisions are suggested breakdowns of what may constitute an art or a science. This is a suggestion only and open to interpretation.

ARTS

Bardic Recitation
Calligraphy
Choreography, original
Clothing Accessories
Clothing Design
Clothing, all periods
Dance, European and Middle Eastern
Dramatic Performance
Drawing
Embroidery
Equestrian Attire
Heraldic Display
Iconography
Illumination
Juggling and Tumbling
Knitting, Crochet, Macrame
Lacemaking
Miscellaneous Arts
Music Composition
Musical Performance, all types
Needlework
Painting
Poetry
Sculpture
Weaving, all types
Writing, Fiction, Prose, Playwriting

SCIENCES

Archery Equipment
Armor
Basketry
Brewing, Vintning, Infusions
Bright Metal
Cartography
Ceramics and Pottery
Chainmail
Chandlery
Cooking
Dyeing
Enamelwork
Felt Making
Games, Toys, Dolls
Glasswork
Herbalism
Instruments, all types
Jewelry
Leatherwork
Material Preparation
Metalwork
Miscellaneous Sciences
Pavilions
Research Paper
Spinning
Weaponry
Woodwork
Writing, Non-Fiction

Tri-Level Competition Form

Level:

Category:

Entrant:

Judges:

Documentation: _____ of _____

Authenticity: _____ of _____

Complexity: _____ of _____

Workmanship: _____ of _____

Creativity: _____ of _____

Quality: _____ of _____

Total Points: _____

Tri-Level Competition Form

Level:

Category:

Entrant:

Judges:

Doc. _____ Auth. _____ Comp. _____ Work. _____ Creat. _____ Qual. _____ Total _____