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## The ffa creed by em tiffany

Peer reviewed Download full textDirect LINKER: Number: E389986Record Type: JournalPublication Date: 2008Pages: 10Abstractor: As ProvidedISBN: N/AISSN: ISSN-1042-0541The Contributions of E.M. Tiffany and the FFA Creed to Leadership Development within the FFAConnors, James J.; Velez, Jonathan J. Journal of Agricultural Education, v49 n2 p98-107 2008The FFA Creed by E.M. Tiffany has affected the lives of countless FFA members. However, the faith has received little attention about its origins. Beliefs are a fundamental component for many organizations. It serves to establish collective vision and goals with the aim of providing purpose and direction for individuals and organizations. This historical study investigated the origins of FFA Creed, the engine of author E.M. Tiffany, how it was modified in its history, and its use as a leadership development tool through religious speaking events. FFA Creed was written by E.M. Tiffany in 1928 and officially adopted by the National FFA in 1930. The creed has been modified twice to form the current version. A new FFA creed was proposed in 1990 and overwhelmingly rejected by a committee of delegates to the national FFA conference. The impact of belief on leadership development is significant. Local, state and national career development events have been created to enhance this leadership development opportunity. The faith has proven resilient over the past 80 years and continues to provide leadership, direction and value to current and former FFA members. American Agricultural Education Association, Box 7607, Department of Agricultural Education and Agricultural Promotion, Raleigh, NC 27695. Website: If you are on a 4 x 4 block schedule, you may be ready to teach a unit on FFA. When agricultural teachers teach ffa beliefs, we often teach the following facts: Beliefs written by E.M. Tiffany and adopted at the Third National FFA Convention. It was amended in Conventions 38 and 62. We can then discuss the meaning of each passage in creed. We can even mention that E. M. represents Erwin Milton. And we can even show a video about Creed (such as 85 years of THE FFA Faith – At some point in time, we may even share new American Farmers (NFA) Creed with our students. But if we wait to be a true Master, we will teach more about FFA Creed. Origin of FFA beliefs In the first three years of FFA there are TWO beliefs related to FFA. The first two FFA manuals, printed in 1929 and 1930, contain the Future Farmers Faith. The following is from the 1929 mimeographed manual: The Future Farmer's Creed is an anthropograph of The Country Boy's written by Edwin Osgood Osgood It seems that Country Boy's Creed has been used in combination with the activities of the Boy's Corn Club before the FFA (Hillson, 1993). The Country Boy's Creed is shown below. Please note the similarities between the two beliefs. It is unclear exactly who changed The Country Boy's Creed to The Future Farmers Creed. The 1929 FFA Guidelines do not identify the author of The Future Farmers Creed. Maybe Henry Groseclose. The Proposed State Student Organization Taking Agricultural Vocational Training in Virginia written by Henry Groseclose in 1926 listed Rectification from Mennoy "The Country Boy's Creed" as one of the requirements for earning Virginia Planter levels (the highest level among future farmers proposed by Virginia). After the decision was made in 1928 to establish america's future farmers, Groseclose came to Washington to assist federal agricultural education officials in writing a proposed constitution later shared with state leaders in agricultural education. Tenney wrote (1977, p. 21). In accordance with proposals from states, a temporary constitution for the Future Farmers Organization of America, closely modeled after Future Farmers of Virginia, was drafted by members of the Agricultural Education Service of the Federal Board of Vocational Education in Washington, DC, in the summer of 1928. Newman and Groseclose of Virginia were called in from time to time to assist in the work. Tenney (1977) identified five federal officials who worked with Newman and Groseclose on proposed constitutions and practices for future American farmers. So the transformation of Country Boy Creed into future farmer beliefs could be a group effort. Since we know Groseclose is familiar with Country Boy's Beliefs, he may have provided leadership for that endeavor. However, there has been confusion regarding ffa official Creed for having a competitive Creed. Connors and Velez (2008, p. 101) report: In the summer of 1928, a teacher-lecturer in agriculture at the University of Wisconsin, Erwin Milton Tiffany (1893), wrote a creed he called creed by a future farmer. It originally became wisconsin FFA Creed and was exhibited in 1928 as part of the Wisconsin FFA exhibition for the first National FFA Conference. After the conference, Tiffany's beliefs appeared in the February 1928 issue of the Journal of Agricultural Education (see below). So which beliefs are the official beliefs of the FFA? Connors and Velez state (2008, p. 101) The original Future Farmers Creed, published in the first few issues of the FFA Manual, and Tiffany's Creed of a Future Farmer displayed at the first National FFA Convention and published in The Agricultural Education Magazine, created confusion among FFA members. What is official FFA Creed? At the 1930 national FFA convention, delegates sought to clarify the situation with competing beliefs. Henry Groseclose, ffa executive secretary told delegates that both were not formally adopted by delegates. Both creeds were then read to delegates and they voted through the Tiffany faith (see image below from the 1930 Convention minutes). The beliefs originally mentioned in the minutes were Tiffany's. A brief article about Tiffany occurred in the fall of 1953 issue of the National Future Farmers Journal (reproduced below, note: the article says that Creed was adopted at the fourth conference – it was actually the third convention). Religious Amendment There were only two official amendments to FFA Creed - at the 38th conference in 1965 and at the 63rd conference in 1990. However, there have been some editorial changes over the years. Words that cannot be found in paragraph 2 became impossible some time between 1965 and 1970. Connors and Velez (2008) discovered that the words in the third paragraph organized farmers were changing at some point in time to enlightened agriculture and then to agricultural advances. It is now progressive agriculture as a result of delegate action in 1965. Three versions of Creed are shown below with the specified changes. From 1989 to 1990, a committee worked diligently to amend the FFA manual. It is also their responsibility to look at Creed, and that will be the subject for next Friday's caption.

the promise of better days through better ways, even if the better things we now enjoy have come to us from the struggles of previous years. I believe that to live and work on a good farm is pleasant as well as challenging; for I know the joys and discomforts of farm life and keep an innate fondness for those associations that, even during discouraged hours, I cannot refuse. I believe in leadership from us and respect from others. I believe in my own ability to work efficiently and think clearly, with the knowledge and skills as I can guarantee, and in the ability of organized farmers to serve our own and the public interest the marketing of our toil products. I believe we can protect those rights against unfair practices and policies. I believe in less re depends on begging and more power in negotiating, in life rich and enough honest wealth to help make it so - for others as well as myself; in less demand for charity and more of it as needed; in happiness and playing square with people that are happy depends on me. I believe that rural America can and will hold true to the best traditions in our national life and that I can exert an influence in my home and community that will stand firm for my part in that inspiring mission. Amendment to the 38th Convention - 1965 [bold media added, dash means deleted]. I believe in the future of agriculture, with a faith born not by words but actions - achievements earned by current and past generations of farmers; in the promise of better days through better ways, even if the better things we now enjoy have come to us from the struggles of previous years. I believe that to live and work on a good farm, or be involved in the pursuit of other agriculture, is pleasant as well as challenging; for I know the joys and discomforts of agricultural life and keep an innate fondness for those associations that, even during hours of boredom, I can not deny. I believe in leadership from us and respect from others. I believe in my own ability to work efficiently and think clearly, with the knowledge and skills as I can safely, and in the ability of organized agricultural progressive farmers to serve our own and the public interest in marketing the products of our toil. I believe we can protect those rights against unfair practices and policies. I believe in less re depends on begging and more power in negotiating, in life rich and enough honest wealth to help make it so - for others as well as myself; in less demand for charity and more of it as needed; in happiness myself and playing square with people who have happiness depends on me. I believe that rural America can and will hold true to the best traditions in our national life and that I can exert an influence in my home and community that will stand firm for my part in that inspiring mission. 63 Convention amendment - 1990 [bold means more, strikethrough means deletion]. I believe in the future of agriculture, with a faith born not by words but actions - achievements earned by current and past generations of peasant farmers; in the promise of better days through better ways, even if the better things we now enjoy have come to us from the struggles of previous years. I believe that to live and work on a good farm, or be involved in other agricultural purposes, is pleasant as well as challenging; for I know the joys and discomforts of life farming and keeping an innate fondness for those associations that, even in the depressing hours, I can't refuse. I believe in leadership from us and respect from others. I believe in my ability to work efficiently and think clearly, with the knowledge and skills as I can guarantee, and in the ability of progressive farmers to serve our own interests and the public in products of our hard work. I believe in less re depends on begging and more power in negotiating, in life rich and enough honest wealth to help make it so - for others as well as myself; in less demand for charity and more of it as needed; in happiness myself and playing square with people who have happiness depends on me. I believe that rural American agriculture can and will hold true to the best traditions in our national life and that I can exert an influence in my home and community that will stand firm for my part in that inspiring mission. Teaching Ideas Pass copies of the two original beliefs related to FFA between 1928 and 1930 and have your students analyze each section to identify parts they like or dislike. Ask your students to check their beliefs in 1930 and then review the 1965 and 1990 revisions. Yes they speculate as to why the changes were made. Are there other changes they would suggest were made? References Connors, J. & Velez, J. (2008). Contributions by E.M. Tiffany and FFA Creed to leadership development within the FFA. Journal of Agricultural Education, Episode 49, Number 2, Pages 98-107. Groseclose, H. C. (1926). Proposed state organization of students participating in vocational agriculture in Virginia. This document is included in the appendix (starting on page 110) of Bryant, B. W. (2001). History of the Virginia FFA Association. Doctor's the diss. Blacksburg: Virginia Tech. Hillson, J. (1993). Virginia's role in ffa's development. Journal of Agricultural Education, Episodes 34, no. 2, pages 37-45. Tenney, A. W. (1977). FFA at the age of 50. National FFA, Alexandria, Virginia, Virginia.

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