

ICA

Journeys

1999



Our 32nd
Year

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Fundamentals of Tracking



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The Mentor's Art: Crafting Discussion

by Stan Crow, program director

This time we call YOUTH is a time of questing when young people are driven to create their own unique identity. They chip away at the boundaries which have restrained them as children -- you see them trying on wild clothes, assuming new roles, and purporting strange ideas. Of necessity, young people must pull away from parents and find someone to try things out on, to be there for them and affirm their values (even though the affirmer may question their youthful behavior). To whom do young people turn as guides on their quest? If they are lucky, it will be adults who assume a mentor role, who stand ready to assist young questers in this enterprise.

So, lucky you! You've been chosen to be someone's mentor-- perhaps as part of a formal program, possibly through a happenstance that brought the two of you together. What do you do? Among the many tools a mentor might need -- humor, self reflection, a remembrance of being a youth., intuition, etc. one of the most important tools you already have or can develop is

LEADING DIALOGUE OR DISCUSSION -- These skills include Listening, Questioning, Role Playing, Devil's Advocacy, and Story Telling

You'll notice I didn't include advice giving or pontificating. When I first started as a mentor, I found it hard to resist the temptation to give advice (so easy to give, and seldom of any profit to the mentee). The role of a mentor is to help their mentee (a word not found in Webster's, but showing up in common use) answer their own questions, not to give them answers.

Listening is a most important tool. This may seem self evident, but nonetheless, it frequently gets overlooked. Over the years, I have learned that I get myself into trouble when I don't listen long enough. I have noticed that many people appear to listen while busy trying to think of what profound thing they might say. Some don't even try to appear to be listening.

But, you know the drill... Focus on your mentee visually and hear what is being said. Ask questions to clarify points and to help the mentee clarify thinking.

Questioning is definitely an artform. By questioning, you can encourage dialogue or shut it down. Instead

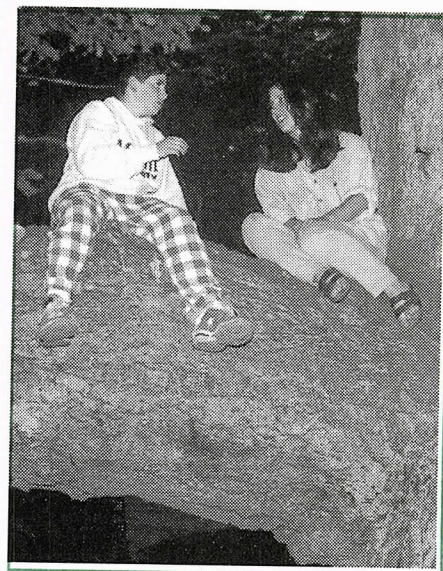
of a "grilling" approach, try phrases like, "Have you thought of...?" or "What would it look like if...?" Use an analogy or a metaphor or restate what you hear, "Now are you saying...?"

The first ICA facilitation technique I ever learned was one I use regularly and find most useful in creating a dialogue in a mentor/mentee relationship. We call it "The Structured Conversation" or "**O.R.I.D.**"

ICA (our parent organization) spends two thirds of a day teaching the technique and its application in our basic training program. But I remember finding that even the simple idea of the approach informed and improved my dialogue skills. I share the basic idea here in hopes that some of you can benefit from it, and that once you get the idea you'll want to get further training in the method.

There are four levels of a conversation in this approach, each one leading to the next. An assessment of a conversation's level reveals where one is in a decision making process.

"O" -- the first level, stands for *Objective*, the mentor's role is to help get to the facts. If a young woman states, "My mother hates me!" she is probably not dealing with a fact,



Mentor Gretchen Wegner and youth, Justin Fleischer find a spot on ancient tree limb to have a dialogue

but an interpretation of her own emotional response to an event or a series of events. To help get at the truth, the data needs to be examined. "What happened?" "How were you involved?" "Who did what?" "Did you say anything back?" might be appropriate questions.

"R" stands for *Reflective* -- seeking to discuss the part emotions played in the situation being discussed. We are emotional beings, yet we frequently stuff our emotions which limits the depth of our thinking about possible solutions/responses. Experiences and the emotions they engender trigger the memories of other experiences (or perhaps even stories from books or movies) which, if reflected on can enrich our database for possible outcomes. "How did you feel when she accused you of that?" "When you did that, what were you feeling?" "Did his actions remind you of any other experiences you've had?" "Can you think of any similar situations you've heard about?" These are some examples of reflective questions.

"I" -- stands for *Interpretive*. Insights frequently give birth to new perspectives on a situation (perhaps a new idea of how another person might have been perceiving the situation). This is the level to work on the relationship to the mother. Here judgements are made based on more data and a wider range of perspectives than is possible when you begin with the question, "What's wrong?" Possible questions include, "What's the lesson we might learn from this?" "What, do you suppose, are some possible issues between you and your mother?"

"What's your short list of possible solutions?"

"D" stands for *decisional*. After the above work, you'll find it is more possible to make good decisions. Remember that there are levels of decision-making. As a mentor, you'll need to decide if it is time for a, "So, what are you going to do?" or a "What else do you need to find out before you can create your plan?" It may even be something like, "This is a hard one! How long do you think it might take you to come to a resolution on this?"

The style in which a mentor guides a conversation is crucial. What may work for one person may bomb with another. I find that telling stories about my own experience or that of someone I know can help set a context to ask a question. I tell these stories to illustrate that I can identify with their problem/questions, not to share solutions.

Once a relationship has been built, it is sometimes possible to use much stronger questions or restatements to push the mentee to deeper levels of critical thinking. It is possible then, in some situations, to directly challenge with a strong statement like "Let me see if I've got this, you'd be willing to hurt someone else in order to get what you want?" With others a gentler, "I wonder who else might be hurt if that were to happen?" might make the point.

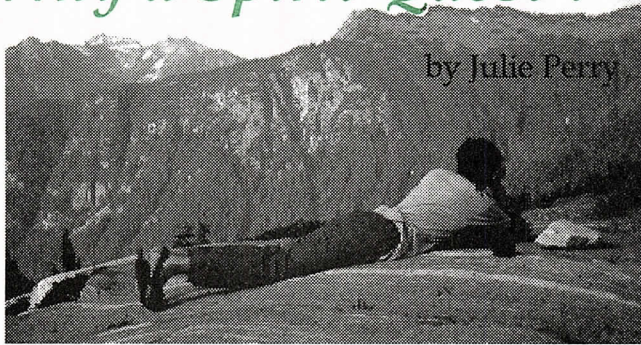
Sometimes, being the "Devil's Advocate" -- setting up a hypothetical situation -- might bring out the response that's needed. "Let's say you are as blunt about telling her your reaction, and she has a strong response and never speaks to you again? Is that a response you'd be willing to live with?"

And then there is the most frustrating mentee -- a person who insists on playing "the victim". Your role is to change her perception, to help her see she must take responsibility for her own actions and attitudes. You may need to ask in many ways, "So? What do you expect me (or someone else) to do about it?"

Doesn't the mentor ever share any of her own ideas or opinions? Of course you might, but not until the mentee has a chance to work on their own problem -- and they must *ask* you for advice. You must remember this is not your confessional -- set your boundaries, share what's appropriate -- what they're ready for. Don't dump all the details. Ask yourself, "Why am I sharing this?" "How will what I share affect this youth's journey?"

Finally, I try to remember that, as a mentor, my role is not to take away the mentee's struggle, but to help her take the journey of figuring it out for herself.

Why a Spirit Quest ?



I could write something colorful and exotic about other cultures. I could tell you how many send members of their tribes on vision quests at important transitions in their lives, or to gain answers to important questions. But I won't, that can only explain what other peoples have done. You want to know, "Why would anyone not living in a tribal society want to go on a vision quest now?" Everyone has different reasons, but I'd like to share a few from my experience.

In many meditation practices, people focus on the space between thoughts or breaths, sitting in the quiet of between. Similarly, a quest asks an individual to sit in the space between their life before and life after, focusing on the self in-between.

If you choose to travel into this "between" place, you soon learn that pre-quest ritual is laden with symbols of dying, death, and letting go. Preparations for questing challenge you to consider your own life story, then let it go, asking "Who am I without this story of my past?" You are asked to consider all relationships past and present, then let them go, asking "Who am I without all these people in my life? Who am I if I am not a daughter, son, girlfriend, sister, brother, mother or father to someone?" You are asked to consider who you are without your beliefs about yourself and the world. What if you give up even your name? These are all parts of your identity. A quest ritual asks you to let this identity die, so that you may seek insights about your life without the baggage of your life thus far.

Imagine that. . . Go on, do it now! You are sitting on a hill top. Who is left when you take away your past, your relationships, your beliefs, even your name? Who is sitting there on that hill for 72 hours? This is the space that a quest encourages you to return to again and again, even as your thoughts drift to and fro. You may think about your new life to be. You may see your new life being different. You may feel everything from intense grief, fear and loneliness, to joy, excitement and love, or even boredom. A quest provides a time and space for thoughts and feelings to run their course. Pulling away from normal life a quest can remove you from society's perpetual focus on things. A quest allows the space and time to ask "What has meaning

in my life?"

During a quest, depriving yourself of food, company and the comforts of home for a few days provides perspective for you to think about what is really important, beautiful and appreciated in your life. While meditation in normal life can be a way to examine one's priorities, it is often intellectual. A quest can be an *experiential* way to put priorities in order. You "feel" with intensity what you appreciate, love, miss, and may have taken for granted in the past.

With new appreciation, you see things you no longer "need" which previously you considered necessary. A quest can awaken a strong sense of self-reliance and strength. It is a powerful feeling to know you are alone in nature, living your life, doing well without the help of other people, food and home or distractions. Allowing this simple experience into your life, even for just a few days, is a powerful tool to help sort your priorities.

Fasting can bring about a heightened sense of awareness and mental clarity. Although your physical body may feel slightly weaker than usual, your mind is often incredibly sharp and energized, able to examine your life with unique perspective.

Again, why a quest? Giving yourself the gift of a quest allows you to recognize and facilitate changes in your life. Having died to your old life, sitting in a quest space (symbolic of a womb) lets you nurture your new life. After the quest is over, ceremonies of rebirth, celebration and incorporation help to bring your new life into being.

Bringing quest insights into daily life can be an ongoing process. When you return from a quest, do not be fooled into thinking you understand the extent of your learnings. Some people return thinking they have all the answers for their lives. More commonly, people return thinking that nothing happened *up there on the hill*. It has been said, "A quest does not last three days, but three years". It often takes years for insights, dreams or "visions" gained on a quest to become fully understood. A quest always has many messages to teach. It is a way to plant a seed for your life and growth in the future.

Show Me The Evidence

by Darcy Ottey

Almost eight years ago, I was a participant in the Coming of Age trip. I was 13 years old—a bundle of curiosity, energy, and enthusiasm. I came across a copy of *Journeys*, saw the program description, and knew I had to do it. Looking back, I'm not sure why I was so driven to the program. I think I was looking for something larger, something more real, some way of asserting my growing up.

My experience was as profound as I'd hoped it would be. The three weeks were incredible and remained a source of power for me throughout my teen years. When I went away to college four years ago, I kept the picture taken of me the morning after my vigil beside my bed to remind me that

I could succeed in things that seemed impossible.

In the summer of 1996 I returned to lead a wonderful group of young people on their Coming of Age trip. The next year, I co-led the Wilderness Quest; again a powerful experience. Sometime between leading the

two programs and now, I realized exactly how important this work is to the world. I realized how lucky I was to have had ample opportunity to be in a community that consciously acknowledged the steps I made on my life journey. I realized that it was my job to give that to others.

At the time, I was a college student, studying sociology. Making an academic discipline out of studying social life is difficult, and early on I was taught the mantra of social science, "show me the evidence!" I decided to see if the Coming of Age trip empirically provided such a vessel for growth—or if my experience was unique. I spent two quarters engaged in an independent study on ado-

lescent rites of passage—including ICA's Coming of Age trip.

The highlight of my study was a survey of Coming of Age trip participants. I sent surveys to participants for which there were addresses. 47 participants responded (about half of those I sent). Their current ages ranged from 13 to 25. They attended the program between 1985 and 1997. About half had participated because they wanted to. Responses to the program were incredibly positive. 87.2% agreed or strongly agreed with the statement, "The Coming of Age trip was a valuable experience for me." Only 2 respondents (4.3%) disagreed or strongly disagreed with the same statement. I found that 94.1% of those that wanted to participate agreed or strongly agreed that the experience was valuable—but even among those that didn't want to attend, a full 70% still agreed or strongly agreed with the same statement!

Most striking, though, is what the respondents said when I asked two open-ended questions: "What did you gain (or lose) from the program?" and "What parts of the trip (if any) were most important to you?" 12.7% indicated that they gained self-reliance or independence. 19.45% said the trip increased their self-esteem or self-confidence. Another responded that the most important part was "the personal triumph over my struggles on the trip."

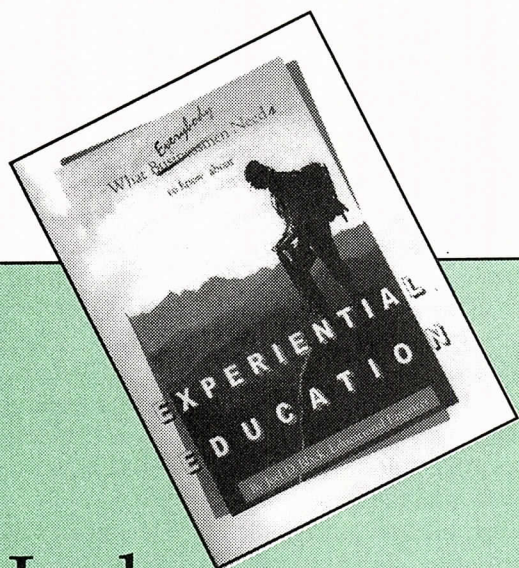
10.64% even utilized the language of the program in regards to "becoming a youth," with answers such as, "I gained independence", "I am now a youth." One participant, now 20 years old, responded: "Great memories. A sense of adventure. The courage to be alone. I learned about a symbolic transition into young adulthood that I believe is important in crossing that bridge." Other participants indicated that the program helped foster self-reflection. For example, one 14-year old respondent wrote: "I knew more about myself when I finished the trip, valuable information I'll use always... Thank you very much for doing this study. Now all of us will be able to express our gratitude and love towards the ICA for doing this for us. *They gave us a way to find ourselves.*"

Many people felt that the vigil had elicited this self-reflection— "The vigil was important because it was the first experience that let me see a glimpse of what I was all about." Indeed, the vigil was the most common response given to the question of important parts of the trip, with a total of 44.7% mentioning it in their answers. Others felt that the ritual involved with the death mask and sweat lodge were important aspects of this program for them.

Another common answer regarded the teamwork aspect of the trip. One female wrote: "I lost the egotistical feeling that I was the only one who mattered and that all it took was me to make it work. I learned it takes everyone."

Several respondents acknowledged how unique this type of experience is in American society today. One respondent wrote: "I feel I've gained a certain knowledge about myself that people my age [18] wouldn't understand. I feel I've experienced some sort of transition that they never had." For many, experiencing this transition has had an enduring effect. As one participant wrote: "I think I walked away with a permanent First-Aid kit for life—enabling me to deal with anything life throws at me."

87.2% of respondents agreed or strongly agreed with the statement "The Coming of Age trip was a valuable experience for me."



Joel Black is a former ICA Journeys leader (1988 & 89) who helped design our Wilderness Quest program. We first met Joel as a Ropes Course Facilitator and noticed a difference between the style with which he led an activity and how he led the processing as compared to others we had worked with. There was an assumption that one learns best when one has to "figure it out", not when one is given the answers and learning is done in an active environment.

He was a school teacher at the time and was frustrated in the classroom by the constraints of space, structure and system. Today, Joel heads an organization which provides experiential education programs to businesses.

Two years ago, we saw the first draft of a book on Experiential Education for business and encouraged him to continue his work. He has now completed and self-published his book and we are pleased to give you a peek at its contents.

-SC

What Everybody Needs to Know about Experiential Education by Joel Black, educational engineer, \$35.00, available from Educational Leadership Dynamics, Inc., 1849 Marshall, Enumclaw, WA 98022

The Six Critical Elements of experiential education

by Joel Black

We have made the case... for extensive debriefing of activities for Experiential Education to be of benefit. A case also needs to be made for careful structuring of the activities themselves. In 1984, Black and O'Leary, of Purdue University, conducted an exhaustive study of both expository and experiential methods of instruction in a search for the precipitating causes of leadership. Many factors in many programs were examined. Every organization that claimed to develop leadership, whether or not leaders were found to come from their training, and every organization that experts agreed really did produce leaders, were in the sample pool. Biographies of acknowledged leaders were also examined for precipitating factors. In this study, Black and O'Leary were impressed by two complementary discoveries: first, that leadership is NOT TAUGHT rather it EMERGES under certain circumstances and secondly they were impressed by the fact that six elements were found to be present whenever leadership emerged.

Drawing upon the experiential education literature and the experiences of several colleagues, Black also found that these same six elements were found to be present in those experiences where learning of value took place. Furthermore where one or more elements were missing, results ranged from poor to mediocre at best. Sixteen years of research has substantiated that these six elements are the key to successful experiences in experiential education. (Of course, after the experience, one must process" it for the meaning it contains.)

- (1) For experiential education to produce results, the activity itself must be conducted by a facilitator who has some background in education, psychology, group dynamics, discussion techniques, and how to run activities safely. Fortunately, most folks in the industry do have some background.
- (2) Secondly, a successful facilitator must have training in the theory of experiential education. This training should include exposure to several different kinds of programs, but even more importantly, must include working with several different groups of people. We have never found a case of an individual conducting a successful activity and drawing relevant meaning from it when operating in the dark, regardless of his other training, educational level, or the good intentions of his heart. Learning by listening does not qualify one to teach from experience. (For example, regardless of how well my prospective pilot has done in ground school, I would not want to fly with a person who has never before actually flown a plane)... Experience, after all, is the key issue (Anyone looking for a good program should be very leery of a facilitator who

uses the word 'feel' or its cognates too often during discussions).

(3) The third element for Successful activities is to unconditionally provide for student responsibility and freedom (meaning both choice and accountability). All problems of the group belong to the group, not to the facilitators. All students acknowledge their own strengths and weaknesses honestly. They give and receive feedback. They do their share of the work. They give up some ego if necessary. They take the consequences of their decisions. No one steps in and saves them. No one steps in and offers solutions. This is often referred to in the literature as the "Full Value Contract," and many facilitators require groups to pledge, or even sign, the contract before they will conduct a training. No one may duck an issue or an activity. All participate, and give their all. All support all others. The notion, of course, is that one gets what he pays for, and zero investments accrue zero rewards. In every activity there is no way out, nor any way to avoid consequences of choices made. Thus the students get all praise for all successes, and all blame if otherwise. The instructor has to be an "Humble Duck," that is he allows the group all the glory in their win, but all negative flack they may throw slides off his back like water.

There must be a pressing need to complete the activity (e.g. no dinner until it is done, no bedtime or no ticket home until its done.

(4) The fourth element necessary to a successful educational experience has to do with structuring the learning experience itself -- certain amount of ambiguity. Not all the rules are given, not all of the parameters are clear. Ambiguity is the machine that drives E. Experiential Education. Not all moments are equally productive and the learning cannot be charted on a linear or exponential curve. Rather it is a sine wave, and an irregular one at that. Each moment, each discussion and each activity affects participants differently. This, coupled with the sequencing of the events, fatigue, and such mundane factors as hunger, weather and time of day make it impossible to predict just what will result. Thus many executives find themselves hearing, "You just have to trust the process. Just exercise a little faith."

Upon quick reflection, though this ambiguity instills confidence; it is what makes Experiential Education (E.Ed.) reasonable and likely to succeed. All business dealings have a certain amount of unpredictability. The unforeseen has a way of cropping up at the most inconvenient times. Business and E. Ed. parallel one another. E. Ed. is realistic training, and it prepares people for success in ways that pre-planned, sequential and precisely determined seminars cannot.

(5 & 6) The fifth element is a structural concern and the sixth concerns the duration of the activity itself. There must be a pressing need to complete the activity. (e.g. no dinner until it is done, no bedtime or no ticket home until it is done, or if it isn't done, you have no job.) And there must be a continuing commitment to the activity. There is no bell, no light at the end of the tunnel, no checking out, ideally not even any breaks. The only way through is all together. No one is finished until everyone is finished. With these six elements in place, it is certain that leadership, creativity and problem-solving will emerge generally in many people, always in some and often in one who did not know he had such abilities. In the processing, or facilitated discussion, of the event, these new-found skills can be sharpened and added to the permanent repertoire of the participants.

When all six elements cannot be present at one time, as in a classroom where there is in fact, a bell, and thus no pressing need, or on a shop floor where time is a critical factor; and therefore the commitment is interrupted, results are always somewhat reduced from what might have otherwise been expected. This does not mean that no good can be derived from structures that cannot fully implement all six elements, but it does mean that one must modify his goals and expectations when he modifies his operating conditions. The "full value contract" states that one gets out of the experience what he puts into it."

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Finding the Guide Within

by Mary Jane Marcus

Intellect has little to do on the road to discovery. There comes a leap in consciousness, call it intuition or what you will, and the solution comes and you don't know why or how.

— Albert Einstein

While many concerned adults bemoan our youth's lack of direction, few take steps to cultivate a powerful guide for our next generation: the inner guide. This inner guide, or intuition, can provide a moral compass for our youth if it is developed and trusted.

Have you ever been bothered by someone but did not know why? Have you ever done something totally contrary to logic because it felt right? These are examples of intuition at work. Our intuition is an inner voice of wisdom; each of us recognizes how it manifests in our own lives.

Youth are given few opportunities to develop their inner guidance. Because youth are bombarded with so much information (TV, music, computers), they have few opportunities to be with themselves. Furthermore, youth are expected to listen to adults all of the time. Few steps are taken to encourage youth to find their own way. Finally, decisions which youth (and adults) reach through intuition are discounted as "illogical."

A strong inner voice can be a powerful ally for our youth. Parents, friends and mentors are all essential elements of healthy child development. Within this supported context, youth can learn to listen to their internal voice of wisdom. Many decisions youth make are outside the purview of authority: at parties and in the hallways. An inner guide never leaves one's side. According to Jamie Sams, "The original purpose of Vision Quest was to assist the seeker in finding a way to contact this state of inner-knowing so truth would be present in that person's life every moment." This inner voice can help adolescents navigate the formidable challenges from drugs, violence and peer pressure.

Our youth can develop their inner voice in many ways. It requires observation and trust.

Silence. Our intuition is a well waiting for nourishment. Quiet time feeds our intuition. A rites of passage journey is an excellent way for a youth to uncover his or her inner knowing. One does not need to go to the wilderness, however, to begin this process. One can encourage silent time with our children on a daily basis.

Questions. In the silence, one can ask one's inner guide questions, ranging from what outfit you should wear to what college to attend. Be forewarned that our intuition may not always give us answers we want. It may even say "That is not important to know right now."

Expression. Our inner voice may come in many forms. It can be expressed as a feeling, through art, drawing, music or symbols. According to *The Secret Language of Symbols*, "A symbol can represent some deep intuitive wisdom that eludes

direct expression." Notice nonverbal ways your youth expresses him or herself and share a symbolic understanding of life.

Trust. Once you receive an intuitive answer, try it out. Just as the answer may not be what you expect, know that the results may not be what you expect. Many of us have ignored our inner voice because it requires us to find our own way, regardless of what others believe. As Clarissa Pinkola Estes says, "There is no greater blessing a mother can give her daughter than a reliable sense of the veracity of her own intuition."

Even though it may be challenging to be with ourselves and listen to our inner wisdom, remember that our inner guide wants to help us find our way. In the long run, inner guidance will empower our youth (and adults) to chart their own amazing, magical course.

Mary Jane Marcus, MSW, was a facilitator on the Vision Quest Tour. She currently consults with non-profits on creative training and curriculum development.

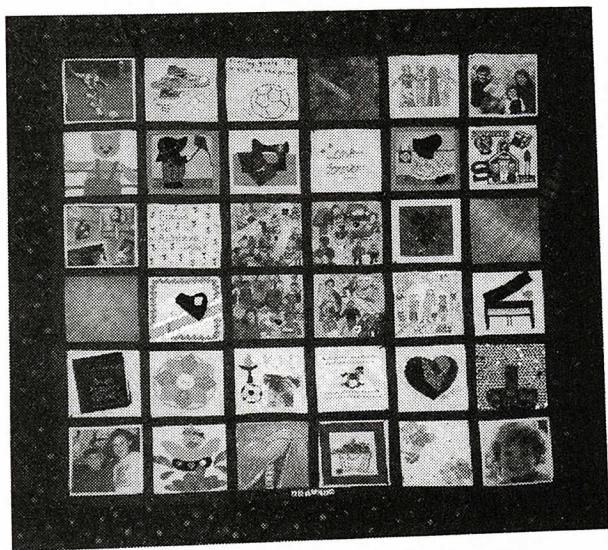
Decisions which youth (and adults) reach through intuition are discounted as "illogical."

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The Quilt

by Kathy Masarie



The Quilt which was made as a coming of age symbol by female friends and mentors

For Kaitlin's thirteenth birthday her female adult friends and relatives contributed quilt squares which were sewn together into a quilt. The quilt was presented to her, at a celebration with all the participants. Each person described what their quilt square meant and made a promise of how they would help her through her adolescence

The idea of this quilt came from Mary Pipher when she came to Portland in February of 1996 and talked about a story from her new book *The Shelter Of Each Other* (page 254).

A friend of mine who is a single parent planned a coming-of-age ceremony for her daughter's thirteenth birthday. In the spring, she sent all her women friends who had known her daughter quilt pieces and asked them to stitch or draw a picture on the piece. The picture was to depict an experience the woman had with the daughter. In the summer all of these women met the mother and daughter for a weekend of camping, biking and feasting.

Saturday night around the fire there was a ceremony. Each woman showed and explained her picture. Then, they gave the girl a gift—a promise of one way she would help the daughter grow up. One woman said she would teach the daughter to garden, another offered to help her write papers and college applications another could teach her French and another could help her learn to sail. The girl sat in the middle of the circle beside the fire. She listened to the stories and the offers. The women gave her hugs and congratulations. The next morning in the sunlight they sewed the quilt together.

After Kaitlin heard this story she told her mother she would like one of those quilts. She made a list of the women she thought she would like to have make her a quilt square. No more was said of this. Six months later as she was nearing 13 the process was started as a surprise. Two six and a half inch muslin squares (one extra in case of mistakes) were sent out ten weeks before the party to about twenty eight women including her second to seventh grade teachers. They were allowed to use anything but puff paint to fill the six inch center. Twenty-five of these women returned the squares using quilt patterns, tie-dye, permanent markers, calligraphied

beads and photo collages xeroxed right onto the material. To make the square complete, some squares were cut out of her baby blanket and sheets. Kaitlin's aunt sewed most of the squares together with 2 inch spacers and her mother sewed the edge and backing.

Eleven of these friends and relatives were able to attend the coming of age ceremony. After the quilt was presented, each person told what their quilt square represented and made a promise to help her in the future. Those that couldn't be present wrote notes to her that were read. Her sewing teacher promised to help with a sewing crisis, her piano teacher promised to take her to recitals, a friend promised to help her understand the value of female friendships, her aunt promised to share creativity and her grandma's promised unconditional love. As these stories were being told each woman made one tie on the quilt. Most of us were teary eyed the whole time. Now Kaitlin has a community of women interested in her growing up, each with ties to her through their commitments in addition to their friendship. Afterward, everyone shared cake and laughter.

Kathy Masarie, MD, is the founder of *Full Esteem Ahead*, an organization dedicated to encouraging and preserving healthy self-esteem in teens, and girls specifically, as they enter and move through adolescence.

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ICA Rite of Passage Journeys 1999



The Journey of a Lifetime

ICA Rite of Passage Journeys, now in its 32nd year, offer a *special experience* for the person who is conscious about her or his *Life Transition*. We're here for people who are seeking a chance for personal growth. We are not a remedial or rehab program, but people who have completed such programs will find this to be a meaningful next step. The three-week programs will stretch participants physically, mentally, emotionally and spiritually.

Ancient cultures understood that at a time of change in our lives, we need a chance to *journey to another world*, to break with our families and family patterns to discover ourselves before returning home as new individuals.

These programs are *high adventure*, including extended backpacking in the beautiful scenery of the mountains, high desert, and back roads of Washington State. You will experience challenge, but the physical demands are within the range of normally healthy young people and adults.

Participants and staff/mentors *create a community* of fellow journeyers, seeking

a chance to reflect on what is happening to them and what the future might hold. In each program, there is an actual journey which serves as a metaphor for this exploration. Participants often develop friendships that endure because of the intensity of the time spent together.

These events are multi-dimensional with *chances to grow* through physical accomplishments, encounters with other cultures and cultural ideas, and through the opportunity to reflect on life experience. We believe that experience is a great teacher, and have designed our work to permit individual and group learning in dialogue with events and interactions as they occur. This is experiential learning in the truest sense of the word.

The Institute of Cultural Affairs has drawn elements of these events from many cultural roots and translated them into *cross-cultural activities* so that each participant can join in all activities from the standpoint of her/his own cultural and spiritual background and practices.

The atmosphere of learning is different, filled full, fun, and joyous.

The Institute of Cultural Affairs and the Staff

The ICA -- The Institute of Cultural Affairs (ICA) is a private, not-for-profit 501.(c).3 tax exempt organization which provides people with methods which help them find the motivation and the resources to envision their future, create viable plans, and develop the leadership to bring their plans to fruition.

The ICA's worldwide network spans 28 countries, with coordination in Brussels, Belgium. Its methods are highly participatory and honor the cultural traditions of those involved. For 32 years, ICA has included Rites of Passage programs in its varied mix of developmental offerings.

ICA Rites of Passage Journeys have been able to keep prices down through the assistance of part-time volunteers who give their time and leadership to the organization and staffing of these adventures.

Leadership/mentor teams usually include a mix of: leaders who are experienced in guiding these programs, first year volunteers and, frequently, college age young people who are alumni of these programs.

Each volunteer is interviewed and screened, including a police background check to assure the safety of the youth participants. If you are interested in spending an exciting and educational month this summer, please contact our Bothell office.

Heroes Quest

for Children 2nd - 5th grade
March 27, 1999

Coming of Age Leaders Training

Theories and program components
Chicago, February 27
Seattle, April 10
Portland, April 24
Reno, May 15

Rites for Mothers & Daughters

Weekend Workshop & Celebration
May 29-31

Vision Quest Tour

bicycling adventure for 8th & 9th
June 19 - July 9

Coming of Age Journey

from child to youth (post 6th & 7th)
June 27 - July 18

Wilderness Quest

for high schoolers
July 11 - August 1

Adult Wilderness Quest

Advanced work required
August 9 - 15

Sea Spirit Quest

Adult kayak adventure - Puget Sound
August 2 - 23

Earth Quest

ancient life-ways-modern
wilderness skills for Adults
July 25 - August 14

Fundamentals of Tracking

in the wilds of Yakima County
July 3 - 5
August 20 - 22

The Heroes Quest

For girls and boys 3rd through 5th grades

March 27, 1999

Saturday 9:00—4:00

Location: Bothell, WA



An all day adventure for pre-teen boys and girls. An introduction to the **Hero's Journey** -- the universal adventure in which the child travels from childhood to master of two worlds.

This program draws upon the inspiration of Joseph Campbell and flows from a carefully developed sequence of themes based upon his understanding of the hero's journey (male and female). Young people will **experience** the power of a team as they work to solve the challenges they confront.

The experience will include a diversity of experiences including drama, mythology, active games, art projects An ideal preparation for later rites of initiation.

Facilitated by **Peter Wallis** of the Life Quest Center for Rites of Passage.

Pre-registration: \$20 (refundable until 3/1)

Total COST for the day if paid-in-full before March 1

-- \$35.00 ; after 3/1, \$45.00 (includes lunch)

Rites for Mothers and Daughters

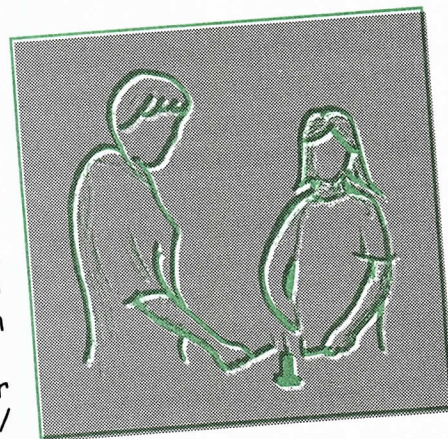
journeying together as women -- weaving a common fabric
for young women 13 and older and their mother (or those who play that role)

May 29- 31, 1999

In the past, women handed down their knowledge, traditions and wisdom from mother to daughter. In this century, however, things have changed very fast, families have dispersed, and many of us feel disconnected from family traditions and a sense of a meaningful and valuable store of knowledge and wisdom. As daughters, it has perhaps been hard to see that our mothers had anything to teach. As mothers, we may have had trouble knowing what we can, or should, teach our daughters. This weekend retreat will explore these questions and help us reconceive our role as women in our family. We will also look at our historical roots, our present lives, and to our possible futures in order to create a more active image of the women we want to be.

This program is designed for young women 13 and older and their mothers—as well as those whom circumstance has placed in a mother/daughter relationship. Two or more daughters are as appropriate as one. Please join us as we work together to revitalize our relationships and gain a greater sense of ourselves as women with something to learn and something to teach!

Facilitated by Mother/Daughter Team -- Edith Kusnic and Darcy Ottey



Pre-registration: \$100 holds a place (\$50 refundable until 4/16)
Total COST if paid-in-full before April 5 -- \$345 for 2 participants, \$495 for 3 participants; after April 16, \$420.00 for 2, \$570 for 3 (includes meals and lodging)

ICA Rite of Passage Journeys, 22421 39th Ave. SE, Bothell, WA 98021 (425) 486-5164 www.icajourneys.org

Wilderness QUEST 99

An individual journey to adulthood
July 11 through August 1, 1999

The **Wilderness Quest** for high school students is an individual journey. In the traditions of many indigenous peoples, youth who were standing at the doorway of adult responsibilities were sent to the mountains, the forest, or the desert for a time apart -- to experience a vision of what the future would require of them, to acknowledge what gifts they possessed or could claim as they assumed new roles. This modern version of a personal pilgrimage draws on traditions as divergent as the Native American Vision Quest and Jesus' 40 days in the wilderness.

Participants will journey into another space and time. While Wilderness Quest will be done along with other high-school-age young people, individuals are encouraged to grow inwardly. For three weeks, journeyers have the opportunity to ask themselves and fellow participants significant questions about the life transitions they are making. Finally, together, they will demonstrate their self-reliance on a challenging 7-day hike.

Participants will experience mental, emotional, spiritual, social and physical challenges. They will be pushed to explore life in new depths. They will be freed by new insights, after three of the most joyous weeks of their lifetime.

Preparation of the Mind -- experience the way land-based peoples grew to trust nature; prepare to make the shift necessary to see the future as it presents itself.

Preparation of the Spirit -- reflective exercises, dialogue with mentors, the purification experience of a Native American-based sweatlodge, and three days alone in vision of your future.

Preparation of the Body - physically to take the journey challenge to demonstrate teamwork during games and a ROPES wilderness and hiking skills.

Journey to Adulthood - meet the challenge of physical accomplishment in Washington's Cascade Mountains; travel 55 miles by boat on Lake Chelan to the village of Steheken, which is accessible only by boat; hike approximately 70 miles over the mountain passes and the Pacific Crest Trail toward the town of Darrington, Washington.

days alone in vision of your

- be enabled through the learning initiative

in Mountains;

Limited to 12 participants



Preparation of the Mind

Opening Campfire
ROPES Course
Medicine Walk
Symbol Making
Dream Circle

Preparation of the Spirit

Prepare for Quest
Sweat Lodge
3 Day Vigil
Sweat Lodge
Return Ritual

Preparation of the Body

Clean-up Day
Council of Elders
Pack Preparation
Ready for Hike
Boat Trip to Steheken

Journey to Adulthood

70 mile Hike
from Steheken
to Kennedy Hot
Springs

Celebrating the Arrival

Evaluation Day
Big Celebration
Goodbyes

Pre-Registration: \$200USD downpayment holds a place,
Total Tuition: \$1435 if registration paid-in-full by April 10,
\$1495 if registration paid-in-full by May 10,
\$1,595 if paid after May 10.
(Price includes meals, materials, and lodging.)
(\$125 of downpayment refundable before May 1.)

Coming of Age Journey

For those who have completed 6th & 7th grade
June 27 through July 18, 1999
 Puget Sound of Washington State



Emerging as youth into the 21st century, girls and boys take a **Coming-Of-Age Journey** of discovery. They experience - perhaps for the first time - what it is to be **independently responsible**.

They: discover more about themselves and their inner resources; have their preconceived notions of limitations, images, and stereotypes challenged; and **create their own community**, based on a philosophy of respect - for

themselves, for each other and for the environment.

Rites of Passage is a brand new experience. Trek mentors are dedicated to awakening within each participant a sense of awe for the natural world, an appreciation of their own individuality and an enjoyment of each others' abilities. The day-to-day activities naturally lead youth into seeing how their behavior impacts others and how their contributions immediately affect the quality of their life.

Laughter, sweat, creativity, reflection, comradery - all come together for **youth who are willing to discover more about themselves** and their role in the world.

The **influence and role of the family** is integrated into the Coming-of-Age Journey. The trek begins with a campfire where parents, guardians or their representatives have the chance to send their young person to 3 weeks of adventure and discovery. At the conclusion of the 3 weeks, these adults have the opportunity to take part in a 36-hour **Program of Incorporation** - inventing together, with their new youth, the ways they will shift relationships and explore ways to bring meaning to being a youth in our time. They celebrate this significant step in the family's journey.

Limited to 16 youth per group

What is YOUTH ?

Youth is a time of life when individuals are ready to experience, test, and understand their lives in brand new ways. Those who accept this premise have the chance to move self-consciously from childhood toward becoming an individually responsible citizen.

Order of Events

Week 1

Send out Campfire
 Scramble Hike
 ROPES Course
 Six Day Backpacking Trek

Week 2

Sweat Lodge
 24-Hour Solo Vigil
 Choosing to be a Youth
 Celebrative 4 day hike

Week 3

Council of Elders
 Celebrating the Journey
 Incorporation Weekend
 with Parents

Pre-registration: \$200usd holds a place
 (\$150 refundable before May 10)

Total Tuition: \$1,484usd if paid-in-full by April 10. (10% Discount)
 \$1,545usd if paid in full by May 10. (\$100 Discount)

\$1,645usd if final payments are completed after May 10
 (Price includes meals, materials and campsites)

Payment in full Due no later than May 27. No refund after May 27

Vision Quest Tour

A Bicycling Adventure For 8th, 9th & 10th Graders

June 19 - July 9, 1999

- a chance to symbolize your *Coming of Age*
 - a physically, mentally and emotionally challenging adventure
 - building a spirit community with a group of peers
 - travel by bicycle over 400 miles around the Puget Sound of Washington State.
- (The tour will take to meandering back roads and undulating hills, crossing ferries and islands to reach a place of questing on the Olympic Peninsula.)

Participate in one of the most ancient rituals of many cultures on every continent-
The Solo Crossing

- from a place called Childhood to a spot where the future can be glimpsed.
- a time of fasting, reflective exercises and meditation.
- a Chance for questers to spend time reflecting on what life might hold for them.

Prior to the Crossing, we will prepare with such activities as a symbolic Death of Childhood and dialogue to help focus what we will each seek on the quest.

After the symbolic crossing, there will be a chance to reflect on the experience during a time of symbolic rebirth. This will be a chance to find the meaning of your quest.

Preparing for the Quest	Vision Quest	Incorporation
Bicycle Orienteering	Walkabout	The Return Ride
Ropes Course	House of Childhood's Death	Story Telling
The Ride Out	Solo Crossing	Council of Elders
Severance	House of Rebirth	Final Celebration

Group Limited to 16

Pre-registration: \$200usd holds a place (\$150 refundable before May 10)
 Total Tuition: \$1,435usd if paid-in-full by April 10. (10% Discount)
 \$1,495usd if paid in full by May 10. (\$100 Discount)
 \$1,595usd if final payments are completed after May 10
 (Price includes meals, materials and campsites)
 Payment in full Due no later than May 27. No refund after May 27

FREQUENTLY ASKED QUESTIONS

Q. Does this tour require me to be an athlete?

A. This trek is for any healthy young person who can ride a bicycle, even those who have recently learned to ride. We encourage riding at home before the trip to prepare, however, the riding regime will be paced to allow some time to build stamina at the beginning of the trip.

Q. What skills will I learn?

A. You will have a chance to develop personal and interpersonal skills. The Ropes Challenge course offers a view of one's ability to function as part of a team. Learn about bicycle maintenance, riding techniques, and safety.

Q. What equipment will I need?

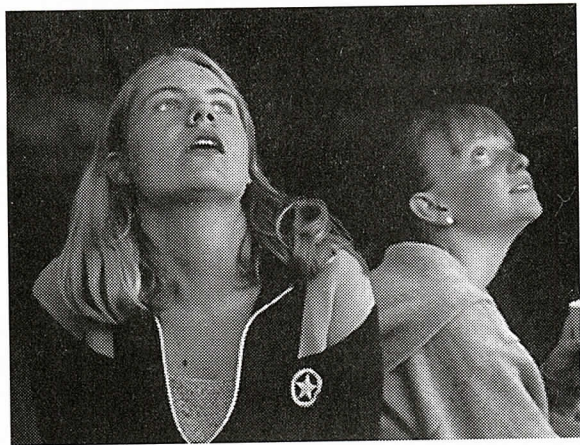
A. Participants are required to supply and outfit their own 10 speed touring or mountain bicycle and equipment. (There will be a vehicle escort to transport food, equipment and luggage.) We will provide registrants with a list of needed items.

ICA Rite of Passage Journeys, 22421 39th Ave. SE, Bothell, WA 98021 (425) 486-5164 e-mail: icarlc@igc.org

Coming of Age Leaders Training

February 27, 1999 -- Chicago, IL April 24, 1999 -- Portland, OR
 April 10, 1999 -- Bothell, WA May 15, 1999 -- Reno, NV

Saturday 9:00 -- 5:00



Traditional societies utilized Rites of Initiation of their young to strengthen their communities. Today, coming-of-age programs are needed to affirm young people and connect them to a larger world view and larger community. Participants will gain an overview of coming-of-age programs and tools for their planning and facilitation. Participants will take home a manual including materials that can be adapted, plus an extensive bibliography.

Rites-of-passage programs are more widely recognized today, as groups organize to provide such rituals and the popular and alternative press focuses attention on programs currently in operation. ICA Rites of passage has recently been featured in an article in *Common Ground* and cited in several resource guides and books.

Youth need rites of initiation to help them move into a different relationship to the rest of their community.

ICA's 32-year history of facilitating rites-of-passage work puts us in a position to serve a real need in reclaiming community.

THIS SEMINAR offers an introduction to the basic skills needed to help young people reflect on their life journey. The ideas presented will be based on actual programs. The leaders have many years experience in facilitating rites of passage and training people to lead them.

The basic tool presented is a planning model -- a framework which contains the basic elements of any rite of initiation. Participants will get practice creating curriculum plans for a coming-of-age program which might be used in their own situation.

Learning Outcomes

Session participants will leave with a knowledge of:

- why Rites of Initiation are needed in the re-building of community
- the elements of a Rite of Initiation program
- a model for creating Rites-of- Initiation programs
- settings in which Rites of Initiation can be used
- options for tone, mood and style of programs
- access to a wealth of activities and rituals
- sources of resources for program leaders

Cost: Early Bird Registration (received 3 weeks before course) \$80.00 per person (\$70.00 for each additional representative from the same local organization)

Within three weeks of course, \$85.00 per person

Rites of Passage Leadership Interns

Each summer, ICA accepts up to four interns who are interested in learning how to do this type of program in their own communities. Some interns have also been able to arrange university credit for their experience.

Interns attend the one day leadership training (above) and then continue to learn as a member of the summer team. They must be able to participate for the entire duration of a three week program and to work with the team ahead of time in preparation for

the journey. Interns provide their own gear. ICA can help provide transportation and all program related expenses during the actual Journey.

Interns will be chosen on the basis of experience. Wilderness First-Aid Skills, having done one's own Vision Fast, or experience working with youth are all strongly considered attributes.

Contact ICA Journeys at the address below for application and further information.

Sea-Spirit Quest

A Spirit-Quest in the Waters of Puget Sound
August 2 - 23, 1999



Group limited to 12 participants

features of the trip include:

- team/community building exercises
- high and low ropes course
- sweat lodge
- sea kayak travel
- short hikes and island exploration
- 72 hr vision-quest
learning and practicing
- extensive low impact camping skills
- paddle and kayak rescue skills
- learn to use tide and current charts

Take an adult kayak journey through the San Juan Islands

- explore the Islands by the power of your own paddle and your own spirit
- travel by an ancient mode that brings you into intimate contact with the elements.
- camp on the islands
- experience the beauty of the land and sea
- sea life (star-fish, anemonies, seals, porpoises and if lucky perhaps a whale)
- make allies with currents, tides, winds, and water.

Do soul-work on an inner journey

- will provide a container for intense personal growth.
- ritual, and campfire discussions will help members prepare for the vision quest.
- the sea journey becomes a metaphor for the inner journey
- focus inward on a solitary, 72hr, fasting vision quest
- incorporation ceremony, processing, celebration and sharing of the experience will reunite our team after the quest when we will continue travelling by kayak.

Pre-registration: \$200usd holds a place (\$150 refundable before May 10)

Total Tuition: \$1,615usd if paid-in-full by April 10. (10% Discount)

\$1,695usd if paid in full by May 10. (\$100 Discount)

\$1,795usd if final payments are completed after May 10

(Price includes meals, materials and campsites)

Payment in full Due no later than July 1. No refund after July 1.

The beauty of the San Juan Islands is breathtaking with coasts that alternate between sharp cliffs and serene beaches all leading up to forested hills. As if the mountain views in the distance weren't enough additional reason to go, this part of the Northwest coast is particularly known by sea kayaking and sailing enthusiasts throughout the country for containing some of the most beautiful and enticing small craft waterways in the continental U.S.

EARTHQUEST

A Spirit-Quest & Physical Challenge in the Cascade Mountains of Washington State for Adults
July 25 - August 14, 1999

Like your ancestors...

- travel into the wilderness in search of your place in the world.
- Learn primitive-living skills such as:
 - tracking, plant identification and firemaking
- Use ancient spiritual practices --the sweathouse and the vision-fast to separate yourself from your everyday life and engage in a search into your life's meaning.

As a member of a small community of seekers,

- develop your mountaineering skills
 - low impact camping, routefinding and travel in alpine terrain
 - in a safe interdependent team setting
- use a blend of ancient and modern wilderness skills to interact with nature in a holistic way
- trade personal comfort for personal challenge
- share stories and experiences
- seek insights into life's journey



Goals of EarthQuest include

- Bringing together Spirit Questing, ancient wilderness skills, and modern outdoors experiences
- increasing awareness of the natural world and one's place within it
- becoming more comfortable in the outdoors
- incorporating the experience into your everyday life
- just plain having fun and enjoying of the beauty of the world around us

Pre-registration: \$200usd holds a place (\$150 refundable before May 10)
 Total Tuition: \$1,480usd if paid-in-full by April 10. (10% Discount)
 \$1,545usd if paid in full by May 10. (\$100 Discount)
 \$1,645usd if final payments are completed after May 10
 (Price includes meals, materials and campsites)
 Payment-in-full, Due no later than June 20. No refund after June 20

We will begin in the eastern foothills of the Cascades, where the "desert meets the mountains," learning primitive outdoor skills and engaging in the Vision Quest. Then we will travel into the rugged high country of the North Cascade mountains.

Because of the intensity of this program, an Application and Interview are required

Old Ways	Modern Ways
Teaching the old ways -- Tracking, Fire making, Sweathouse, Vision-Fast	Nine-day adventure into the Glacier Peak wilderness Processing the Journey

Adult Wilderness Quest

August 9 - 15, 1999

Location: Washington State

Take yourself to the wilderness. Make time alone. Keep a quest for the future, for meaning, for wholeness, for peace.

People go on Vision Quests for many reasons and at many transition times in their lives. Preparing for or recovering from any one of a number of life changes such as: graduation from college, a job change, divorce, children leaving the nest, retirement.

ICA facilitates questers who wish to spend time alone, fasting and seeking.

Groups are kept small and require preparation. An application and interview are required.

Once accepted, the group will meet to prepare for the experience, both practically and spiritually. (Those outside the Puget Sound area can be accommodated by phone and email.)

Personal spirit preparation outside the group is strongly recommended. We will provide guidance and materials to read.



Pre-registration: \$150 after acceptance.

Total Tuition if paid-in-full before May 10 (including pre-registration): \$325;

After May 10 \$435

(includes preparation sessions and materials -- participants provide own gear

June 1 Registration requested to allow time for adequate preparation!

Fundamentals of Tracking

Training held in Yakima County

July 3-5 or August 20-22

for people 16 years and older -- Limit 10 participants



Ever wondered what left those tracks in the stream bank or who left those droppings filled with hair and bones right in the middle of the trail? Come learn how to answer those questions and many more in this training program. Tracking is an ancient skill which has evolved with humans since we first walked on Earth. Used in hunting and warfare in the past, tracking now offers modern people a method for deepening their awareness of the natural world and improving our observational skills. Tracking is a holistic art which requires both logic and intuition to solve the mysteries nature leaves for us. This class, drawing on practices both ancient and modern, will cover techniques for identifying and interpreting tracks and signs as well as ways to attune our inner senses to the rhythms of the natural world. The class will be held in the eastern foothills of the Cascades, habitat for a wide variety of animals, whose signs we will have the opportunity to investigate. Direct, "hands on" experience in the field will leave participants ready to continue the journey into the exciting world of tracking.



This course will cover:

- History of Tracking
- Track Identification
- Interpreting tracks and signs
- Finding hidden tracks
- Track Aging
- Gait Patterns
- Awareness and observation skills

Pre-registration: \$100 (\$50 refundable until June 1),
Price \$199, if paid-in-full before May 10
--\$240 after May 10 (Includes food.)

We Need Your Help to let people know about our programs!

The Flyers (next pages) Need to be posted on Bulletin Boards wherever prospective participants or parents might see them (schools, recreation centers, book stores, college student centers, churches, waiting rooms in many types of facilities like hospitals and ferry docks)

Would you post it and if you can post more, let us know! We'll send them.

Also, send us names of prospects and we'll send them a copy of this newsletter!

1999 No. 1

Meet Some of Our Staff

19

At the time we are going to press, the 16 people listed here and on the next page are indicating they will be returning to serve as staff for programs this coming summer. They are listed here to give prospective participants and their families a sense of the type of people who consider these programs important and take time out of their busy schedules to be mentors to people who are ready to quest.

Staff members and interns form mentor teams to lead the groups and prepare before the journeys to work collaboratively. They bring an amazing mix of talents and passions to the program. Staff/Participant ratios are kept to a maximum of four mentees to one mentor.



MERI WALKER
Vision Quest
Tour

Vision Quest Tour 98 counselor, 1997 participant in the Danskin Triathlon for women. As volunteer, assisted wheelchair athletes on 400 mile cycling marathon through Alaska's Denali Mountain Range. Meri is a facilitator and consultant in business communication practices. Has worked as a high school teacher and a professional photographer.



AMARA GILBERT
Coming of Age
Journey

Currently serving on the staff of ICA Chicago's Leadership Options program, Amara is a graduate of ICA Journeys during her sixth and ninth grade years. She served as staff member of the Coming of Age Journey in 1997. She has worked as a volunteer in Mexico City. She has served as a director of Religious Education in a United Church of Christ in Illinois.



TIM RADAK

Vision Quest Tour 98 counselor. Last year's trip was one of most enriching and rewarding experiences to date. Always willing to embrace what nature and human experience have to offer. Former middle school instructor, currently pursuing master's degree in Public health and Nutrition.



ROBERT MCKAY
Coming of Age
Journey

Third summer on staff having staffed both the Coming of Age Journey and the Wilderness Quest. A certified wilderness EMT; Robert is an ICA Journeys alumnae from 1982. Wilderness experience and training from Tom Brown, Jr's tracking/wilderness program and the Boulder Outdoor Survival School.



NATASHA MORGAN
Wilderness Quest

Her Second Summer on Staff. Natasha is a black belt Taekwondo instructor. A Graduate of ICA Journeys among other programs including the Nova Scotia Sea School. Natasha is an experienced backpacker. Her other pursuits include drama and singing having sung for six years with the Columbia Girls' choirs.



DAVID ROGERS

Coming of Age Journey 98 staff. David's own initiation was through the New Warrior Training Adventure; has since served twice as staff for that program. He continues to develop his skills, focusing on communication and inner-work through sacred circle; strives for integrity in personal growth, healing, and relationship with nature.



JULIE
"Fireball" PERRY
SeaSpirit Quest
Coming of Age
Journey

Third summer on the staff; Wilderness First Responder; BA in Psychology; experienced leader of kayak, hiking and bicycling trips; knowledge of medicinal and edible plants; experience working in substance abuse and mental health fields. Julie has an intense love and enthusiasm for the outdoors and for the power of questing.



DARCY OTTEY
Earth Quest

Participated in the Coming of Age trip when she was 13; third summer leading ICA Journeys; currently is helping to create Earth Quest; author of ICA Journeys participant survey. Rite of passage work is one of Darcys main interests in life, Darcy brings with her a background in experiential education, youth counseling, backpacking and outdoor living skills.



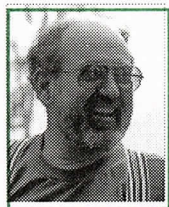
DAVE
MOSKOWITZ
Earth Quest
Tracking

Second summer on the staff; trained in primitive survival skills, tracking, & edible wild plants; Wilderness Emergency Medical Technician; Two strong passions are being in the outdoors and teaching about the natural world. Many people find his enthusiasm for nature contagious.



LEIF ODEN
SeaSpirit Journey
Vision Quest Tour

Was a participant in ICA Coming of Age Journey in 1984; experiential educator; wilderness guide; has worked as staff member for organizations including Outward Bound, Joy Outdoor Education Center, Colorado Mountain College, and Adventure College; Wilderness First Responder; considers Outdoor and Adventure Education a calling and chosen career.



STAN CROW
Program
Director

Stan's 17th season with Journeys; three of his daughters, a son and a son-in-law preceded him as participants in the Journeys program; Extensive experience working with young people and training youth leaders; Joined ICA staff in 1971; Facilitator, community-based educator, ritualist; enjoys nature and singing.



NEVA WELTON
Wilderness Quest

Third Summer on Staff, having staffed Vision Quest Tour and Coming of Age Journey; MSW; Family Therapist working with children and youth; worked as volunteer with LifeQuest Summer Camps, Seattle Mental Health and the Wooden Boat Foundation; Professional work includes experiential programming with youth at risk.



NINA DAVIS
Wilderness
Quest

Third summer on Journeys Staff; was a participant in first ICA Wilderness Quest; Returned to staff Coming of Age Journey 94 and last Summer's Wilderness Quest. Has travelled and studied in India, Europe and New Zealand. Currently completing her senior year at Wellesley University.



MARY JANE
MARCUS

MSW; has worked with youth and families for the past ten years in a range of settings; enjoys working with adolescents; studies at Georgetown University (BSFS), University of Cape Town, and University of Washington (MSW); lived and traveled in many countries; consults with social service agencies in the Seattle area on developing creative and reflective programs.



BILL HICKEY
Earth Quest

MSW; works in Senior Services for health organization; Working with youth provides a break to his year; Veteran of three previous seasons with journeys; extensive backpacking experience; deep interests in Native American healing traditions and seeing people deepen their relationship with nature.



SCOTT BROOKS
Vision Quest
Tour

Coordinator, Mayor's office of Intergenerational programs; extensive experience leading sacred circles; former cycle racer; also former head coach San Diego Bicycle Club, leading as many as 100 riders on weekend rides; an artisan in wood-working; storyteller; avid hiker and climber. Scott is pleased to join the ICA team for a second summer.

MEET SOME OF OUR STAFF

Please
Post



Our 32nd
Year

ICA RITE OF PASSAGE JOURNEYS 1999

FOR ADULTS

Earth Quest

A Spirit-Quest and Physical Challenge in the Cascade Mountains of Washington State for adults. Separate yourself from everyday life in search of your life's meaning. Learn primitive living skills, engage in a sweat lodge and vision fast, travel into deep wilderness using a blend of ancient and modern wilderness skills to interact with nature in a holistic way. Share stories and seek insights. July 25 - Aug. 14, 1999



Sea Spirit Quest

A Spirit-Quest in the Waters of Puget Sound for mature youth and adults. Learn and experience sea kayaking, extensive low impact camping skills, use of tide and current charts, and team/community building exercises. Do short hikes of island exploration. Features a high and low ropes course, a solitary 72-hour fasting vision-quest, and providing a container for intense personal growth and soul work. August 2 - 23, 1999 Group Limited to 12



Fundamentals of Tracking

Drawing on ancient and modern practices, this class will cover techniques for identifying and interpreting tracks and signs as well as ways to attune our senses to the rhythms of the natural world. For people age 16 and older. July 3 - 5 or Aug. 20 - 22
Limited to 10 participants



Coming of Age Leaders Training

Today, coming-of-age programs are needed to affirm young people and connect them to a larger world view and community. Benefit from JCA's 32-year history facilitating rite-of-passage work by gaining the tools for their planning and facilitation. An introduction to the basic skills needed to help young people reflect on their life journey. Adaptable take-home manual and extensive bibliography included. Chicago, IL, Feb. 27 ; Seattle, WA, April 10
Portland, OR, April 24 ; Reno, NV, May 15

Adult Wilderness Quest

Keep a quest to signify a life transition, for the future, for meaning, for wholeness, for peace. A solo quest facilitated by JCA for those who wish to spend time alone for fasting and seeking in the wilderness. Guidance and materials are provided. August 2 - 8, 1999

For more information and registration materials, write:

ICA Rite of Passage Journeys

22421 39th Avenue, SE, Bothell, WA 98021-7941

(425) 486-5164

email - icarlc@igc.org or visit our new website (under construction) www.icajourneys.org

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Our 32nd
Year

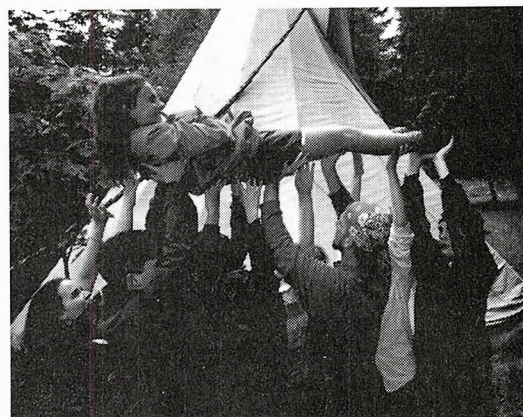
ICA RITE OF PASSAGE JOURNEYS 1999

FOR YOUTH

Coming of Age Journey

An Initiation into Youthhood for post-6th and 7th graders. In 22 days of wilderness adventures and self discovery, youth experience the symbolic journey from childhood to adulthood. Youth learn important personal and interpersonal skills through wilderness training, sharing circles, a ropes course, a 24-hour solo vigil, and a skit presentation to their families on a powerful, 3-day reincorporation weekend.

June 27 - July 18, 1999 Group Limited to 16



Vision Quest Tour

A 21-day Rite of Passage into Personal Responsibility and Global Awareness for 8th, 9th and 10th grade youth. Take the Challenge... prepare yourself for a complete 7-day, 300-mile Bicycle Trip around the Puget Sound of Washington State. Participate in rituals of personal growth and reflection, including the ropes course, the Solo Crossing, the Council of Elders, and much more...

June 19 - July 9, 1999 Group Limited to 16



Hero's Quest

An all day adventure for girls and boys 3rd through 5th grades. This introduction to the Hero's Journey is an ideal preparation for later rites of initiation. Activities include drama, mythology, active games, and art projects.

March 27, 1999 Group Limited to



Wilderness Quest

An individual journey through the doorway to adult privileges and responsibilities. High school students take a 21-day journey by land and water through Washington State's wilderness. They prepare in mind, body, and spirit for the symbolic Journey to Adulthood through a ropes course, Native American-based sweat lodge, a 3-day Solo Vigil, a challenging 7-day hike, and other rewarding initiatory experiences...

July 15 - Aug. 5, 1999 Limited to 12 participants

Rites for Mothers and Daughters

A 48-hour retreat for mothers and daughters to revitalize their relationships through sharing and bonding rites. Take time to explore the questions that help us reconceive our roles as women in our family. We will look at our historical roots, our present lives, and to our possible futures in order to create a more active image of the women we want to be. For young women ages 13 and older with their mother (or those who play that role).

May 21 - 23, 1999

For more information and registration materials, write:

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My Grandmother's Lesson in Mentoring

by Lori Zink

At a family reunion a few years ago, I fell into conversation with two relatives who, like me, were working with young people labeled "at risk" by the system. While we were talking, my Grandma was huddled at the other end of the table working her crossword puzzle. Or so it appeared. Suddenly she surprised us all by jumping into the discussion (that she had, of course, been eavesdropping on all along) to tell this long-buried story. I wish I'd asked her to write it down herself at the time. Not long after that her memory started unraveling. Then last August, Loraine Norris Booth Gimre died at the age of 90. So I'm left to give you her story secondhand, the way I told it at her funeral.

Loraine was 22 years old and fresh out of college in 1928 when she landed a job teaching English at a high school in Southern California. During the week of preparation before classes began, every one of her fellow teachers pulled her aside to warn her about a particular student. They described him as "a tough Italian troublemaker" who had grown up on the docks and who was "older, bigger and meaner" than all the other students because he'd been held back several years. The teachers called him a "good-for-nothing" and said they didn't know why he didn't just drop out. They told her that being so new and so young she had better watch out, because he would surely give her problems.

On the first day of classes, she spotted him right away. In a roomful of students sitting expectantly at their desks, he was the one slouched in the windowsill playing with a knife and looking defiant.

She had no idea how to handle this situation. But it occurred to her that since he seemed to be daring her to challenge him, maybe she should simply ignore him for awhile until she figured out what to do. So that's what she did. The first week she showed up every day to teach English, while he showed up every day to slouch in the windowsill and play with his knife.

Then on Friday, she glanced out the window during class and saw that it was beginning to rain. Suddenly she had a very different problem to contend with. That morning she had actually driven to school in her father's car, which he had never let her borrow before. He treasured his roadster, a sporty convertible of the roaring twenties. And she had parked it with the top down.

So with a growing sense of panic, she looked from her roomful of students to the gathering rainstorm and back to her classroom. Then in a sudden burst of inspiration fueled by desperation, she looked directly (for the first time) at the so-called troublemaker. She took a deep breath and said, "Young man, come here." He swaggered to the front of the room, seeming to relish a showdown. But instead, she pointed out the window and said simply, "Do you see that roadster parked out front? Please go outside, raise the top, and come right back." And she held her car key out to him. For a few moments his only response was a shocked stare. Then he squared his shoulders, took the key, and strode out of the room already looking several inches taller. When he returned, it was her turn to be shocked. He gave her the key, walked over to an empty desk, sat down, and began to participate in the class.

At this point in her story, my Grandma looked around at each of us to make sure we were still listening. Then she continued in a smug voice, "From that day on, he was very respectful. And he did very well in English class that year."

This is the legacy from my Grandma I treasure: a powerful lesson she learned by accident about respecting and trusting those you find it hardest to respect and trust. It's a two-way street, but you may have to be the one to turn down that street first. And if you don't take the risk, you will never discover what either of you are capable of.

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This wonderful labor of love is filled with articles,
poetry, book reviews and editorials --next issues
focus -- #3 Sex, #4 Drugs, #5 Race, #6 Work

1999 Pre-Registration Blank

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A registration packet will be sent upon receipt of this form & fee
Mail to: Registrar, ICA Journeys, 22421 39th Ave SE, Bothell, WA 98021

Registration Information

- .. All fees and discounts are listed on the page with each specific program
- .. Registration Fees hold a place in the program.
- .. Registration Fees refundable except a 10% service charge if participant withdraws more than 3 weeks before the program.
- .. All fees are due 1 month before the program unless other arrangements are made.
- .. No refunds will be made after a program begins. In some instances, partial credit toward a future program may be allowed
- .. Limited Workshops and partial scholarships are available. Please submit a letter requesting consideration. A committee will determine recipients around the 15th of May.
- .. Scholarship funds are needed to assist those who are unable to afford the entire amount. All contributions are tax deductible.

ICA Journeys is usually a twice-yearly publication of the Rite of Passage Journey programs of the Institute of Cultural Affairs (ICA).

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Cover Photo On Top of Fire Creek Pass by Nina Davis



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Rites of Passage: Celebrating Life's Transitions

Stan Crow
Director: ICA Rites of Passage Programs

We've been working in the Northwest for quite a while on Rites of Passage. Most people think of what we've been doing as just the youth program that grew out of the old "Sixth Grade Trip." We've done that rite of initiation for 25 years. But what we are really talking about are rites that run the gamut from birth to initiation to marriage to death.

Birth is any time in our lives when beginnings happen -- the celebration of new beginnings -- whether it's the beginning of a new business or a move to a new house or something else. Initiation is where we learn. Any time you enter into a new learning project, that is an initiation for you. Some of you who have gone back and done a master's degree have gone through an initiation process. Marriage is wherever there is merging, a coming together in your life, the creation of a new partnership. Death is a celebration of endings. One of the great offenses for me in my life was a divorce celebration which two of our colleagues did. It came to me as utter offense but it was one of those things that was exactly needed at that time.

We have been focussing on rites of initiation. Several years ago we began doing the *Tour de Cultures* to help youth have a bigger world view and to introduce them to cultures. Then we began to do a *Vision Quest* for high school juniors and seniors to look toward the future. It was a much more traditional Native American project than we had tackled before, done in collaboration with people from the Yakima reservation. More recently, we have done *Rites for Fathers and Sons* and for *Rites for Mothers and Daughters*.

The piece that's missing in all this is "community." Why we did initiation 25 years ago was to bring the children into a journey of initiation to come into the adult society. That is what happens in other societies. Tribal societies knew what they wanted when they set about an initiation. When the Masai did a public circumcision in which the youth was not to flinch there was a reason for that. The young man was expected to defend his community to the last, not to suddenly decide that this pain was too much for him and run off.

The Bar Mitzvah, originally, was intentionally teaching a young man what it meant to be a part of the adult society in which the scriptures were seriously discussed. It was taking that journey until he was able to move from being a child to sitting with the men and dialoguing about the scriptures. In Africa, when the girls were taken aside for two years, they were taught what it meant to be a woman of the tribe and all the responsibilities of being an adult in that society.

That "community" piece has been missing from what we've been doing. So this year we have begun to look at what that could be. One of the things we plan to do, in the Northwest at least, is an *Incorporation Weekend*, to which parents will come. We'll work on rituals and activities for how families relate to this new individual who has just come back into their midst.

In the tradition of initiation, the first part is the severance. You are passing through a doorway into the time in which you are being incorporated in the adult society. This time in between, which we have called the Rite of Passage Journey, is the threshold through which you pass over. The myth is that at severance, the child dies. There is no more child. The journey here is for the child to incorporate that story.

In traditional societies, during the initiation period, the child was also scarred in some way. Scarification was not a punishment. It was a way of saying: "See this person here? That's not the old Roger I used to know when he was twelve years old. He's got this scar right here. He's a new human being." It's a little difficult for Kaye Fulkerson to look at her daughter, Dara, whom we didn't scar last summer and to remember that she's no longer a child. She's part of the adult society now. It's also a little difficult for Dara sometimes to remember that. Part of what we are going to do during this weekend is to work on this aspect of the rite of passage with both parent and child.

We have also begun to work with communities to design their rituals of initiation. This is the area we'd like to move into with strength. We have worked with a couple of churches in designing the journey of a year. There were mentors, services in which the youth did leadership, a ropes course, and retreats in which young men went aside with older men and girls went aside with older women and bonding happened. During that process, the younger people became part of the fellowship of the church.

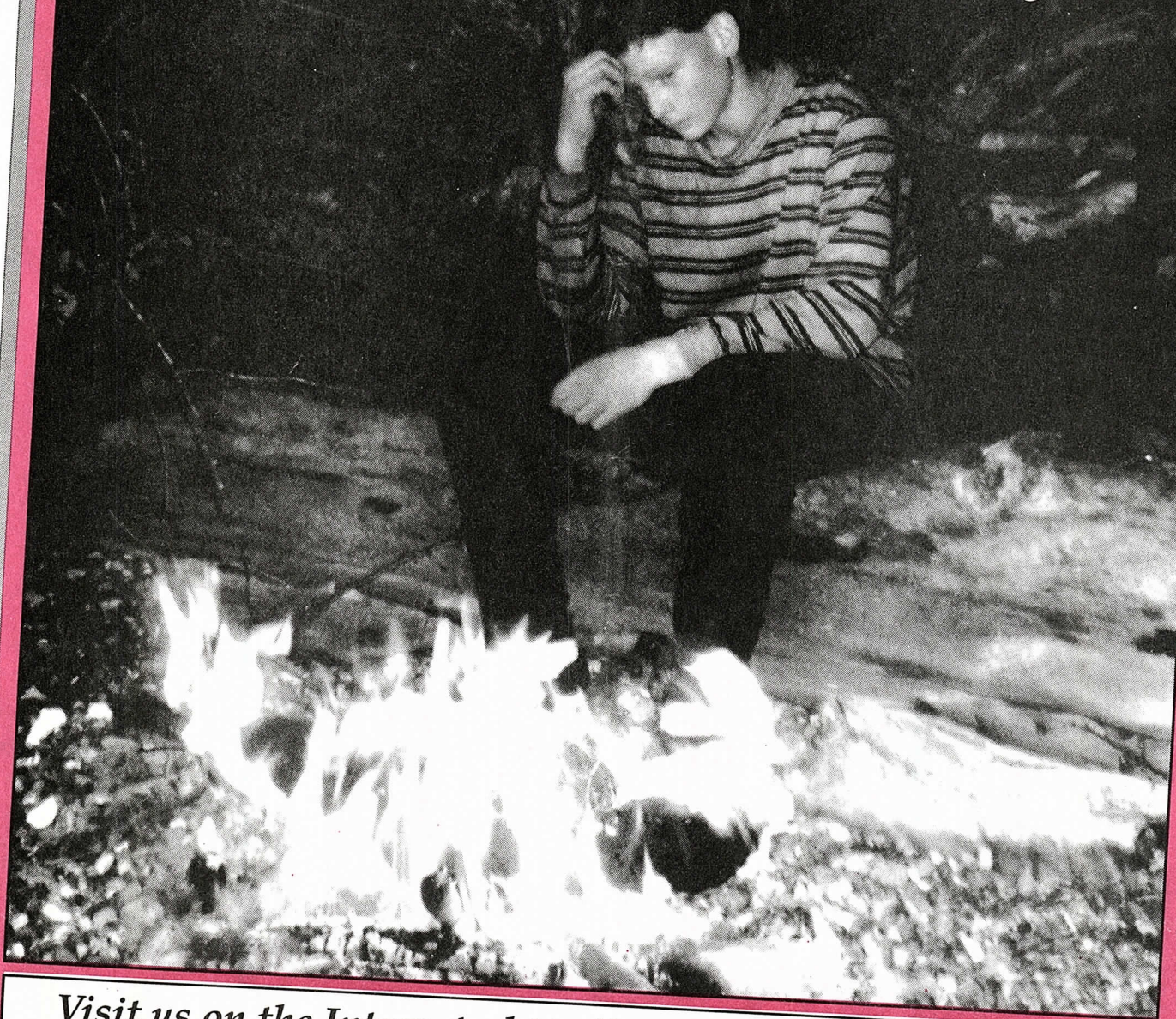
We believe this same kind of thing is also possible within communities. I've been talking to Raul about the how the community they've begun to work with could use the journey of initiation to bring the young people in and honor them and say they are significant, as opposed to them having to go out and find a gang which will do the same thing. A lot of social analysis says that one of the reasons kids belong to gangs is because they need somebody to say "You're no longer a child."

The other thing we are doing is publishing a journal called *Journeys*. We have had some exciting side effects from this publication already. Two articles have been picked up and reprinted in other periodicals. We hope that continues.

We invite your participation. We survive on volunteers to do the program. One of the most encouraging aspects of the Rite of Passage programs this years was the number of people who led different programs and different parts of the programs. Some of them participated for the second or third time. But we still need more people. If you know anyone who would like to work with one of these programs next summer, please send them our way. We would also be glad of suggestions where we could begin to work on a consultative basis with church groups or communities.

THE END

ICA *Journeys*
1996



Visit us on the Internet - <http://www.songaia.com/ica/rop>



Inside this Issue:

Confessions of a Ritualist

Excerpt from SACRED MANHOOD, SACRED EARTH by Joseph Jastrab

From Death to Life: Marking our Journeys

ROPE --a rite of passage for inner city youth

From the Book Shelf



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Editorial Assistants: Karly Lubach & Lynn E. Alden
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Cover Photo by Robert McKay: Lucas Ridinger keeps his 24 hour vigil on the beach during the *Coming of Age Journey* at Hood Canal on the Olympic Peninsula July 1995.



VOLUNTEERS NEEDED

Since 1968, ICA Rite of Passage programs have been able to keep prices down through the assistance of part-time volunteers who give their time and leadership to the events and are reimbursed only for their expenses. Each volunteer will be interviewed and screened, including a police background check to assure the safety of the youth participants. If you are interested in spending an exciting and educational month this summer, please contact our offices.

Confessions of a Ritualist

by Stan Crow

I have been actively leading rites of passage since 1983 when I joined ICA's youth leadership team. For several years, I struggled with what to call myself, and have finally created what I think is a workable response when people ask me, "What do you do?" -- **"I am a Ritualist."** I am not ordained by any group or religion, and yet I lead and train others to perform sacred rites -- rites which significate life passages. I have a strong belief in the power and importance of marking the significant points of the journey for individuals and groups. These markings are sacred because they bring meaning and focus to events which might otherwise slip by us unnoticed.

Rites or rituals can be used for many other reasons as well: healing, bonding, honoring traditions of community or religion, petition to a higher power for intercession, personal enlightenment, etc.

My focus is, obviously, times of life transitions. My theatre is community, either an existing one or one created for a special occasion.

The Process of Ritual Creation

As a ritualist I have learned that there are many ways to create ritual. But there are always a number of questions to be asked before you begin.

- What are our rational and experiential objectives for this event -- in other words, what do we want to happen and what experience do we want the participants to have (especially the ones for whom the ritual is being performed)?
- Who needs to be present?
- How will we care for their spirits?
- Where does it need to take place?
- Will there be an altar? What are the metaphors and symbols we will use? Therefore, what should be on the altar?
- Who shall lead this ritual?
- How will the principal participants make known their intent? Should they come with a prepared statement? Should they respond impromptu or simply answer "I do."?
- How will we begin and end?
- What mood should we strive for and how will we achieve it? with music? poetry? stories?
- What setting would best facilitate the intent? lights? size of room? comfort?

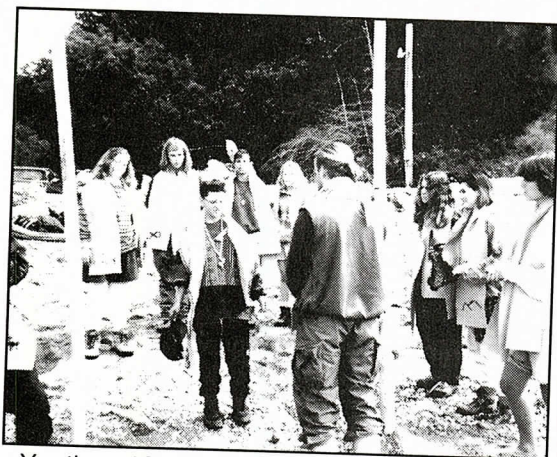
These questions act, for me, as a guide to the creation of rituals. Inspiration for the actual ingredients of the ritual must still be sought. In the next few paragraphs, I'll share some

Perhaps the most important tools you have for ritual creation are your own understanding of what is needed, and a sense of what will make that happen.

Continued next page

experiences in ritual over the last year and some thoughts about their inspiration.

Birth



Youth on ICA Coming of Age Journey participate in anointing ritual at water's edge

Turning to books by those who have more experience works well.

For the *Home Birth* of her third child, one of our daughters wanted to do some special rituals. I had just completed reviewing Robin Heerens Lysne's *Dancing up the Moon* (ICA Journeys '95.2) and gave her my copy to stimulate ideas. She chose a ritual from the book for their family to do in preparation for the de-

livery, and then created her own ceremony of welcome for this new person by members of the family, the midwives, doulas and friends as we came by the house within hours of the birth.

Divorce

Simple formulas can inspire **ritual invention**.

Last year, the marriage of a couple we had come to know and love ended. They didn't want the end to come as just a divorce pronouncement from a judge, so we created a ritual of closure, to allow them both to move on.

In a class with Angeles Arrien, I learned a four part formula for a ritual of closure. The four elements were 1. an expression of gratitude, 2. a statement of what had been learned, 3. acknowledgment of what was being closed and 4. a statement of future intent.

So it was that a few friends gathered to bear witness to the ceremony (much as had happened at their marriage). During the course of the ceremony, both spoke of their gratitude for the ten years they had spent together, took several symbolic actions in recognition of their decision to live apart, and released each other from the vows they took at their marriage.

Child Naming or Dedication

Most religions baptise or dedicate children to God as dictated by their tradition. This year, I had the privilege of leading a special naming ceremony for a family in our church. One child was one year old the other three. We met at their home for dinner and to plan the event. When we asked the question "How shall the participants be involved, it became clear that the three-year-old could participate in several ways. She wound up passing out flowers to everyone, repeated a Sunday school verse she knew, and, with her father's help, lit a candle,

Initiation,

Rituals are not always for large groups. Some of the most meaningful are for 2 or 3 people. Initiation is traditionally understood to be a time of training, followed by testing. One of our daughters recently secured a job as a labor and delivery nurse which will involve a two months on-the-job training. On the day before she began her training, my wife and I sat down with her over lunch and did a quiet ritual in which she had a chance to reflect on this initiation she was about to enter. It offered us a chance to affirm her and to let her know of our love and support for her on this journey.

Death

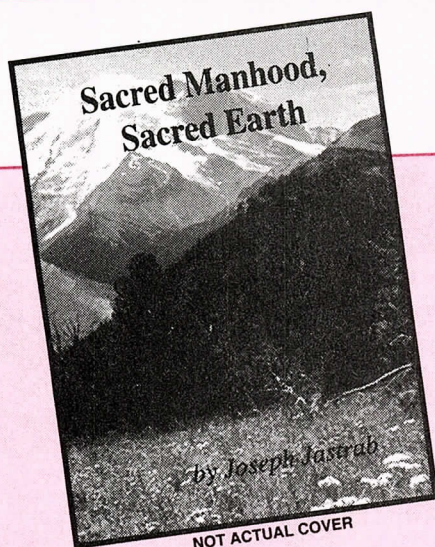
I do not like to lose friends, family members, and colleagues to death. No matter how rational I can be about it, there is still both the pain of the loss and the reminder of my own mortality. Last summer and fall, our community lost a dear friend and colleague. Throughout her illness, many had gathered at her place to spend time with her, celebrating our community and her role in it. We sang songs that she liked, read poetry and talked while two of the women massaged her feet with oil.

One week when we were ready to go to her place, her husband called to say she was in the hospital; and two days later she was dead.

The story of that family's journey with her during her last hours was one of significant ritual. The family came together, all in one room with her. They and she knew she was dying and during those hours as she moved in and out of consciousness, they talked, sang, and played games their family had always played when they were together.

When she died late that evening, they held their own wake -- singing her favorite songs, looking at family photos, creating a montage of photos of her life (copies of which they distributed at the memorial service, which they also planned that night). The next morning, they called the undertaker. Those of us who joined them the next day could sense the power and comfort those rituals had provided.

Resources for ritualists are many and varied, including books, experience, and working with others. Perhaps the most important tools you have for ritual creation are your own understanding of what is needed, and a sense of what will make that happen.



We are pleased to share with you a small sample from the book:

Sacred Manhood, Sacred Earth

by Joseph Jastrab

We are pleased to be able to present to you a small taste of a significant new book on the experience of a modern day vision quest.

Several contemporary authors have attempted to describe the journey of a vision quest. Most of them focus more on the how and the intent of the journey than on the experience. Joseph Jastrab has drawn from many experiences as a quest guide to create a composite story of a quest, its happenings, its participants and their reflections on the experience of the journey. It reveals the real participatory nature and intimacy of a quest.

Mr. Jastrab, chief instructor at the North American Wilderness Survival School, has led Vision Quests in New York's Adirondacks since 1982.

The book begins with a powerful essay by Clarissa Pinkola Estes. What follows then in the main body of the book is the story of an authentic quest for meaning and for spirit. It is as appropriate for understanding a woman's quest experience as a man's.

Mr. Jastrab deals with the significant questions all of us face, teaches about aspects of the quest, their meaning and purpose, and lets individual participants share the power of their experience.

We recommend this book for anyone contemplating participation in a quest, for someone who wishes to deepen their reflection on a completed quest, or for those who lead or will be leading wilderness quests.

Our gratitude to Harper Collins publishers for their permission to reprint this excerpt here. -- SC

At the center of our circle is an altar of smooth river rocks adorned with a dozen glowing votive candles. The quiet flames cast a rich warm light over the faces present here. The intimate solitude of night calls forth nuances of character that daylight washes over. I let my eyes linger for a moment, on the faces so innocently available now.

A seashell holding a mixture of dried sage and cedar sits before us... As the scented smoke curls upward, I offer its fragrance in honor of the Old Ones, the ones who have come before us, the guides to all seekers whose longing for wholeness returns them to the sacred earth. I invite their presence here to join our council.

I call on us to honor ourselves by speaking our truths here -- all colors of truth. Let us acknowledge that the line between good and evil runs through the center of every human heart. And let us remember, for all who walk the path with heart, truth is our medicine.

I open the pouch that holds our council talking staff and place it on the blanket before me. It is a sacred pipe, a medicine gift I received years ago from a woman who was initiated by pipe carriers of the Lakota people... In the presence of the sacred pipe, one must speak truth or not speak at all. The Old Ones remind us that silence is powerful and sacred. To taint it with lies or half truths brings harm to the speaker and disharmony to his people. And so we hold the pipe in council, we allow its ancient and honored lineage to resonate in our hearts, giving us courage to speak whatever it is we find there.

I now grasp the pipe bowl -- a crafted piece of red pipestone, the color of dried blood, which was quarried from deep inside the earth... Holding this vessel in my left hand, I let its weight draw me down to rest with the soil. It is the chalice, the cauldron, the heart, the container that holds the dark, moist, soul mystery of the below. A mystery that seeks union with the above.

Joining stem and bowl at the level of our hearts -- the hearth of heaven and earth-- I offer this pipe now as our talking staff to all those in the four directions with whom we share life.

I call on the sacred ancestry of this pipe to encourage us to speak as the authors of our lives. Through our willingness to be who we really are, we discover our oneness with things.

Let us align with the intention to give voice to our hearts' truth here tonight. Let us direct this staff to carry us beyond reason into the Great Mystery of our lives. Let us find the wisdom to listen to the other voices present, as an echo of our own voice.

Passing the pipe to the man seated to my left, I offer him the three questions that will open the first chapter of our collective story.

Who comes on this quest?

What does he seek?

What has he met along the way?

ICA Rites of Passage 1996

ICA Rite of Passage Journeys offer a *special experience* for the young person who is conscious about her or his Coming of Age. The three- week programs will stretch participants physically, mentally, emotionally and spiritually.

Ancient cultures understood that youth need a chance to *journey to another world*, to break with their families and family patterns in order to discover themselves before returning to their homes as new individuals.

These programs are also *high adventure*, including extended backpacking in the beautiful scenery of the Cascade and Olympic mountain ranges, and cycling around Puget Sound. Youth will experience challenge, but the physical demands are within the range of normally healthy young people and adults.

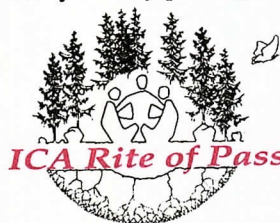
Participants and staff/mentors *create a community* of fellow journeyers, seeking a chance to reflect on what is happening to them and what the future might hold. In each program, there is an actual journey which serves as a metaphor for this exploration. Youth often develop friendships that endure because of the intensity of the time they spend together.

These events are multi-dimensional with *chances to grow* through physical accomplishments, through encounters with other cultures and cultural ideas, and through the opportunity to reflect on life experience. This is experiential learning in the truest sense of the word.

The Institute of Cultural Affairs has drawn elements of these events from many cultural roots and translated them into *cross-cultural activities* so that each participant can join in all activities from the standpoint of her/his own cultural and spiritual background and practices.

The atmosphere of learning is different, filled full, fun, and joyous.

We have included descriptions, major calendar points and excerpts of articles which have been published about the programs. A **pre-registration form** is included (on the last page) so that you may pre-register for one of the programs.



"On this journey, you learn to appreciate the things that you love in life even more."
Jessica Varney, Mount Vernon, WA.:

The Journey of a Lifetime

"The one thing that I learned at this camp was never to lose hope or to give up on yourself."
Morr Soloman, Chicago, Ill.:

"One of the things that I learned is that alot of things may seem challenging and you may not think that you can do them but if you can just try, you'll probably be very surprised with yourself."
Sonja Spencer, Chicago, Ill.:

"I learned that you can keep going. When you think that you're tired, say that you'll just go a little furthur, and you might make it."
Zeph Ragland, Bothell, WA.:

Finding a New Skin: Rites of Passage from Child to Youth

by John Burbidge, Excerpts reprinted from *Healing Currents*, August, 1993

"I wish I'd been able to go through this when I was their age. It helped me reinterpret many of my adolescent experiences, it affirmed that I can endure a lot and that I can relate to total strangers. All kids need this kind of experience."

This was how staff counselor, Suzanne West, summed up her experience in the Rite of Passage program conducted last summer by the Institute of Cultural Affairs (ICA). Suzanne, a communications disorders specialist with the North Shore School District, was one of four adult guides and sixteen children who participated in this three-week journey, marking the transition from child to youth.

The Rite of Passage Program is based on the stages of Joseph Campbell's "*The Hero/Heroine's Journey*". Participants experience the Call to Adventure and the Refusal to the Call, cross the Threshold of Ogres, navigate the Road of Trials..., embark on Magic Flights, and cross the Return Threshold to come back as Master of Two Worlds.

The program melds together rites from Native American, Celtic, and other traditions with a ROPES course, hiking, camping, and numerous opportunities for group and individual reflection. During the early stages of the program, children are "cared for" by adults but in the remainder of their time together, the tables are turned. Said 13 year old Maurice Tyson: "This rite of passage taught me that people are not always going to be there for me...I'm going to have to depend on myself to do things and believe in myself more."

A pivotal moment for the whole group came early in the program during the ROPES course. The task was to have everyone scale a fourteen foot wall. The challenge was having only themselves to do it. Several were ready to give up before they started, but others were more determined. They finally settled on a plan of hoisting themselves up on one another's shoulders, with those at the top pulling the others up.

A turning point of the three weeks was the 24-hour vigil held in the awesome solitude of Lake Ozette on the Pacific coast. During this time, participants went without food and sleep, tended their fires, and wrote reflections in their journals. Even though the counselors checked on each child at intervals throughout the night, silently and from a distance, the vigil was a solitary experience. Several children acknowledged that this was the hardest thing they'd ever done.

A precursor of the vigil was the sweat lodge. Led by local guide Walt Hoesel, children and adults alike participated in this Native American cleansing and purification ritual. Hoesel's carefully prepared context included storytelling, sharing about the medicine wheel, astrology, and animal totems. "This sweat lodge is to prepare you for your vigil and to be cleansed. What happens here I have very little to do with. What you put into this, you get back, so put a lot into it. Push yourself 10% further than where you want to go. And pray for good intent on the part of all of us."

Two powerful events brought closure to the journey. One was making a video to rehearse and celebrate the completion of the journey... The other was the Council of Elders, where each youth came before the staff and individually reflected on the experience and its significance for his or her life.

In the course of the three weeks, a number of issues cropped up that demanded to be dealt with. Sometimes, these were personal matters but more often, they affected the whole group. A key element in handling these issues was the circle gatherings... everyone had a chance to be heard and to listen to one another. A sense of "all being in the same boat" soon developed. People relaxed and bonding increased.

To many, the three week duration of the program was quite intimidating, but as counselor Jason Paulsen of Shelton, WA, pointed out, this length of time was most beneficial. "The three weeks made it impossible for the kids to bury their feelings. Some tried to do this but their feelings soon surfaced. For many of them, it was the first chance they'd had to come to terms with what was happening to them."

From the beginning to the end of the three weeks, the change in the participants' behavior was dramatic. Thrown together as a group, they exhibited the usual signs



of nervous anticipation -- either attention-craving exhibitionism or quiet withdrawal. When it was time to go home, it was a different story. "There was the same amount of energy present but it was transformed into group energy," noted Jason. "They wanted to do things together. They weren't necessarily best friends but they were much more supportive of one another."...

Why should parents send their children on a Rite of Passage program? ... Arlene Albright, herself a mother of a seventh grader, [says] "So much is going on in children's lives at this time. They need to step off the merry-go-round once in a while to digest what is happening to them. The Rite of Passage gives them this opportunity."...

Or as another staff member put it, it's the time in a person's life to try on a new skin -- a new skin of the time in-between.



Coming of Age Journey

For those who have completed **6th & 7th grade**

June 23 through July 14, 1996

For those who have completed **8th & 9th grade**

June 30 through July 21, 1996

Puget Sound of Washington State

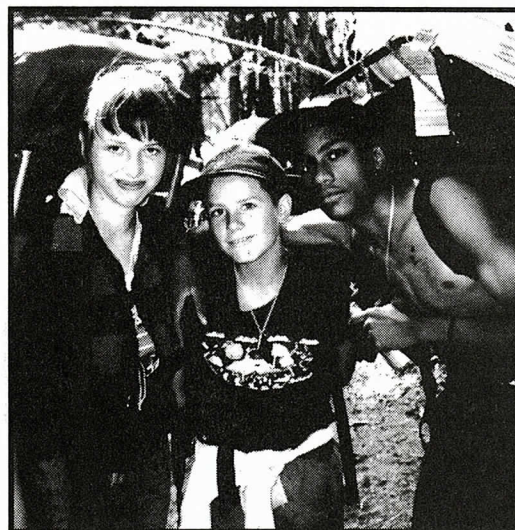
Emerging as youth into the 21st century, girls and boys take a **Coming-Of-Age Journey of discovery**. They experience – perhaps for the first time – what it is to be **independently responsible**. They:

- discover more about themselves and their inner resources;
- have their pre-conceived notions of limitations, images, and stereotypes challenged; and
- **create their own community**, based on a philosophy of respect – for themselves, for each other and for the environment.

Rites of Passage is a brand new experience. Trek mentors are dedicated to awakening within each participant a sense of awe for the natural world, an appreciation of their own individuality and an enjoyment of each others' abilities. The day-to-day activities naturally lead youth into seeing how their behavior impacts others and how their contributions immediately affect the quality of their life.

Laughter, sweat, creativity, reflection, comradery – all come together for **youth who are willing to discover more about themselves** and their role in the world.

The **influence and role of the family** is integrated into the Coming-of-Age Journey. The trek begins with a campfire where parents, guardians or their representatives have the chance to send their young person to 3 weeks of adventure and discovery. At the conclusion of the 3 weeks, these adults have the opportunity to take part in a 36-hour **Program of Incorporation** -- inventing together, with their new youth, the ways they will shift relationships and explore ways to bring meaning to being a youth in our time. They celebrate this significant step in the family's journey.



Limited to 16 youth per group

Programs are not identical -- 8th & 9th grade program is geared to meet their developmental needs.

Backpack into the pristine wilderness of the Cascade mountains,

Camp in the only rainforest in the United States, and

Hike into a spectacular ancient seashore inhabited by eagles, deer, whales, seals, and abundant sea life

Pre-Registration: \$150 USD holds a place

Total Tuition:

\$ 985 if paid-in-full before April 10.

\$ 1015 if paid-in-full before May 1.

\$ 1,085 if paid after May 10.

Final Weekend -- \$60 per parent

Tuition includes all meals, materials, fees, & tents. Participants supply own backpacks and clothing.

(\$125 of downpayment refundable before May 1)

What is YOUTH ?

Youth is a time of life when individuals are ready to experience, test, and understand their lives in brand new ways. Those who accept this premise have the chance to move self-consciously from childhood toward becoming an individually responsible citizen.

Week 1	Week 2	Week 3
Send out Campfire Scramble Hike ROPES Course Six Day Backpacking Trek	Sweat Lodge 24-Hour Solo Vigil Ritual of Choosing to be a Youth Hiking in Hoh Rain Forest	Council of Elders Celebrating the Journey Incorporation Weekend
Call to Adventure - Threshold of Ogres - Road of Trials - Magic Flight - Return Threshold - Master of Two Worlds - Incorporation		



The Vision Quest: Crossing the Threshold to Adulthood

by John Burbidge, Excerpts reprinted from the *Transformation Times*, August, 1993

"There were nine of us. We all had different ideas about why we had come. One of our first assignments was to paint a picture of the life we were leaving behind. I drew myself as a stick figure with no hands, no feet and no neck. I interpreted this to mean that I felt cut off from the world around me."

This is how Chris Wade began the three-week *Vision Quest* held last summer in Washington State... Conducted by the Institute of Cultural Affairs, the Vision Quest is modeled on indigenous community practices where young people are "set aside" for a time to envision their future, examine their own capacities and demonstrate self-reliance. Like most rites of passage, it is a time of learning, testing, ritual and celebration.

The program was divided into three parts. It began with a ROPES course... in which participants were challenged both mentally and physically... pushing the youth to explore their own limits, these activities called for a high degree of trust and teamwork among the group.

After this break-in period, the group moved on... for a pivotal part of the program, the three-day solo vigil and fast. This part of the program began with the Native American traditions of a medicine walk and sweatlodge. The walk gave everyone a chance to ask: "What's it really going to be like to be alone for three days and nights?"...

During the vigil itself, participants fasted and used their journals to capture elements of their vision for their life. Occasional si-

lent and distant visits from the staff to check on their safety and well-being provided a small measure of comfort. On the final night, they were asked to build a four-foot circle of stones around themselves and stay awake until sunrise...

At the end of the vigil, seven solitary figures returned to the basecamp to share their experiences and celebrate their accomplishments. Each participant met with the staff in a council of elders. This was a chance to debrief their experiences and share insights that had come to them about their life and its future directions.

The third and final part of the Vision Quest was equally demanding -- a seven-day hike with heavy backpacks from Steheken on Lake Chelan to White Chuck, along the Pacific Crest Trail. The trek covered more than sixty miles and often at altitudes over 6,000 feet. A couple of short day hikes paved the way for the longer journey.

But it wasn't the physical burden alone that provided the challenge. Coming from three days of a solitary existence, participants now faced over a week of intense community living. ...Staff member Jane Glancy... [said] "People came away from the vigil with many ideals about how they were going to behave... But when you're on a hike like this with the same people day and night, you experience the whole gamut of emotions with them. It called for a lot of reflective activity along the way."

However, the hike was not all trials and tribulations. A soaking in Kennedy Hot Springs provided welcome rejuvenation. And

joking and fun were always close to the surface...

On completion of the trek, the group returned to their base in Bothell, WA, to evaluate and celebrate their rite of passage...

As people shared their reflections, a number of comments rang true for the whole group. John Latham of San Francisco discovered that he didn't always have to be the leader. "I wanted to be in control the whole time... In the middle of the hike, I went from the front to the back of the line for a couple of days. In a way, I preferred it."

Like many of the participants, Nina Davis, of Seattle, was impressed with what she had accomplished: "The Vision Quest was a real departure for me. But now I feel I can stand on my own two feet. I'm a much stronger person, more like an adult and less like a child."

One of the unique aspects of the Vision Quest that marks it off from similar programs is that it seeks a balance between personal growth and responsibility to the wider society...

The Vision Quest is an experience that challenges the mind, body and spirit of its participants. Drawing on ancient wisdom, it addresses a real need of people in today's fast-paced global society. Program Director Stan Crow summed it up this way: "Traditional societies know what we are rediscovering -- marking the significant passages of our life brings focus to the journey... and a realization that life is not one continuum but a series of meaningful steps."

by John Burbidge, Excerpts reprinted from *Initiatives*, Winter 1992

Life on the Road: Riding with the Tour de Cultures



While cycling buffs had their attention focused on the Tour de France, another cycling adventure was taking place in the Pacific Northwest. It included a 7-day trek around the undulating shores of Puget Sound.

...The Tour de Cultures is a 3-week program for 8th, 9th and 10th graders. Three of the participants had taken part in ICA's Rite of Passage program in previous years. One, ... Ellie Roper-Ater from Gooding, Idaho, commented "This had a better feel to it... The rite of passage was like folk lore. This was more based on reality."

But reality can have its difficult moments.

On the first day out, the mercury rose to an all-time Seattle high of 99 degrees. To prepare for the trek, the youth spent the first ten days building their stamina with day rides. Every member of the team set personal goals. "A few months ago, I wouldn't have pictured myself doing this", said Tim Anderson, of Toronto. "But I'm in shape now and I feel great."

While cycling was a major part of the trip, it wasn't the whole story. The Tour de Cultures is also a multicultural immersion experience. A highlight of the program for many participants was the Ur Images... an

introduction to the unique gifts of each of the world's major ethnic groups...

As well as focusing on developing individual skills, the program also requires participants to spend time serving others. They spent part of a day assisting with food preparation at Seattle's Union Gospel Mission.

Reflecting on their experience, many participants found it strengthened their self-confidence. But most commented on the strong sense of acceptance everyone experienced in the midst of being a very diverse, and often moody team of unpredictable teenagers.

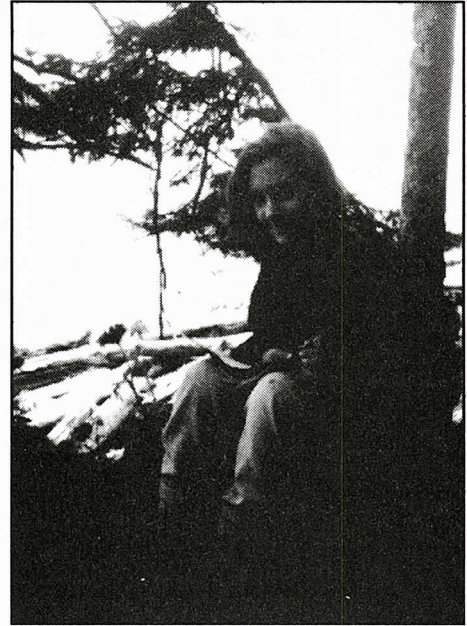
VISION QUEST 96

July 16 through August 6, 1996

The **Vision Quest** for high school students is an individual journey. In the traditions of many indigenous peoples, youth who were standing at the doorway of adult responsibilities were sent to the mountains, the forest, or the desert for a time apart -- to experience a vision of what the future would require of them, to acknowledge what gifts they possessed or could claim as they assumed new roles. This modern version of a personal pilgrimage draws on traditions as divergent as the Native American Vision Quest and Jesus' 40 days in the wilderness.

Participants will journey into another space and time. While Vision Quest 96 will be done along with other high-school-age young people, individuals are encouraged to grow inwardly. For three weeks, journeyers have the opportunity to ask themselves and fellow participants significant questions about the life transitions they are making. Finally, together, they will demonstrate their self-reliance on a challenging 7-day hike.

Participants will experience mental, emotional, spiritual, social and physical challenges. They will be pushed to explore life in new depths. They will be freed by new insights, after three of the most joyous weeks of their lifetime.



*An individual journey
to Adulthood*

<i>The Preparation of the Mind</i>	<i>The Preparation of the Spirit</i>	<i>The Preparation of the Body</i>	<i>The Journey to Adulthood</i>	<i>Celebrating the Arrival</i>
Opening Campfire ROPES Course Medicine Walk Personal Symbol Making Dream Circle	Preparation for Vision Quest Sweat Lodge 3 Day Vigil Sweat Lodge Ritual of the Return	Council of Elders Clean-up Day Pack Preparation Ready for Hike Boat Trip to Steheken	70 mile Hike from Steheken to Kennedy Hot Springs	Evaluation Day Big Celebration Goodbyes
July 16 - 20	July 21 - 25	July 26 - 28	Jul 29 - Aug 5	August 6

Preparation of the Mind -- experience the way land-based peoples grew to trust nature; prepare to make the shift necessary to see the future as it presents itself.

Preparation of the Spirit -- reflective exercises, dialogue with mentors, the purification experience of a Native American-based sweatlodge, and three days alone in the wilderness, seeking a vision of your future.

Preparation of the Body -- be enabled physically to take the journey through the challenge to demonstrate teamwork during initiative games and a ROPES course; learn wilderness and hiking skills.

Journey to Adulthood -- meet the challenge of physical accomplishment in Washington's Cascade Mountains; travel 55 miles by boat on Lake Chelan to the village of Steheken, which is accessible only by boat; hike approximately 70 miles over the mountain passes and the Pacific Crest Trail toward the town of Darrington, Washington.



Pre-Registration: \$150 USD downpayment holds a place,
Total Tuition: \$985 if registration paid-in-full by April 10,
\$1015 if registration paid-in-full by May 10.
\$1,085 if paid after May 10.
(Price includes meals, materials, and lodging.)
(\$125 of downpayment refundable before May 1.)



Tour de Cultures

a rite of passage into personal responsibility and global awareness

For 8th, 9th & 10th Graders

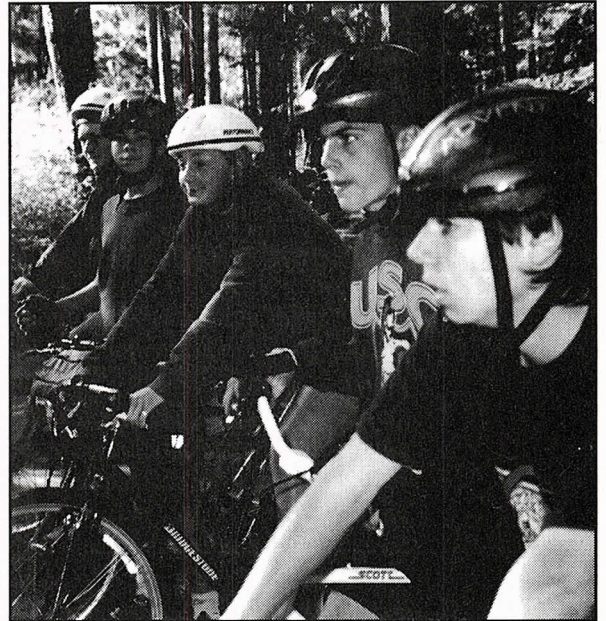
July 24 - August 14, 1996

The *Tour de Cultures* explores the power of myth. We will seek to penetrate the *pain* of myth and ask ourselves to re-think the stories we tell each other.

Our society experiences this pain in ways such as a fear of others who are different. There are unspoken beliefs in myths which spawn our isolation from each other by such factors as culture, age, gender, economics, and religion. Yet, these factors are also the seeds which can help us create communities where our individual gifts can bring strength and health to social interactions.

The Tour de Cultures is **a living laboratory**. During the three weeks, participants create their own bicycle based community and seek to live in a way that honors their individual traditions. They will also encounter representatives of other cultures and dialogue about cultural values.

Bicycling destinations include cultural events in the greater Seattle area.. Other activities include campfire conversations, voluntary service to the less fortunate, community building games and over 600 miles of bicycling. And in the process, participants create memories and friends for a lifetime.



Cultural Exploration and Preparation for Trek	Journey 'Round the Sound	Reflection
Bicycling Trips to Cultural Events In Greater Seattle Area Introduction to Cultural Archetypes Overnight Campout (Practice Run) Sweatlodge "Create Your Own Culture" Game July 24 to August 4 -- Day trips from Bothell Basecamp	La Conner Deception Pass Pt. Townsend Bremerton Vashon Island August 5 to August 11	Return to Bothell Story Telling Council of Elders Final Celebration August 12 - 14

**Pre-Registration: \$150
USD holds a place**

Total Tuition:
**\$985 if registration
paid-in-full by April 10,**
**\$1015 if registration
paid-in-full by May 1.**
**\$1085 if paid after
May 10**

**(Price includes meals,
materials, and lodging.)**

(\$125 of downpayment
refundable before May 1.)

Live for three weeks as a part of a team of youth who are developing personal and interpersonal skills preparing for a 300-mile bike trek around the Puget Sound of Washington State. The tour will take to meandering back roads and undulating hills, crossing islands and on ferries to reach the Olympic Peninsula.

This trek is for novices and skilled alike. A daily regime of gradual conditioning will prepare each participant for the trip. **No previous cycle touring experience is necessary.**

Share the experience with youth from different cultures. Visit Seattle's International District, attend cultural events in the Seattle area and experiment with customs from around the world through ethnic meals, myths and cultural events. Discover a world of many peoples! Work in teams to research, prepare and host ethnic events.

Be part of a team. Participate with people who are learning how to care for the earth, the community, and themselves. Enjoy team building exercises and the comradery of stories, conversation and songs around the campfire.

Participants are required to **supply and outfit their own 10 speed touring or mountain bicycle** and equipment. There will be a vehicle escort to transport food, equipment and luggage.

Rites for Fathers and Sons

a retreat of co-creation -- August 31 -September 2, 1996

CREATING THE FAMILY MYTH		CELEBRATING THE MYTH
Genealogy	Future Story	
Scramble Hike Initiative Games	Drum Making (1 for father, 1 for son) Letter Writing to the Future	Sweat Lodge Symbol Painting Drumming Campfire
Saturday, August 31	Sunday, September 1	Monday, September 2



In traditional societies, when a young man came of age, he was sent on a journey away from the village. The youth participated in rites which challenged him, then welcomed him to new roles in his society. These rites were created by the men of the village to dramatize the privileges and responsibilities the community was conferring upon this "new man".

Today, most young men grow up with male images created by Hollywood and Madison Avenue. The men of their own community have little impact on their understanding of the roles they are quickly assuming, as society forces them to make decisions other societies have reserved for the initiated.

This weekend event will involve fathers and sons in a number of activities which promote significant sharing and reflecting alongside other father - son teams. There will be a mix of physical challenges, initiative games, and rituals to provide a common ground of experience, as well as guided exercises to help fathers and sons design the journeys they will take together until the father and son can meet as adults.

This event offers a unique chance for fathers and sons to examine their lives together, to look for opportunities to create meaningful rites together, and to create a "Males of the Family" myth.

This *is not an initiation ritual for the son*. Rather, this event is a chance to plan for that initiation for the son AND to look forward to the rites of passage the father has ahead of him. Each participating team will take home a pair of drums they have made together with their own symbol to remind them of the journey they have planned together. (Drum materials included in the price.)

Pre-Registration: \$75 holds a place --- Total Tuition: \$325 for 2 participants, \$450 for 3 participants

Discounts available if youth participates in 3 week Journey program (price includes meals, lodging and materials)

Rites for Mothers and Daughters

journeying together as women -- weaving a common fabric

August 31 - September 2



Saturday, August 31	Sunday, September 1	Monday, September 2
Myth telling -- "Psyche & Eros" Family History Creating "The BOX" Altar Dedication Campfire -- Drums & Singing	Masques Games "The BOX" Banishing Ceremony The "FEAST" & "DANCING"	Talking Circle Games Family Letters Final Ceremony

Throughout history, women have handed down the traditions of their cultures from Mother to Daughter. Those traditions, of course, evolved, but the changes took place over eons. Traditions, familial patterns, gender roles have all changed so rapidly in the last 50 years that women wonder, "What do I know that my daughter needs to know?"

This three-day women's experiential retreat will ask those questions and create a tablet upon which the new myth for "Women of our Family" can be written. The activities will be

led in such a way that mothers and daughters can meet on a neutral ground. Families will look to their historical roots and to possible futures in order to create a new understanding of what it means to operate effectively as a woman in the late 20th and early 21st centuries.

This retreat for mothers and daughters explores what it means to live in a time when the envelope of opportunity for women has expanded and the possibility for women to live lives which are "motivated by what matters to them" is at hand.

This program is designed for young women between 12 and 17 and their mothers. Two daughters are as appropriate as one. Together they will create the symbols and rituals which will facilitate their journey together.

Program Pre-Registration Form



Name _____
 Street _____
 City, State (Prov), Postal Code _____
 Age _____ Grade in School _____
 Please register me for:

Coming of Age Journey

_____ 6th & 7th Grade - June 23 - July 14, 1996

_____ 8th & 9th Grade - June 30 - July 21, 1996

_____ **Wilderness Quest** (10th, 11th, 12th Grade)
 July 16 - August 6, 1996

_____ **Tour de Cultures** (8th, 9th & 10th Grade)
 July 24 - August 14, 1996

_____ **Rites for Fathers & Sons** -
 August 31 - September 2, 1996

_____ **Rites for Mothers & Daughters** -
 August 31 - September 2, 1996

To Pre-register mail form above plus registration fee to:

Registrar, ICA Journeys, 22421 39th Avenue SE, Bothell, WA 98021
You will receive by return mail a complete registration kit.

For Further Information -- (206) 486-5164
Internet -- <http://www.songaia.com/ica/rop>

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The Institute of Cultural Affairs and the Staff

The ICA -- The Institute of Cultural Affairs (ICA) is a private, not-for-profit 501.c.3 organization providing people with methods which help them find the motivation and the resources to become active players in the visioning of their future, the creating of the plans, and the leadership which brings their plans to fruition.

The ICA's international network spans 31 countries, with coordination in Brussels, Belgium. Its methods are highly participatory and honor the cultural traditions of those involved. For 27 years, ICA has included Rites of Passage programs in its varied mix of developmental offerings.

ICA Rites of Passage Programs have been able to keep prices down through the assistance of part-time volunteers who give their time and leadership to the events and are reimbursed only for their expenses.

Leadership/mentor teams usually include a mix of: leaders who are experienced in leading these programs, first year volunteers and, frequently, college age young people who are alumni of these programs.

Each volunteer is interviewed and screened, including a police background check to assure the safety of the youth participants. If you are interested in spending an exciting and educational month this summer, please contact our Bothell office.

Scholarship funds are needed to assist those who are not able to afford the entire amount. All contributions are tax deductible.

More than just a Summer Camp

People ask us, "What makes ICA Rite of Passage Journeys different?"

First, we're here for young people who are seeking an experience which provides physical, interpersonal, mental and spiritual growth.

Second, we've been at this for 27 years and have evolved programs which are age appropriate.

Third, we are non-sectarian, and honor an individual's own religious beliefs while allowing for an expansion of one's world view through introduction to other cultural practices and myths.

Fourth, we believe that experience is a great teacher, and have designed our work to permit individual and group learning in dialogue with events and interactions as they occur.

Helping Your Organization Bring Meaning to Life's Passages

If your organization, church, temple, or synagogue is interested in beginning or re-designing your rite of passage programs, ICA offers help in planning and curriculum creation:

- **ICA Journeys** newsletter ideas and resources.
- Group facilitators for Rite of Passage Program planning
- Curriculum development assistance
- Weekend parent/child retreats in your facility (see inside)
- 1 to 6 hour Rite of Passage programs for your organization.

After holding the pipe until it rests comfortably in his hands, the first man speaks.

A man comes...a man whose heart hungers for actions of meaning and beauty such as this. Whose heart thirsts for the sacred, whose body has grown tired of pacing back and forth within the prison of his own making. He has spent much of his life peering out between the bars of this prison wondering if there were any other men who felt the way he does. He is delighted to find you here. He seeks the support of this community of men and earth to help him remember what his Earth Walk is really about. He seeks to learn to trust his spiritual life to other men -- to let his friends and his world see who he really is...

Having finished speaking, he sits for a moment in the Great Silence that surrounds his words; for it is there, in the silence, that wholeness is remembered. In the space between words, in the space between breaths, we can best remember who we really are...

And so, when he is ready, the one holding the Talking Staff turns to the man next to him, repeats the questions, and passes the pipe along. One by one, we each take a turn.

This man comes to this quest... he comes because his wife sent him--a birthday gift. He wishes he had a more noble reason for being here. Everywhere he turns he finds people making decisions for him. What has he met along the way? People pushing him to do this, be that. Always people pushing him. Yet, he finally has to admit to himself that he secretly likes it that way.

All this talk about "being the author of your life" disturbs him. A man here who is halfway through his life yet is still plagued with the feeling of being a boy wearing an adult mask. He comes to this Quest hoping someone will have the answers for him. Yet he has not even taken time to find out what his questions are. He feels ashamed. He is not looking forward to waking up tomorrow and looking you guys in the eyes...

The one who just spoke gives me courage to share what's really in my heart. This man comes to you with a new name. He heard our guides speak of the importance of honoring where we are now before rushing headlong into this Quest. Traveling down the rocks in the stream this afternoon he felt his legs shaking. He felt unsure and timid among you. In his head, he imagined the guides saying, "Start where you are, trembling fawn."

Trembling Fawn-- that is who is here now. He knows that if he rejects this name gift, the rest of his Quest will be a sham. He asks that you call him by this name, allow this part of him a seat in this council.

A man comes who has reached many completions in his life. His career has ended, his children have grown, his house is comfortable both physically and spiritually. This man is one who always cried, "I need more time!" Now he has nothing but time. This man is one who said to others, "Why are you in my way--in my space?" Now he has nothing but space. A man comes who seeks to know how to use that time and that space in ways that fulfill him and contribute something of value to his people...

A man comes to the wilderness to learn the names and odors of his passions, to learn to sing the music of his soul, to touch the Earth that has brought him into existence and to know the connections that link him to nature and to this world. He wants to be a human being, not a human doing. He wants to grin so hard and so well that rocks grin back. He wants to laugh from deep in his belly. This man wants to celebrate his manhood instead of always trying to improve it...

And so, the Talking Staff is passed until it arrives where it started, completing the round. It returns warmer, with more body heat, than before. Holding the pipe before us, I slowly inscribe open circles, stirring the cauldron of Heart we have entered to-night:

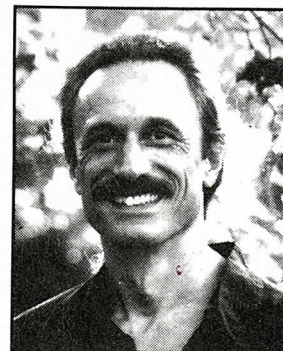
I give thanks for our willingness to see and be seen -- for the courage, wisdom, and compassion embodied in our giveaways of self...

Let us now gather up all of our offerings, our stories, our medicine and release them...

I separate the pipestem from the bowl and return them to their deerskin wrapping. The ritual container of this council now opens. There is little talk as we gesture good night and make our ways back through the darkness to our tents. It has been a full day. Our day tomorrow begins at first light.

Excerpted from **Sacred Manhood, Sacred Earth** by Joseph Jastrab with Ron Schaumburg, by permission from HarperPerennial.

Sacred Manhood, Sacred Earth, by Joseph Jastrab with Ron Schaumburg, HarperPerennial, a division of Harper Collins Publishers, New York, 1994, paper 212 pages, \$13.00. ISBN 0-06-016945-1



ICA Journeys
206 486-5164

<http://www.songaia.com/ica/rop>

From Death to Life: Marking Our Journeys

by Jenny Wiegel

Rites of Passage have been offered by the ICA for 26 years. Some of those who participated in the program as children have come back as leaders. One such person is Jenny Wiegel who looks back over eleven years in sharing her reflections on this year's event.

As each participant crossed the threshold, I smudged his face with soot, sending the child to his "death" and claiming the promise of rebirth as a youth. I walked down the beach to his vigil site to commence his 24 hour vigil.

"Are you ready to begin your vigil, honoring your vows of silence, solitude and fasting, and to keep your fire burning?" I asked. At his affirmative response, I began the ritual. "You are about to die. This is a time to say good-bye to those whom you love, for never again will you see them as a child."

Placing a bandanna over my face I turned to face the child, a surrogate for his loved ones. As I listened to the crackling of his fire, I heard his breathing become heavier. "Good-bye Mom," he said, "I love you, and Dad" His voice cracked and I knew that tears wet his face as he said good-bye and made promises and apologies to family, friends, pets and loved ones. When he was through, I instructed him to separate and burn the mold of his plaster "death mask." As he placed it in the flames, tears welled up at the loss in letting go of his childhood. It was the pain of death that frees one to be reborn, in this case as a youth.

Twenty-four hours later, a similar looking group gathered in the same place on the beach. But as they crossed over the threshold again, they took their first step as youth. They held up the new masks they had created, full of colorful symbols and images. As they were anointed with oil, they each shared a decision they had made as youth: "I've decided to communicate my feelings with my parents; I've decided to play a greater role caring for my baby sister ..."

The vigil was a turning point on this self-conscious journey from child to youth. Throughout the second half of the journey, I was reminded constantly that I was no longer dealing with children — when one

called the group to stop to resolve an interpersonal conflict; when five members of a six-person hiking team divided among themselves the gear of their injured member without asking a counselor to intervene; when I looked over into their campsite and saw everyone at work, a miracle we counselors never achieved.

This was my third time on this trip. Eleven years ago, I first went on it as a participant. Five years ago, as a peer mentor, I watched and helped others make the same journey I



Jenny Wiegel [left] smudging face of participant, Willy Hughes.

had made. It was not until this year, as I took on a greater leadership role, that I realized something more than an adventure was taking place. I was better able to appreciate and recognize the ICA's skill in creating this kind of structured journey during which each individual is transformed and grows, nurtured by the group.

It allows participants to break away from the idea that they are being carried by life and helps them realize they can choose to actively shape the future and their own lives. ICA Rites of Passage raise crucial questions and provide the occasion to pause, reflect and make self-conscious decisions about what comes next. The twelve youth who hugged me good-bye as the program closed were privileged to be part of this profound experience. The challenge is to figure out how more young people can also share in it. ☎

For information
on ICA's Rites
of Passage
programs, call
(206) 486-5164.



Jenny Wiegel graduated from Hampshire College, MA, with a degree in community change. She is starting a year in Nicaragua as a Fulbright Fellow.

R.O.P.E. -- A Rite of Passage for Inner City Youth

I recently heard an editorial on National Public Radio by Bibi Moore Campbell calling for action to save young people "who believe that being violent and cold is what manhood is all about." She called on men of the African-American community to "replace false definitions of manhood with something life affirming" and to create "ritual marks of transition to manhood."

This prompted me to talk with Michael Grant, a staff member of Seattle's ROPE program (Rites of Passage Experience). ROPE has been meeting Ms. Campbell's challenge for 6 years

Young African-American men and women (primarily from Seattle's innercity) are enrolled in a 12-week "values-centered" curriculum which will equip them for success in today's world. Each week, there is a "focus value" which forms the basis of discussions and opportunities to reflect.

The Afro-centric program is set in a context of skills for lifelong learning. Cognitive skills receive a heavy emphasis in the learning task. Students acquire computer skills under the tutelage of mentors from Computer Professionals for Social Responsibility. As candidate's demonstrate success at each level, they are given teaching assignments to work with participants who are at earlier phases of the program.

It is time to "replace false definitions of manhood with something life affirming" -

- Bibi Moore Campbell

As in any good rite of passage program, young people are encouraged to take responsibility for their own progress. Leadership responsibilities are quickly given to the candidates who must, among

other tasks, lead other students in a conversation on one of the program's 11 basic values,

Excursions into nature do not play heavily into the current program, although there are occasional trips and an overnight camp out. Mr. Grant states that there are changes to curriculum in the planning which may allow a greater outdoor experience.

Last year, the program has registered over 300 young people. 64 young people graduated in the fall quarter's class.

The program has received numerous recognitions and awards from public and private organizations, including the 1994 Violence Prevention Award from the Seattle Mayor's office.

For further information on the program, contact ROPE, c/o Central Area Motivation Program, 1305 East Jefferson, Seattle, WA 98122 (206) 726-9572.



Take The Journey of a Lifetime This Summer

ICA Rites of Passage Dates for Programs Summer 1996

Coming of Age Journeys

for 6th and 7th Graders

June 23 through July 14

For 8th and 9th Graders

June 30 through July 21

Wilderness Quests

For High School Students

July 16 through August 6

For Adults

dates to be announced

Tour de Cultures

For 8th through 10th graders

July 24 through August 14

Rites for Fathers & Sons

August 23, 24, 25

Rites for Mothers & Daughters

August 31, September 1,2

Write for free catalog of program offerings for youth and adults to:

**ICA, 22421 39th Avenue,
Bothell, WA 98021**



This month we present a series of books which can be of help toward the creation of ritual.

The Secret Language of Symbols: A Visual Key to Symbols and Their Meaning by David Fontana, Chronicle Books, San Francisco, 1993, paper, 192 pages, \$17.95
ISBN: 0-8118-0462-3

This beautiful full-color book is filled with symbols of many of the cultures of the world. The accompanying text gives many helpful contexts on background and meanings of hundreds of symbols.



Dancing up the Moon: A Woman's Guide to Creating Traditions That Bring Sacredness to Daily Life, by Robin Heerens Lysne, Conari Press, Berkeley, CA, 1995, paper, 252 pages, \$12.95, ISBN: 0-943233-85-2.

Ms. Lysne provides vignettes from her own and others' lives to illustrate how ritual can be used in daily life. In so doing, she allows the reader to see the possibility for the creation of their own ritual. Her simple narrative style welcomes you into the lives of those whose experiences she relates. The book contains a helpful bibliography.



The Art of Ritual, by Renee Beck, Metrick Beck and Sydney Barbara Metrick, Celestial Arts, Berkley, CA, 1990, paper, \$11.95, ISBN: 0-89087-582-0

This cook-book for novice ritualists provides an excellent foundation. Chapters are built around various aspects of ritual, with ideas, examples and elements to be considered in planning ritual events. The book contains a number of checklists which can be helpful to either novice or experienced ritualists.

Ritual: Power, Healing, and Community-- The African Teachings of the Dagara by Malidoma Patrice Somé, Swan, Raven and Company, 1993, paper, \$12.95, ISBN: 0-9632310-2-2

From Somé's perspective, ritual is the essence of community. He gives us introductions to ritual by sharing his own personal life experiences of rituals offered to ancestors -- his naming ceremony, rite of initiation, sacrifices made to heal illness, sharing food with those in need, and funerals. He then uses his experience to share insights into the wisdom contained for our culture and time.



Of Water and the Spirit, by Malidoma Patrice Somé, Penguin/Arkana Books, New York, 1994, paper, 311 pages,

This moving autobiography of a man living in two worlds -- the educated academician and the fully immersed member of an African tribal society -- will not let you put it down. The vivid account of his initiation into manhood in the Dagara tribe takes up over a third of the book and presents a strong image of the power that tribal ceremonies hold for participant and shaman alike.



From Beginning to End by Robert Fulghum, Villard Books, New York, 1995, hard cover, 283 pages, \$20.00, ISBN 0-679-41961-6.

Fulghum looks at the rituals we create in life and the cultural background which sustains us. He then pushes on to deeper reflections on the role and importance of ritual. An enjoyable read with lots of food for thought for any ritualist.

Earth Prayers From Around the World, edited by Elizabeth Roberts and Elias Amidon, HarperSanFrancisco, New York, 1991, paper, 451 pages, \$15.00, ISBN: 0-06-250746-X

This collection of prose and poetry from the world's religions and leading philosophers is a handy tool when you need a quick reading. It is organized for easy reference. into 11 sections, such as *Healing the Whole* and *Praise and Thanksgiving*



Earth Medicine: Ancestors Ways of Harmony for Many Moons, By Jamie Sams, HarperSanFrancisco, New York, 1994, paper, 385 pages, \$14.00, ISBN: 0-06-251063-0

The Author of *Medicine Cards* and *Sacred Path Cards* has created a collection of meditations, poems and stories based on Native American traditions with many possibilities for inclusion in rituals.

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Fin
Including NEW Winter Programs

ICA

Journeys

Fall 1999



Visit our Web Site at <http://www.icajourneys.org>

Dear Friends,

For 33 years, ICA Rite of Passage programs has offered special summer time experiences for those who want to bring new levels of consciousness to their life transitions. We began in 1968 with only one program for young people after sixth grade and have slowly expanded our offerings until in 1999 we offered eight different summer journeys for people from those entering puberty to those established in their sagedom.

Now, we are pleased to announce the continued expansion of programs to meet such needs as summertime programs for 9 to 11 year olds, winter follow-on programs for young people who have participated in our programs, and expanded training for those seeking to institute or enhance Coming of Age programs in churches and other organizations.

We hope you will find a program which answers your need and that you find inspiration in the three articles by members of our team.

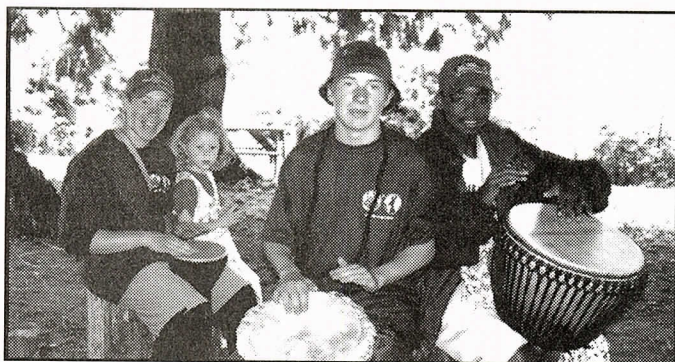
Sincerely,

Stan Crow, Director

REUNION EVENTS for Summer Participants

Many graduates of ICA programs have sought ways in which they might stay in touch with the connections they made with others and within them selves on their journeys. Towards that end, we will be expanding our year-round programming. In the coming months, we will offer a series of gatherings and workshops for ICA initiates. These will include sweatlodge, drumming circles, initiative games, and much more.

October 23, 1999 Circle, Games, and Sweatlodge
December 3, 1999 Creations of the Mystery
January 22, 2000 Young People and their Families
February 26, 2000 TBA
April 15, 2000 TBA



WINTER WONDERLAND

March 4 & 5, 2000

Join experienced guides and venture into the beautiful world of winter in the mountains. We will snowshoe or ski into a beautiful setting and build snowcaves to sleep in. Learn some winter camping techniques, enjoy the tranquility of the sleeping forest, and see who else is out and about in the snowy woods. Open to previous participants in programs*, parents or people interested in learning more about ICA Journeys. Carpool from Seattle

Cost: Individual \$125
Family (3-5 members) \$300
Individual - \$95
(Snowshoes nor skis provided, rentals can be arranged)

*15 years or older, unless accompanied by responsible adult

AUTUMN in COWICHE

November 6 & 7, 1999

Previous participants, parents, and people interested in getting a taste of what Journeys is all about, join us for a relaxing weekend in the eastern foothills of the Cascades. Enjoy fall colors, the sound of the creek rushing by the camp, migrating Elk, cool breezy days, and cold nights spent around the campfire. Identify native grasses, plants, and trees; look for animal tracks and other signs of wildlife preparing for winter. This is a chance to share a couple days of community, remember the summer gone by and welcome the coming winter. Activities available during this open weekend include a sweatlodge, hiking, storytelling, and some wildlife tracking and viewing.

Carpool from Seattle Area
Individual - \$95
Family (3-5 members) \$250

Tailored ADULT VISION QUEST

For adults seeking an inner journey and feeling the call to sit their own vision quest, ICA Rite of Passage Journeys offers our 7-day Adult Quest program once every summer. In addition to this program we offer customized adult vision quests at other times during the year to established group sponsorship or small ad hoc groups. A customized adult quest follows the process used in a seven-day quest, but fits it into a different timeline (for instance, three weekends).

This process includes preparation exercises, ceremonial circles, rituals and a sweatlodge before the quest, -- a minimum 24-hour to 72-hour quest with support for safety and energetic grounding. After the quest we provide a few days of ritual, as well as an extended processing to debrief, incorporate, and rebirth from the experience. Cost varies with time of year, location, and number of questers.

Coming-of-Age LEADERS TRAINING

Chicago, IL Feb 25, 2000 ••• Phoenix, AZ March 11, 2000
Vancouver, BC April 15, 2000 ••• Seattle, WA May 13, 2000

Youth need rites of initiation to help them move into a different relationship to the rest of their community. ICA's 33-year history of facilitating rites-of-passage work puts us in a position to serve a real need in reclaiming community through Coming-of-Age programs.

THIS SEMINAR offers an introduction to the basic skills needed to help young people reflect on their life journey. The ideas presented will be based on actual programs. The leaders have many years experience in facilitating rites of passage and training people to lead them.

Stan Crow, ICA Rite of Passage Journeys director, will facilitate this course along with other Journeys staff members (depending on location).

Cost for Seminars:

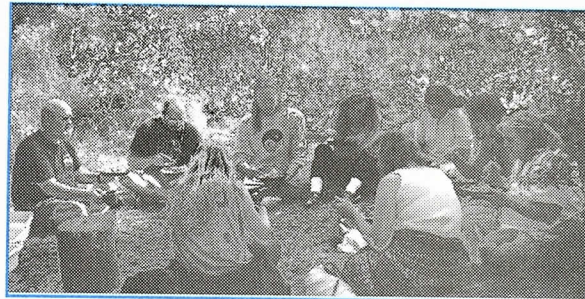
Early Bird - *Must be received*
21 days prior to course - \$99
Less than 21 days - \$110
(\$85/95 for each additional
representative from same
organization)

The basic tool presented is a planning model -- a framework which contains the basic elements of any rite of initiation. Participants will get practice creating curriculum plans for a coming-of-age program which might be used in their own situation. Participants take home a 100-page manual of contexts and resources.

Learning Outcomes

Session participants will leave with a knowledge of: why Rites of Initiation are needed in the rebuilding of community

- the elements of a Rite of Initiation program
- a model for creating Rites-of-Initiation programs
- settings in which Rites of Initiation can be used
- options for tone, mood and style of programs
- access to a wealth of activities and rituals
- resources for program leaders



ICA Staff Mentors sit their own Vision Quest

TRAINING MENTORS for the Rites of Passage

One of the most frequent requests we have had in our Coming of Age Leaders Training course is for more work on Training Mentors, for as many programs have discovered, it takes more than friendly folk who want to help to successfully mentor young people.

To mentor is to take seriously the life journey of another human being. One, of course, does not become a mentor without the consent of the mentee. Yet, without a plan and tools, mentoring becomes a hit or miss proposition.

During this, training, we will share our pre-suppositions on mentoring, techniques for success and ways to successfully train mentors.

Chicago, IL - February 26, 2000

Phoenix, AZ - March 12, 2000

Seattle, WA - April 8, 2000



Stan Crow has served as director of ICA's Rite of Passage programs for 11 years. His own children were involved with ICA's program before he began this work. This year will mark his 18th year facilitating rite of passage events. Stan has extensive experience working with young people and training youth leaders. He joined ICA's Staff in 1971. He is a trained group facilitator, a ritualist, a community-based educator, a sought-after speaker and presenter. During the school year, he serves as Director of Religious Education at a Unitarian Universalist Church.

Renewal Retreat for MOTHERS and DAUGHTERS

March 30 - April 2, 2000

For young women 13 and older and their mothers (or those who play that role). Join us for a time out from busy lives and a quiet time to be together and:

- reflect on and talk together about what it means to be a woman in today's world
- play together and rediscover joy in our relationship
- renew the bond that connects us
- gently explore challenges that face us
- find ways to ask for the help we each need in our individual journeys
- discover what we have to learn from and teach each other

This program is designed for young women 13 and older and their mothers -- as well as those whom circumstance has placed in a mother-daughter relationship.

Adult mother-daughter teams are also welcome! Facilitated by mother-daughter team Edith Kusnic and Darcy Ottey.



Friday evening, March 30 - Early afternoon, April 2

\$295 Early Bird - if paid-in-full before Feb. 11
 \$325 if paid after Feb. 11
 \$100 per extra daughter

Girl's Weekend in the Wilderness for girls ages 10-13

March 25 & 26, 2000

Come join us for a girl's weekend in the lush forests of the northwest! Prepare to get muddy, as we run, crawl, and dig through the woods in search of signs of spring. We'll explore the natural world, learning about the different plants, animals, and land around us. And we'll play games, learning about ourselves and other participants. At night, we'll cook over a fire, bundled up warm in dry clothes, drink hot cocoa, tell stories, and sing songs.

This program is for both adventurous girls, and girls who want to become more adventurous!
 Cost: \$100 for the weekend, includes food.

Darcy Ottey participated in the Coming of Age trip when she was 13; this is her fourth year as Journeys staff. Darcy has worked in wilderness programs across the country, from kayaking and caving with Vermont's youth to hiking Utah's adjudicated youth through the desert. She has her BA in Sociology and is a certified Wilderness First Responder.

Edith Kusnic is a counselor in private practice and an independent educator. She has 25 years experience in alternative, community and higher education and is committed to helping people discover their own gifts, learn to learn, strengthen relationships and communities, and envision and build humane, sustainable futures for themselves and others. She is also an avid gardener.

Hire an ICA Consultant to Work with your Rite of Passage

Our staff is experienced and has many talents. ICA Journeys staff members work with churches and other organizations to design and or facilitate their coming of age programs. We have created special weekend programs for therapists, to augment a treatment group experience, led team building retreats and provided talks and other information about Rites of Passage.

We will customize a program for your organization to meet the needs. We could include among other things, elements like tracking, initiative games, ceremony, ritual, storytelling, and wilderness living skills. ICA Journeys staff are available to design and lead customized journeys for your established group.

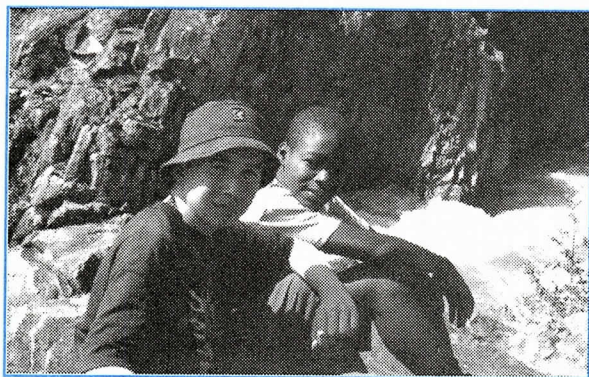
Healing Power of a Rite of Passage: Why They Matter

by Mary Jane Marcus, MSW

Think back to time when you went through a significant transition: moving to a new place, leaving a job, starting a new job, a divorce, becoming an adult. Did it feel chaotic, uncertain, lonely? Are you still holding onto aspects of that experience? Now, imagine if you went through that experience within a predictable structure, supported by friends and community, with mentors to guide you and experiences to help you grow and embrace the change process. How would the experience have been different? How would you be different?

A rite of passage journey is not simply a fun process to experience; it can help us heal and grow as we experience inevitable life transitions. Our ancestors understood their profound role in helping us heal; those healing or "curative factors" continue today in a well-designed rite of passage experience.

A rite of passage experience is a safe place to explore and express who you are. Just as protective harnesses make it easier to take risks in rock climbing, so does emotional safety make it easier to explore the depths of our emotional and spiritual selves. On a rite of passage journey, a participant can safely share what he/she is feeling about the experience and life, whether it is excitement or despair. The creative and therapeutic processes teach us that the expression of who we are -- feelings, beliefs, attitudes -- in itself is healing (Goldberg, 1999).



Rites of passages help us embrace the change process. A rite of passage journey helps name, experience and come out of the change process more effectively. First, the process of naming and externalizing the change (for example, by cutting a rope to symbolize the cutting of ties between parent and child) is healing (Turner, 1969). Second, a rite of passage helps participants gain confidence that their world is predictable and comprehensible. Participants are faced with incremental challenges that are mastered one step at a time within a clear structure. In this supported structure, you are more likely to feel confident you can handle the next step of the change process. According to Antonovsky (1981), people who have this confidence are better able to handle life's challenges in general. Finally, a rite of passage has mechanisms that help bring closure to an experience. (For example, at the end of the experience, there is a symbolic closure and welcome back to the community, where the journey is retold and the lessons learned are shared.) This closure makes it easier to move on to the next challenge we face in our lives.

Rites of passages provide concrete support for personal and social transformation. Unlike writing in a journal or attending counseling, rites of passages provide a community context for the personal transformative experience others -- as peers, mentors and community members -- witness and support the individual's transformation. Support in and of itself is healing. Regardless of the social support, rituals contain a communal element so we realize we are not alone in our experience.

From a psychological perspective, a rites of passage journey holds the core elements that help one grow emotionally and spiritually. These healing properties illustrate how crucial this framework is when one is undergoing a significant life change.

Notes:

- Antonovsky, A. (1981). *Health, stress and coping*. San Francisco: Jossey-Bass Publications.
- Goldberg, J., *Expressive Arts Therapy Program*, 1999.
- Turner, V. (1969) *The Ritual Process: Structure and Anti Structure*. Aldine Publishing Company, Chicago.
- Yalom, I. (1985) *Theory and Practice of Group Psychotherapy* New York: Basic Books

Mary Jane has worked with youth and families for the past ten years in a range of settings; studied at Georgetown University (BSFS), University of Capetown, and University of Washington; she has lived and traveled in many countries; consults with social service agencies in the Seattle area on developing creative and reflective programs.



by Kevin Riley, MSW

The sweat hadn't yet dried from their last hike down the beach at Rialto. This new crew of initiates was giddy with the excitement of their accomplishment and the anticipation of their return to civilization. The back of the van was filled with frenzied banter about 20 piece McNuggets and computer games. However, before the siren song of the village reached her full volume, there was more teaching to do.

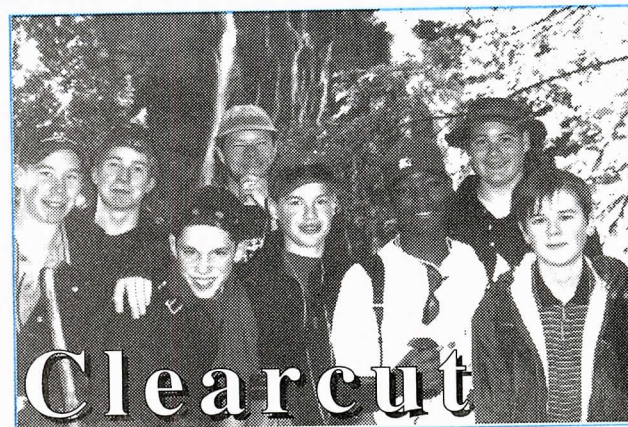
Scott slid the van onto the shoulder and flipped on the hazards. The 3 mentors eyed one another with knowing glances and Edan barked, "Everyone out of the van!" The young men looked out the windows and saw no gas station, no trailhead, no grocery store. They saw no reason to leave the newly acquired comfort of their cushioned seats. Plus, there was a bag of Cheerios being passed around that they were reluctant to give up. "What are we doing? Where are we?" They asked. Finally, the group reluctantly tumbled out onto the gravel shoulder, eyes squinting in the late afternoon sun.

Without further explanation, Scott led the reticent pack across the road and into a wide field of tree stumps. We walked in silence for 10 minutes into the heart of this clearcut forest. In the near horizon, the hills surrounding us also wore the scars of clearcutting. The mood of the group grew quickly somber. After the short hike, Scott came to rest on a particularly wide stump. The group formed a circle. Scott fingered the flaking bark gingerly and ran his thumb across the decades of rings which marked this tree's life span.

In that stripped forest, among the skeletons of once proud pine giants, the group discussed our relationship with the earth. For the previous three weeks, on this coming of age journey, the trees had offered us seemingly endless gifts. At the high ropes course, the cedars held aloft the *Giant's ladder* that we scaled to help us face our fears. The moss-covered firs on the Elwah Trail shaded us from the hot sun as we hiked. At every campsite the pines offered us strong branches to hang our food out of the reach of bears. The tallest ones housed the bald eagles who lifted our spirits. On the coast, the driftwood gave us wood to burn in order to stay warm.

We talked about the gifts that the earth gives us. It is obvious that we are meant to share in its resources in order to live. The question is how to do it in a way that is respectful and ensures our survival and that of other creatures. One young man talked about recycling. That included buying used things at garage sales instead of always needing everything new. Someone else talked about not driving a car as much. Scott suggested that logging companies give personal thanks and do a ritual for each tree they cut down. That might slow down the carnage. This trip had helped these young men to discover or practice their leadership skills. Now we encouraged them to take those skills back to their communities. If they could lead a group of peers on a 12 mile hike, they could certainly lead an environmental club at their high school.

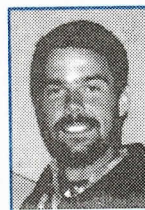
For me, this moment represents the *mentored learning* that is such a crucial element of the rites of passage programs. It is learning that happens in real life. Videos and pictures and books are certainly helpful in teaching young people about respecting the planet. However,



standing in that dusty patch of stumps, feeling the unobstructed sun on their necks, those young men got an opportunity in experiential learning that won't be soon forgotten.

There were many other lessons during our 3 weeks. Before we could decide which trail to hike, the initiates had to learn about consensus building. The cooking crews were schooled in working together as a group before we could eat. Then, around a campfire, under starlit skies, we circled up and taught each other about self-reflection and being honest with our feelings.

Nine months a year these young people live in their heads. Lessons come from books read, papers written, bubbles filled in with a pencil. For a few weeks a year, they have the opportunity to occupy their bodies and their souls and learn lessons about life in a classroom with no walls.



Kevin has worked with young people in the inner city and in the wilderness for over 10 years. As the Director of Youth Formation at an Episcopal Church in Evanston, IL, he started a six year coming of age program for the young people in the parish. He also led a group of young people on a service trip to Nicaragua. This past summer, his first with ICA, he was a member of the Leadership of the all boys coming of age journey. Currently, Kevin works with Seattle Children's Home on their Children's Crisis Response Team.

Coming Back to the Village: The Challenge of Incorporation

by Edan Zebooloon

This last summer I had the wonderful opportunity to be a mentor for the Boys Coming of Age Journey along with two other men and seven boys between the ages of 12 and 14. I knew going into the trip that it was going to be a challenge for me. And it was. I was concerned about going outside of my comfort zone: roughing it out in the wild away from the comforts of home, exerting myself physically while not being in the best shape, pushing my limits mentally and emotionally, and meanwhile hoping that I have my act together to facilitate a significant experience for the boys on the journey.

Thankfully, I found it easier to overcome those challenges in the supportive environment which we as a group created. At the end of the three weeks, I thought that I was in the clear and felt relieved.

However, there was one challenge left that I had not anticipated. One, which it would turn out, was more difficult than the previous ones: shifting from the power of that experience to the world I had left behind.

Sure, it was wonderful to be with my wife again and return to my nice, comfy bed after an intense three weeks. Yet, even then I was careful - trying to make the transition easier on myself. The first few days I filled my head with memories of the trip. As time passed, I found my heart was yearning for something that I



Edan leads a group of boys last summer

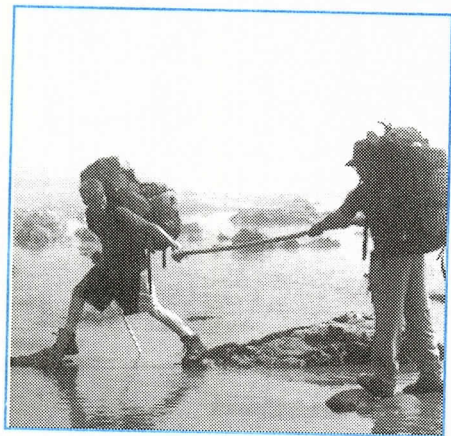
couldn't quite put my finger on. I was agitated and drained. It was really hard to interact with anyone in a significant way. I realized that I was longing for greater sense of connection. On the journey, I connected with everything in a deeper way -- myself, others, nature, and Spirit. Now back at home, I sorely missed that rich community which was created over the three weeks. In addition, I encountered people who lacked that understanding of connection.

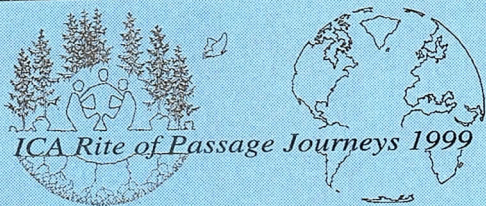
I sought refuge at my church, my spiritual community. Before I left for the journey, I had been excited about starting up a Coming of Age program. Upon my return, I realized that I faced the challenge of creating a similar level of intimacy there. In thinking about my church's program I had to ask, "How can we experience a significant level of connection in a different context which spreads the experience over a longer period of time?" A dear friend who I look to for guidance suggested that in spite of the challenges of translating the experience into a new setting, this newness holds opportunities waiting to be discovered. I allowed myself to believe that it was possible. I experienced a genuineness of connection on the summer's trip and now am challenged to bring that kind of depth to where I am.

And I can.



Edan was a Coming-of-Age Journey '99 staff member for the first ever all-male trip. He has taken his experience with Stan Crow to set up a Coming-of-Age program at his church -- The Center for Spiritual Living -- where Edan has facilitated the middle school group and is training to be a spiritual practitioner. Edan desires to share his passion for connection to foster community healing.





CALENDAR at a Glance

October

23 Reunion & Sweat: (1998 & 99 summer participants)

November

6-7 Autumn in Cowiche

December

4 Reunion Event - Creations of the Mystery

January

22 COA 1999 6-month Parent-Child reunion

February

26 Reunion Event (TBA)
25 COA Leader's Training - Chicago
26 Training Mentors Workshop - Chicago

March

4-5 Winter Wonderland
11 Coming of Age Leaders Training - Phoenix
12 Training Mentors Workshop - Phoenix
25-26 Girl's Weekend in the Wilderness
30-Apr.2 Renewal Retreat for Mothers and Daughters

April

1 Hero's Quest with Peter Wallis
8 Training Mentors Workshop - Seattle
15 Coming of Age Leader's Training - Vancouver BC
15 Reunion Event (TBA)
20 Staff Training TBA

May

13 Coming of Age Leader's Training - Seattle

Summer Programs

June 25-July 1	NEW! Fourth & Fifth Grade Trip
June 25-July 13	Coming of Age for Girls
July 2-July 23	Coming of Age for Boys
July 9-July 30	Vision Quest Tour
July 16-August 3	Wilderness Quest
July 27-August 3	Adult Vision Quest
August 11-25	Sea-Spirit Quest
August 6-27	Potential 2nd Boys COA Journey
September 2-15	EarthQuest

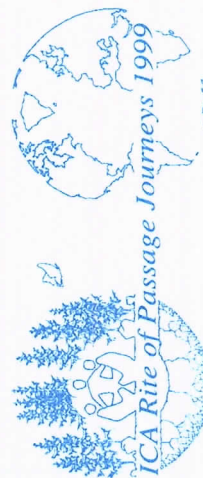
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Our 33rd
Year



ICA Journeys is a twice-yearly publication of the Rite of Passage Journey programs of the Institute of Cultural Affairs (ICA).

It is our intent to:

- Offer ideas for the creation of rituals to mark the transitions of our lives
- Share help for groups which are planning their own programs
- Disseminate information on Rite of Passage Programs and Resources

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The ICA -- The Institute of Cultural Affairs (ICA) is a private, not-for-profit organization concerned with the human factor in community and organization development. Its global network spans 28 countries, with an international secretariat in Brussels, Belgium. Its methods are highly participatory and honor the cultural traditions of those involved. Since 1968, ICA has included Rites of Passage programs in its varied mix of developmental offerings.

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