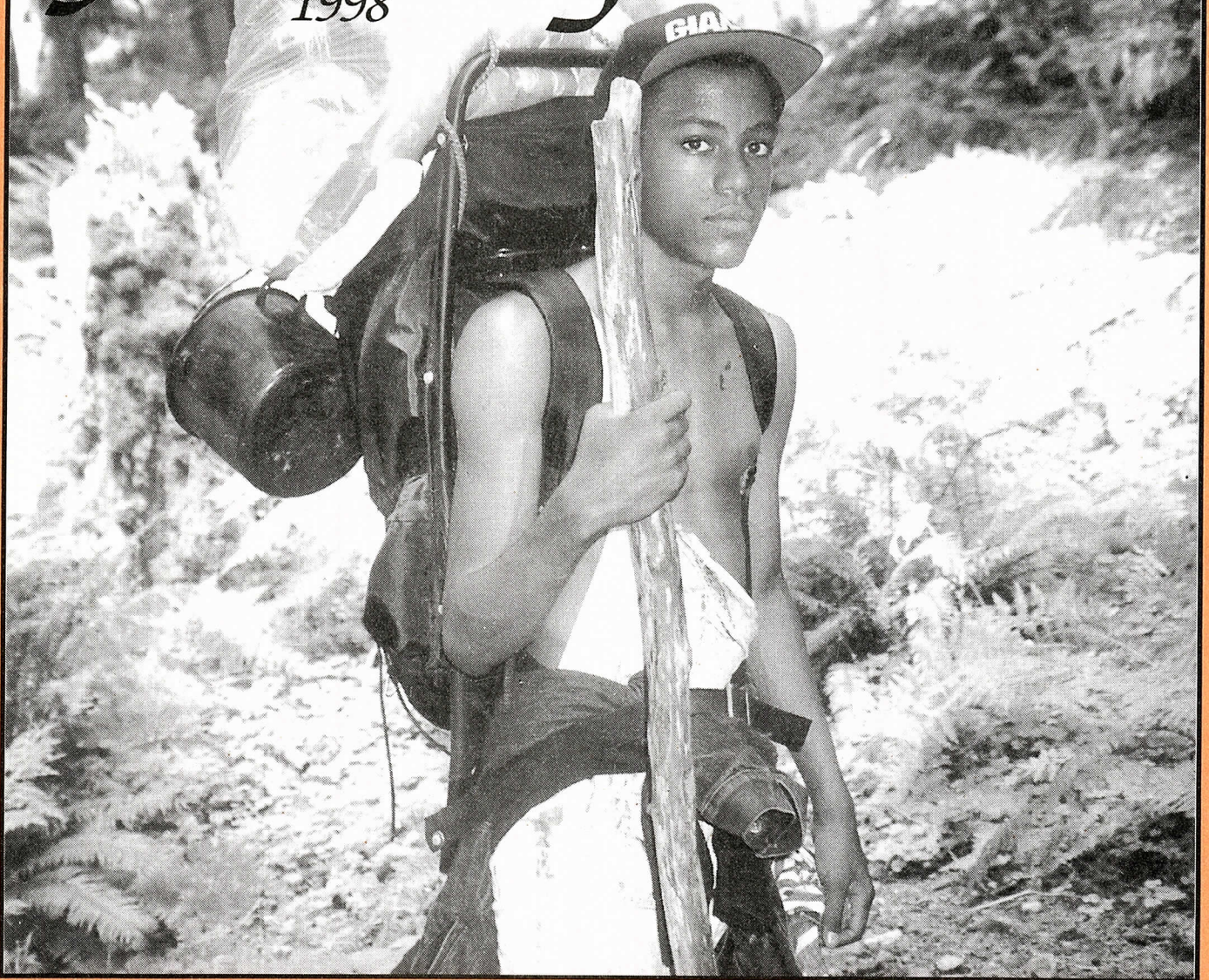


ICA

Journeys

1998

Our 31st Year

Including 1998 Catalog of programs

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The Role of the Mentor

by Stan Crow

I am frequently in situations where people discuss mentoring as a great idea. "We could solve a lot of our problems with youth if we could just find mentors for them." Perhaps we could, but first, we've got to understand what a mentor is, what one does -- the purpose and responsibility of mentoring.

A current popular idea of a mentor seems to amount to *someone to hang out with*. Mentors are seen as persons who *will share great wisdom* based on their own life experience, *teach by example, be a good friend, and make the young person feel comfortable*. I find that many people who come to us to learn to be mentors (as a part of the leadership teams in our summer programs) come with many of these images, especially the idea of being a good friend.

From My experience, these commonly held ideas contain many pitfalls.

One can be a mentor or one can be a friend, but not both! Friendship is developed as people go through trials together. A real trust and an ability to be honest with each other must be nurtured. The mentor's role is to be a journey master, a "sensei" -- one who takes a measure of responsibility for this other person. As arrogant as this sounds to take responsibility for the life journey of another human, this awareness must be present.

There's nothing wrong, I suppose, with an adult who tries to "be a good friend". Adult friends are good to have, as long as they're not excusing unexcusable actions or encouraging irresponsible behaviors.

The mentor archetype which most people are familiar with is Yoda, from George Lucas' "StarWars" trilogy. Yoda's task was to train a *thinking/reflecting* Jedi knight, not a mindless foot soldier. (You'll forgive the military references -- the dynamics would be the same if he were guiding a novice chess player.)

Yoda performed his role by setting difficult challenges for his initiate and while we saw his compassion, we also saw an unwillingness to compromise. He demanded performance of the task, a trust in the mentor and the initiate's belief in himself. He challenged the initiate to figure out ways to accomplish a task -- he didn't demonstrate and then say copy me.

He was training the mind and soul of the initiate. The performance of the body grew out of the initiate's inner resources. Yoda's training ground was a swamp. His training methods were not always straightforward. He set trick problems in front of his trainee and raised questions to help Luke Skywalker process the experience.

Yoda also shared his feelings and concerns openly. He did not try to sugarcoat problems he saw in his young trainee. He talked directly about the things that concerned him.

Yoda provided both the training experience and the testing. The testing was designed to demonstrate to the initiate that he

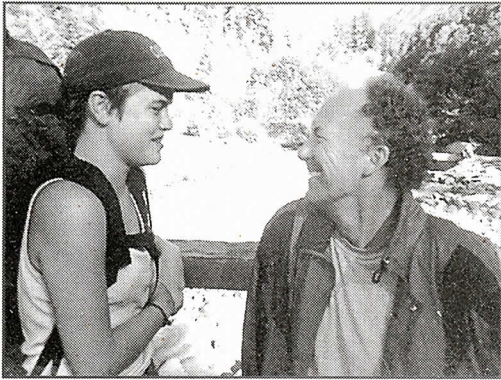
was either ready or not ready. It was another chance to reflect on the realities of life he would encounter after his training

Initiation is about reflection. The role of the mentor is to set up situations -- preferably real, but hypothetical ones will work -- in which the initiate is challenged to deal with something she/he'd rather not. Frequently, boldness is called for. I know a mentor who was trying to help a group of young people whom he considered selfish and unaware of how well off they were. Their only contact with suffering people was on TV. In discussions with them, he saw they weren't seeing the pain which many people in their community were experiencing. He arranged a "sleep-over" and about 11pm got everyone into cars and headed for the charity hospital. They sat in the emergency room waiting area, watching victims of heart attacks, drug overdose, knifings, shootings, and auto accidents being rolled-in on a busy, icy Friday night. The next day, after a little sleep, the youth had a chance to talk about the difficult experience. They had encountered real suffering, and their reflection was no longer theoretical. Several years later, I met one of the young men who told me it was a life-changing event for him.

We use intentional reflection as a major tool in all our rite of passage programs. As mentors, we start out with the understanding that our role is to be aware of what is happening with the initiates and utilize the daily challenges as starting points. Disputes between participants, poor preparation for the day's hike, abuse

Yoda performed his role by setting difficult challenges for his initiate and while we saw his compassion, we also saw an unwillingness to compromise.

of someone else's property, mistreatment of the environment, along with many other happenings become opportunities for individual, small or large group dialogue. I call this the *Curriculum of the Moment*. This dialogue offers a chance to guide participants through a reflection on the event and its effects and to create plans regarding alternative approaches in the future.



Bob Burgess (r), mentor, Caeli Lynch (l), initiate on the Pacific Crest Trail -- ICA Wilderness Quest

A major presupposition I use for mentoring is, "My role is to provide an experience which takes this person beyond their comfort level." Physical activity, honest dialogue, initiative games, rituals, and councils in which real issues are raised and dealt with are all discomfoting.

I often find myself uncomfortable as a mentor, wondering if I'm on track, with some of what I do. Then, I think, if I'm not uncomfortable I'm probably not really taking my role of mentor seriously enough. There is no script, no set of tactics which always work. In fact, one of the risks is that you will fail to connect. When this becomes evident, a good mentor will yield to another mentor.

In many traditional societies, the parents were not allowed to initiate their own children. Today, some parent groups organize rites of passage for their own children. Yet, someone else must do the mentoring, because for a parent to mentor is a conflict of roles. A parent cannot be a mentor.... and that's not bad! A parent's role is to protect and nurture. A mentor's role is to push and challenge. One of the major functions a mentor plays is to introduce a different adult voice -- a differing world view for the young person to relate to -- perhaps even in the Devil's advocate role. A mentor offers the initiate an opportunity to try out ideas or ask questions in an ac-

cepting environment. The mentor's task is to give the young person permission to quest beyond his or her customary borders and to help process the journey.

Mentors have the possibility of being more objective than parents because they don't have the full experience (or baggage) of parenthood. I have seen young people who "heard" something a mentor said and made some life changes, even though the parents had been saying the same thing for years. I remember a family which treated their fifteen-year-old daughter as if she were seven (perhaps because she often acted that way). The daughter complained to the mentor about her "not being allowed to grow up". Her mentor's response was to ask, "Is there anything that you think you might be doing to perpetuate this?" The mentor continued to probe, "How would you respond if your brother was old enough to take responsibility for his own things, or demanded that things always be his way and never appeared to be grateful?" "Would you be ready to give him recognition and more privileges?" ...She got it!

I also know another similar situation in which the young person turned to the mentor and rebutted, "Who do you think you are, my psychiatrist?" No guarantee comes with the job.

I recently had a person I had mentored tell me, "You know why I changed? Because you told me what I needed to hear. Other people may have been thinking it, but no one else said it. And you let me know that you cared about me and wanted to see me change so people wouldn't treat me like a child anymore." I know this person's parents had done a good job and had said similar things, but I had a chance to help him hear.

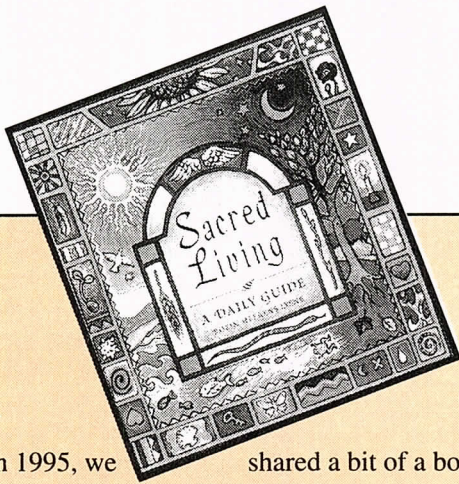
One final caveat. Robert P. Eckert, director of the Learning Institute for Functional Education (LIFE) in upstate New York, says, "We lose the power of initiations because the adult initiators attempt to put themselves across as 'having it all together'. This is exactly what happens in cults."

Mr. Eckert's caution about cults rings true. How easy it is to pontificate -- and how ineffective. Initiation is about individuation, not about learning to follow the flock.

As mentors who are on journeys of investigation and discovery ourselves, our role is to assist the initiate to discover his/her own answers, to teach by question and by encouraging the initiates to risk in situations which drive them to reflect on meaning and relationships. We must ask, how can we assist them to have an experience which pushes them beyond their comfort level and into a recognition of their personal power.

Ceremonies from the Heart

by Robin Hereens Lysne



In 1995, we shared a bit of a book on Ritual, *Dancing Up The Moon*, by Robin Hereens Lysne. Now we are pleased to be able to share a portion of her new book *Sacred Living*.

The book is designed in a 365 day of the year format which works well for widely celebrated holidays, but also introduces others such as Kwanzaa, Purim, Solstice and Grandmother Goddess Day. For other days, which are less tied to celebrative periods, she provides ideas for many types of rituals to transform mundane daily life into an extraordinary encounter.

The index gives us a full view of the wide variety of ritual: divorce, Earth Day, adolescent passages, crone ceremony, baby birth, belief clarification, career change, breathing together, releasing ceremony, and so much more.

Ms. Lysne has a way of making ritual come alive. She shares actual tidbits of many rituals, leaving the reader ready to create a full ritual to suit his or her own style and tradition.

Using this book as designed, for daily reflection or meditation would also increase one's storehouse of ritual ideas.

--SC



Robin Hereens Lysne

Sacred Living

by Robin Hereens Lysne;
Conari Press, Berkeley;
1997; Hardcover;
226 pages, \$14.95
ISBN 1-57324-099-0

When we take time to create, a meaningful sacred event for ourselves, it is a self-loving action. We companion ourselves. We listen to our hearts and act on what is called for. When we include other people, isolation disappears as we share our personal stories — we have a purpose; we make a difference; we feel loved and part of the world.

Rites of passage bring more awareness to our lives, simply by taking the time to do them. We need only to slow down and listen. So often when I have shared with people the rite of passage we performed for my nieces and nephews or how a family celebrated the arrival of their newborn, people comment that they thought of doing something similar but hadn't acted on it.

By acting on that fleeting thought, I want to honor my daughter's womanhoodwe shift relationship dynamics, everyone is informed of her change, denial of her growth and maturity disappears, and our family and friends take on different roles in the family group. Too often we let the next thought stop us, but I don't know how, and I don't have time. It takes courage to create something new. But we learn as we try.

A rite sets new boundaries and makes new connections at the same time. In a puberty ritual, for example, your daughter is honored and educated about her budding maturity, and she is given new responsibility through the process of creating the rite with her. Everyone moves into more harmony with the flow of life's changes.

Our lives are full of important changes. Marriage, birth, and death are most commonly celebrated, because they are the transitions that traditionally carry the most impact on our lives. However by celebrating only these events it becomes all too easy to speed our way through life without much thought to what happens in between. Celebrating life in between helps us to be more conscious of what we are doing here.

Besides the essentials of love, respect, trust, safety and the knowledge that we are part of a greater whole, there are a few things that might assist you in composing rituals for yourself and your families. They have come from my personal observations of creating ceremonies over the last fifteen years and from the spiritual teachers I have studied with along the way.

Intention

The single most important element in any rite is setting your intention. Rituals are neutral containers of the present moment. You determine the positive or negative quality of that container and the flow, of energy through the container by your attitude, frame of mind, and actions.

If you intend to honor yourself and others and support changes that are occurring in your life, your rite will be a positive experience. If you come with a negative frame of

mind -- resisting change, using the rite to control the outcome -- the Universe will give you a negative experience. That's why clarity of intention is the most important element.

Simplicity

Keep it simple. If you find yourself creating a Broadway production, you may be missing the point. Return to what the ritual is about and use only the essentials. Complicated rites only distract you from the core meaning you intend to convey.

Take Your Time

Because you want to stay aware of what you are doing in the rite, it is important to go slowly. I like to imagine that I am entering a timeless dimension when I perform a ritual. In this space, there is nothing more important than what is happening right now. I unplug the phone, don't answer the door, make sure there is nothing else planned, and ask other participants to do the same. Most people instinctually know to do this. Occasionally, however, there are those so hooked into their schedules that they need permission to relax,

Know You Are Not Alone

It takes courage to create your first ritual, especially if you have never even attended one before. It's always scary to begin something new. That's part of the creative process. This book is designed to be a friend on the path, tested by others who have gone before you. All of the rites in this book have been tried by someone, and their experiences are here to guide you. It's normal to be afraid, and it's part of our evolution to go for it anyway.

We can choose to move through fear and not let it run our lives, knowing we are supporting internal growth and love.

Many times I have been afraid of looking silly or stupid. Sometimes I was afraid of not being able to speak the truth. What I have discovered is that people respond to your sincerity. They can feel your intention, as well as hear it. If you are coming from the heart, that is all you need.

Part of the fear of a ritual is facing the unknown. We don't always know how the Universe will create our new experiences. At some point, if we set our intention, come from our hearts, and do the ritual sincerely the Universe responds in kind.

The most challenging thing is often letting go and trusting the process, which means dropping the need to control beyond what we are truly responsible for, then leaving enough room for spontaneity. It is intuition and spontaneity that make each rite unique, even if the format is the same every time.

Nature as Teacher

Every ritual throughout history has been based on nature. The four elements —Earth, Air, Fire, and Water — have been used in ritual to invoke blessings, remembrances, and to recount scripture or sacred stories. No matter where you live on the globe, there are the four elements and seven directions—north, east, south, west, as well as the Earth, sky, and the center — which all describe our place in the vast context of the natural world. Each element also relates to myriad aspects of human nature, which will be helpful to keep in mind when creating a ritual.

Various indigenous cultures use different colors for the four directions, for example. The differences depend on where they live, the terrain, the wind and weather patterns, seasonal fluctuations, and traditions they have learned from their families.

The Earth is often symbolized by the color green because it is said that Grandmother Earth heals all things. Indeed, all vitamins, minerals, and medications come originally from the Earth. Water is the life blood of the Earth. The Earth is considered feminine by Native American cultures, and Earth is considered the fifth direction.

The Sky is symbolized by the color blue. Grandfather Sky is the sustainer of life and includes the air we breathe, the stars we travel by, and the weather that brings rain. Sky is considered masculine and the sixth direction.

The center is where all the directions come together. It is the heart, unconditional love, the "I am," self-realization. It is the seventh direction.

In most Native American traditions, the Creator is neutral and loves all creations equally, no matter where you are on the wheel (north, east, South, West) or whether you are animal, Sacred mineral, or vegetable.

It is said that as we move through life, we move in a clockwise direction facing the center around the medicine wheel, from one direction to the other. In addition, each element contains positive and negative aspects. When we are in the north, or in our power, we face south, the direction of home, surrender, family, birth, and death. When we are in the east, the direction of new beginnings, we face west, the direction of the unknown. Thus we are reminded constantly of the apparent opposite of where we are, humbling us to the realities of life.

Excerpted from ***Sacred Living***, by Robin Hereens Lysne, by permission from Conari press (800) 685-9595

Persephone Rides Off on A Dark Horse: What Should Demeter Do Now?

by Corla B. Varney

When my daughter Jessica was twelve years old, I had this dream:

I am at a retreat center with Jessica and a group of her girlfriends. early one morning she asks me, "Can I go horseback riding?" I give her the okay but ask her to wait, saying, "Give me a few minutes to get up and get dressed." I decide to have my morning cup of coffee first before meeting her at the stables. I arrive to discover she has already ridden off—alone on a dark horse. I can't go after her, because I don't know which direction she is headed. I am stricken with grief -- I can't go where she has gone -- I can only wait for her to return.

I awoke heavy hearted. "So this is how Demeter felt," I thought, "when Persephone left for the underworld!" I reminded myself, "she is not lost, she will return someday, even if she will not be my same little girl anymore."

This dream clearly brought to consciousness my fear of Jessica's emerging adolescence. Whether or not I was ready, her childhood and my role as doting mother were quickly being left in the dust as she rode off on the dark horse of adolescence. I also recognized that her coming-of-age would require a balanced effort between her need to become her own person and my responsibility to protect her. But I didn't know how I could best support her growth and development. What was my new role?

Our society tries to deny adolescents their time to prove themselves and find their potential -- their rightful ride on the dark horse. We want to tame *them* and fear they are too spirited. We're afraid they'll fall off and get hurt, or we want them to ride *our* way. We try to deny their dark time, but our failure mocks us in the form of vandalism, drug abuse and gangs. Maybe it's inevitable, this attraction of the dark, and we grown-ups are in denial about the necessity of passage through its murky depths to reach the prize: adulthood. Not formally initiated ourselves, perhaps we fear we haven't successfully navigated this watery tomb.

I didn't want to hold Jessica back, but I couldn't help worrying about her. Would she have a firm grasp on the reins, determining which direction was best for her interests? What would be the best way to strengthen her self-confidence and prepare her for occasional falls and mishaps she would surely experience?

After talking with Jessica, I contacted the Institute of Cultural Affairs in Bothell, Washington and signed her up for their three week *Coming-of-Age Journey*. This program focuses on the transition from child to youth and provides challenges for youth groups—including team building exercises on a Ropes course, backpacking in the Cascades, sweatlodge ceremony and mask making.

I saw this coming of age journey as an opportunity for Jessica to leave her "comfort zone" -- get dirty, go hungry, be cold and

uncomfortable -- which would force her to see things from a different perspective. She would need to push up against her perceived limits and call forth all of her reserves, and, most importantly, she would be required to use her intuition as well as her thinking capabilities. In this way Jessica would have an opportunity to dig deeply into the far reaches of her psyche and claim jewels she could treasure for the rest of her life.

I planned to reflect on my own coming-of-age experiences while my daughter was gone. Were they similar or different from what she would experience? Had I processed all the hurts and let downs from that period in my life so that I could support Jessica's development without their interferences? Did I understand the current cultural pressure and stress she would be subjected to entering middle school? I also wanted to read or review several books during this time. I had no idea what a powerful journey this would be for myself—let alone for Jessica—for unlike Demeter, I was not going to sit around mournfully waiting for my daughter's return!

I started by reading *Reviving Ophelia: Saving the Selves of Adolescent Girls*, by Mary Pipher. I suspected that graduating to middle school and becoming thirteen would signal not only big changes for Jessica, but also an all-out assault on her sense of self-worth. Pipher confirmed this concern:

As children go through school, boys do better and feel better about themselves and girl's self-esteem, opinions of their sex and scores on standardized achievement tests all decline. Girls are more likely than boys to say that they are not smart enough for their dream careers. They emerge from adolescence with a diminished sense of their self worth as individuals.

A Mother's Experience

My own experiences coming-of-age in the 1960's mirrored this view. I had been popular and did well in school, but somewhere along the way my confidence was



I planned to reflect on my own coming of age experiences while my daughter was gone. Were they similar or different from what she would experience?

pinched back. Anytime I was too much of anything—too exuberant, too eager to learn, too talented—I received a thorough pruning. When I did a remarkable drawing and envisioned myself as an artist, I was quickly told I wouldn't be able to support myself on "art."

When I excelled in water-skiing, I was told I wouldn't want to end up with hefty thighs. "Be a good girl" and "think about what others will think" seemed to be what was most important. Since I did my best to appear happy, not wanting to burden my parents who had financial and health problems, they had no idea how stressful and tumultuous those years were for me. Pipher supports this observation when she warns us that: "Parents who send their daughters the message that they'll be overwhelmed by problems aren't likely to hear what's really happening."

My next endeavor was to read Emily Hancock's *The Girl Within*. Hancock's research indicates that women take a more circular approach to individuation than the more linear trail taken by men. She explains: "Instead of crystallizing an identity during adolescence, women as adults, reach back to girlhood to retrieve an original sense of self. Each woman's identity -- the identity each felt was authentic, real, and true to who and what she was -- had been present, intact, in the earliest part of her life and had in the meantime been obscured."

It wasn't hard for me to see how I had lost a great many pieces of myself in the process of growing up. At the age of nine, I loved to wander off alone in the woods where I drew sustenance from the wilderness I encountered there. How long had it taken me as an adult to recognize that I had to return to the wilds periodically, to find clarity and peace of mind? I realized how important it was for me to help Jessica remember what held her passion at the age of nine and ten, before the onslaught of acculturation. She had loved to read and write and absolutely glowed while in the spotlight — at any podium or on any stage. Would she discount or disqualify this later?

As I read more, I wondered whether or not the format of a coming-of-age journey

based on the Hero's Myth was really optimum for girls as well as boys. In *A Bridge to Wholeness: A Feminine Alternative to the Hero Myth*, Jean Benedict Raffa also focuses on the differences between the female and the male journey to individuation. Raffa explained how the heroine's quest is different from the hero's in that it usually does not begin in the outer world. For a male, "the primary task was outer work, and he needed to develop and test his personal skills in the outer realm before he would be able to generate a connection with the inner world." But for a female, "the opposite was true: inner work was the primary task before [one] could acquire a meaningful connection with the outer world." A female can of course do all the things a male does in the outer world, but this will not assure that she achieves wholeness. Unless she begins her inner work first she will be "doomed to frustration."

Raffa's description of her youthful fixation with the black stallion, which she described as "the epitome of powerful masculine energy, combined with dark, feminine, instinctive passion" reminded me of my dream of Jessica on the dark horse. Suddenly I realized what I feared most: Jessica's emerging sexuality. I was worried about what kind of impact her beauty would have at this stage in her life. *Reviving Ophelia* had seemed focused on the problems of ugly-duckling girls, but said nothing about the young beauty, the twelve-year-old mistaken for seventeen -- coveted and feared at the same time by boys of her own age, while encountering blatant sexual advances by older boys. I also worried about the double-standard still apparent in society that says "nice girls don't, but you know, boys will be boys."

I remembered an incident which happened to me in the first grade, that I had never talked about, and denied blatantly at the time. One day during morning recess, I went out to the far end of the playground with a little boy, and we pulled down our pants to show each other what was between our legs. Innocent enough. At lunch recess my best friend Vicki came rushing up to me with a look of absolute disgust on her face saying, "I can't believe you would do that!" I denied it completely. I will never forget how smug Tommy was, and how no one seemed to think less of him for his part in our little "secret." Of course I would feel the sting of the inequity of this double-standard many times again, but I remember how this first incident had hit me in the gut like a shovel, the pain muddying my sense of my inherent goodness and making me wish I would be buried somewhere. I didn't want to tell my mother about it, and that night I agonized in the bathtub about what an ugly thing I had done.

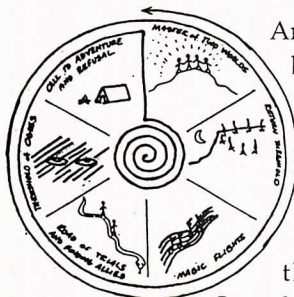
In Human Development classes, sixth and seventh graders are now being informed about AIDS, and other sexually transmitted diseases, as well as the mechanics of the male and female bodies, and how babies are conceived and develop. All this information is worthy and important, but what kind of value judgment is being extended along with it? Although there are discussions about birth control practices, abstaining from sex until one is married still seems to be the overt conclusion for "good girls." At the same time there is an onslaught of messages and images from our consumer culture to look and be sexy. What does a mix of fear of disease, fear of sex, desire to be sexy, and desire to be popular do to an

The Heroes Quest

For girls and boys 3rd through 5th grades

March 28, 1998

Saturday 9:00—4:00



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) and activities. 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.

Location: Bothell, WA

Pre-registration: \$20 (refundable until 3/10)
Total COST for the day **if paid-in-full before March 8 -- \$34.00** ; after 3/8, \$39.00
 (includes lunch)

Group limited to 16 .

Adult Wilderness Quest

August 25 through 29, 1998

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 small groups of 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.

Location: Washington State



Pre-registration: \$100 after acceptance.
Total Tuition if paid-in-full before August 5
 (including pre-registration): **\$295; After 8/5 \$345**
 (includes preparation sessions and materials -- participants provide own gear and clothing.)

Helping Your Organization Bring Meaning to Life's Passages

Our 31st Year



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:

- Coming-of-Age Leader's Training Seminars (See Page 10)
- *ICA Journeys* newsletter ideas and resources.
- Group facilitators for Rite of Passage Program planning
- Curriculum development assistance
- 1 to 6 hour Rite of Passage programs for your organization.
- Two day parent/child retreats in your facility (write for information)

Coming of Age Leaders Training

January 18, 1998 San Francisco

April 11, 1998 Bothell, WA

April 25, 1998 Portland, OR

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.

Anyone who seeks to facilitate a rite of passage for young people should spend time getting familiar with what is happening to young people today. Mary Pipher (author of *Reviving Ophelia* and *The Shelter of Each Other*) says that just because you knew what youth were up against five years ago, does not mean you do today unless you've been actively working with them.

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 31-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.

Cost: Early Bird Registration (received 3 weeks before course) \$70.00 per person (\$60.00 for each additional representative from the same local organization)

Within three weeks of course, \$75.00 per person



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 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
- sources of resources for program leaders

Rites of Passage Leaders Internship

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.

While there are many theoretical ways to lead a Rite-of-Passage experience, each one is unique and does not follow a cookbook. Interns learn to do this work in the only way one can, by doing it.

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

Vision Quest Tour

June 21 - July 12, 1998



The Vision Quest tour affords young people the chance to symbolize their *Coming of Age* through a physically, mentally and emotionally challenging adventure with a group of peers.

The Journey of the group is both symbolic and actual. Physically, we'll 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.

Symbolically, youth participate in one of the most ancient rituals of humankind -- crossing from a place called Childhood to a spot where a vision of the future can be glimpsed. These crossings have been a part of many cultures on every continent. Traditionally, they lasted from a few weeks to over a year. This Solo Crossing is a time of fasting, reflective exercises and meditation. This experience allows the quester to spend time in a way not offered in our day to day active life -- reflecting on life and what it might hold for us.

During our ride out, we will prepare for the Crossing. Once at our destination, we will continue our preparation 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.

For 8th, 9th & 10th Graders
Group Limited to 16



*Claiming your "Coming of Age"
on a Bicycle Tour*

Preparing self and Bike for the Quest	Vision Quest	Incorporation
Severance	Walkabout	The Return Ride
Bicycle Orienteering	House of Childhood's Death	Story Telling
Ropes Course	Solo Crossing	Council of Elders
The Ride Out	House of Rebirth	Final Celebration
June 21 to July 2	July 3 to July 7	July 8 to July 12

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

Total Tuition:
\$999 if registration paid-
in-full by April 10,
\$1,030 if registration
paid-in-full by May 10.
\$1,111 if paid after
May 10.

(Price includes meals,
materials, and lodging.
\$100 of downpayment
refundable before May 1.)

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. Members of the tour 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.

Coming of Age Journey

For those who have completed 6th & 7th grade
July 26 through August 16, 1998

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.

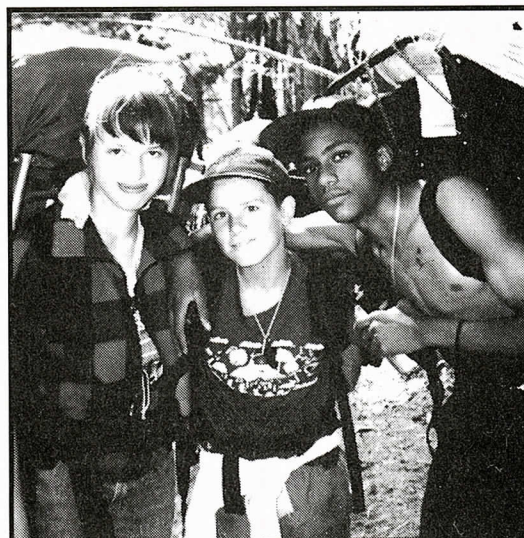
Rites of Passage is a brand new experience. Trek mentors are dedicated to awakening within each participant a sense of awe for the natural world, an appreciation of their own individuality and an enjoyment of each others' abilities. The day-to-day activities naturally lead youth into seeing how their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

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.



Limited to 16 youth per group

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:

\$ 1049 if paid-in-full before April 10
\$ 1080 if paid-in-full before May 10.
\$ 1,161 if paid after May 10.

Includes cost for one Parent for final weekend -- second adult \$60

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

(\$100 of downpayment refundable before May 1)

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		

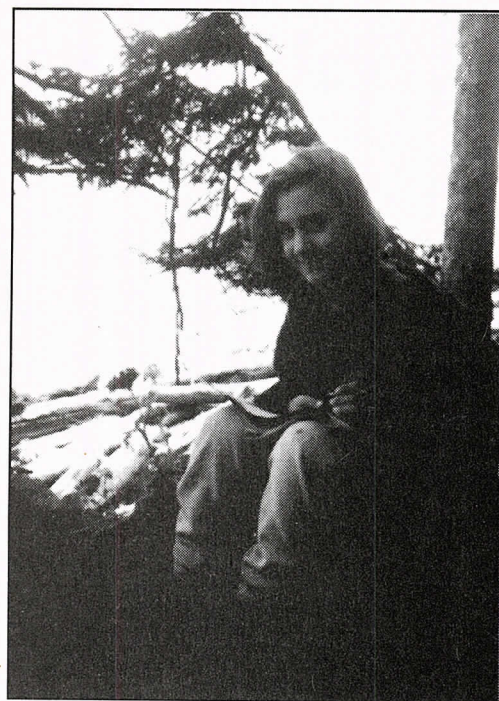
Wilderness QUEST 98

July 15 through August 5, 1998

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.



*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 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 15 - 19	July 20 - 24	July 25 - 27	Jul 28 - Aug 4	

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: \$999 if registration paid-in-full by April 10,
\$1030 if registration paid-in-full by May 10.
\$1,111 if paid after May 10.
(Price includes meals, materials, and lodging.)
(\$100 of downpayment refundable before May 1.)**

What Do They Say?

"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."

Coming-of-Age Journey participant Maurice Tyson of Chicago, as quoted in Healing Currents



"Definitely, I have more confidence in myself because I was able to do just fine on all of the challenges set before us. The limitations I thought I had are not as challenging as I had previously thought."

Wilderness Quest participant Mariko Robertson of Seattle, as quoted in Seattle Child



"I've Learned that you can keep going. When you think that you're tired, say that you'll just go a little further, and you'll make it,"

Zeph Ragland, of Bothell, WA participant Coming-of-Age Journey and Vision Quest Tour

"On this journey, you learn to appreciate the things that you love in life, even more."

Coming-of-Age Journey participant, Jessica Varney of Mt. Vernon, WA (see article this issue)



"I learned to never lose hope or to give up on yourself"

Morr Soloman of Evanston, IL, participant Coming-of-Age Journey

"Learning to be a Hero is what the Coming-of-Age Journey is all about. When you're up against a huge physical or emotional challenge, you say, 'No, no, not me, I'm not a hero. Yet you rise to the occasion.'"

Ellie Roper-Ater of Boise, ID, former Coming-of-Age and Bicycle Tour participant and Intern Staff member, as quoted in In Context Magazine



"Wilderness 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"

Wilderness Quest participant Nina Davis, of Seattle, as quoted in Transformation Times

"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."

Suzanne West, Coming-of-Age Journey volunteer staff mentor as quoted in Healing Currents



"I Learned that alot of things may seem challenging and you may not think that you can do them, but if you just try, you'll probably be very surprised with yourself"

Sonja Spencer of Chicago, participant in Coming-of-Age Journey



THE CEREMONIAL CIRCLE: Practice, Ritual, and Renewal for Personal and Community Healing, By Sedonia Cahill & Joshua Halpern, HarperSanFrancisco, New York, 1992, paper, 199 pages, \$15.00, ISBN 0-06-250154-2

The circle is a traditional form which can bring a sense of community to a group. It is egalitarian in its very nature and tends to eliminate the "leader/follower" dynamic which other sorts of community "architecture" tend to encourage (viz. the typical classroom).

Cahill and Halpern share their experiences leading groups "in-circle" and give us tools for casting and facilitating a circle. They interview eight well known women who use circles in their work. The last third of the book describes actual circles, their formats and agendas.

You'll find a wealth of practical information and ideas you can use for both ceremonial and healing circles.



Wings, a newsletter for parents, health professionals and those who care about youth, by Full Esteem Ahead, 6663 SW Beaverton Hillsdale Hwy #214, Portland, OR 97225 \$10 for 3 issues.

Full Esteem Ahead is an organization which focuses on the adolescent journey of young women, age 8 to 18. Their mission is to provide information to help families counter current trends which pull young women into negative pursuits. The first issue promises a regular column on rites of passage for young women.



Sources for MULTIFAITH Materials

Have you ever wanted to know when the Birth of the Buddha is celebrated? How about the dates for Chanukkah (Judaism) or Divali (Hinduism/Jainism) or hundreds of other significant dates with a sentence or two about the story of the celebration or remembrance?

We've discovered two sources:

The Mystic's Wheel of the Year 1998 is a calendar which approaches its selection of dates based on ecumenism, social justice, deep ecology, and non-patriarchal holy days of Jewish Kabbalism, Christianity, Sufism, Buddhism and from nature-based traditions of Indigenous Americans, African, Middle-eastern, Asian and Celtic cultures. The listings are plentiful (we counted 70 in June including the day of the Tiananmen massacre) and are organized by date.

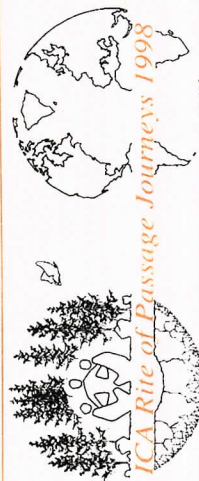
Available from **Page Two, Inc.**, P.O. Box 77167, Washington, DC 20013-7167, \$11.50 each, discounts on 5 copies or more.

(800) 821-6604, or e-mail: WheeloftheYear@BookArts.com

The 1998 Multifaith Calendar is a slick-cover calendar from Canada with beautiful artwork (this year depicting "Spirit Sounds") which focuses on the major holidays of 13 spiritual traditions. It has fewer but more traditional listings. (June has only 15 listings). The information is organized by tradition, and dates on the calendar are accompanied by a symbol for the related religion.

Available from **Multifaith Resources**, P.O. Box 128, Wofford Heights, CA 93285, (760) 376-4691, \$9.95 plus 6% for shipping & handling. They also have other books, charts, and calendars available.

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Seattle, WA 98122

ICA Journeys is usually 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.

Cover Photo Coming-of-age participant by Jason Paulsen