MENTORING THE FUTURE MENTAL HEALTH PROFESSIONAL
CURRICULUM
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Introduction and Outcomes

The intention of this curriculum is to build upon the short film - *Rites of Passage: Mentoring the Future* - with information, ideas, prompts, and resources that will quicken and deepen young people's healing, aid in coming to understand and accept who they are, support their coming into better mental balance, and increase their overall happiness. Drawing equally on the latest research and traditional wisdom, our aim is to assist *you* in bringing Whole Person Development to your practice in effective and engaging ways. The core direction of this work is based on the *SEARCH Institute's 40 Developmental Assets for Adolescents*, which you can find in the external resource section of this curriculum.

This curriculum is intended for dealing with teens suffering, at worst, from everyday, garden-variety neurosis. It is *not* intended for teens suffering from mental diseases or mental illness, whether schizophrenia, borderline personality disorder, bi-polar disorder, substance dependencies, OCD, manic-depression, PTSD, suicide fixation, or any other… though it can occasionally assist in those cases.

We know that there is never enough time in the day with countless demands already placed on your time and scheduling. However we know our approach will be a boon to you and your work and praxis. The curriculum's KEY objectives are as follows:

- To advance knowledge, discussion, and activities related to Whole Person Development at the primary practice, state mandated intervention, and therapeutic consultation levels.
- To aid in the development of healthy initiatory practices within the sphere of emotional and interpersonal work / therapeutic practices.
- To aid in youths' self-esteem, self-respect, and agency through ideas, resources, and initiatives.
- To foster positive personal and social identity development by grounding youth in healthy relationships with themselves and others.
- To foster healthy and productive formative experiences that allow youth and their families to believe in and practice their ability to make informed decisions as well as learning about and acting on their most positive values.
- To aid mental health professionals of all kinds and at all levels to implement Whole Person Developmental strategies in ways that support their work.
- To provide additional avenues for strengthening trust, rapport, and support between youth and their mental health professionals, along with their families and surrounding communities.
- To help youth feel heard so they can make the space to hear and communicate openly with others, be those peers, parents, or mental health professionals.
- To deepen youths' culturally specific knowledge, thereby validating their life experiences.
- To help youth articulate, address, and achieve long-term goals during/beyond the adolescence.

Note: To provide feedback on how this toolkit is working for you or to partner with us to get this work into the hands of mental health professionals worldwide, please sign up at http://www.warriorfilms.org/contact/ or contact Ishtar Kramer: Ishtar@warriorfilms.org, (415) 812-5456.

What is Whole Person Development [WPD]?
This project utilizes Whole Person Development as its theoretical foundation, including social and emotional learning. We refer to Rites of Passage and Engaged Mentorship and think of them as two halves of one whole – both are essential elements in assisting young people in maturing. We also use the term initiation synonymously with rite of passage. By helping a young person transition into his/her wholeness and maturity we aim to simultaneously improve the culture of their classrooms, schools, work places, social settings, and communities.

It's important to conceptualize a young person's transition into and through adolescence as a **Rite of Passage**. A Rite of Passage is the ceremonially recognized passing of an individual from one state to another. Other rites of passage include transitioning from childhood through puberty to adolescence, from young adulthood to middle age, from late middle age to eldership, and from eldership to death. In so doing the individual's societal role is changed and transformed. This change is often reflected in a shift in their title. They step into a new role with new privileges and responsibilities recognized and celebrated by their community.

In Western culture we commonly refer to the ability to vote or get a driver's license as rites of passage. While these may invoke the spirit of a Rite of Passage they lack the enduring transformational impact of a fully integrated experience. Most commonly (but not necessarily), rites of passage are rooted in the natural world, to firmly ground the initiate in a deep sense of PLACE, and to connect their sense of self to a much larger context. Our aim with this curriculum is to speak to and support the rite of passage of adolescents into young adulthood that draws from all of its many variations.

Arnold van Gennep first used the term in his book *Les Rites de Passage*, published in 1909, in which he surveyed cultural passages and recognized that they each consisted of three distinct phases:

- **Severance/Separation:** Being removed from all that we know, including the mental/emotional constructs we hold on to; shedding what no longer serves us as we move into the unknown, sometimes by choice but often through the force or will of our communities or life circumstances. Severance is also key to understanding death as a normal part of the human life cycle.

- **Threshold/In Between:** This is the space in which we acknowledge being alone in an unfamiliar place, in which we are tested, having to rely on our own faculties and resources in overcoming adversity, often referred to as 'trials' or "ordeals." This is as much about proving to our community that we are ready as it is about proving to ourselves that we are capable, so that we can develop resilience for future life challenges. That said, an important part of this phase is the fear and real possibility of failure; otherwise what we learn or experience won't have a life changing impact, helping us face our future fears.

- **Incorporation/Return:** When the transformation is complete, it is time for us to return to our community as someone new. This re-integration can be difficult and is aided by acknowledging

how integral others are to the process. When celebrated and recognized for the transition by our family, friends, and elders we begin to ground and integrate the new changes. We are recognized for the unique gifts we each carry and welcomed to take our new place among the community. The understanding that each person achieves – that meaningful life necessitates the giving away of those gifts through acts of service – guarantees the community's diversity, resilience, and cohesion.

Historically, rites of passage were always culturally and geographically specific. Ideally, a young person's cultural or ethnic heritage is brought forward and the young person is made aware of how she/he fits into this continuity. The ultimate effectiveness of any rite of passage depends on the needs of the individual and by extension the needs of their communities. Through this process the young learn the values of the community, the adults become exemplars of those values, and the elders discern their merits.

Image Courtesy of: Youth Mentoring Connection

The second essential element of Whole Person Development is **Engaged Mentorship**. Mentorship is required before, during, and after any rite of passage. Most commonly today, Mentorship is associated only with profession. Whole Person Development is about creating opportunities for mentorship across the entire life spectrum and in areas far outside of job skills related to character and values. As young people realign their focus from family to peer relationships in their formative years, mentors work in collaboration with their mentees' educational, work, and family environments. A good mentor pushes young people out of their comfort zone, past their perceived boundaries and into the realm of the unknown, building the adult "scaffolding" that Temple University Professor Laurence Steinberg recognizes as necessary for young peoples' maturation. Engaged mentors point out strengths and weaknesses of character to their mentees, helping align their perceptions with reality. They provide the pathway forward that each young person needs to fully meet their great potential as human beings.

Mentors, functioning as extra-family guides, must always keep the mentees' best interests at heart. The mentors utilize all of their own life experience to back up their support and direction. Tradition tells us they can only take someone as far as they themselves have traveled. They provide bedrock support for the young person, assuring them that they are there for them, that they are not alone. It may not take an entire village to raise a young person but it absolutely requires a good mentor.

Together Rites of Passage and Engaged Mentorship provide the framework adolescents require and the ongoing support structures they need to knit the many different parts of their lives together into a cohesive whole.

Image Courtesy of: The Ever Forward Club

What Can I Do: Primary Therapist/Counselor/Case Manager
There is obviously an incredible wellspring of possibility between a therapist or case-manager and their client. As a principle actor in a person's development the safe and private space you create offers a unique climate in which a youth or anyone of any age can truly show up as their authentic self. You may be one of, if not the sole point of stability in their lives.

Bringing the framework of initiation into the confidential space you work with teens can be both challenging and liberating. Challenging because it is not yet a commonly accepted framework in everyday psychological practice. Liberating because you may be freer than other institutional settings to seek and find the strategies that work best for your particular clients. As therapists, you can figuratively adjust the lens through which youth see and experience the many different aspects of their lives.

Here are a few ideas to bring Whole Person Development into your work with clients and their families. You'll also find several documents and guides that can be printed and shared with families in the external resource section of this curriculum. They can aid families in processing emotional issues and broadening communication styles, reinforcing the vital work you're already doing with your client by sharing a taste with them.

Short Term Ideas:

- Watch *Mentoring the Future* with your client, aided by question prompts at the back of the curriculum. Consider a subsequent viewing with your client and their family. Consider having the youth brainstorm a list of their own topics to address in place of the suggested prompts.
- Focus a session on core & constructed identity, specifically on the difference between the client's non-negotiable identity traits and those that are formed by expectations from others. See the supplemental document in the external resource section of the curriculum.
- Focus a session on mentorship, specifically the difference in advice between peers and elders; consider using the mentor exercise in the external resource section of this curriculum.
- Family Culture Mapping: In session or through therapeutic assignment take inventory of the family culture. Have the family fill out the form in the supplemental documents section. This can be done in an evening and, if need be, unpacked later. It opens individual perspectives to larger social landscapes, raises awareness of exclusion, and familiarizes family members with how their behavior acts as non-verbal communication that, in turn, creates culture.
- Family Johari Window: this is an activity that mirrors and can expand upon culture mapping, specifically to find the differences between individual and group perception vs. reality. This can reveal schisms between family members and between your client and others. You can find the template and directions in the supplemental documents section of the curriculum.
- Sitting in Circle: Used as both a tool for restorative justice and to foster more open communication, sitting in circle or 'council' is increasingly practiced across the nation as a way to foster more productive and effective environments. Whether as an alternative to classic discipline structures or simply to bring your client into better and more emotionally open space,

this practice can be extremely powerful. See the supplemental documents section for a very basic primer on circle and effective groups as well as links to programs that specialize in ways to utilize this in your practice.

Image Courtesy of: Youth Mentoring Connection

Long Term Ideas:

- Frame treatment in any form as a rite of passage itself. Identify plausible, though clearly delineated, beginnings, middles, and endings to your client's process – a separation, say through a traumatic event, an ordeal, say with depression or experimentation with drugs or sex, and finally, a return, say to well-being and psychological balance, a restoration of positivity, focus and direction. This framework can be a lynchpin in the way teens deal with and overcome challenges. Simply using the frame of a "journey" can relieve some of their torment and reframe it as adventure. Using Joseph Campbell's idea of the 'hero's journey' can help your clients see their lives in even bigger, more expansive ways. Seeing themselves as archetypal figures playing out dramas in mythological settings will provide them much needed context to relate their own struggles to stories of countless others. They will better understand what they're going through and relieve themselves of some of the pressure of self-blame.   See the suggested reading list in the external resources section of this curriculum to help in getting started.
- Bring ritual and ceremony into your practice or treatment. Hold ceremonies for severance or forgiveness. Encourage your client to write down or say aloud things they are trying to move on from, to forgive themselves for.   Then burn them together in a ritual, or release them like a

twisted branch to a river and watch it float downstream. The ceremony, in all its particulars, must come from mind of the client. You can suggest elements and help shape it. But the more individualized and embodied the client's experience is, the more effective and cathartic it will be.

Image Courtesy of: The Ever Forward Club

Image Courtesy of: Youth Mentoring Connection

- Bring totems and attribution into your practice or treatment plans. For instance, specific things that come up in the core vs. constructed identity exercise can be translated physically into things like artworks, the creation of objects or masks that represent pieces of the client's life they want to acknowledge, master, or release. The client's fears or desires can be similarly made tangible through symbolic form. The tactile experience of being able to physically hold one's 'demons' can often be extremely effective in facing or releasing them.
- Take inventory of your client's interests and skills. (Or map them in 2D or 3D.) Recontextualize them as assets.   Then work with clients to set realistic expectations and deadlines to both learn and teach those skills.
- The growing field of Ecopsychology has proven that patients undergoing treatment for mental health issues respond better when exposed to nature. This is true even of physical aliments. So make time in a treatment plan for nature-based experiences. Consider time together in nearby woods, prairies, deserts, lakes, mountains… whatever's available. For more info on the science get a copy of "Your Brain on Nature" by Alan C. Logan.
- Bring vision fasting or some other form of "soul journeying" into your practice or treatment. Fasting in the wilderness, like the ' *hanbleceyapi*' practice of the Lakota people, and the process of 'Awakening' in *Kundalini* Yogi, are but two examples of cultural traditions that can enable young people to reorient themselves and reestablish meaning in their lives. These practices exist across many cultures and in many modern-day social inventions, like the School of Lost Borders in California's Owens Valley. There is a dialog that happens when we are alone in nature. If we listen, deep experiences of nature bring forth often difficult but always-necessary questions. The answers to those questions can be life altering. But the greatest gift is often

simply coming to the right questions. A deep nature experience can clarify the questions and send the young person off on a productive lifelong quest for answers. Utilize the external resource section of this curriculum for information and programs that can help in this process.

Image Courtesy of: Make Trybe School of Transformative Design

- Building off of this idea, it can be extremely useful to meet youth where they're at. For instance, using social media and technology as therapeutic tools. Consider the following:
    - Have your client create a 'vision board' using '*Pinterest*.' This can be focused on things that represent healthy adulthood, examples of their version of success or symbols of their core values. In a follow up session go through each of the images or links and spend some time exploring the *why* of each and the larger picture they portray, as well as how that might affect the direction of their work or treatment.
    - Set up a blog on '*Wordpress*' or '*Blogger'* that is set to private. Journaling with a pen and paper can be a battle with those who are accustomed to typing on a keyboard, the two types of writing can also feel very different for youth. Use standard journaling assignments to create an extremely accessible way to engage in a traditional process.
    - Take inventory of how your client portrays themselves throughout their social media accounts. Whereas using 'virtual' community in place of physical community can be dangerous, it does provide an anonymity free from the judgment of standard social interactions. Exploring how your client is coming into these different facets or roles of their identity and what can be gathered or discovered from this exercise can help the

client see things they might not otherwise be willing or able to. Playing with the possibilities and discussing healthy boundaries and practices of digital self care and identity can play an enormous part in dealing with the storming of adolescence and journey towards adulthood.

- o *Twitter's* 140 character limit and format can be a good tool to encourage standardizing emotional expression in a manageable way for those who may have trouble with it. Over a set period of days consider setting a number of times a day your client must stop, assess where they're at, and post it. This can be done in conjunction with "*Instagram*" to allow further avenues for expression in the form of images as well as words. Instagram can also be an opportunity to explore *hashtags* as avenues for empowerment. For instance *#selfadvocacy, #getvulnerable, #radicalacceptance*

- o Building on this same idea, '*Snapchat*' in which a photo or video is sent to a user and after a set amount of time it self deletes can be used to further build on emotionally vulnerable expression in a way that is controlled by the client. Consider assigning your client to create a series of positive self-expressions that they might ordinarily consider embarrassing or aren't open to the idea of. These can be sent to you, family or friends, or a set list of recipients chosen between you and the client.

- o Spend some time exploring/working through where their heritage as cultural individuals with family, community, and elders who have knowledge and experiences to share meet up with their lives in the information age. How can their knowledge and ease of use of technology aid instead of hinder conversation around the passing of traditions, rituals, and beliefs? This can be a great way to begin to have your client explore their own beliefs separate from their family or communities, while still acknowledging the effect they have on each other.

- o Spend some time acknowledge the anxiety, trauma, and stagnation that can come from too much choice and immediate access to nearly anything imaginable [within reason]. Consider listening to the Radiolab podcast entitled 'choice' that explores current research on how the brain reacts to too much information and ways of sifting and sorting through it in order to stay sane, focus, and make well thought out decisions.

- Consider alternative forms of expression within the treatment/session context. Stephen K. Levine, in his exploration of expressive arts therapy employs what he calls 'presentation' within both individual and group processing. This entails the client presenting something they are working through or are passionate about through art of any kind. The presentation of one's feelings through an external object or process can be a rite of passage. However the thing that separates this from traditional models is that the therapist/counselor's initial response takes the form of a conversation as much about the form as the content. For instance talking about a painting itself as much as the content it portrays can aid in unpacking heavy concepts such as initiation or trauma. In addition, he encourages further therapist responses, feedback, and direction to come in the form of art as well, both to put therapist and client on equal expressional footing as well as offering an alternative way to carry on therapeutic dialog in addition to or in place of more traditional models.

- Explore authentic transitions into adulthood through gender in specific as a man, woman, or transgender person. Resources for this process or dialog include: Boys to Men or the ManKind project for young men. Red Tents in every Neighborhood or Threshold Journeys for young women. COLAGE or Holy Boswell on the 'Spirit of Transgender' or LGBT and transgender youth.
- Try using Somatics or movement therapy to break down barriers between you and your client. For instance the Boulder based Melissa Michaels, developed the program "Surfing The Creative®" in which one of the many tools used is mirroring a wide range of emotional expression strictly through dance and movement. Both through the process of being in motion as well as normalizing expression, youth who might be reticent to openly share or engage in the therapeutic process are able to open up and feel both safe *and* seen. Cassielle Bull of Leap Now, a leap year program in Sonoma, California runs a program called 'Body Visible/Body Invisible' that uses 'authentic movement' to tap into the full potential of self expression and development.
- Give your client a project to explore the idea of the Sacred, specifically how they interact with space. What is sacred space to them? This could easily paired with an exploration of how they interact with proxemics or personal verses social space and their boundaries and liminal experiences. How does being alone or being in community affect how they feel about accessing meaningful experience? What places are meaningful to them? How do those places play into the cycle of changes and their journey on the path of initiation?
- Building on the idea of space, another extremely useful tool for self-exploration and rooting is the '*walkabout*' or '*derive*.' It can be easy to take the places we live for granted. The derive [to drift] is an unplanned or premeditated walk directed entirely by the feelings evoked in the individual by their surroundings, serving as mechanism of both inner and outer landscapes. In engaging in sporadic, extemporaneous movement the walker can be lead to new and original experience, gaining access to otherwise unattainable modes of being, doing and interacting. Encourage your client to go to a place they are familiar with or not in the city and to take walk for however amount of time they may have based solely on where their gut tells them to go. In this way, the things they will see, the people they will meet, and the things they will do are entirely outside of the normal day to day routine of their lives. Debrief what was experienced can learned afterwards.

Example Discussion / Action Timeline to Utilize with Clients and Their Families:
There are great many ways in which the path into initiated and integrated adulthood can manifest in an individuals life. In the parent guide for Mentoring the Future we include the following timeline that spans K6-12 in an attempt to provide a loose framework to help assist parents and in the exploration of initiation. It's also designed to ease transitions with your client and her/his family. Obviously many of the examples below are meant to be implemented and engaged in at the family level, we include it here because of the huge impact mental health professionals have on the lives of their client's and families.

Each section has questions and recommended action steps for both the client and the parents.

Image Courtesy of: Rite of Passage - Journeys

6th Grade: Preparation for and Marking Entrance Into Adolescence
- What are the parent's expectations at this time in their children's life?   What are the expectations they have of themselves? Are they crystal clear? Realistic?
- What will strengthen the youth's sense of self? How can they feel more supported by family/community?
- How can the physical transformation of puberty be marked with ceremony so that the youth frames this time with reverence instead of shame?
- As the youth moves out of childhood and into adolescence how can the parents be mindful to stay out of opposition and remain in partnership by clearly acknowledging and naming their youth's role changes?
- How can parents of youth best balance their shifting needs for attention and inattention? How do they continue to meet their youth's natural desire for affirmation which might be *increased* at this time?

- Suggest setting weekly/monthly/semi-annual family dialogs/check-ins about the youth's development. Encourage the creation of a safe space for deep sharing in general, whether a physical place, a time of day, or a routine action (e.g. driving to school).
- Establish a list of accepting peers and trusted adults to 'be there' in case clients find themselves in challenging situations they don't want to be in.
- Encourage having the youth seek mentorship.   At the same time encourage her to take someone younger under her wing. There is nothing like offering mentorship to align us properly to receive mentorship. Mentoring also has the benefit of making us aware of things we sometimes didn't know we know.
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7th Grade: Healthy Gender Identity, Sexual Literacy, and Functional Relationships
- An enormous part of adolescent transition is puberty and sexual identity. The more open, honest, and informed youths are the safer and happier they'll be. Refer to "The Role of Sexual Health in Initiation" document following this timeline.
- Support youth in developing a healthy self-image and self-esteem. They hear so much criticism from their peers it's virtually impossible to not take some of it on. Challenge them to look in a mirror and attribute positive qualities and values to themselves. Acknowledge them for the admirable qualities they manifest.
- Find ways to curb 'self-shaming.' Point out the difference between shame and guilt. Guilt is feeling bad about something you've done. Shame is feeling bad about who you *are*. Guilt, for short periods of time, is not unhealthy. Shame is never healthy.
- Discuss the reality of physical boundaries. Make sure they have a plan for what to do if those boundaries are crossed. Teach them words they can say to anyone to let them know they've crossed those boundaries, sometimes called 'safe words.'

8th Grade: Blessing/Taboo – Family Deep Sharing and Healthy vs. Unhealthy Risk Taking
- Have your client and their family explore the idea of sharing non-religious blessings with each other. They can do this at mealtimes or any other times, whether formal or informal gatherings. If they're already a practicing religious family they can do this on religious occasions certainly, but have them also explore doing it at times not religious. Encourage them to practice making "sacred space" through intention and sincerity. Few in this day and age are born with these skills; they are learned through practice. Encourage them to explore what a difference this can make in building bonds of intimacy and appreciation, simply by making times together more meaningful.
- Explore the family, community, and societal taboos. Why are they taboos? Does your client have taboos of her own? What are they? How did they get to be taboos?
- Discuss the urge to be tested, to push boundaries, to examine limits. Encourage or facilitate the entire family to openly and honestly share their own histories and experiences on these topics.
- Encourage the family to seek definition around family risks. What are healthy risks? Unhealthy ones?   Can they come to agreements about these?

Courtesy of: The Stepping Stones Project

9th Grade: Midpoint Ceremony –

- Work with your client and their family to plan a solo trip for the youth. The trip shouldn't take place in conjunction with clubs or extra curricular activities but simply for the sake of the youth's own journey. It could be to visit family friends or relatives. Task them with planning and implementing the trip themselves. Ideally, the trip should be about more than acquiring the skills of making a budget and booking travel but about linking back to identified family values, rituals, and traditions. The young person gets a chance to become an extension of those values enacted in the world. Practically speaking, they get to exercise being the man or woman they want to become.
- Upon their return set up a debrief session with the whole family focusing on what they learned, what they feel they accomplished. Let them take pride in and "own" those accomplishments and successes.
- Task them with brainstorming 1 or 2 responsibilities and 1 or 2 privileges that can be given to them on their return. Driving or owning a car is a perfect opportunity for both.   First time drivers need to understand how much *responsibility* they're taking on along with privilege. Commonly today, these and similar transitions like voting or drinking are approached casually with very little emphasis. Help your client and family brainstorm creative ways to make these actions truly meaningful.

10th Grade: Maintenance and Development and Laying the Seeds for Passage

- Work with the family on taking a trip somewhere historically relevant to their heritage, with ample time for solo reflection for each member. Schedule a debrief session focusing on the ways that each member interacted with the ideas of legacy, both family and personal tradition, and where those ways comply and conflict with modern living, technology and individual wants and desires.

- With your client and their family revisit expectations into the future, moving into 11th, 12th grade, and beyond. What are things that the young person would like to be associated with as an adult? What things can be measured, marked and acknowledged?
- Encourage the family to do research on rites of passage ceremonies that relate to the family origins and traditions discussed or encountered on the trip. Remind the family that the threshold from high school to beyond high school will come soon. Whether it's college or not, the time approaching needs to be framed with intention. The more invested everyone is in those intentions the better.
- Brainstorm ideas for an event your client could experience the summer after graduation that will symbolically represent the passage into adulthood. Consider the models in the external resource section at the end of this timeline for ideas.

11th Grade: Mentorship, Service, and Interdependence
- Have a conversation with your client and their family about the client taking on a mentee from their school, or arts, athletic, church, or community group. Preferably someone from a completely different social, cultural, or ethnic group.
- Encourage the family to utilize elders where possible for support, service work, or sharing stories. This will give them a working example of intergenerational community.
- During your sessions encourage them to share what they are learning through their relationship with their mentee.

Image Courtesy of: Alchemy Inc.

12th Grade: Trial Weekend and Ceremony Marking Adulthood

- It's time for your client to test him or herself and mark the end of her secondary education. Continue brainstorming ideas about specialized or local rites of passage programs that might suit them. What kind of experience most interests them? Ideally, it will be an activity that the youth doesn't have a lot of experience with. Maybe it's a difficult hike in the back-country. Maybe it's a trip to another country, city or state. Maybe it's attending a training camp to learn a new physical or artistic skill. The possibilities are endless. This should be done during the summer months after graduation, before any future steps are taken, whether into college or not.

- The actual role change for the youth should be decided upon, clearly named, and honored by all involved. Consideration should be given to a name change (either real or symbolic), a physical marking like a tattoo or piercing, or the wearing of a medallion or talisman. The marker(s) should remind the young person each time they see it or hear it of their new role, encompassing both new responsibilities and new privileges.

- Upon the conclusion of their experience hold a celebration. One that really honors who they're becoming or have become. Something more intentional than just acknowledging graduation from high school. Include their friends, extended family, members of the community, and the young person's mentees, mentors, and elders. At one such ceremony a girl was given a hand-made book. All the women in her extended family wrote in longhand a personal message to her stating what they wished their elders had shared with them when they were her age.

- Help them develop a plan for integration of what they've learned and for continued development. Work with the family on showing pride in their youth and themselves for all they've accomplished!

Image Courtesy of: Rite of Passage - Journeys

What Can I Do: The Role of Sexual Health in Initiation

As a holder of safe private space, you are in a privileged position to both bear witness and encourage the healthy exploration of gender and sexuality through dialog with your client. One of the main tenets of Whole Person Development is consistently moving away from reactive and into proactive engagement with topics vital to youth flourishing. Of fundamental importance is the full exploration of healthy personal and interpersonal practices regarding sex, human health, intimacy, and emotion.

WPD holds transparency and openness as paramount values. Whether the topic is emotional, verbal, or sexual abuse, free and open information and dialog regarding natural curiosities, taboos, and desires will build respect and mindfulness in maturing youth. One of the most common features of rites of passage for many youth in or passing through adolescence is sexual exploration. Without guidance or dialog this natural threshold can often manifest dysfunctionally.

We encourage you to create situations in which youth are guided to explore healthy and responsible sexual literacy. Consider a viewing of Al Vernacchio's TED talk entitled '*Sex Needs a New Metaphor*.' He promotes moving away from a winner/loser dynamic regarding sex and towards a collaborative model of sexual interaction among youth.

Here are a few discussion topics to support the emergence of healthy sexuality and intimacy:
- Gender Identity, expectation, and inequality; the straightjackets of all gender roles.
- The common assumptions that are but should never be made.
- Sexual awakening as a rite of passage.
- Appreciating sexuality as a vehicle for spirituality and raising consciousness.
- Seeking mentors or trusted peers to rely on for sexual advice, accountability, and support.
- Sexual and physical insecurities and fears.
- Developing and enforcing physical and emotional boundaries and safe words.
- Clearly defining consent and requiring it for every step of sexual interaction.
- Experience with assault or abuse.
- Understanding and defining red flags or danger signs in relationships.
- Awareness and history with STD's and normalizing testing.
- Understanding male and female responsibilities and options for birth control.
- Making sure you have access to a OBGYN or primary care doctor that you trust.
- Becoming familiar with turn-ons and offs and clearly articulating what you want and don't want.
- Appreciating individual differences and preferences.
- Differentiating online from face to face courtships and relationships.
- Dealing with social pressures and anxieties.
- Normalizing sexuality conversation and articulating fantasies to avoid suppression or maladaptation.
- Understanding the ecology of sexual relationships and all their variations, including monogamy, polyamory, bisexuality, etc.

- Coming to clear agreements on relationships: what it means, how it is respected, what constitutes cheating, etc.
- Jealousy, obsession, and reactive behavior in and outside of relationships.
- The different love languages. The differences in expressions of love and affection.
- The regular practice of check-ins. Encouraging strong and honest intimate communication.

Image Courtesy of: The Stepping Stones Project

External Resources by Category:

Here are some programs providing service. Many of these groups also bring their area of practice into educational and institutional settings.

Mentorship
- The National Mentoring Partnership
- The Boys and Girls Clubs
- Young Life
- The Ever Forward Club
- The ManKind Project
- Youth Mentoring Connection
- Stepping Stones Project
- Boys to Men
- Big Brothers/Big Sisters

Rites of Passage Programming and Consultation
- The Passageworks Institute
- The Center for the Advancement of Youth, Family, and Community Services
- The National Rites of Passage Institute
- Make Trybe School of Transformative Design

Council Practice/Emotionally Literate Environments:
- The Ojai Foundation: Council In Schools
- Center for Restorative Justice and Peace
- Making Caring Common Project [Also Excellent Resource for Capstone Projects]
- The Peace Alliance

Group Activities:
- YES! Connect, Inspire, & Collaborate
- Teampedia
- Therapeutic Recreation Directory
- Future Project

Discussion Prompts:
- What does initiation mean, what does an initiated life look like?
- What are the markers or ceremonies that tell us when we get there?
- What is the axis point between tradition and self-expression?
- For those unfamiliar with their cultural heritage, how does cultural exchange show up in your journey to establish meaningful rituals and traditions in your life? How do you avoid appropriation, or deal with it when it happens? Is culture owned?
- What are some of the effects of not having intentional life transitions in western culture?

- Is post-secondary education one of the most important rites of passages there is? Why or why not?
- What do you think makes some experiences life changing and others mundane?
- Where does technology fit into how you explore and express your identity? Your sexuality?
- What are differences, both positive and negative, of advice from a peer vs. advice from an elder?
- What part does mentorship play in a flourishing life?
- How can healthy initiation act as a preventive measure against physical and sexual assault?
- What does the notion "the unexamined life isn't worth living" mean to you?
- Who are the Elders in your community? How are they involved in the community?
- What do you bring to your community? How are your gifts received, utilized, and recognized?

Suggested Reading:

Non-Fiction
- The Power of Myth by Joseph Campbell
- The Hero With a Thousand Faces by Joseph Campbell
- The Heroine's Journey by Maureen Murdock
- Crossroads: The Quest for Contemporary Rites of Passage by Louise Mahdi, Nancy Christopher, and Michael Meade
- The Spirit of Transgender by Holly Boswell
- World as Lover, World as Self by Joanna Macy
- Nature and the Human Soul by Bill Plotkin
- Fire in the Belly by Sam Keen
- Awakening the Hero's Within by Carol S. Pearson
- How I Learned to Snap by Kirk Read
- Moon Mother, Moon Daughter by Janet Lucy and Terri Allison
- The Wonder Of Girls' by Michael Gurian
- Women Who Run With the Wolves by Clarissa Pinkola Estes
- Free Your Mind by Ellen Bass/Kate Kaufman
- GLBTQ: The Survival Guide for Queer and Questioning Teens by Kelly Huegel
- The Cathedral Within by Bill Shore
- The Majesty of Calmness by William George Jordan
- Fear: Essential Wisdom for Getting Through the Storm by Thích Nhất Hạnh
- Of Water and the Spirit by Malidoma Some
- The Four-Fold Way by Angeles Arrien
- Way of the Peaceful Warrior by Dan Millman
- Becoming Animal by David Abrams
- A Branch From the Tree of Lightning by Martin Shaw
- Adversity Advantage by Erik Weihenmayer
- Man's Search For Meaning by Viktor Frankl
- Betwixt and Between edited by Mahdi, Foster, Little
- Framing Youth by Mike A. Males
- Book of the Vision Quest by Stephen Foster

- Quest: A Guide for Creating Your Own Vision Quest by Denise and Meadow Linn
- The Thundering Years: Rituals and Sacred Wisdom for Teens by Julie Tall Johnson
- Into the Wild by Jon Krakauer
- The Three Marriages by David Whyte
- Hamlet's Mill by Giorgio de Santillana and Hertha von Dechend
- Shop Class as Soulcraft: An Inquiry into the Value of Work by Matthew B. Crawford
- Iron John by Robert Bly
- Culture, Self, and Meaning by Victor De Munck
- History of Young People in the West: Ancient and Medieval Rites of Passage by Giovanni Levi

Fiction
- The Transformation by Juliana Spahr
- The Alchemist by Paulo Coelho
- The Perks of Being a Wallflower by Stephen Chbosky
- Small Damages by Beth Kephart
- Whirlgig by Paul Fleischman
- Passing by Samaria by Sharon Ewell Foster
- Keeping the Moon by Sarah Dessen
- All The Right Stuff by Walter Dean Myers
- Wonder by R.J Palacio'
- Sabriel by Garth Nix
- The Secret Life of Bees by Sue Monk Kidd
- Still Alice by Lisa Genova
- The Lovely Bones by Alice Sebold
- Possessing the Secret of Joy by Alice Walker
- Colors of the Mountain by Da Chen
- The Handmaid's Tale by Margaret Atwood
- The Outsiders by S.E. Hinton
- Siddhartha by Hermann Hesse
- To Kill a Mockingbird by Harper Lee
- Song of Solomon by Toni Morrison
- Whale Rider by Witi Ihimaera
- The Catcher in the Rye by J.D. Salinger
- David Copperfield by Charles Dickens
- Portrait of the Artist as a Young Man by James Joyce
- Angela's Ashes by Frank McCourt
- Crazy Horse Electric Game by Chris Crutcher
- Will's Garden by Lee Maracle
- Grace Beside Me by Sue McPherson
- The Girl Who Grew a Galaxy by Cherie Dimaline
- Thunder Through My Veins by Gregory Scofield

Supplemental Documents: 40 Developmental Assets for Adolescents

Search Institute has identified the following building blocks of healthy development—known as Developmental Assets—that help young children grow up healthy, caring, and responsible.

EXTERNAL ASSETS

SUPPORT

1. **Family support**—Family life provides high levels of love and support.
2. **Positive family communication**—Young person and her or his parent(s) communicate positively, and young person is willing to seek advice and counsel from parents.
3. **Other adult relationships**—Young person receives support from three or more nonparent adults.
4. **Caring neighborhood**—Young person experiences caring neighbors.
5. **Caring school climate**—School provides a caring, encouraging environment.
6. **Parent involvement in schooling**—Parent(s) are actively involved in helping young person succeed in school.

EMPOWERMENT

7. **Community values youth**—Young person perceives that adults in the community value youth.
8. **Youth as resources**—Young people are given useful roles in the community.
9. **Service to others**—Young person serves in the community one hour or more per week.
10. **Safety**—Young person feels safe at home, school, and in the neighborhood.

BOUNDARIES AND EXPECTATIONS

11. **Family boundaries**—Family has clear rules and consequences and monitors the young person's whereabouts.
12. **School Boundaries**—School provides clear rules and consequences.
13. **Neighborhood boundaries**—Neighbors take responsibility for monitoring young people's behavior.
14. **Adult role models**—Parent(s) and other adults model positive, responsible behavior.
15. **Positive peer influence**—Young person's best friends model responsible behavior.
16. **High expectations**—Both parent(s) and teachers encourage the young person to do well.

CONSTRUCTIVE USE OF TIME

17. **Creative activities**—Young person spends three or more hours per week in lessons or practice in music, theater, or other arts.
18. **Youth programs**—Young person spends three or more hours per week in sports, clubs, or organizations at school and/or in the community.
19. **Religious community**—Young person spends one or more hours per week in activities in a religious institution.
20. **Time at home**—Young person is out with friends "with nothing special to do" two or fewer nights per week.

INTERNAL ASSETS

COMMITMENT TO LEARNING
21. **Achievement Motivation**—Young person is motivated to do well in school.
22. **School Engagement**—Young person is actively engaged in learning.
23. **Homework**—Young person reports doing at least one hour of homework every school day.
24. **Bonding to school**—Young person cares about her or his school.
25. **Reading for Pleasure**—Young person reads for pleasure three or more hours per week.

POSITIVE VALUES
26. **Caring**—Young person places high value on helping other people.
27. **Equality and social justice**—Young person places high value on promoting equality and reducing hunger and poverty.
28. **Integrity**—Young person acts on convictions and stands up for her or his beliefs.
29. **Honesty**—Young person "tells the truth even when it is not easy."
30. **Responsibility**—Young person accepts and takes personal responsibility.
31. **Restraint**—Young person believes it is important not to be sexually active or to use alcohol or other drugs.

SOCIAL COMPETENCIES
32. **Planning and decision-making**—Young person knows how to plan ahead and make choices.
33. **Interpersonal Competence**—Young person has empathy, sensitivity, and friendship skills.
34. **Cultural Competence**—Young person has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.
35. **Resistance skills**—Young person can resist negative peer pressure and dangerous situations.
36. **Peaceful conflict resolution**—Young person seeks to resolve conflict nonviolently.

POSITIVE IDENTITY
37. **Personal power**—Young person feels he or she has control over "things that happen to me."
38. **Self-esteem**—Young person reports having a high self-esteem.
39. **Sense of purpose**—Young person reports that "my life has a purpose."
40. **Positive view of personal future**—Young person is optimistic about her or his personal future.
41. **Positive Cultural Identity**- Young person feels comfortable with and proud of her/his identity, including but not limited to disabilities, ethnicity, faith/religion, family status, gender, language and sexual orientation. *

* Project Cornerstone established this asset for Silicon Valley as a result of local community input. Learn more here http://www.projectcornerstone.org/html/developmentalassets.html

Supplemental Documents: Core vs. Constructed Identity Mapping

In thinking about the different aspects of the self, one cannot ignore how those are informed by environment and relationships. Along the journey towards who you choose to become you will endure many struggles. In doing so it's important and helpful to acknowledge the discernible difference between two aspects of your identity:

- Core identity, which is naturally present within you and is rooted in your instincts and intuitions or feelings.
- Constructed identity, which is a result of observations, choices and interactions both with yourself and others.

A good way to understand this is to think about how people used to inherit the trades of their parents. Your core identity may want to paint portraits but if your parent was a blacksmith your constructed identity dictates that you should take up the anvil. Or, you may love one thing but it might not be something your group of friends likes or that is culturally accepted in your family or community. The most common reason we live through constructed identities is because of others' expectations of us. We convince ourselves there's no other choice.

It's common knowledge that the way you act around your best friend is not the way you act around your grandma, just as the person you are at work is not the same as the person you are on a date or when you're alone. Have you ever asked yourself what the meeting place is between these selves, the axis point between your real and constructed identities? The point at which all your different selves connect?

As we age we begin to learn that our identity is not static. It doesn't necessarily lead to a single predetermined fate but opens up to many possibilities. Buddhists would say that there is no fundamental self, that who we are is simply determined in every moment by the choices we make. They claim that there is no such thing as immutable or fixed identity. We'll just say that who we become as healthy adults consists of the gray area between our core and constructed identity. "Truth" can have many different perspectives, that of your own perception and beliefs, and those you've learned from others. For instance, when you connect a sunny day to being happy or a rainy day to being sad is this because you feel that way instinctually or because you were raised to believe it? It is important to routinely reassess who we are. By looking into what we've done and learned in the past we discover who we are. We learn where we're headed and where we want to go. The exercise below is designed to give you some insight into how to be your core self more often and to align the identities or masks that you wear along with it.

Exercise:

1. Think about your core identity. What are some things you feel make up the foundation of you?
2. Can you tell the difference between the way you think and act when alone or when around others? Describe some of the differences.
3. Which things make you the most comfortable, and why?
4. What are some expectations that others have of you, and what are some you have of yourself?
5. Think about your constructed identity. What are some character traits you feel are shaped by the relationships and expectations described above?
6. Does what you want or need change when you are around certain people? Who are these people and why do you think your wants/needs change?
7. Fill out the table below with the aspects of your two identities. Place any that show up in both columns in the middle.
8. Journal some ideas on how to merge the two in your daily life. How can you set goals that achieve a compromise between who you are and others' expectations of you?
9. Do you feel you know when to place less focus on those expectations as opposed to when to consider their value, and why?

Core Identity Traits	Crossover	Constructed Identity Traits

Supplemental Documents: Healthy Assertion

Passive Communication: Passive communication is typically used when a person wants to avoid confrontation. A passive person is indirect and usually so vague that the person receiving the communication is left to decipher the message being sent. A passive communicator does not tend to his or her own needs but rather allows others to choose and make decisions for them. Passive communication can be verbal or nonverbal. Here are some examples: eye rolling, not making eye contact, saying "whatever," answering "fine" when things really aren't fine, lying, withdrawing, not returning phone calls or texts, giving the silent treatment, isolating yourself, saying you will do one thing but not following through [*saying you will clean your room before you go out but not doing it at all*].

Aggressive Communication: Aggressive communication typically involves placing your needs above others. It can entail being so brutally honest that you don't consider the feelings of others; in fact, you want to control other people. The message can be overly demanding so that the person receiving the message is intimidated or scared. There is usually no negotiation with aggressive communication ["*It's my way or the highway.*"]. Just as with any other form of communication, aggressive communication can be verbal or nonverbal. Examples include: yelling/screaming, posturing in an intimidating way [*clenching fists, puffing out your chest and standing over someone*], breaking or throwing things, lying, threatening [*"If you don't let me do this, I'll…"*].

Passive-Aggressive Communication: Passive-aggressive communication is a combination of the two different styles. It usually involves not being direct with communication, but wanting to be in control at the same time. For example, using Facebook to write a comment on someone's page that can be taken as an insult but stating you didn't mean it to be an insult. Sarcasm can often be seen as passive or aggressive. Usually it is both.

Assertive Communication: Assertive communication involves taking your needs AND others' needs into consideration. In order to assertively communicate you need to be direct but sensitive and caring with your honesty. It lets us express positive and negative thoughts and feelings in an open, honest and direct way. Assertive communication also allows us to take responsibility for our actions without blaming or judging others. Examples of assertive communication include: making eye contact, using a voice that is not so quiet but not too loud, talking about your feelings, using "I statements" [*because using "you statements" can communicate blame or judgment*], being honest, compromising.

Exercise:
1. What is the most effective way to communicate and why?
2. Do you or someone in your family communicate in a passive manner? How so? Provide specific examples to illustrate how this form of communication is used.
3. Do you or someone in your family communicate in an aggressive manner? How so? Provide specific examples to illustrate how this form of communication is used.
4. We all communicate on both sides of the spectrum [*passive and aggressive*], but what is your tendency? Do you usually communicate on the passive or aggressive side more often? Provide two specific examples.
5. Using the two examples from question #4, write how you would have communicated if you were using assertive communication.

Supplemental Documents: Emotional Literacy

Understanding how you feel in and of itself can be extremely challenging. The ability to identify, interpret and then describe our emotions is one of the most important aspects of self-exploration. The more you're able to locate specific feelings and tie them to physical sensations in the body the more emotionally literate you'll become. [*I feel a tightness in my stomach, a knot… it feels like sadness.*] To accurately articulate the way we feel is how we learn to effectively advocate for what we want, how we relieve stress, how we communicate and empathize with others, how we overcome challenges and defuse conflict. Emotional intelligence can seem natural to some and completely foreign to others. Just as in most things the more you do it the better you get at it. It's very important to take the time to truly be aware of how you're feeling and what is at the root of those feelings. This leads to emotional literacy – the ability to "read" not only your own feelings but those of others. Below you will see a list of "feeling" words. Take the time to look at these and think about which you identify the most with on a regular basis.

Pleasant Feelings:

Accepted	Adequate	Adventurous	Bold
Brilliant	Calm	Caring	Cheered
Comfortable	Confident	Content	Daring
Eager	Elated	Encouraged	Energetic
Excited	Fascinated	Free	Full
Glad	Great	Gutsy	Happy
High	Hopeful	Humble	Joyful
Important	Lovely	Overjoyed	Efficacious
Peppy	Playful	Pleased	Proud
Refreshed	Relaxed	Relieved	Satisfied
Secure	Surprised	Sympathetic	Tranquil
Understood	Warm	Wonderful	Zany

Unpleasant Feelings:

Afraid	Angry	Anxious	Ashamed
Bashful	Bored	Cautious	Cheated
Concerned	Defeated	Defiant	Disappointed
Discouraged	Disheartened	Down	Embarrassed
Envious	Fearful	Foolish	Guilty
Hateful	Hesitant	Hopeless	Hurt
Impatient	Irritated	Jealous	Letdown
Lonely	Miserable	Nervous	Pained
Overwhelmed	Possessive	Provoked	Pushed
Rejected	Regretful	Resentful	Shy
Stupid	Suspicious	Uncomfortable	Tired
Uneasy	Unhappy	Unloved	Indecisive

Identify:
1 Pick a few of the words listed above [*pleasant and unpleasant*]. When do you feel these?
2 How do you identify these [*talking it out, journaling, relating it to something else, etc.*]?

Interpret:
1 What are the surface causes [*ones that immediately come up in your mind*] for these?
2 What do you think the root causes [*underlying reason*] might be? Do they differ from the surface causes, if so how?

Express:
1 When you feel these, are you able to openly express them? What are boundaries that might keep you from doing so both that you place there and those based on outside expectations.
2 Describe a few ways in which you can fully and productively express your emotions.
3 Describe a few ways your family, friends, and educators can best support you and hold you accountable in being emotionally literate.

Supplemental Documents: Johari Window – Comparing Perception to Reality

Our perception can often be greatly influenced by how we view ourselves in our environment, as well as by how others view us and how we think they view us, etc. In 1955, psychologists Joseph Luft and Harry Ingham developed a system to explore this. Taken from a combination of their two first names, they dubbed it the Johari window. It's made up of four distinct boxes each signifying a type of knowledge, be it personal or social. Below is a diagram of the window. To properly use the window read the description of each of the "areas", create a list of your own Johari adjectives and then follow the exercise directions. This process is incredibly valuable for aligning your perception with that of your environment and finding strengths, weaknesses and blind spots so that we can better learn how to accept who we are, who we want to be and how to align the two.

- Open Area: This is the area in your life that you have shared with others such as your experiences, opinions, feelings, behavior, skills, or problems. This is the element of yourself that you freely divulge to others. This is the public part of your life.
- Blind Area: This is the part of yourself that others see about you that you are not aware of. The way that things go from being in the blind area to the open area is through feedback.
- Hidden Area: This is the part of yourself that you are aware of but you don't want to let others know about. The way that things go from being in the blind area to being in the open area is through disclosure.
- Unknown Area: This area includes information that neither you nor others know about yourself. This is the mystery in your life, which perhaps comes into awareness through revelation.

Find the diagram at: http://galleryhip.com/johari-window-model.html

Exercise:
1. Make a list of adjectives or find one here: http://www.grammaruntied.com/?p=1175
2. Identify a minimum of six that you possess
3. Ask two or three people to pick out four to six that they believe you possess.
4. Begin filling in Johari areas on in the box.
5. Things that are on YOUR list and ANOTHER'S list go in the "open" box.
6. Things that are on YOUR list and NOT ON ANOTHER'S list go in the "hidden" box.
7. Things that are on ANOTHER'S list and not on YOUR list go in the "blind" box.
8. In looking at the three completed boxes you can begin filling in the "UNKNOWN" box with qualities you may have based on what connections you draw from conversation with your peers and self-reflection.
9. What qualities currently in the "hidden" box might you want to share with others?
10. What qualities currently in the "blind" box might you feel ready to claim?
11. What qualities in the "unknown" box do you feel ready to explore?

Supplemental Documents: The Power of Gift in Mentorship

When experimenting with different roles, we tend to be most effective when we have help. The curiosity of childhood when exposed to experience can either turn into confusion or focus depending on what tools and guidance the child has along his or her path. It's often true that someone can only take you as far as they themselves have been, while learning new things about themselves in doing so. In fact, both learning and teaching are brought together in collaboration between the student and teacher. To offer guidance is itself a gift, which serves both members mutually. As you incorporate experiences from any new experience into your life it becomes more and more apparent that each time you offer to others what you've learned, old and new pieces of your journey will present themselves to you. Lewis Hyde in his book on the nature of giving describes how the gift itself can be the agent of change:

"It is also the case that a gift may be the actual agent of change, the bearer of new life. In the simplest examples, gifts carry identity with them, and to accept the gift amounts to incorporating the new identity. It is as if such a gift passes through the body and leaves us altered. The gift is not merely the witness or guardian to new life, but the creator. "Teachings" are my primary example here. I do not mean schoolbook lessons, I mean those infrequent lessons in living that alter, or even save, our lives."

Many indigenous cultures believed that the act of giving was animistic, in other words they viewed the gift as **alive**. They described it as something that was always in motion, the way a gift moved was described as circular, much like the ripples caused when a stone was thrown onto the surface of a pond. In the Pacific Northwest, a chief would engage in *potlatch*, giving away everything he owned as a sign of his wealth and power. Since he had more to give away, and the power to get more, the gifts carried real weight. What remains true is that gifts have to be truly given, not given in anticipation of a repayment, while being conscious of how the gift affects others. For instance, when a youth came back from seeking a vision they were reminded that the "gift of vision" did not simply belong to them alone, but to their community as a whole. Elders deciphered it and gave council on how to best incorporate it among those they loved. This was in fact how they **defined their role.** To be become a healthy adult is to acknowledge your own work and to venture towards giving back those things you've learned along the way so you can be reminded not only that you **DO** know them, and **CAN** do them but so others might in turn learn the same through you.

Exercise
1. Describe a time when you learned something different about what you knew by teaching or giving it to others.
2. What experiences have you had with mentorship in your life, both positive and negative?
3. What are qualities needed for a good mentor?
4. What part does mentorship play in community?
5. Do you believe that gifts are important parts of being in a community, and why or why not?
6. Do you think the act of giving can be the source of change? Describe an experience when you've seen or felt this.

Supplemental Documents: SMART Goals and Purpose

Being mindful is the foundation of Whole Person Development, and growing out of mindfulness is how we actually act on and follow through with our values. To successfully achieve goals we must first make them and then follow through with them maintaining what we have achieved; this is how we allow ourselves to grow. One of the best ways to do this is to practice goal setting with your youth. However goals should be **SMART** (originally developed by Peter Drucker but modified here):

- **S**imple – Keep your goal statement simple and to the point.
- **M**easurable – Make sure it's measurable. Ex.: I will practice piano 6 times a week for 20 minutes each time.
- **A**chievable – Don't aim too high. Too many of us are overly ambitious, especially at the beginning. Make sure you can reach your goal without too much stress and strain. Set yourself up for victory!
- **R**elevant – Make sure your goal has direct relevance to your overall sense of mission or life purpose – the big Life Plan that guides you.
- **T**ime Bound – Make sure you have an end date and time. You need to know where the finish line is!

There are five distinct parts to a **SMART** goal, and they are:

1. OUTCOME [*What do I want?*]

This is something that is:
- Stated in the positive - I want to achieve [x] instead of I don't want to fail at [x].
- Within my control - Changing myself instead of trying to change others
- Something real - What can I realistically achieve instead of setting myself up for failure
- Ecological - Something that fits into my life/environment positively

2. EVIDENCE [*How will I know I have achieved it?*]

This is something that:
- I will see [x]
- I will hear [x]
- I will feel [x]

3. OBSTACLES [*What might stand in my way?*]

This is something that is:
- Rational - Something that I will realistically have to deal with
- Foreseeable - Something I can actually predict with some certainty
- Detailed - Something I can articulate enough to plan for

4. PLAN [*What is my strategy?*]

This involves:

- Who - Who can help me?
- What - What will I need to achieve my goal?
- Where - Where will I find who and what I need?
- When - When will I need to utilize what I've found?
- How - How will I pool all my resources together into a manageable plan to achieve my goal? What will my plan look like? How will I execute it?

5. RESULT [*What did I do?*]
This is something in which I must be:
- **Honest**. If I didn't achieve my goal, then I must admit this and make the adjustment needed to properly do so. If I did then I will likewise congratulate myself and continue down the path I have constructed.

Exercise
1. Brainstorm something that you want to achieve. You should be able to close your eyes and clearly visualize yourself achieving this goal. What are you willing to do to achieve this goal; what would you risk and sacrifice for its success? As you choose something you want to work for, fill out each of the five stages and see what you come up with. With each one you complete the next will be easier.
2. Finding Your Life Purpose
"Don't ask what the world needs. Ask what makes you come alive and go do that. Because what the world needs is people who've come alive." -Howard Thurman

   This is designed to help students begin to identify what might be their life purpose. To know it more fully they may need to experience a transformative rites of passage. But this can get them thinking.

   To start, it's essential that each person become aware of that which most fulfills them. It can be anything: making paper airplanes, fixing cars, studying beetles, figuring out long math equations, building irrigation canals, cutting hair, telling stories, riding bicycles, flying kites, reading, writing, painting, singing, dancing… literally anything, and it certainly doesn't have to be connected to anything "artistic." Whatever you feel intrinsically passionate about is the soul's way of guiding you to your life purpose. There are little road signs along the way that clue you in to being on the right course. The first is "this is fun!"

   So what are you most passionate about? What are your unique gifts? They need not be the same. The important thing is to identify your strongest directional "pull," name a career direction based on it, and then just keep doing it. Know that whatever that aspiration is won't necessarily last. In fact, most likely it will change. But it's important to identify it now and follow it, like a guiding star, and see where it takes you. Take some time and journal what you find.

Supplemental Documents: Culture Mapping

One of the most important things we can do is understand where we are, who we are, and why. Every group whether voluntary or mandatory has a culture, habits and behaviors driven by stated values that meet up against acted values. This is a tool adapted from a project by David Gray, a business consultant and collaborative expert.

Take some time to fill out this chart in order through group conversation to make those un-discussable things discussable to foster equality, transparency, accountability, better communication and ultimately relationships in whatever culture you find yourself a part of.

Observations Who Are We? How Do We Behave Together? How Do We Co-Exist/Collaborate? Are All Our Members Equally Represented? Are Our Practices Ours, Where Do They Come From, Are We Allowed To Use Them? If Not, Why Not? What Kind of Place Are We In?			
Drivers What Drives Our Behaviors? Who Controls What? What Are The Taboos? What Cannot Be Discussed? What Are The Rewards? Are There Other Contributing Factors?			
Stated Values What Do We Say We Value?			
Acted Values What Values Would Others Not in Our Culture Say We Represent? What Values Are Demonstrated By Our Behavior?			
Reasons: Why Are These Our Values? What Do We Think They Help Us Achieve? Why Choose These Values Over Others? Where Do Tradition, Self Expression, And Innovation Meet For US? What is Important to Keep or Discard?			

Supplemental Documents: Sitting In Circle and Holding Effective Groups
Sitting in circle can change perspectives, allow for deep connections and set things right when the integrity of a community is challenged by harmful or disruptive behaviors. Circle or council practices cultivate a culture in which everyone feels that they have a place, that they belong, in which every member knows that they are seen, heard, and respected.

The basic framework is self explanatory, form a circle so that everyone can see everyone else's face and thus eyes. The space you're in will directly affect the type of circle you have. If you can, arrange the room or space free of barriers between the members of the circle or in the center. Then you will need to find or point out a 'talking piece.'

A talking piece is used to identify who has the ability to speak during circle. It can be anything that is easily passed from one student to another. The more soothing or even interesting the better, preferably something with character, a story. The piece will rest in the center until someone is called to or called upon by the facilitator to speak, when they are finished they place it back in the center or hand it to whomever has acknowledged that they have something to add.

An important part of circle is to acknowledge that what is shared in circle stays in circle, to possibly as class or group develop a code of behavior for it. There needs to be explicit beginning or endings, preferably with consistent ritual actions such as clapping or bowing so that everyone is very clear that it has begun or ended. A hypothetical circle might look like this:

- Opening Gesture
- Check in: Everyone has the opportunity to speak in clockwise or counter clockwise rotation
- Forum: Open space in which anyone that feels called can bring issues or ideas to the circle
- Acknowledgement: Members of the circle can publicly acknowledge each other or positive things that they have been a part of recently
- Closing Gesture

It is highly recommended that anyone who wishes to hold circle in any fashion, test it out informally first, or even better to seek training through some of the organizations pioneering this work such as the Ojai Foundation or the Center for Restorative Justice.

Holding Effective Groups
Groups are one of the most effective ways in which to convey information and create emotional reflection and or/catharsis. Doing so can be an art whether in teaching, facilitating or participating. Here are some basic guideposts on how to be effective at achieving participation and also what to expect from a student who is looking to lead a group. Here some tips for leading effective groups:

1. Prepare: Ask yourself these foundational questions to better prepare to lead or help a student lead an effective group.

- Are the necessary resources available and on hand?
- Is the learning environment conducive to learning/ I.e. is it safe physically and emotionally?
- What are the group dynamics?
- Is the content conducive to maintaining or building esteem?
- Am I accounting for all possible values and beliefs?
- Are the learning objectives and expectations clearly communicated?
- Is there a proper balance of intellectual and emotional content?
- Is the way I will frame the subject matter relevant/interesting?

2. Connect: Build rapport. People who feel connected are much more willing to devote time and energy into a group. This can be as simple as using icebreakers like:
- Basic Introductions
- Sharing of Descriptive Adjectives
- Where They're From

3. Engage: Cultivate interest in your topic. There is no learning without engagement. Begin with a bang by starting with one of the following:
- Evocative Quotation or Statistic
- An Anecdote
- A Paradox

4. Focus: Formulate clear objectives for the group and have an agenda already prepared that you can refer to if needed. People crave clarity.

5. Offer a Constellation: Present across learning modalities e.g. visual, auditory, kinesthetic, etc.

6. Involve: Involve as many people as you can in the group discussion. Effective methods might be:
- Small group work
- Debate
- Role-play

7. Share: Offer others ownership of where the group will go, be able to be flexible if need be, remember just because its not going according to plan doesn't mean its not going where it should.

8. Structure is key, the structure of an effective group usually contains:
- **Safe Space**: The group should take place somewhere where it is unlikely to be interrupted.
- **Opening:** Participants could agree to participate, say their names, hold a moment of silence, clap, bow, etc.
- **Instruction**: Introduce the topic or activity and role model expected behaviors. It can be helpful to explain why the topic was chosen.
- **Participation:** Promote group participation by asking specific participants if they would like to share if only a few are talking. If participants refuse, respect that choice.
- **Focus:** Keep everyone on the topic of conversation or on task.
- **Debrief:** The group should end by providing some sort of summary e.g. what did the conversation/activity tell us, what can we take away, etc.
- **Closing/Transition**: Participants should hold another moment of silence, etc. It's good to have a plan for what's next, if the group was on an emotionally heavy topic it's often good to end by doing something physical like a game, or even simple stretching and try to not hold groups directly before or after mealtimes.