

Reference & Resources on Rites of Passage: Books and Articles

1) Frameworks for Rites of Passage (What are they? Why are they important?)

Campbell, J. (1968). The hero with a thousand faces. Princeton, NJ, Princeton University Press.

The author discusses his theory of the hero's journey found in world mythologies. Campbell ties his anthropological research to developmental psychology to describe the archetypes of the life journey (which include specific elements of departure, initiation and return).

Davis, J. (2003). "Wilderness rites of passage: Initiation, growth, and healing." from <http://www.johnvdavis.com/wild/WRoP%2011-26-03.pdf>.

The author explores many aspects of life transitions and rites of passage. Included in his discussion are the following topics: 1) the heroic journey, 2) a structure for a wilderness rite of passage, 3) the place of wilderness, 4) the role of ceremony, and 5) wilderness rites of passage in context.

Driver, T. F. (1991). The magic of ritual: Our need for liberating rites that transform our lives & our communities. San Francisco, CA, Harper.

The author proposes that human rituals have fallen gradually by the wayside because they have lost fulfillment value. Even those which remain, such as funeral rites, may be a process merely to be endured, bringing no true comfort. Using examples ranging from the appearance of ritual behavior in animals to the bizarre, frightening rituals of serial killers, the author argues that we need to restore ritual to our daily lives and create new rituals to meet modern needs.

Dunham, R. M. and J. S. Kidwell (1986). "Rites of passage at adolescence: A ritual process paradigm." Journal of Adolescent Research 1(2): 139-153.

The authors offer a conceptual framework that expands on the classic tripartite paradigm of van Gennep (1960), from the original three steps to fourteen. This approach offers ways of operationalizing aspects of environmental process at strategic points and passages in the developmental process.

Eliade, M. and W. R. Trask (1965). Rites and symbols of initiation: The mysteries of birth and rebirth. New York, Harper & Row.

Organizing data from cultures the world over, Eliade lays out the basic patterns of initiation: group puberty rituals, entrance into secret cults, shamanic instruction, individual visions, and heroic rites of passage.

Gennep, A. v. (1960). The rites of passage. Chicago, IL, University of Chicago Press.

Van Gennep first gives background information about the classification of rites and the framework that territorial passages provide for rites of passage. The bulk of his writing, however, breaks down the transitions that people experience: pregnancy and childbirth, birth and childhood, initiation rites (including initiation to certain societies, ordinations of priests,

enthroning of kings, and entrance into particular age groups), betrothal and marriage, and funerals. Van Gennep was the first anthropologist to note the regularity and significance of the rituals that accompany the important transitions in a person's life. He suggests that rites of passage have three phases: separation, liminality, and incorporation. In the first phase, people withdraw from the group and begin moving from one place or status to another. In the third phase, they reenter society, having completed the rite. The liminal phase is the period between states, during which people have left one place or state but haven't yet entered or joined the next.

Grimes, R. L. (1995). Marrying & burying: Rites of passage in a man's life. Boulder, CO, Westview Press.

Significant life passages are marked by ritual in virtually every culture. Weddings and funerals are just two of the most institutionalized yet troubled ones in our own society. A wide variety of rites, both traditional and invented, also mark birth, coming of age, and other major transitions. Grimes tells an intensely personal story about the role of ritual in his own rich and sometimes difficult life. He encourages readers to think critically and creatively about the role of ritual in their own lives.

Grimes, R. L. (2000). Deeply into the bone: Re-inventing rites of passage. Berkeley, CA, University of California Press.

The author describes significant transitions of human life: birth, coming of age, divining mates, and death. He draws from both anecdotal stories and historical traditions to illustrate the significance of rites of passage. Grimes emphasizes that rites of passage do not merely involve change. They involve a transformational process through which an individual's life is permanently and irrevocably altered in some manner.

Hill, P. (2004). Passages: Birth, initiation, marriage and death. The African Presence in Black America. J. U. Gordon. Trenton, NJ, Africa World Press.

Hill discusses the significant rites of passage - birth, coming of age, marriage, and death. He examines how African rituals can be reintegrated into Black America to become the rites of passage that are needed.

Leemon, T. A. (1972). The rites of passage in a student culture: A study of the dynamics of transition. New York, Teachers College Press Columbia University.

The author moves into a college fraternity in the 1960s to observe the hazing practices that occur for 3 months, resulting in members of the fraternity and, perhaps, men. Leemon relates the initiation acts to van Gennep's three phases of rites of passage: separation, transition, incorporation.

Lertzman, D. A. (2002). "Rediscovering rites of passage: Education, transformation, and the transition to sustainability." Conservation Ecology 5(2).

This paper focuses on rites of passage as a model for wilderness programs. It draws on the author's experience in the field, particularly with Native youth in a community-based program called "Rediscovery." The Rediscovery program is discussed, along with concepts of traditional indigenous knowledge and education. Foundational concepts of rites of passage are described in terms of their relevance to youth, outdoor education, and the Rediscovery program in particular. Using Rediscovery as a model, rites of passage are put forward as an educational process for youth from various cultural backgrounds. In this context, the purpose of education is to cultivate self-knowledge and to foster core personal development: the making of whole human beings.

The paper closes with a reflection on my work with traditional indigenous people and the significance of rites of passage for education, cultural transformation, and the transition to ecological sustainability.

Maddern, E. (1990). "What is it fifteen year-olds need? Notes on developing initiations appropriate to our times." Adventure Education 17(1): 29-32.

Based on rites of passage in Australian aboriginals, the author proposes a five-stage model:

1) Symbolic Journey: Initiation involves a journey which takes place on both real and symbolic levels. The meaning and power of the journey can be intensified by placing it within the context of a ritual. Symbolic acts can be used to signify the departure from home, the various stages of the journey and the final return of the successful initiate.

2) The Challenge: Include real challenges which have to be faced, and which may result in feelings of confusion, moments of intense fear, experiences of real pain and occasions when pressing needs cannot be satisfied. They are times, therefore, of coming to terms with difficult emotions, of developing the ability to cope with hardship. The love and guidance of older people can be a key ingredient in helping the initiates pull through.

3) Opening the Door to the Dreaming: Initiations are times when doors are opened to Adult Knowledge – the various words used to describe the complex, many-layered systems of human society.

4) Responsibility: With the Adult Knowledge, and after transcending the emotional and physical tests of initiation comes public recognition of new responsibilities.

5) Community Participation: The final stage of initiation is returning to the community with one's new status. This is a transformation which, though regretted and grieved for at first, is now respected and celebrated.

Magida, A. J. (2006). Opening the doors of wonder: Reflections on religious rites of passage. Berkeley, CA, University of California Press.

After reflecting on his own rite of passage in the Jewish tradition, Magida embarked upon a quest to learn whether other religions practice similar rites, how and when such rites are observed, and whether others' experiences of them mirrored or contradicted his own. What he gathered and presents are insights into the effects of religious rites of passage from 20 high-profile persons, including Catholic comedian Julia Sweeney, Hindu self-help guru Deepak Chopra, Jewish Ms. magazine founder Letty Pogrebin, Buddhist monk Robert Thurman, and Muslim Yusuf Islam (singer-songwriter Cat Stevens). In the end, Magida's book amounts to a primer of world religions, including a brief history of each and its rites.

Mahdi, L. C., N. G. Christopher, et al. (1996). Crossroads: The quest for contemporary rites of passage. Chicago, IL, Open Court.

This anthology is a collection of 49 essays from a wide variety of individuals who explore ways to reconstitute rites of passage as a form of individual and community healing. Many orientations, perspectives, and cultural traditions are shared. The book is divided into six sections which include: 1) An Ancient Practice: Modern Perspectives, 2) Youth Crisis:

Problems and Solutions, 3) Contemporary Rites of Passage: Group Passage Experiences, 4) Rites of Passage Resources (which include topics such as "preparing the elders" and "guidelines for rites of passage"), 5) Individual Rites of Passage, and 6) Crucibles for Change (including sections on "what parents can do" and the role of higher education).

Mahdi, L. C., S. Foster, et al. (1987). Between & between: Patterns of masculine and feminine initiation. La Salle, IL, Open Court.

This anthology contains 31 essays that highlight the need for, and importance of, rights of passage to mark important transitions in our lives.

Myerhoff, B. (1982). Rites of passage: Process and paradox. Celebration: Studies in festivity and ritual. V. W. Turner. Washington D.C., Smithsonian Institution Press: 108-135.

The author draws on traditional anthropological research and human development to provide an overview of rites of passage and the common functions of initiations. She describes the processes and purposes of rites of passage and the ways that these initiations can create paradoxes. The paradoxes she describes include: 1) we belong to culture as much as nature; 2) rites of passage announce our separateness and individuality and at the same time remind us that we belong to a social group; and 3) rites of passage are socially imposed separations that function to remind us of the continuity of the life course (despite the appearance of change and disruption).

Turner, V. W. (1969). The ritual process: Structure and anti-structure. Chicago, IL, Aldine Publishing Company.

Turner demonstrates how the analysis of ritual behavior and symbolism may be used as a key to understanding social structure and processes. He extends Van Gennep's notion of the "liminal phase" of rites of passage to a more general level, and applies it to gain understanding of a wide range of social phenomena.

Venable, S. F. (1997). "Adolescent rites of passage: An experiential model." Journal of Experiential Education 20(1): 6-13.

Discusses the origins and context of adolescence as a cultural phenomenon and illustrates how rites of passage can nurture healthy developmental changes in adolescents. The last two pages of the article describes and evaluates the application of a rite of passage during a backpacking experience that was designed to usher teens from adolescence to adulthood in a Christian context.

2) *Human Development and Transitions*

Campbell, J. (1968). The hero with a thousand faces. Princeton, NJ, Princeton University Press.

The author discusses his theory of the hero's journey found in world mythologies. Campbell ties his anthropological research to developmental psychology to describe the archetypes of the life journey (which include specific elements of departure, initiation and return).

Coleman, J. and A. Hagell (2007). Adolescence, risk and resilience: against the odds. Hoboken, NJ, J. Wiley & Sons Ltd.

The authors explore elements of adolescent development. Specifically they describe: the risks and vulnerabilities that apply to the adolescent stage of development, the different ways that the concept of risk is applied to young people, the role of resilience and protective factors in adolescence, strategies for the promotion of resilience, the role of the family in adolescent development, and other challenges related to adolescence.

Geffen, R. M. (1993). Celebration & renewal: Rites of passage in Judaism. Philadelphia, PA, Jewish Publication Society.

Explains such life-cycle events as birth, marriage, midlife, sickness, religious conversion, and mourning as viewed, experienced, and treated from a Jewish perspective.

Gennep, A. v. (1960). The rites of passage. Chicago, IL, University of Chicago Press.

Van Gennep first gives background information about the classification of rites and the framework that territorial passages provide for rites of passage. The bulk of his writing, however, breaks down the transitions that people experience: pregnancy and childbirth, birth and childhood, initiation rites (including initiation to certain societies, ordinations of priests, enthroning of kings, and entrance into particular age groups), betrothal and marriage, and funerals. Van Gennep was the first anthropologist to note the regularity and significance of the rituals that accompany the important transitions in a person's life. He suggests that rites of passage have three phases: separation, liminality, and incorporation. In the first phase, people withdraw from the group and begin moving from one place or status to another. In the third phase, they reenter society, having completed the rite. The liminal phase is the period between states, during which people have left one place or state but haven't yet entered or joined the next.

Gruenewald, D. A. (2003). "At home with the other: Reclaiming the ecological roots of development and literacy." The Journal of Environmental Education 35(1): 33-43.

Drawing chiefly from Paul Shepard's (1982) "Nature and Madness" and David Abram's (1996) "The Spell of the Sensuous," this essay draws attention to two underlying foundations of educational thought: the process of human social development and the emergence of language and literacy. This perspective suggests many challenges to environmental educators including (a) the need to take a more philosophical (and less instrumental) approach to our work, (b) the need for a working theory of development and literacy in education that takes nonhuman otherness seriously, (c) the need to advocate for more regular and extended experiences in the natural world in order to nurture relationship with otherness, (d) the need to reinvent "accountability" in education, (e) and the need to develop in all learners, including ourselves, a sense of at-homeness.

Kett, J. F. (1977). Rites of passage: Adolescence in America, 1790 to the present. New York, Basic Books.

The author establishes for the nineteenth-century origins of the modern concept of "adolescence" and reconstructs the world of the young before society defined it in behavioral and clinical terms.

Northcote, J. (2006). "Nightclubbing and the search for identity: Making the transition from childhood to adulthood in an urban milieu." Journal of Youth Studies 9(1): 1-16.

It is generally held that the kinds of rites of passage that mark the transition from childhood to adulthood found in less complex societies are not characteristic of advanced industrial societies. Rather, young people are seen to be caught within a liminal phase of 'youth' that involves a period of freedom and hedonistic leisure before they assume the roles and responsibilities of adulthood. This paper argues, however, that many young adults in advanced industrial societies seek to enact informal rites of passage through their leisure-time pursuits. As a popular form of leisure activity for young people worldwide, nightclubbing is examined in terms of an urban rite of passage.

Plotkin, B. (2008). Nature and the human soul: Cultivating wholeness and community in a fragmented world. Novato, CA, New World Library.

The author introduces a model for human development that is rooted in the patterns and rhythms of the natural world. This book explores nature's ways for raising healthy children; preparing adolescents for an initiatory adventure that opens the way to mature, authentic adulthood, and fulfillment of adult and elder lives. The author offers this conceptual framework as a way of progressing from our current egocentric, competitive, consumer society to an ecocentric, soul-based one that is sustainable, cooperative, and compassionate.

Spector, B. (2007). "Male initiation in America." from http://www.mythicjourneys.org/newsletter_may07_spector.html.

The author offers a thoughtful analysis of self-initiations that American males often undertake by themselves. He links the loss of healthy rites of passage in American culture to the prevalence of mid-life crises and various risky unhealthy behavior patterns.

Taub, D. J., H. L. Servay-Seib, et al. (2006). "On the brink of transition: The concerns of college seniors." Journal of the first-year experience & students in transition 18(2): 111-132.

Using the Senior Concerns Survey (Pistilli, Taub, & Bennett, 2003), differences in the concerns of college seniors living in campus residence halls are explored. Significant differences were found based on gender, race, post-graduation plans, and major. Results indicated that concerns in the senior year go beyond those related to career. Implications for practice in higher education are discussed.

3) Traditional Approaches to Rites of Passage

Bruchac, J. and R. Baviera (1994). A boy called Slow: the true story of Sitting Bull. New York, Philomel Books.

In this children's book, Sitting Bull performs a deed that is so courageous and significant that it earns him a new and more respected name.

Campbell, J. (1968). The hero with a thousand faces. Princeton, NJ, Princeton University Press.

The author discusses his theory of the hero's journey found in world mythologies. Campbell ties his anthropological research to developmental psychology to describe the archetypes of the life journey (which include specific elements of departure, initiation and return).

Delaney, C. H. (1995). "Rites of passage in adolescence." *Adolescence* 30(120), 7.

The author presents a very brief examination of five specific rites of passage in adolescence: initiation among the Okiek, Iria rite by the females of the African Okrika tribe, Fest das Mocas Novas, Vision Quest, and initiation of Anglo-Americans. The author also describes basic elements of rites of passage and describes specific aspects that are common to many different cultural approaches.

Eaton, R. (1998). The sacred hunt. Ashland, OR, Sacred Press.

This collection of hunting stories rests on the idea that hunting (when done properly and in a sacred manner) connects people to the earth, the creatures, the human community, and the Divine. The author makes an argument for hunting as a rite of passage that initiates individuals into the natural cycles of life -- engendering respect, power, and responsibility.

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Hill discusses the significant rites of passage - birth, coming of age, marriage, and death. He examines how African rituals can be reintegrated into Black America to become the rites of passage that are needed.

Marcus, I. G. (2004). The Jewish life cycle: Rites of passage from biblical to modern times. Seattle, WA, University of Washington Press.

Marcus examines how and why various rites and customs celebrating stages in the life cycle have evolved through the ages and persisted to this day. For each phase of life - from childhood,

adolescence, adulthood, to the advanced years - the book traces the origin and development of specific rites associated with the events of birth, circumcision, and schooling; bar and bat mitzvah and confirmation; engagement, betrothal, and marriage; and aging, dying, and remembering. In a comparative framework, Marcus illustrates how Jewish culture has negotiated with the majority cultures of the ancient Near East, Greco-Roman antiquity, medieval European Christianity and Mediterranean Islam and with modern secular and religious movements and social trends to renew itself through ritual innovation.

McDonald, N. and W. M. Ormrod (2004). Rites of passage: Cultures of transition in the fourteenth century. York, England, York Medieval Press.

In this collection of essays, a group of medievalists from a range of disciplines consider the various theoretical models - folklorist, anthropological, psychoanalytical - that can be used to analyze cultures of transition and rites of passage in the history and literature of fourteenth-century Europe. Ranging over a wide variety of texts from chronicles to romances, from priests' manuals to courtesy books, from state records to the writings of Chaucer, Gower and Froissart, the contributors identify and analyze medieval attitudes to the process of change in lifecycle, status, gender and power.

Some, M. (1994). Of water and the spirit: Ritual, magic and initiation in the life of an African shaman. New York, Penguin Group.

This autobiography offers a glimpse into the life of an African shaman who was kidnapped by a French Jesuit missionary and raised in a seminary, from which he escaped at age 20. Returning home to his Dagara village, he was viewed by some as too tainted by white knowledge and ways to be able to join fully in tribal life. Nevertheless, he underwent an intensive and dangerous six-week shamanic initiation that thoroughly established him as a member of the tribe. Later, he was dismayed to learn his destiny as revealed in divination and decreed by tribal elders: to return to the white world as a bridge to save his tribe from complete inculturation.

Yust, K.-M. (2006). Nurturing child and adolescent spirituality: Perspectives from the world's religious traditions. Lanham, MD, Rowman & Littlefield Publishers.

This anthology provides a forum for prominent religious scholars to examine the state of religious knowledge and theological reflection on spiritual development in childhood and adolescence. Featuring essays from thinkers representing the world's major religious traditions, the book introduces new voices, challenges assumptions, raises new questions, and broadens the base of knowledge and investment in this important domain of life.

4) Contemporary Approaches to Rites of Passage

Bell, B. (2003). "The rites of passage and outdoor education: Critical concerns for effective programming." Journal of Experiential Education 26(1): 41-50.

The author discusses issues related to rites of passage and outdoor education. Topics include: practice of coming-of-age rites; stages of social transformation; reasons why educators are attracted to the rites of passage; similarity between outdoor education and rites of passage; challenges of conducting effective rites or passage programs.

Brown, J. L. and C. A. Moffett (1999). The hero's journey: How educators can transform schools and improve learning. Alexandria, Va., Association for Supervision and Curriculum Development.

The authors use Joseph Campbell's stages of the "hero's journey" as a way of overcoming the challenges inherent in transforming schools into authentic learning organizations. This book is written for educators and administrators interested in educational reform and offers a conceptual framework for reforming school systems.

Cushing, P. J. (1998). "Completing the cycle of transformation: Lessons in the rites of passage model." Pathways: The Ontario Journal of Outdoor Education 9(6): 7-12.

Discusses the origins and limitations of the rites of passage model including; the types of outdoor education courses informed by rites of passage; and how neglecting the third stage of the model, "reincorporation," limits the longevity of transformations. Outlines the elements needed to successfully bring the third stage back into the course structure.

Cushing, P. J. (1999). "Translating transformation into something real." Pathways: The Ontario Journal of Outdoor Education 12(1): 26-29.

Anthropological theory and the rites of passage model were used to understand Outward Bound (OB) student experiences of transformation. Three long ethnographic interviews with 22 OB students, conducted before, after, and 3 months after the course, revealed that although the transformational effect of the course was strong initially, additional work is needed to ensure lasting growth.

Davis, J. (2003). "Wilderness rites of passage: Initiation, growth, and healing." from <http://www.johndavis.com/wild/WRoP%2011-26-03.pdf>.

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Foster, S. and M. Little (1980). The book of the vision quest: Personal transformation in the wilderness. Covelo, CA, Island Press.

The authors recount their experiences re-creating a rite of passage - that of "dying," "passing through," and "being reborn" - known as a vision quest. They describe the ceremony that culminates in a three-day, three-night fast, alone, in a place of natural power.

Grimes, R. L. (2000). Deeply into the bone: Re-inventing rites of passage. Berkeley, CA, University of California Press.

The author describes significant transitions of human life: birth, coming of age, divining mates, and death. He draws from both anecdotal stories and historical traditions to illustrate the significance of rites of passage. Grimes emphasizes that rites of passage do not merely involve change. They involve a transformational process through which an individual's life is permanently and irrevocably altered in some manner.

Grimes, R. L. (2006). Rite out of place: Ritual, media, and the arts. Oxford; New York, Oxford University Press.

This book is a collection of 10 revised essays originally published in widely varied sources across the past five years. Grimes has selected for inclusion those essays that track ritual at the edges of cultural boundaries (ritual converging with theater, ritual on television, ritual at the edge of natural environments, etc.).

Hill, P. (1992). Coming of age: African American male rites of passage. Cleveland, OH, East End Neighborhood House.

An overview is provided of issues confronting the African American male, along with a strategy to nurture a new generation of African American males. Chapters 1 and 2 focus on the social status and new demographics of the African American male and the external threats that are devastating to the African American male and the African American community. What happens to African American men who accept society's definition of manhood, but are denied the resources to demonstrate their masculinity, is discussed. Rites of passage and Afrocentricity are discussed. Chapters 3 and 4 focus on the modern equivalents of ancient initiation rites, the 10 basic principles of educating and socializing African children, and the foundations and institutionalization of rites-of-passage for African American males. Rites-of-passage founded on centeredness, moral standards, rituals, and ceremonies can function as a guidance system for young males. The example of the Ohio Rites of Passage illustrates the difficulties involved in

institutionalizing this approach to saving young African American males. An appendix contains a course of study, with program objectives and objectives for the student.

Hill, P. (1998). The journey: Adolescent rites of passage (a workbook and organizational manual). Cleveland, OH, National Rites of Passage Institute.

The author describes the ways in which adolescence for African-Americans is compounded by institutional racism and classism and offers a guide to supporting African-Americans through life transitions in a healthy way. This workbook (guide) presents and reinforces a minimum moral values system for bringing adolescent boys and girls into mature, responsible ways of thinking and behavior. The values addressed in the following chapters are as follows: (1) Self-determination; (2) Unity; (3) Collective Work and Responsibility; (4) Cooperative Economics; (5) Purpose; (6) Creativity; (7) Faith. Each chapter contains a goal, program objectives, subject objectives, and activities for adolescents to be assisted by a parent or mentor. Upon completion of the activity, a community ceremony to present and acknowledge the adolescent in his or her Journey toward adulthood is recommended. The Organizational Manual provides information for getting started and an orientation for the sponsor and the mentor.

Leemon, T. A. (1972). The rites of passage in a student culture: A study of the dynamics of transition. New York, NY, Teachers College Press Columbia University.

The author moves into a college fraternity in the 1960s to observe the hazing practices that occur for 3 months, resulting in members of the fraternity and, perhaps, men. Leemon relates the initiation acts to van Gennep's three phases of rites of passage: separation, transition, incorporation.

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Lynch, A. (1999). Dress, gender and cultural change: Asian American and African American rites of passage. Oxford; New York, Berg.

Within the Hmong American community, mothers and aunts of teenagers use bangles, lace and traditional handwork techniques to create displays reflecting the gender and ethnicity of their sons and daughters, nieces and nephews, as they participate in an annual courtship ritual. This book examines these events to show how dress is used to transform gender construction and create positive images of African American and Hmong American youth. Coming-of-age rituals serve as arenas of cultural revision and change. For each of these communities, the choice of dress represents cultural affirmation. This author shows that within the homogenizing context of

American society, dress serves as a site for the continual renegotiation of identity - gendered, ethnic and otherwise.

Maddern, E. (1990). "What is it fifteen year-olds need? Notes on developing initiations appropriate to our times." Adventure Education 17(1): 29-32.

Based on rites of passage in Australian aboriginals, the author proposes a five stage model:

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Majors, R. and S. N. Dewar (2002). "Mantra rites of passage: teaching boys to be men in the 21st century. ." Education Review 16(1): 80-85.

This article outlines the work of Mantra, a rites of passage project that is designed to help smooth the transition from adolescence to manhood for both Black and white working class boys. Since boys are disproportionately at risk of exclusion, underachievement, involvement in truancy and criminal behaviour the goal of the project is to focus on macho value systems to divert boys from negative behaviours and steer them towards making more positive lifestyle choices.

Marcus, I. G. (2004). The Jewish life cycle: Rites of passage from biblical to modern times. Seattle, WA, University of Washington Press.

Marcus examines how and why various rites and customs celebrating stages in the life cycle have evolved through the ages and persisted to this day. For each phase of life - from childhood, adolescence, adulthood, to the advanced years - the book traces the origin and development of specific rites associated with the events of birth, circumcision, and schooling; bar and bat mitzvah and confirmation; engagement, betrothal, and marriage; and aging, dying, and remembering. In a comparative framework, Marcus illustrates how Jewish culture has negotiated with the majority cultures of the ancient Near East, Greco-Roman antiquity, medieval European Christianity and Mediterranean Islam and with modern secular and religious movements and social trends to renew itself through ritual innovation.

Meade, M. (1993). Men and the water of life: Initiation and the tempering of men. San Francisco, CA, Harper.

The author addresses the roots of conflict, the recurring hunger for war, and the underlying need to return culture to its mythic context. Telling stories drawn from many cultures, Meades relies on the power of myth and imagination for solutions to the new threats and age-old dilemmas that increasingly plague humankind.

Miller, R. (1991). New directions in education: Selections from holistic education review. Brandon, VT, Holistic Education Press.

This collection of 33 articles addresses diverse educational issues, from race relations and bilingual learning to the nurturing of creativity and imagination, from critical literacy and whole language to environmental education and the Vision Quest rite of passage, and it provides a critical perspective on topics such as grades, corporal punishment, and attention deficit disorder. The book also includes personal reflections on the experience of teaching and learning.

Millspough, S. G. (2008). Coming of age handbook for congregations, Unitarian Universalist Association of Congregations.

This book for religious educators offers tools, workshops, ideas for small group ministry sessions, social action projects, and rites of passage to honor the transition of youth preparing to leave childhood. Participants will explore theology, spirituality and history through discussion, drama, music, writing and art. These ideas were field tested by congregations with groups ranging from four to twenty-three participants, this guide will help both congregations and youth to define their beliefs and put their faith into action.

Neill, J. T. (2001). Creating healthy, guided rites of passage for adolescents. Applied Psychology Symposium.

Adolescent identity development has traditionally involved culturally-guided rites of passage. In modern Western society, there is a lack of such experiences available to young people. The prevalence of problem-behaviors and psychological distress is symptomatic of adolescents who feel ill-prepared for the rigors of adulthood in the 21st century. The responsibility for providing developmental experiences for adolescents has increasingly been placed on schools. Adventure-based education offers an innovative approach to helping students develop a secure sense of self, personal responsibility, and acquiring adaptive coping and communication skills. The most common forms of adventure education within schools have been school camps, wilderness-based expeditions, and longer-term programs. More recent innovations include employing specialist

adventure education teachers in schools, placing more emphasis on personal development through dramatic and creative challenges, and utilizing expeditionary learning principles in the structuring of school curriculum. Empirical evidence from over one hundred studies suggests that adventure education programs are comparable in educational outcomes with other forms of innovative classroom-based affective education and psychotherapeutic self-esteem outcomes. There is much potential for the creation of innovative, adventure-based education programs which help guide adolescents into successful adulthoods. Several practical suggestions are made for program structure, design, and facilitation.

Plotkin, B. (2003). Soulcraft: Crossing into the mysteries of nature and psyche. Novato, CA, New World Library.

The author addresses the loss of rituals, ceremonies, and initiation rites in contemporary America. He goes further to offer exercises and stories to explain how to discover one's unique gift, or "soul purpose," and how to share this with others through a ceremonial event. Drawing on ancient traditions, he describes a vision quest model that can serve as a modern rite of initiation. Written for people in search of their true selves--particularly those on the verge of adulthood and those at a major crossroads such as divorce or career change.

Plotkin, B. (2008). Nature and the human soul: Cultivating wholeness and community in a fragmented world. Novato, CA, New World Library.

The author introduces a model for human development that is rooted in the patterns and rhythms of the natural world. This book explores nature's ways for raising healthy children; preparing adolescents for an initiatory adventure that opens the way to mature, authentic adulthood, and fulfillment of adult and elder lives. The author offers this conceptual framework as a way of progressing from our current egocentric, competitive, consumer society to an ecocentric, soul-based one that is sustainable, cooperative, and compassionate.

Quinn, W. H., N. A. Newfield, et al. (1985). "Rites of passage in families with adolescents." Family Process 24(1): 101-111.

In previous generations society defined expectations and constructed events to promote individual development, a functional family organization, and cultural continuity. Culturally defined and accepted rites of passage that were previously observed in families with adolescents have given way to a more vague and meaningless set of adolescent expectations and affirmations. It is proposed that this change has interfered with the mission of the family to promote functional adolescent development and with the ability of the family during this life cycle stage to operate with a sense of community attachment. This paper addresses the importance of rites of passage as they pertain to family development and change and presents ideas about making them explicit in family therapy to change family interaction and structure. Prescribed family rituals that are straightforward, developmentally relevant, and interactional can be effective without consideration to whether they are paradoxical. Three clinical illustrations are presented to highlight this therapeutic approach

Raphael, R. (1988). The men from the boys: Rites of passage in male America. Lincoln, University of Nebraska Press.

In other times and places the passage from boyhood to manhood was dramatized and facilitated by initiation rites. In ritualized fashion, the complex problems of personal development were translated into clear and concrete tasks. But in the dazzling variety of modern America there is no universal test or ceremony that bestows manhood: each male must find a group with its

special initiations, or devise an initiation of his own. For this book, the author interviews 100 American men, aged 15 to 50, and lets them tell their own coming-of-age stories in "oral history" style. Among the contemporary "rites of passage" they mention are military service, athletics, a job involving arduous physical labor, sexual conquests and fraternity initiations. In the absence of inclusive rituals, Raphael's subjects struggle to overcome doubts as they negotiate their own paths to maturity.

Spector, B. (2007). "Male initiation in America." from http://www.mythicjourneys.org/newsletter_may07_spector.html.

The author offers a thoughtful analysis of self-initiations that American males often undertake by themselves. He links the loss of healthy rites of passage in American culture to the prevalence of mid-life crises and various risky unhealthy behavior patterns.

Stephenson, B. (2006). From boys to men: Spiritual rites of passage in an indulgent age. Bethel, MA, Park Street Press

The author looks at the loss of initiation and rites of passage related to modern teens. He offers guidelines to restoring the successful models used by ancient cultures the world over to raise adolescent boys. Additionally, the author explains the negative effects of Western youth culture and how it can be transformed, and offers instructions for integrating basic rites of passage into modern family life and youth programs

Venable, S. F. (1997). "Adolescent rites of passage: An experiential model." Journal of Experiential Education 20(1): 6-13.

Discusses the origins and context of adolescence as a cultural phenomenon and illustrates how rites of passage can nurture healthy developmental changes in adolescents. The last two pages of the article describes and evaluates the application of a rite of passage during a backpacking experience that was designed to usher teens from adolescence to adulthood in a Christian context.

Wallace, S. (2006). "Rites of passage: Camp pays off in youth development, happiness, health, and safety." American Camp Association Camping Magazine, retrieved from <http://www.acacamps.org/campmag/0605rites.php>.

The author offers an overview of rites of passage and current research describing the challenges facing adolescents. The author offers suggestions for supporting transitions and describes ways in which summer camps can ease the challenges.

5) Additional Educational Resources for Supporting Healthy Transitions

Bowers, C. A. (1995). Educating for an ecologically sustainable culture: Rethinking moral education, creativity, intelligence, and other modern orthodoxies. Albany, N.Y., State University of New York Press.

In Chapter 6, the author discusses trans-generational communication, defining an "ecologically-centered elder" as someone who understands linkages between human experience, culture, and ecosystems, and communicates through narratives, songs, and dance; the elder must also be able

to speak in ways that help the younger generation understand and appreciate the wisdom that is offered from the past. Finally, an elder must be able to serve as a link between the living and the past folk practices that develop both community and individual. The book in its entirety is proposes a radical education reform that will shift education away from individualism and toward a use of the arts as a means for cultural storage.

Gruenewald, D. A. (2003a). "At home with the other: Reclaiming the ecological roots of development and literacy." The Journal of Environmental Education 35(1): 33-43.

Drawing chiefly from Paul Shepard's (1982) "Nature and Madness" and David Abram's (1996) "The Spell of the Sensuous," this essay draws attention to two underlying foundations of educational thought: the process of human social development and the emergence of language and literacy. This perspective suggests many challenges to environmental educators including (a) the need to take a more philosophical (and less instrumental) approach to our work, (b) the need for a working theory of development and literacy in education that takes nonhuman otherness seriously, (c) the need to advocate for more regular and extended experiences in the natural world in order to nurture relationship with otherness, (d) the need to reinvent "accountability" in education, (e) and the need to develop in all learners, including ourselves, a sense of at-homeness.

Ismael, A. S. (2006). Indigenous education and empowerment. Walnut Creek, CA, AltaMira Press. This book springs from a 1996 International Summer Institute, held at the University of Saskatchewan, Saskatoon, on the cultural restoration of oppressed Indigenous peoples. Essays draw on many perspectives and experiences to seek ways of healing and rebuilding nations, peoples, and communities by restoring Indigenous ecologies, consciousnesses, and languages, and by creating bridges between Indigenous and Eurocentric knowledge.

Kessler, R. (2000). The soul of education: Helping students find connection, compassion, and character at school. Alexandria, VA, Association for Supervision and Curriculum Development.

In each chapter the author addresses different approaches for inviting "soul" into the classroom. In chapter 8 ("Initiation"), Kessler writes about the different transitions that young people experience: childhood to adolescence, middle school to high school, and high school to adulthood. Looking through the lens of traditional education, she suggests a framework for a comprehensive rite of passage that could take place at any of these three transformative phases. She outlines the three phases of the program: severance or separation, threshold or the liminal phase, and re-entry or incorporation back into ordinary life. Using first-hand accounts of students who have gone through the program, Kessler emphasizes the point that rites of passage meet a need in our young people, but they also renew the community as a whole by adding new adults who have much to contribute.

Louv, R. (2005). Last child in the woods: saving our children from nature-deficit disorder. Chapel Hill, NC, Algonquin Books of Chapel Hill.

Louv brings together cutting-edge studies that point to direct exposure to nature as essential for a child's healthy physical and emotional development. The body of evidence linking the lack of nature in children's lives and the rise in obesity, attention disorders, and depression is also growing. Louv's message has galvanized an international back-to-nature campaign. Gathering thoughts from parents, teachers, researchers, environmentalists and other concerned parties, Louv argues for a return to an awareness of and appreciation for the natural world. Not only can

nature teach kids science and nurture their creativity, he says, nature needs its children: where else will its future stewards come from?

Miller, R. (1991). New directions in education: Selections from holistic education review. Brandon, VT, Holistic Education Press.

This collection of 33 articles addresses diverse educational issues, from race relations and bilingual learning to the nurturing of creativity and imagination, from critical literacy and whole language to environmental education and the Vision Quest rite of passage, and it provides a critical perspective on topics such as grades, corporal punishment, and attention deficit disorder. The book also includes personal reflections on the experience of teaching and learning.

Palmer, P. J. (1993). To know as we are known: Education as a spiritual journey. San Francisco, CA, Harper.

This primer on authentic education explores how mind and heart can work together in the learning process. Moving beyond the bankruptcy of our current model of education, Parker Palmer finds the soul of education through a lifelong cultivation of the wisdom each of us possesses and can share to benefit others.

Seymour, M. (2004). Educating for humanity: Rethinking the purposes of education. Boulder, CO, Paradigm Publishers.

This is an anthology of essays that suggest radical changes in our educational system. While many of the chapters relate to supporting healthy transitions, two are particularly relevant. Chapter 21, "Way of the brave: an indigenous perspective on character education" by Don Trent Jacobs, offers suggestions for reforming our educational practices in ways that are holistic, value-based, and in line with traditional indigenous practices. Chapter 22, "Nourishing soul in secular schools" by Rachael Kessler, provides suggested ways for teachers to invite "soul" into their classrooms and offers a framework for spiritual development in adolescents which includes "the call for initiation."

Yust, K.-M. (2006). Nurturing child and adolescent spirituality: Perspectives from the world's religious traditions. Lanham, MD, Rowman & Littlefield Publishers.

This anthology provides a forum for prominent religious scholars to examine the state of religious knowledge and theological reflection on spiritual development in childhood and adolescence. Featuring essays from thinkers representing the world's major religious traditions, the book introduces new voices, challenges assumptions, raises new questions, and broadens the base of knowledge and investment in this important domain of life.