

4-27-1993

Workshop Using Myth, Storytelling, and Ritual in the Human Services

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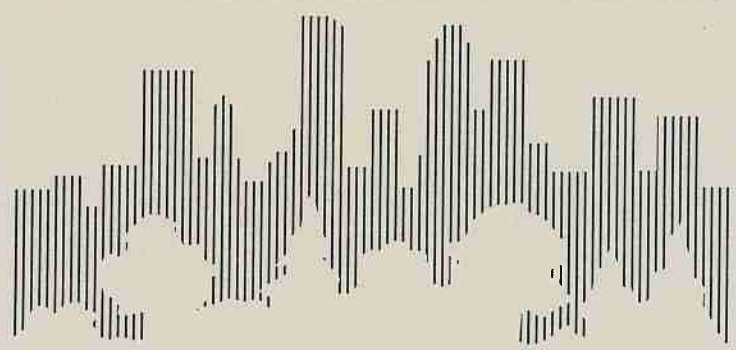
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MASTERS IN SOCIAL WORK THESIS

Justine Smith

**Workshop Using Myth, Storytelling, and Ritual
in the Human Services**

1993

**MSW
Thesis**

Thesis
Smith

Workshop Using Myth

Storytelling and Ritual

in the Human Services

By Justine Smith

Augsburg College
George Sverdrup Library
Minneapolis, MN 55454

In Partial Fulfillment of Requirements

For the Master of Arts in Social Work

Augsburg College

1993

MASTER OF ARTS IN SOCIAL WORK
AUGSBURG COLLEGE
MINNEAPOLIS, MINNESOTA

CERTIFICATE OF APPROVAL

This is to certify that the Master's thesis of

Justine M. Smith

has been approved by the Examining Committee for the thesis requirements for the Master of Arts in Social Work degree.

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Abstract of Thesis

The study of workshops using myth, storytelling and ritual shows how these workshops can be helpful to adolescents. This paper examines a training workshop of the "Hero's Journey" for human service professionals who work with adolescents and a workshop for adolescents using myth, storytelling and ritual. An analysis and discussion of surveys done with participants is included in the text.

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Introduction

1. Background

I have researched the helpfulness and usefulness of a two-day training for human service professionals on "The Hero's Journey for Adolescents" and the helpfulness and usefulness of a weekend workshop for adolescents using myth and storytelling.

Two social workers from a county human service agency have been offering overnight workshops periodically for adolescents in foster care for the last three years. One of the social workers studied with Jean Houston at her "Human Capacities Training Program" in upstate New York. There she learned group facilitation methods and program design for workshops based on depth psychology using myth, storytelling, whole brain learning, archetypes and ritual in a multicultural setting. She then adapted the material to use in her work with adolescents in a county human service agency.

The program which sponsored the workshops offers help in independent living skills for adolescents who have spent any time in alternative care since their sixteenth birthday. The workshops utilize body/mind exercises, meditation, movement, storytelling, ritual, music and the creation of a tribe. The stories, rituals and music are multicultural. I decided to study the effectiveness of these workshops for both human service professionals and adolescents. I wanted to find out how the participants felt the workshops benefited them since there has been very little documentation on these type of workshops. No formal research has been done previously on the effectiveness of these programs in the agency that sponsored the workshops.

2. Importance for Youth

Recently there has been a renewed interest in myth, storytelling and spirituality in the American public in general and in its application for work in the human services and health arenas. One of the reasons for using this type of material with youth is the perceived absence of rites of passage for youth into adulthood. Helping youth perceive their own life story within the context of myth and the enactment of ritual may simulate a rite of passage for youth who might not otherwise have a chance for this experience. The use of storytelling and ritual can provide a mythic framework from which to view one's life, find meaning and make decisions (Rebillot, 1978). Myths utilizing archetypes help us interpret and understand our experiences (Frankiel, 1989).

There is also an increased awareness about diversity in the human service professions. The use of multicultural material such as stories and myths in the weekend workshops is one way to assist youth in connecting with their particular ethnic background and serves to put the material into context for them (O'Flaherty, 1988).

3. Relevance To Social Work

The major focus of social work has always been the person in the environment. Social work encourages a broad perspective with an openness to diversity. Mythology, storytelling and ritual in group work offer a way to broaden views of human experience, tap into a deeper realm and bring in multicultural perspectives.

Social workers interact with a variety of people from a multitude of cultural backgrounds. An expanded view of human potential as offered by mythology and the arts can broaden our perceptions and contribute to increased acceptance of others.

Social work in the twentieth century has adopted many of the scientific methods of working with people who come from the Anglo-American male perspective. Hero's Journey workshops and workshops using myth and storytelling can expand our awareness of other cultures and other styles of learning besides the left brain style which dominates American academia. It offers an alternative approach that may help us be more effective with clients from a variety of backgrounds.

4. Why Research is Needed

The study of programs using myth, storytelling and ritual is important because these are innovative programs which offer a more wholistic approach than that of the more clinical linear approach often used. Mythology can offer a very useful tool for understanding the human psyche and promoting psychological and spiritual growth (Rebellot, 1978). Additionally these programs are relatively new and little research has been done with them previously. Building on knowledge about the outcomes of new programs can increase the effectiveness of social work practice. Others in the field of social work or the human services can be exposed to information about these programs and can use or adapt some of the material. Reading about these programs may stimulate the creativity of others in the human services to try something new. It is also important to study the helpfulness of programs in social work to discover what participants are gaining from the programs and how the programs can be improved to better meet the needs of the participants.

5. Study of Workshop for the Human Service Professionals

My research included both a workshop attended by human service professionals and one attended by adolescents.

In January of 1993, sixteen human service professionals who work with adolescents attended a two day overnight training in the "Hero's Journey" at

Wilder Forest. The workshop was experiential in nature. It was facilitated by two social workers from a county agency. They adapted their workshop with adolescents for the adults so the adults could gain an understanding of what the experience felt like for the adolescents.

My research questions are: Was the workshop helpful and useful to the participants both in their work with clients and for themselves personally? What did the professionals gain from the workshop for their work with clients and for themselves personally? How do they plan to implement what they learned? Do they face any barriers in implementing the material? How will they deal with those barriers? How do they feel the workshop could be improved?

My research was exploratory. I wanted to find out how useful the training was for the human service professionals in their work with adolescents. I defined useful from two perspectives: 1) actually developing whole workshops based on the hero's journey model and 2) using the idea of the hero's journey in their thinking about clients. The hero's journey model offers an alternative to the pathological model.

My hypothesis is that the training will be useful and helpful to the human service professionals and that they will be able to implement the material with the adolescents that they work with.

6. Research of Workshop for Adolescents

The second part of my research studies the usefulness and helpfulness to adolescents of a workshop using myth, movement, storytelling and ritual. The workshop was sponsored by a county agency program for sixteen to eighteen year olds who have been in foster care since their sixteenth birthday.

The research analyzes evaluations completed by twelve adolescents who participated in a two weekend workshop. The workshop was called

"Crossing the Threshold" and it involved the use of storytelling, myth and ritual.

My research questions for this part of the study are: What did the adolescents learn from the workshop? How did they feel the workshop could be improved? How did they rate their participation? What type of help did they request from the S.E.L.F. program after the workshop?

I was interested in finding out how the model of seeing one's life as a story influenced the participants in their thinking about themselves. Also I was interested in how the adolescents experience of the workshop differed from the experience of the human service professionals who had gone through the hero's journey workshop a month earlier. Did the adolescents grasp the material? Did they feel it was relevant to their lives?

My hypothesis was that the adolescents would be able to understand the material and that they would find the workshops helpful and useful in their lives.

Although the adolescents and the human service professionals attended two different workshops with slightly different themes, both workshops involved the use of myth, movement, storytelling and ritual in a multicultural context. My hypothesis was that both the adolescents and the adults would find the workshops helpful because of their relevance to people from a variety of backgrounds.

Literature Review

1. Approach

My literature review consisted of both a manual and a computer based search. With the Info-trak Academic Index, I started with the broad topic of Psychology and Counseling and looked for subheadings that might apply. From there I found "Psychology-Cross Cultural Counseling", "Counseling-Cross Cultural". I also looked up "Mythology-Uses of" and "Storytelling-Uses of". Word combinations I used were: "Mythology-Social Work", "Mythology-Counseling", "Mythology-Psychology", "Psychology-Storytelling", "Spirituality-Psychology" and/or "Counseling". The most useful headings were "Spirituality-Psychology" and "Mythology-Uses of". The others provided nothing related to my topic. I used the CLIC index at Augsburg Library and searched under the same key words for titles. There I found books related to mythology and psychology as well as books by Joseph Campbell and Jean Houston.

Using the same headings I searched the Social Science Index, the Humanities index, the Women's Studies Index, the Psychology Index and the Social Work Index. In these sources I was able to find some general information about Mythology, Storytelling and Spirituality. A summary of the literature follows.

2. Sacred Psychology

Since the facilitator and originator of the workshops I studied trained with Jean Houston at her Human Capacities Training Program in New York state and based much of the workshop material on Jean Houston's "The Possible Human" (1982), I will summarize some of Jean Houston's philosophy and methods in working with groups.

All the material I found regarding Jean Houston's work was written by her. I was unable to find any material written by others about her work. The

material she wrote describes the strengths of her work. There was no material available about the limitations of her work. What follows is a summary of some of her books.

Jean Houston (1982) and her husband, Robert Masters formed the Foundation for Mind Research in New York City. They did experiential exploratory research for over 17 years to discover the value of altered states of consciousness and new styles of learning. By introducing religious and other peak experiences, time distortions, kinesthetic thinking they set out to explore the many varieties of human potential (1982).

They developed a philosophy of what Houston calls "Sacred Psychology". Sacred psychology differs from other depth psychologies in its emphasis on union and transformation. Houston states that all people in all traditions have a deep yearning to return to a spiritual source.

She believes that this union is needed because in western society technology has overshadowed humans resulting in fragmentization. Scientific methodology breaks things into parts while often ignoring the whole. People then are cut off from their own psyche (1982).

Houston believes that in our culture today there is a strong undercurrent towards reconnection of body/mind and spirit. Very little of our physical, mental and spiritual intelligence is now being tapped into. As a result we are not able to deal with the complexities of our time (Houston, 1982).

The methods used in Houston's Sacred Psychology enhance the connection between the historical self and ultimate reality. Houston believes that the methods she uses have evolved over thousands of years as an oral tradition. Sacred psychology assumes that human wholeness includes the experience of union with God. It creates a new culture which expands human limits and gives a larger framework of reality. The group exercises that she

teaches are designed to bridge one's everyday life and the depth life (Houston, 1987).

The exercises reorganize the circuits of the brain so that subtle forces can enter the deep psyche. Exercises in mindfulness, practice in different states of consciousness such as hyperalert, deep centering and meditative and preparation for transcendent experiences (Houston, 1987).

Houston (1987) states that her experiences with these exercises are that they make people whole and healing occurs. Most work is done in groups where a sense of community is consciously developed. She is an advocate of group work since she believes that people are social beings and can go deeper faster in a group than one to one.

Through these group exercises an actual change in the brain and nervous system occurs which allows individuals to access larger realities without feeling overloaded according to Houston (1987). People are then able to move out of passivity into a state of increased vitality (Houston, 1987).

Universal patterns from many cultures are drawn on to create new practices that are appropriate for contemporary times. Houston draws on the work of mythologist Joseph Campbell. By studying and dramatizing great universal myths people in groups discover the unity between their own personal stories and the universal stories. The expected result is that people will then open up to the myth and archetype in their own everyday lives. This aspect of sacred psychology parallels archetypal psychology of the Hillman School of Jungian psychology (Houston, 1987).

Stories are told throughout the workshops to set the stage. These stories are expected to deepen one's own personal story, to reenergize the self and to provide a sense of life purpose. Stories are used that utilize symbols and metaphors that help people understand their life experiences (Houston, 1987).

Body exercises are done to increase body awareness and to create body/mind harmony. Work with the kinesthetic or imaginary body is done by using the active imagination believed to integrate body and mind and result in greater freedom of movement (Houston, 1982)

Exercises are done in a group. Many of the practices have a strong ritual component. Ritual is believed to provide the power to move one to the next stage of growth. A guide may be one or several persons who do not interpret the experiences for others but who respect the individual's variations of experience. The process of verbal sharing of what participants are experiencing in the group is encouraged since it is believed to deepen the experience for everyone (Houston, 1987).

The goal of the workshops is for the participants to be able to incorporate the process of the "Sacred Psychology" into their daily activities. Participants should have a deepened perception, an ability to experience the senses more fully and feelings of increased capabilities and unconscious material becomes conscious (Houston, 1987).

3. The Hero's Journey

The Hero's Journey Workshop for human services professionals and for adolescents has been adapted in part from Joseph Campbell's Hero with a Thousand Faces (1978). For this reason it is important to understand the philosophy behind Campbell's work. I was able to find many articles about Joseph Campbell's work. These articles included discussions of both the strengths and the limitations of his work. Joseph Campbell (1978) describes the main tenets of the mythological hero who follows a circular path of existence believed to be common to all human beings. The hero first hears and follows a call to adventure and receives encouragement from allies. The hero then comes to a threshold where she/he meets a gatekeeper. A confrontation

takes place between the hero and the gatekeeper and usually a resolution is reached. The hero then enters the mysterious inner world. There the hero encounters a great ordeal which he/she must struggle with. Finally the hero receives a reward and returns transformed (Rebillot, 1978).

Campbell's theory of mythology has gained increased exposure since he was the featured guest on a Public Television program produced by Bill Moyers. The program revived popular interest in myth (Segal, 1990). He is especially popular among psychologists with a Jungian bent as well as people with an interest in comparative religions (Frankiel, 1989). According to Segal (1990), the romanticism of Campbell's theory of myth makes him appealing to the public. Campbell broadly defines myth to include dreams, ritual, art, literature and science (Segal, 1990).

According to Noel, (1989) Campbell's appeal is strong among people who are disaffected with traditional western religions but believe in Western individualism. He provides what is lacking in contemporary education - an appreciation of enchantment and an emotional dimension to myth (Noel, 1989).

Myth according to Campbell reveals to us the nature of reality and creates a fulfillment in humans that cannot be offered by science. Thus so called primitive people are considered wiser than modern humans by Campbell (Segal, 1990).

Campbell's view of religion is based on psychology. In this way he is similar to Carl Jung who believed that through myths we learn about archetypes. These archetypes help us interpret our lives while the myths deepen our experiences (Frankiel, 1989).

The foundation of Campbell's interpretation come closest to classical Hinduism according to Frankiel, (1990). Campbell sees God as an impersonal being that is reflected in all things thus, spirituality is grounded in the energy of

our own bodies. He advocates universal, nature centered planetary spirituality and disfavors devotion to one's own heritage (Frankiel, 1989).

Campbell sees the unity among all myths throughout the world and throughout time. Myth is symbolic not literal and the meaning of myth is both psychological and mystical (Segal, 1990).

The functions of myth according to Campbell are to instill a sense of mystery, justify social customs, harmonize individuals and offer a symbolic image of the world (Segal, 1990). The hero then encounters and overcomes obstacles which enable him to return empowered with gifts for others. Heroic myth always involves a separation from the ordinary or one's community, a communion with some extraordinary source of power and an affirming return (Thompson, 1989).

Campbell's hero reaches maturation by passing through ritual stages that reflect male culture exclusively (Morgan, 1990). He denies his own selfhood, is severed from others and from emotional commitments and moves towards the redemption of a tragic death. Campbell interprets the return through martyrdom or triumph as a release of the flow of life into the world. (Morgan, 1990). Women's experience of releasing the flow of life into the world through childbirth is not seen as a heroic adventure by Campbell (Morgan, 1990).

Campbell has been criticized by other mythologists and theologians for reflecting the overly individualistic values of American society. Gill (1989) sees Campbell as more materialistic than spiritual. Campbell's message of following one's innermost desires and being one with the divine at the same time is similar to that of Ann Rand's philosophy of extreme individualism (Gill, 1989). Lefkowitz (1990) also interprets Campbell's philosophy as endorsing selfish materialism. In telling people to follow their bliss Campbell espouses a

valueless society where what you choose doesn't matter as long as you choose it (Wauk, 1990).

Others criticize him for dogmatism. He analyzes very few myths and does not test his theories. In seeking similarities among myths he ignores differences by dismissing them as trivial (Segal, 1990).

Lefkowitz (1990), criticizes Campbell for inaccuracy. Campbell states that all heroes follow the same basic pattern but some mythologists claim that in Greek mythology the hero does not return. The idea that myth instructs us in individual development is an idea derived from Carl Jung. Campbell with Jung believes that every life is potentially heroic (Lefkowitz, 1990).

Campbell has reinterpreted myth to fit twentieth century stories of self-discovery which was not the original intent of many of the myths he describes. He projects modern American psychological culture onto mythology (Lefkowitz, 1990). Rather than Campbell's work being an introduction to multicultural experiences, Lefkowitz (1990) sees his work as a reflection of his own beliefs. The myth of the individual hero reflects the glorification of individualism in American culture but denies the celebration of community often found in non-western cultures. The western hero celebrates the personal rather than the communal. In Campbell's myth heroes often act upon their own vision against the hostility of their community (O'Flaherty, 1988).

Some of the strongest criticism of Campbell comes from feminists. Campbell reiterates the Jungian notion of the archetypal female - an essentially passive and nurturing being connected with the earth. The female body is celebrated without the will and determination of the female mind in Campbell's work. Campbell implies that women come of age both in reality and in myth passively through menstruation and pregnancy. He accepts the Jungian notion that the decisive times in a woman's life are physical one's

inflicted on her by nature (Lefkowitz, 1990). Lefkowitz claims that few modern women would say that they learned much about themselves through the onset of menstruation. In Greek myth nothing is mentioned about menstruation as the harbinger of a woman's maturity (Lefkowitz, 1990).

In Campbell's view the function of the universal goddess is primarily maternal. She represents the womb from which the hero was born. Rather than depict the goddess worshipped in ancient history, Campbell portrays a projection of an ideal western housewife whose sexuality is sublimated to nurturing and child bearing functions. She exists to serve and inspire men. This is another example of a projection of Campbell's biases. In actuality Greek and Roman goddesses each had their own distinct powers and were independent from all including the male gods. Campbell has projected modern Christian values on ancient myths (Lefkowitz, 1990).

Campbell's interpretation of myth emphasizes danger and conquest which reinforces a pathological view of life. The hero is severed from others and from emotional commitments. In this the hero resembles the modern political terrorist with the insistence that the hero inevitably faces death (Thompson, 1989).

In both his language and the spirit of his acceptance of the concept of conquest, Campbell ignores women totally. Campbell states that the hero may be either male or female but more than 90% of his examples of heroes are male. The female heroes he does present are tokens defined by male consciousness. The concepts of danger, search, conquest, lordliness and brotherhood do not derive from female experience (Morgan, 1990).

In Campbell's myths women are seen as either the mother the hero rejects or the temptress he conquers which serves to reinforce sexist stereotypes. When the hero first encounters a woman she exists for herself

rather than as a helper to the hero and consequently is seen as a dangerous threat. She is an obstacle on his way to his goal to achieve the death that will liberate his people. The transcendence offered by life affirming acts of love, birth, care for self and others is not seen as heroic. Rather transcending life as represented by women and embracing death is seen as heroic (Morgan, 1990).

There are older myths than those of the hero which Campbell ignores that may provide a more life affirming model. Volumes have been written on myths of cultures that preceded the father gods in every culture. If women's ability to give birth and care for others was seen as heroic perhaps the death affirming hero that Campbell postulates would be negated (Morgan, 1990).

4. Transpersonal Psychology

Some of the techniques and philosophy used by the facilitators of the Hero's Journey Workshops I studied have parallels with transpersonal psychology. The goal of transpersonal psychology is to help people achieve cognitive, moral and motivational stages of development beyond what is reached by most adults. Transpersonalists use science but also use other areas of knowledge such as meditation (Wash, 1989). Transpersonal techniques are believed to result in physical and mental well-being. The critics of transpersonal psychology claim that it's adherents are dogmatic. The transpersonalists believe that there is an absolute reality and all beings merge into one fundamental unity (Wilber, 1989).

5. Fairy Tales

The literature indicates that human service practitioners are using myth, storytelling, meditation and ritual in several different areas of practice. Chenen, (1987) a transpersonal psychologist uses fairy tales in his work with clients. He believes that fairy tales contain deep insights about human nature. Through metaphors these stories symbolize the transpersonal tasks in the life

cycle. The majority of the fairy tales are about young protagonists. In these youth tales the hero or heroine typically battles a demonic character and seizes a valuable prize. These stories are helpful to youth in understanding the developmental tasks that they face. The task of youth is to fortify the new sense of self by conquering the world. Fairy tales reflect that struggle (Chenen, 1987). Morgan (1990) would say that again this is a reflection of the male experience exclusively.

6. Meditation

Another application is meditation in psychotherapy. Meditation according to transpersonalists may promote inner calm, access to previously unconscious material, insight into emotional conflicts and changes in the experience of personal identity. Meditation might give access to dimensions of human experience unreached by psychotherapy and help improve the effects of therapy (Bogart, 1991).

Two types of meditation are used in psychotherapy - concentration methods and insight techniques. Concentration methods induce states of absorption characterized by tranquility. Insight meditation focus attention on feelings and thoughts as they occur to aid in understanding of the psyche. Whereas conventional psychotherapy seeks to modify the cognitive structure, meditation's goal is to expand the potential of consciousness beyond the cognitive structure (Bogart, 1991).

7. Grief Counseling and the Hero's Journey

Busick (1989) uses the model of Joseph Campbell's hero's journey in working with patients and families experiencing grief. She believes that the dynamics of transformation through grief is explained through the hero's journey model and can be used as a counseling tool (Busick, 1989).

In her model she asks staff first to examine their own relationships to grief which will then help them grow personally and be better practitioners. Patients and families benefit from the professional's knowledge and personal experience of their journey and the psychological theories behind it (Busick, 1989).

Symbols of transformation are drawn from dreams, fantasies and active imagination followed by Jungian techniques for expanding on the dreams and fantasies. The professionals help the patients and families understand the transformational nature of the grieving process and then guide them towards a resolution of the issues surrounding their pain (Busick, 1989).

8. Hero's Journey as Modern Healing Ritual

Paul Rebillot (1978) a psychologist and actor developed a ritual form to express the hero's journey through psychodrama. His approach is used for training human service professionals and as a therapeutic tool. The hero's journey is use as a modern healing ritual similar to rituals developed by tribal cultures to assist people through major life changes. Groups of people are led through a re enactment of the hero's journey stages.

A great deal of emphasis is placed on building group bonding or tribal unity. The group supports each individual through the journey which also serves to strengthen the group. The group supports each other in a variety of tribal ways such as music and dancing which create a powerful feeling of group energy (Rebillot, 1978).

During the course of the Hero's Journey workshop the participants are asked to search for an object which symbolizes a magical instrument of personal power. Theatrical exercises are used to confront one's inner demons and to allow for the safe discharge of violent emotions that may be triggered.

Guided visualizations are used throughout to help participants explore their own inner self (Rebillot, 1978).

9. The Talking Council

The talking council is currently being used in a variety of settings such as schools and businesses to invoke a state of attentive listening in a group. The process was used by some Native American tribes and reference was made to it in Homer's "Illiad". In order to empower each person to speak in turn a talking object or stick is passed around in a circle (Zimmerman & Coyle, 1991).

10. The Children's Fire

A fire or candle is lit in the center of the circle to remind everyone of the transformative possibilities of the council. This central fire represents the human heart and innocence of spirit (Zimmerman & Coyle, 1991).

Method

My research design consisted of several levels: conversations with the social worker who implemented and facilitates the workshops, surveys and direct observation. The social worker talked about how the program started, what the expectations were for results of the workshops and what the perceived benefits were to the participants.

Secondly, I conducted pre and post interviews of the human service professionals who attended a hero's journey training. These interviews were conducted over the telephone. The purpose of the pre interviews was to find out what prior experience or knowledge the participant had of the subject and what their expectations were of the workshop. The purpose of the post interviews was to find out what benefits the participants derived personally and in their work with clients from the workshop, and how they planned to implement the material in their work. I also gathered demographic data on the participants so that I could look for patterns of their reactions to the workshop based on age, gender, race, education and years of experience in the human service field.

Using an anthropological approach, I also attended the workshop as a participant observer and took notes. Descriptions of exercises similar to those I observed are included in this paper.

The second part of my research consists of information provided by the adolescents who attended an overnight workshop using myth, storytelling and ritual. Follow up phone calls were conducted by telephone by the county agency program in which the participants were asked what they learned from the weekend, how they thought the weekend could be improved and how they rated their own participation. I also attended the weekend with the adolescents and recorded my observations which are also included in this paper.

Workshops

1. Background

I attended both the Hero's Journey Training for human service professionals and the workshop for adolescents as a participant/observer. What follows are descriptions of exercises similar to the ones I observed. All of these exercises were found in various published articles and books as indicated. This is not intended to be an actual account of the workshop nor a guide for facilitating a workshop. It is only intended to enhance the understanding of the survey results for the reader.

2. Gesture Name Game

In a game entitled "Gesture Name Game" described by Orlick (1978) all players stand in a circle. Each player in turn makes a gesture while saying her or his name. Together the group then says "hello", repeating the name just spoken and the gesture made (Orlick, 1978).

3. Find Your Prey

Orlick (1978) describes a game called "Find Your Prey" where each person gets a card with a name of a different animal on it but keeps it a secret. A list of animals is read aloud which also tells what prey animal each animal must find. The list is circular. For example, all dogs must find cats, cats find squirrels and squirrels find dogs. Each person acts out the animal listed on their card and attempts to find the animal which is their prey. Once found the person taps the other on the head. That person show the card. If correct the hunter stays with her or him until that animal prey is found. In the end there is a single circle with all animals holding onto each other.

4. Group Assignments

In Houston's (1987) workshops group members are assigned to take responsibility for tasks such as preparing the setting, providing recorded music and keeping the space orderly.

5. Storytelling

Stories are told throughout the workshops (Houston, 1987). Houston chooses stories that are meaningful to her. She believes that these stories help set the stage for the workshops and provide metaphors for the material she teaches (Houston, 1987).

6. Smudging

Eagle (1991) describes a simple ritual used by Native Americans to prepare for inner work called "smudging". Sage and cedar are commonly used. The herb is gathered in a bundle or burned loose in a container. Each person smudges themselves while sitting in a circle by setting the lighted herb in front with one hand and using the other hand to gather the smoke and bring it over oneself in a symbolic cleansing (Eagle, 1991).

7. Talking Staff

Walker (1990) describes the talking staff as a Native American custom that she uses in group work. Each person takes a turn as the staff is passed from hand to hand. Everyone has a chance to speak without interruption until finished. Those not holding the stick remain silent until the stick is passed around and comes back to them. Any object such as a stone or shell may also be used (Walker, 1990).

8. Children's Fire

Zimmerman and Coyle (1991) describe the "Children's Fire" as central to their process of group councils developed from Native American traditions.

A candle is lit in the center of the group to set a mood and to remind everyone of the transformative possibilities of the council. Members are told that the fire represents the potential for innocence (Zimmerman & Coyle, 1991)

9. Meditation

In Houston's (1987) workshops participants are instructed to relax in comfortable position and go deeper, let go of the body and go deeper and deeper. In one exercise she describes, the facilitators ask participants to imagine a door opening which leads to a descending spiral staircase. Participants imagine themselves descending down the staircase. Once they are in a deeply relaxed state the participants imagine themselves drifting in space. Finally participants are instructed to ask themselves what their goals are, who they are and to wait for answers to appear in symbolic form (Houston, 1987).

10. Looking Deep in Other's Eyes

Participants pair off and look deeply into each other's eyes. Then they switch partners and do the same with the next person. Later the members of the group discuss the experience (Houston, 1972).

11. Group Dancing

Group dancing may be used in workshops. Walker (1990) describes some simple folk dances that she uses in group work. In one dance members stand in a circle facing the center. Participants hold hands or each person grasps their neighbor's nearest shoulder. Movement proceeds in one direction around the circle with simple foot work (Walker, 1990).

Another dance Walker (1990) describes is identical to some square dance movements. Participants start by facing one another in couples around a circle so half the participants are facing clockwise and the other half are facing counterclockwise. Each person moves forward passing right shoulders with the

partner he or she is facing. The next pair will pass right shoulders again and so on. These dances may be accompanied by drumming or music (Walker, 1990).

12. Sharing One's Story

Walker (1990) describes an exercise involving the sharing and displaying of personal objects by group members. Participants bring objects that have some personal significance to the individual. The objects are placed on an altar in the center of the circle. Some examples of objects that Walker gives are jewelry, natural objects such as feathers or shells, things made by oneself or relatives, photographs or other momentos. While holding the talking staff each participant describes the symbolism of his or her object (Walker, 1990).

13. Temper Tantrum Technique

DeFoore (1991) describes a technique he uses in his psychology practice to allow for a full body release of anger which he calls "the Temper Tantrum Technique". He states it is based on a method seen demonstrated in very young children and most people do not need much instruction in how to do it. He instructs participants to lie on the floor or a mat, close their eyes and begin pounding into the floor or mat with both hands while kicking alternately with both feet as rapidly as possible (DeFoore, 1991).

14. The Kinesthetic Body

In Houston's (1987) workshops the facilitator explains that we all possess a secondary non-physical body called the "kinesthetic body". Group members are instructed to stand comfortably with eyes closed and raise the real right arm and stretch slowly, then slowly lower the arm. This is repeated several times. Then participants are instructed to raise the kinesthetic or imaginary right arm slowly and lower. This is done several times alternating with the real and kinesthetic right arm and then the same is done with the left arm (Houston, 1987).

15. The Ideal Body

Houston (1987) instructs members of the group to stand comfortably and scan their bodies starting with their feet and gradually moving the awareness up the body. After doing a full inventory of one's body group members are told to imagine as fully as possible what their ideal body would be like in detail. They are next told to create an image of their ideal body and imagine the kinesthetic body about a foot in front of them so that they can see the back of it and easily move into it. The participants are asked to step forward with their real bodies and move into the kinesthetic ideal body (Houston, 1987).

16. Gibberish

Sobel (1983) describes a game he calls "Gibberish" where people pair off and carry on a conversation with partners without using any words. Group members make up sounds that make no sense to them and have a conversation that way (Sobel, 1983).

17. Hero's Journey

The Hero's Journey workshops developed by Rebillot (1978) include ritual, music and psychodrama. The stages of the hero's journey are acted out by participants in a group setting in workshops that last from two days to two weeks. The journey begins with a call and the first level of resistance. Soon helpers appear who give encouragement and guidance. The hero proceeds to the threshold of adventure and encounters a gatekeeper. A confrontation occurs between the hero and the gatekeeper until a resolution occurs and the hero proceeds to the inner world. There the hero encounters his or her fear and finally earns a reward and returns transformed (Rebillot, 1978).

18. Creating Hero's and Heroines

Walker (1990) describes an exercise which involves naming of personal role models. The talking staff is passed around the circle and each person has an opportunity to name a personal heroine or hero and talk about why she or he finds that person heroic. Some examples Walker (1990) gives of heroines are someone's great grandmother, Marie Currie and Amelia Earhart.

19. Slayer

Gersie and King (1990) developed an exercise called the "Slayer" in which participants list on paper familiar threats made by people they know. In pairs members discuss why these threats are powerful. In pairs participants adopt mutually threatening postures and add threatening sounds. Group members have an opportunity to share feelings experienced during these activities.

20. Contrary Game 11

Hoper et al (1974) describes an exercise they use in workshops called "Contrary Game 11" which can be used to act out an individual's ability to assert his or her desires. Participants divide into two groups of equal size and stand facing each other with their backs against the walls. When a signal is given participants in one group try to reach the opposite wall while the members of the other group try to stop them.

21. Crossing the Threshold

Gersie and King (1990) describe an exercise called "Crossing the Threshold" that they use in group work. Participants use paint or magic markers and large peices of white paper. On the left side of the paper they paint an image of a "push" in their life and on the right side they paint an image of a "pull". Then they write any words or sentences that come to mind. On

another piece of paper they paint or draw a picture of a threshold. Each participant paints an image of an outcome and writes words or sentences that comes to mind. Group members share their stories and images with other group members (Gersie & King, 1990).

22. The Demon of Resistance

Rebillot (1978) uses dramatization in his hero's journey workshops. Each person creates his or her own situation which is reflective of her or his own inner demons. The rest of the group members provide music and sound effects. One member is assigned to be an ally who aids the hero in battle by reminding her or him from time to time of her or his strengths. The person who is assigned the demon role calls out derogatory statements which are discouraging to the hero such as telling the hero that she or he is not good enough or smart enough. A battle is physically acted out between the demon and hero and the hero usually wins (Rebillot, 1978).

23. Dromenon

In Houston's (1980) workshops participants move from a large circle and gradually wind inward to the center of the circle. They gather in the center for a few minutes and then slowly unwind as they each move outward to the edge of the large circle (Houston, 1980).

Mayfire (1993) describes a labyrinth which is a single pathed design leading to a center. The design may be painted on the floor, created with sand or a path may be cut into a field of tall grass. Participants physically walk through the path of the labyrinth negotiating the twisting and turning passages until finally arriving at the center. The medieval design is complex with a long path allowing participants to spend time walking along it (Mayfire, 1993).

The above descriptions give a flavor of what the exercises in this type of workshop are like. Putting a program together would involve a creative combination of exercises from a wide variety of sources depending on the composition of the group and the purpose of the workshop. Wider reading in the areas of experiential learning, the use of arts in therapy, applied mythology, women's spirituality, Native American spirituality, growth psychology, folklore and group games would contribute to a more in depth understanding of the material used in the workshops.

Analysis of Data

1. Demographic Data

Of the sixteen participants in the Hero's Journey Workshop for Human Service Professionals, thirteen responded to my request to participate in the pre and post workshop survey. (I did not include myself in the survey). There were ten females and three males, eleven Caucasians, one Native American and one African American. Educational background ranged from masters degrees to two years of college. Five had finished masters degrees, seven had bachelors degrees and one had completed two years of college. All worked as human service professionals working with adolescents. Nine of the participants worked for agencies in the twin cities area and four worked in outstate Minnesota. There was an extensive range in the length of time participants had worked in the human service field varying from nine months to twenty-nine years. Ages ranged from early twenties to late fifties. Four participants were in the 20-29 year old range, four in the 30-39 range, four in the 40-49 range and one in the 50 -59 range.

2. Pre-Workshop Survey

Of the thirteen participants surveyed, nine had previous experience with myth, storytelling or ritual.

One participant who stated "*I took classes on myth at the Jung Institute*" had extensive experience in this area. Other participants had attended Medicine Wheel workshops and one had participated in Native American spirituality. Two participants had already used storytelling in their work with clients. "*We use short stories that are empowering to women*" commented one participant.

3. Why the Hero's Journey is Valuable

Participants were asked prior to the workshop why they felt the Hero's Journey Workshop would be valuable to them in their work. Many thought that the openness of adolescents to myth and storytelling was an important reason. *"I think adolescents are open to the idea of creating their own personal myth". Kids tune into it.* *"We work with creative kids - this will help them create".*

Another frequently stated reason was the need for more positive heroes or heroines for teenagers. Some of their comments were: *"It taps into archetypes on a deep level". "Kids don't have heroes...This will give them heroes."* *"Relating to a hero, common to all people". "We work mainly with young people who have lost a male role model. This will give them heroes".* Others mentioned the spiritual and feeling focus as something helpful to adolescents. *"It incorporates spirituality - the idea that people are worthwhile on a deep level". "The feeling stuff - It sticks with them (adolescents) better". "Awareness of not just what can be measured and seen".*

Some mentioned the broadened perspective youth might gain by seeing their own lives in the context of a story. *"They can parallel different steps and stages. It would be a connection". "Help people re-visualize a situation and create a different ending". "Get in touch with one's potential". "Refocus from the negative to the positive". "To understand the whole aspect of a child's life - not just the present experience".*

Four participants said that they thought the Hero's Journey would facilitate their own personal growth and as a result make them more effective practitioners. *"For my own growth I'd like to learn visualization techniques". "It's an energizer personally and working with kids". "It will help with my*

internal growth. Then I can better help people". "It's important for myself to get in touch with who I am".

Only one person mentioned that a reason for going was curiosity. *"I want to see what others see in it."*

4. Perceived Barriers Prior to the Workshop

When asked what barriers participants could foresee in using the Hero's Journey workshop material five participants did not see any barriers in incorporating the material, seven participants anticipated some barriers and one was not sure.

Four participants anticipated barriers due to the content of the material. *"It's different and new". "Kids and administration may be unwilling to try new things"* were some of the comments.

Three felt that the barriers they would face were structural such as lack of time or space. Comments were: *"We have a pretty fixed agenda." "We are very busy". "I don't have a lot of people I see more than once or twice"*.

One person mentioned that the Hero's Journey workshop might not fit with his world view and that that could be a barrier.

5. Post-Workshop Survey

Three weeks after the workshop the thirteen participants were again interviewed. Twelve said that they found the workshop helpful in their work with clients. One did not find the workshop relevant to his work.

The reason most often given for finding the workshop helpful was the new perspective it gave them in working with clients. This reason was mentioned eight times.

Some of the comments were: *"I think what I probably took from the Hero's Journey is a way to frame kid's experience"*. *"I liked the spiritual and ritual emphasis of the Hero's Journey - introducing that perspective to the people I work with"*. *"I went home right after pretty inspired"*. *"Some of the issues the Hero's Journey tried to deal with are very helpful"*. *"It's important because the kids I work with, I don't think have that sense - to know about the journey going on inside of them."* *"It helped me see different ways of looking at kids in terms of their journeys"*. *"It just kind of got me back in touch with the spirituality"*. *"Using the whole theme of the Hero's Journey and tying it in with their personal issues"*.

The one person who did not find it helpful said that it was because it didn't fit into his perspective and he didn't understand the material. *"There's a lot of things I don't think I can use personally in my approach...A lot of the concepts that were used. I couldn't grasp"*.

Four participants mentioned that what they found most helpful about the workshop was an opportunity to learn new methods for working with clients. Their comments were: *"I'm real dedicated to the circle and the passing of the stick. Both these concepts are real helpful in group work"*. *"I learned some techniques to use with clients in groups and individually - how to use storytelling and some experiential exercises in a different way."* *"One thing I found very helpful was the different games we played"*. *"It just gave me a couple of different ways to work with folks"*. *"I got some new ideas for the S.E.L.F. program"*.

There appears to be a correlation between gender, level of education and age related to finding either the perspective or the techniques most helpful. Generally women, younger participants, more educated and working for non profit agencies emphasized perspective while men, older participants, less educated and county employees emphasized technique. There appeared to be

no correlation between years of experience in the human services and race in what was emphasized.

All eight participants who said the perspective was most helpful were female. Of the four who found the techniques most helpful, two were female and two were male. The one person who did not find the workshop helpful was male. Four out of the thirteen participants interviewed had masters degrees but they were overrepresented among those who emphasized perspective. Out of the eight participants who stated that perspective was most important, three had masters degrees and five had bachelors degrees. Of the four who stressed technique, one had a master's degree and three had a bachelor's degree. Younger people were overrepresented among those who emphasized perspective. Three were between 20 and 29 years old, two were between 30 and 39 years and three were between 40 and 49 years. Of those who emphasized technique all were over 30 years old. Out of the four, three worked for a county agency while only two of the eight who emphasized perspective worked for a county agency. Since there was only one Native American and one African American participant and the rest were Caucasian, it is difficult to determine if race was a factor in what the participants found to be important. The African American participant found perspective to be important. The one participant who did not find the Hero's Journey workshop useful was Native American.

6. Applicability to Work With Clients

Prior to the workshop participants all stated that they hoped to learn material that they could use in their work with clients. After the workshop they were asked if they planned to or already had incorporated any of the material.

Four participants already had incorporated some of what they learned from the Hero's Journey at the time of the interview. Eight planned to incorporate the material in the future and two did not plan to use the material.

Of those who had already started to use the Hero's Journey material their experience ranged from using almost the whole workshop to using some segments of it. One woman used the whole Hero's Journey workshop over a two day period with a life skills workshop in a career class for women.

"I was doing a career class and they were just entering the second week in the life skills program. The focus of that week happened to be on goal setting, thinking about what you want to do with your future. It really works with a number of topics".

In describing how the workshop was received by the women she said, *"They had a fair amount of insight about themselves...They would say things like 'I really thought How I have focused too much on my future. They looked at themselves as the hero'".*

"Two things stuck out as working really well, the children's candles. They were really receptive to that. They said they would carry the spirit of that throughout their involvement with us...Another thing that seemed to stand out was the threshold exercise. That was very graphic for a lot of the women. They could really see what was their own pattern with that - the obstacles and what they could call on to get through...They did find out it's a lot like life. Some obstacles are a lot tougher than others."

One of the participants had incorporated the storytelling and talking stick in his work with groups.

Another participant had incorporated the idea of the Hero's Journey in counseling a couple. *"What I'm doing with this couple is having each one take a session talking about their own history. I told them bring in pictures or anything*

that helps explain their history a little bit. I think that It was much more broad than what I would usually do. I feel I'm broadening my use of working with people. With a group I'm doing - it's already affected how I see the group."

Another participant said that the workshop changed the way she works with clients on a one to one basis. *"I think mostly what I have incorporated has to do with the philosophy, with the way I see people on a journey, having access to their better selves and having to go through challenging experiences - getting in touch with those better selves. I think that that philosophy is incorporated into my work in the crisis team now. It has impacted the way I deal with kids and my philosophy toward them."*

Eight others had plans to use the material from the workshop in the future. Their responses ranged from those having definite plans to use the material at an upcoming group for adolescents to a desire to use the material but no concrete plans. Three who had concrete plans commented: *"We're going to be using some storytelling, some visualizations. I know we are going to do that. We are thinking of having a retreat where we might do more exercises over an extended period of time. I'd like to use the kinesthetic exercise, and some of the opening type of exercises like the dance." "I'll use a couple of the exercises when we do our retreat in a couple of weeks. I want to do the kinesthetic exercises, the circle and the fire of the children". We'll start our program day with...a lot of the exercise, the one's about visualizing. Then that exercise where we had to break through the barriers and had allies. Some of the stories I'll use. I'll change them but I will use them. Also the circle and a lot of the games."*

Four participants hadn't decided yet how or when they would use the material but stated that they would like to use it in the future. *"I'd like to be more mindful of using stories and just encouraging people to do rituals." "I haven't decided yet for sure what I would do but I have some ideas. I haven't*

figured out yet how I would do it but I have a better sense that it is possible to do it. I think there's a couple of stories there that I would incorporate. "I haven't already. I will incorporate some of that but I just haven't yet. I haven't really taken the time but I am going to look over notes and hand outs." "Some of the exercises that we used in the workshop would be real useful"

Only two participants did not plan to use the material. One wasn't sure how he would use it yet. *"I can't say anything directly"*. The other said that the workshop was *"an opportunity for me to find out if there was some other ways that might make sense but I don't think - well maybe one or two things that I might take back from it. Other than that the two days worth, I couldn't really grasp a handle on a lot of things."*

Of the four participants who had already started to use the material, all were Caucasian, three were female and one was male. They were a little older and more educated than the rest of the group. Two had masters degrees and two had bachelor's degrees. All were between 30 and 60 years old.

Of those who had definite plans to use the material in the near future, all four were female. One was African American and three were Caucasian. Two had master's degrees and two had bachelor's degrees. All were over thirty years old.

Of the four who planned to use the material in the future but weren't sure when or how all were female and Caucasian, one had a master's degree and three had bachelor's degrees. Two were between 20 and 29 years old, and two were between 40 and 49 years old.

Of the two who did not plan to use the material, both were male, between 20 and 29 years old. One had a bachelor's degree. One had two years of college. One was Caucasian and one was Native American.

Although this is a small sample there appears to be a correlation between age, education and gender with the older, female more educated participants already using the material or having concrete plans to use the material. There doesn't appear to be any correlation between race.

The two people who did not plan to use the material were two of the three male participants, had less education and were among the youngest participants. Conversely, all the people with master's degrees with one exception already started using the material or had definite plans to do so. All of these participants were also over 30 years old. This could be explained by the possibility that those who are older and more educated may be in positions to make policy and implement programs in their agencies. Also older participants may have grasped the material and were able to see it's applicability.

7. Exercises Participants Plan to Use

When asked what participants planned to incorporate, storytelling was mentioned seven times, the perspective of the hero six times, games and using the talking stick four times, kinesthetic body three times, crossing the threshold, children's fire, dance and visualization twice and spirituality, rituals and name exercise once.

The portion of the workshop that emphasized putting one's life into the perspective of a heroic journey and seeing experiences in terms of a story was the part that participants found most accessible for them in their work. The exercises that involved more ritual and had a more spiritual focus were mentioned only once each. It could be that the participants themselves were more comfortable with the story aspect and less open to ritual because of the lack of experience in western culture with ritual and spirituality.

8. Hero's Journey with Staff and Co-Workers

When asked if the Hero's Journey could be helpful in their workplace with staff and co-workers, eight said that they thought it would be helpful. Their comments were: *"As far as thinking it would be beneficial for others to attend, I'm happy to say that it is". "I think that if there were an inservice here and it was something like that it would be great, to incorporate that into a meeting.. We already use the talking stick sometimes."* *"I'd like a lot of the staff to go through that experience.. I think it would be helpful for our work unit with bonding. People would learn to trust each other and to talk to each other more openly. It would be really helpful". "I think it would be really helpful for other staff to experience one of the Hero's Journeys , to think in those terms of one's journey, maybe in indirect ways."* *"Yes, everything can definitely be applied to staff as well. Staff wise, the talking stick... I think it works really well... to allow people to talk and to express themselves. When you are working on teams that might be really helpful too."* *"I think it would be helpful. I just haven't thought of how we'd use it in the workplace". "Yes, I think the whole thing was wonderful and could be very helpful with staff".*

Four people said that they thought they would use the material in the workplace by informing their co-workers of the availability of the Hero's Journey. *"I think just kind of educating about what it is". "No, other than just information type stuff". "I have shared some of the ideas with staff". "I've been writing up exactly what I did in more detail and I do intend to share it with staff".*

Only one participant did not feel that the material would be useful with staff: *"I participated in everything.. It just wasn't for me I guess. It's just very far*

out of what I normally do. It's very different than the traditional humble way, very different than what I grew up in."

Of those who thought it would be helpful only two had reservations about how receptive the staff at their workplace would be about the material. *"I don't know if staff is ready to sponsor something of that nature. I think there's two or three that would gravitate toward that type of training. I think that people would be skeptical a little bit at this point with bringing it in".*

She continued by saying that if she did incorporate anything with staff she would start out with storytelling. Storytelling had been mentioned earlier most often as an exercise to be used with youth possibly because it is seen as more accessible than the ritual and spiritual aspect of the Hero's Journey workshop. Another comment about using the material with staff was *"I don't know how big it would go over....A lot of people are not ready for that".*

Both participants who were concerned about staff reservations towards the material worked in outstate Minnesota.

Three participants mentioned difficulty in using the material with staff due to feasibility due to time constraints, lack of space or the way their programs were structured. Some of their comments were: *"I can't see it being beneficial for some of our other staff people her other than just information...A lot of the programs don't do any work with any of their program participants".* *"I don't really have a team that I work with".* *"It would be too expensive and people would never go".*

One participant had already incorporated some of the Hero's Journey material at the time of the interview. She said she had used the talking stick with staff.

9. Personal Benefits to Participants

Eleven participants responded that they found the Hero's Journey Workshop beneficial to them personally. One did not find it helpful.

The perspective of looking at one's life as a journey was most often stated as being beneficial personally to the participants. Six people mentioned it.: *"It changed the way I look at myself and my own personal challenges. I think it's a much more optimistic attitude - looking at things as challenges rather than roadblocks."* *"I really enjoyed the different exercises that gave you a sense of your own life as a journey. You were a hero and you lived through it. It wasn't as terrible as it seemed... This was especially helpful to me because I'm going through a lot in my life now personally".* *"Just doing the Hero's Journey. The processing continues I think".* *"It just got me in a whole different frame of mind... I was just really able to step back - move out of the stress of everyday life and look at things from a different perspective, visualize a little more on a long term basis."* *"I liked the idea of overcoming obstacles and not listening to messages that I've heard all my life and picking an ally to help me in my personal journey".* *"Just being able to sit back and remember some of my past, you get back in touch with that. It's probably the most beneficial".*

Three participants were familiar with the Hero's Journey and workshops that incorporated spirituality prior to attending the Hero's Journey Workshop. They felt that the workshop served as a reinforcement and energizer. *"Oh yeah, I like that stuff. I don't know that I took away anything new because I'm familiar with the hero's journey."* *"I felt like a lot of the stuff I was kind of aware of already. It was a good reminder and I didn't know everything for sure".*

"I had done lot's of workshops with dream work and stuff. I think it just reenergizes me. It was like it recharges my batteries. I hadn't been thinking about how to use that work in a while. I realized that I used to think about it all the time. It kind of recharged my batteries... A long time ago I wanted to do a services of workshops.... Doing art work around rites of passage. I wrote up a whole syllabus. It didn't happen and I kind of tabled it. I'm again interested in that idea. I was in a dream group for two and a half years. I still think about my dreams. I think about being in a group. I might want to try to do that again.

Being away to relax away from the city was mentioned three times as being personally beneficial. *"I think it was really wonderful just to go and play. I don't think service providers get to do that... to relax away from the city". "It was just a really soothing experience to participate in such an event.. That all felt really compelling to me". "It was nice to get away and get out into the country".*

The intellectual stimulation of the workshop was mentioned two times as being personally beneficial. *"I think that there were some very interesting concerns that were raised about some of the eclectic type of rituals that were used. That was all very interesting". "It kind of got me thinking....I got a couple of books".*

The positive encouragement and support that participants got from the workshop was mentioned three times as personally beneficial. *"It was neat to have that kind of encouragement. That was especially helpful to me because I have a lot going on now in my life personally". "In the beginning part when she said each person's name was called, that made each person feel important". "Some real solid affirmations were made towards white women and I liked that".*

A positive group experience was mentioned twice as being personally beneficial. *"Being a member of a positive group was an answer for me personally. I do feel better about myself personally". "It was nice to be with people who do the same work....and more of a sharing on a slightly more personal, heartfelt level. It's not normally a component when you go to a workshop".*

Getting in touch with spirituality was mentioned by two participants as being personally beneficial: *"The dancing thing. I thought that there were some parts of that that were just so intense. Like the dance where we looked into each other's eyes and spirit. Wow! Some of the exercises we did and specifically the one where we were asked to write our guttural responses, a language out on paper. Certain people volunteered to read that. I felt that some real spirits were drawn out. That to me was particularly powerful". "What the workshop did for me was that it just kind of got me back in touch with the spirituality. I think that you're caught in a double bind because whenever you say spirituality to people you they think of religion. If you keep those separate then I think that spirituality is an important part of anyone's life. "*

One participant said that the workshop helped her with a relationship that she was having difficulty with: *"One person in particular that I've been having a difficult time with. It has kind of helped looking at it from a different perspective, a different angle".*

Getting in touch with creativity was mentioned once as being personally beneficial: *"The exercise we did on accessing creativity. I was proud I was able to be so creative and I don't look at that as one of my strengths. "*

Just as the perspective of the journey and storytelling was most often thought of as useful with clients, participants named this aspect as the most useful to them personally. Of the twelve participants who found the Hero's

Journey personally helpful, ten were female and two were male. Eleven were white and one was African American. Ages ranged from 20 to 60 and education was B.A. or more. The one participant who did not find the workshop helpful personally was male, Native American between 20 and 30 years old and had two years of college.

10. Group Cohesiveness

Eight participants said that they felt the group cohesiveness during the workshop was very good. Four thought it was good in some respects but not in others and one did not feel there was much group cohesiveness.

The comments of those that thought there was really good bonding in among group members were: *"I thought we had a rather cohesive group. It wasn't the type of workshop where people stayed in their own little groups and only talked and ate with the people they knew. I thought it was a nice group experience". "I think that for a short term thing it did a good job of building bonds". "I think that the interactions were basically pretty good. People were basically able to share things that they felt or thought". "The way it was conducted by the facilitators was very conducive to everybody feeling that they were part of the group". "Very positive. There's a feeling that you get in a group when you feel that people have touched each other. It seemed like people were pretty open towards each other. It's kind of hard to define but there's a feeling of connection."* *"I think it did a pretty good job with that. I know that the people that I work with that were there, I think I feel more connected with. I think there's just much more of an understanding that we have about each other...I felt like I got a lot out of the temporary relationships that I made over the weekend with the group".*

"I thought it was a pretty cohesive group. I have to admit there wasn't anyone there that I'd want to have a relationship with forever or anything like that. But it was pretty good for a weekend."

"For the most part I thought the group was pretty united and pretty much a group....As far as the group cohesiveness with everyone being pretty much strangers, I felt real good with the people who participated."

People joining the workshop late was mentioned by five people as a factor that weakened group cohesiveness: *"I think what was really disruptive was people coming in late". "I think that the process was difficult when we had some people joining late. That affected group cohesion". "That part about initiating people into the group was really essential. I think it was so essential that it messed things up for the people who came in late even though it was unavoidable". "I don't think it was as tight and cohesive a group as I've had in the past but a lot of that was people rolling in a little bit later". "I felt that the people that came in late were kind of disruptive"*.

Two people mentioned the disagreement over the use of Native American spirituality as disruptive to group cohesiveness: *"I think the big disagreement over worrying if it's disrespectful. I think if we had longer we might have gotten through some of that and had more group cohesiveness."* *"These people had some personal biases about taking stuff from other cultures... There was that tension in the air about Indian Culture and taking away....It took up a whole lot of time talking about that"*.

One participant felt that the cohesiveness of the group existed for the other participants but that he was an outsider as a Native American who did not understand the workshop: *"I guess from my perspective I would say that it was very bonding for the rest of the group. My differences seemed to set me apart even more. Maybe not in their eyes but certainly in mine. I may be self conscious"*

about it but I think when you are the only Native American in the group you can't help but feel set apart. You can get past that but it was further enhanced by my not being able to grasp everything that was used. I was just feeling really awkward. It was a whole different learning style."

The one participant who felt that group cohesiveness was lacking for everyone felt that the bonding of the group was not important for this type of workshop: *"I don't think that was the purpose. I've been to workshops where you had a sense of community and a bonding and all that was special. I don't think that was what the Hero's Journey was. I think it's personal. It's just a healing for yourself through the exercises where you are dealing with your issues, your pain and trying to deal with it positively. It didn't have that sense of community or that sense of bonding but I don't think it should. I think it's more of a sense of reflection, a self-healing type of workshop."*

Of the eight participants who felt there was good group cohesiveness six were female, two were male, all were Caucasian, four had master's degrees and four had bachelor's degrees. The ages were spread out from early twenties to fifty-nine. One characteristic that stood out was that out of the five people who had master's degrees at the workshop four felt that the cohesiveness of the group was good.

Of the three who felt the cohesiveness was neither good nor bad all were Caucasian females, two had bachelor's degrees and one had a master's degree and ages ranged from twenty to forty-nine.

I think that it was very significant that the only two people who said they did not experience group cohesiveness at all were also the only two people of color in the group. The one person who did not feel part of the group was Native American and the other participant who felt that the group bonding was lacking was African American. This raises questions about whether or not

people need to view themselves as similar in order to feel part of the group. It also raises challenges for future workshop leaders in terms of how a sense of group bonding is to be created and whether or not it is necessary for the purpose of the workshop.

11. Barriers in Using the Material

The participants were asked what barriers they faced in using the material and how they planned to deal with those barriers. Some participants named more than one barrier. I have grouped the barriers named by type. Four participants stated that they anticipated barriers with clients accepting the actual material: *"It's a little different way of looking at things."* *"Some of the curriculum. If I used the Dromenon. I'd face serious barriers. So I'm not going to use that. I'm going to be working with churches that won't be open enough to understand or deal with the Dromenon thing".* *"I think kids and some adults will be uncomfortable with some of the exercises. That's a barrier but I also think that's o.k. if they are uncomfortable. It's a barrier in getting them going and having them involved at first. They'll just refuse to do it but I think the barrier can be overcome".* *"How to make it practical and not way out there in the ether. Not to make it weird".*

Three participants said that there were barriers in making the material culturally and age appropriate to the clients they worked with. *"I think I really need to be respectful around cultural pieces. That was really talked about and discussed. ...For me to get up and burn sage wouldn't be appropriate because I don't do that in my own rituals".*

"Some things I would not use that just aren't culturally appropriate like the Greek dancing. If we did it we'd just use an African dance or Native American dance or whatever".

Two people felt that their incomplete understanding of the material was a barrier. Their comments were: *"...not being able to grasp everything that was used...a whole different learning style."* *"I don't think I really understand the model to the point that I would like to understand it. The journey model - I don't think that we spent enough time with that but I think it was due to the shortness of time. One barrier is that I still don't understand the model to the extent to use it effectively"*.

One participant felt that the difficulty in establishing trust with clients might be a barrier. She said *"I think that a lot of clients are pretty shut down and mistrustful and that they have some real good reasons for that. It's important to build some relationships certainly before doing the whole Hero's Journey with kids."*

One person felt that physical space and time limitations might be barriers. *"I don't have a real good group room. The group rooms that we have are real small. That doesn't allow for much movement. That's one obstacle...also time. It's more helpful to have a bigger block of time. We tend to have two hour groups and they don't always start on time and people come in and out. I don't think we have much of a block of time to do many things"*.

One person said that their own personal comfort level with some of the material might be a barrier: *"The only barriers I would face would be my own personal ones, my own comfort level in using different parts of it. The parts I'm comfortable with I wouldn't have any barriers. Parts that affect me or move me I'm more likely to use and parts that don't affect me or move me I'm less apt to use."*

One participant wasn't sure if there would be any barriers or not. *"After I try it I'll see...Sometimes I think this will be great and I'll try it and the kids don't want to do it. I'll find out after I attempt it."*

Of the twelve who thought they might face barriers ten had thought of some ways they could deal with those barriers.

In dealing with the possibility of the material being rejected because it is perceived as "new" or "different", participants said: "The main thing would be to get their attention. Once they were involved with it I think it would be something that would be real useful". *"If your presentation is pretty straightforward the kids are real open. Even if they are making faces they enjoy this sort of thing". "Once you explain what you are doing as you get into the exercises" "By encouraging the kids who are doing it and letting the kids who want to take a little more time by giving them some space. Let them see other kids doing it and they're making it through and it's o.k. With kids you might do more games so they feel more comfortable". "In incorporating more in the the way I behave to them. That seems to make it easier". "I liked what they did about leaving your judgement at the door...I'd incorporate that".*

In dealing with barriers of making the material appropriate for the ages and cultural backgrounds of the clients they worked with, two people stressed listening to concerns and letting everyone have a voice as a way to deal with cultural and age differences. They said: *"To be really careful not to claim ownership and to be really incredibly respectful and to utilize the talking stick as a way to give people a voice to say how they are feeling" "I guess I'd just try to hear what the concerns were. I'll be willing to be flexible and to find a happy medium".*

One participant thought she would alter the material to make it appropriate to the clients she worked with: *"Some things I won't use that just wouldn't be culturally appropriate like the Greek dancing. If we did it we'd just use African dance or Native American dance."*

In dealing with lack of trust a participant stated: *"I would build some sense of trust and respect where they are at with their barriers"*.

In dealing with client preoccupation with survival needs as a barrier, one participant stated: *"If a client can't do something like this because they are too preoccupied with something else I would work with them on that. I would address the basic needs"*.

The participant who felt that physical space and time would be a barrier didn't feel there were any ways around it. *"There aren't any better rooms to use that are available. The way our groups are set up the only way we could do it would be to schedule something outside and I'd have to get money for it and that could be a barrier"*.

Of the two people who felt that not understanding the material was a barrier one felt that he could overcome the barrier and the other did not. The one who thought he could do something about the barrier said *"One thing would be to familiarize myself more with the model. Another thing would be another workshop"*.

The person who felt that her own personal comfort level with the material might be a barrier would deal with this obstacle by only using the material that she felt comfortable with. *"Parts that affect me or move me I'm more likely to use and parts that don't affect me or move me I'm less likely to use"*.

There did not appear to be any discernable demographic patterns among the people surveyed in regards to what they thought was a barrier except that there seemed to be a tendency for males not to understand the material. This was a small sample with three males and ten females but two out of the three males thought that not understanding the material was an obstacle for them.

12. Barriers with Staff and Administration

When asked if they faced barriers with staff or administration in implementing the material from the Hero's Journey, seven participants did not foresee any obstacles, four weren't sure and two said they thought there would be barriers with staff and administration.

The comments of those who did not foresee any barriers were: *"The journey through life - I think that most of the people I work with would think it was pretty interesting. People I talked to afterwards as far as co-workers seemed to be real interested in what I had to say". "With the agency I feel like where I'm at I have pretty supportive people. Management are always saying that self-esteem is very important so I would continue dialoguing about that". "Not here." "I can't foresee any barriers". "No. I've had a lot of support in doing a lot of different things with the kids. There's some real positive support. There's a lot of confidence and trust in my skill level. With what I want to do I'd say that the support would be there". "No I can't see that I would".*

Of those who did foresee barriers with staff and coworkers one felt that the lack of receptivity among adults was a barrier and the other felt that using material from various cultures and shyness on the part of staff might be barriers. Their comments were: *"Yes, because I don't think that adults are as receptive to these types of techniques as youth are. I think that it is much harder to earn credibility among adults than it is with youth". "I think the cultural issue might be a sensitive one...Whenever we are dealing with cultural things it seems like there's tension. To get through that barrier I think is kind of hard and then you know the staff will be kind of shy to do some of the exercises at first".*

There were two people who thought they might face barriers at their agencies. These participants worked at two different agencies. However there

were other participants from the same agencies who felt that there would be no barriers with staff or administration at that particular agency.

13. Improvement of Workshop

All participants were asked how they thought the workshop could be improved. Most of the comments dealt with the length of time of the workshop. Seven people thought that the workshop would be improved by extending the total workshop and allowing more time for each activity and more time for reflection.

Some of the comments regarding the length of the workshop were:

"Lengthen it a little bit as far as days. We went from ten in the morning until midnight. That would have been a long day for anyone...Just go about it a little more slowly". "I think everyone was really wiped, trying to cram so awful much toward the evening of the first day". "I don't know that they should have compacted it to a day and a half - maybe two days would give a little more time. I felt like it was cut short and we were always kind of pressed for time":. "A lot of us were coming from work. It was in the middle of the week. I was tired. It would have been nice to have maybe two and a half days. A lot of people were tired". "I would have liked...to spread it over a couple of days for bonding to see more of that connection that could take place". "To let people have a little more space. Time - structured time to reflect on things. Maybe have some exercises that you do on your own ...privately. A lot of it was hard to take in all at once...It's something I'd like to do again and go into things a little deeper. With the amount of time and space it didn't quite go as deep as I would have liked it". "I think it could be longer. I think that it probably went too late the first night. I think that people were just wiped out. If it had been longer and ended a little earlier that might have been helpful...I don't feel I know enough to really use it as much as I might

be able to if we had some more time". "Spending more time with the model and understanding the model might be helpful".

The reasons for extending the workshop can be summarized as to avoid fatigue, to gain a deeper understanding of the material and to enhance bonding among group members.

The second most often stated recommendation for improving the workshop was to make the material more culturally and gender sensitive. Five participants made this recommendation.

Their comments were: *"I think it could be improved if they incorporated some feminist stories, some of the process even 'Hero's Journey'. It's male. So I think to make it more feminist, more inclusive - gender issues and class."* *"maybe more of an introduction by presenters speaking towards their motivation and their background in choosing the material they chose to use. An example would be I didn't really like all the stories that X told because they were really heterosexual and kind of prince charmingish. It would be nice to have some alternatives like ...the feminist fairy tales". "Maybe having different people telling different type of mythological stories...Maybe more diverse stories...It could reach more people with storytelling. They all had a certain kind of feeling that was the same. It may have been in the presentation that reaches back to our archetypes. They all felt alike to me". "Basically I think it would be good to look at what stories you are choosing based on who you are working with or what group of people you are working with. Just as the workshop tried to make it so that you approach things on different learning styles...I think culturally you need to do that. I felt like a lot of the stories were white European". "Maybe making some disclaimers at the beginning about the Native cultural aspects".*

Four out of the five mentioned the stories as an area that they felt could be broadened and made appropriate for the genders and cultures represented

at the workshop. Four out of the five respondents who mentioned more inclusiveness were female. Four were Caucasian and one was Native American. All five worked for non profit agencies.

Additionally, one participant suggested that the group size at workshops be kept small. Another recommended that no one be allowed to come to the workshop if they are going to be more than an hour late because of the disruptiveness of late arrivals to group process. Holding a workshop where both human service professionals and adolescents are present was another suggestion. Some other recommendations were: including sense memory material, recruitment of more ethnically and racially diverse participants and holding the workshop in Northern Minnesota.

14. Additional Comments

When asked for additional comments there were just six respondents who had additional comments. Two people commented on the style of the facilitators: *"I really appreciated seeing the genuine style of the presenters. I thought they were very open particularly X. I've never seen a presenter so open."* *"I really liked the fact that the two facilitators were different - from different philosophical backgrounds. I thought that was really good. I tend to come more from the perspective that X does. I identified more with her but I also appreciated the perspective that X had also."*

There were three comments about the use of Native American material at the workshop. *"Part of me feels really unsettled because of the cultural discussion about the talking stick and I think it would be nice to have a little more resolution around some of that. Then again, that all took place during the talking stick. I would have liked to have seen more of a mutual understanding but maybe that is the reality about cultural conflict"*. *"Maybe making some*

disclaimers at the beginning about the Native cultural aspects...I know X wasn't trying to be disrespectful but it came off that way". "I think that the Native American stuff was used very respectfully. The only thing that could be done to avoid what happened at the workshop would be to have a Native American person take part in the thing".

Workshop for Adolescents

1. What Participants Learned from the Workshop

Information was obtained from agency program records about adolescents who attended a workshop called "Crossing the Threshold". Written information (see appendix) consisted of the adolescents answers to four questions. Those questions were: 1) What did you gain or learn from the workshop?, 2) How do you think the workshop could be improved?, 3) How would you rate your participation at the workshop on a scale ranging from excellent, very good, good, fair or poor? and 4) What further help would you like from the agency program in learning independent living skills? Information was available from all twelve adolescents who participated in the workshop. My research was much more limited with the adolescents than it was with the human service professionals. There were no in depth interviews or demographic data used because the Institutional Review Board at my College did not approve the use of in depth interviews with the adolescents. They felt that the potential risk of surveying the adolescents outweighed the benefits.

When asked what they gained from the workshop the emphasis was clearly on the interactions with other participants. Overwhelmingly the adolescents spoke about meeting others in similar situations, forming bonds with each other and working in a group. Nine participants mentioned the building of trust in a group.

Their comments were: *"I got along well with everyone...to try to make new friendships. I did that really well". "I had a chance to meet people who understand my situation. Lot's of people say 'I understand' but they really don't. With others there's no connection. With the people there we had some connection - to be with people who understand". "To get to trust people. It used to be hard for me to talk to people about the past". "Trusting everybody that was there. That was the second time meeting them so I got to know them better". "Learned togetherness - how to be in a group". "I learned about working together. Before I am a quiet person but when I left there I was playing with people". "Just basically how to work together. How to deal with others...accept other's viewpoints". "Meeting new people. They were basically from the same background.... sitting around with them, I learned that I could talk to people who understand". "How people from different environments get along and what they are like".*

The second most often mentioned learning for the participants was personal growth and spirituality. Seven people commented on this. Their comments were: *"I have a better understanding of feelings. I can express anger better - more productively". "I did a lot of thinking about life...I just had a chance to think about what I really want". "I'm more of a spiritual kind of person...While I was up there I stepped away from my everyday life and got in touch with my inner self". "How to deal with yourself...Just don't be so self critical". "I learned some stuff about myself that I didn't know before". "I learned other ways to control anger and feelings - a different perspective on feelings". "Better knowledge of myself".*

Five participants mentioned specific activities such as drumming or storytelling as important learning experiences for them. *"I learned to play drums". "I liked the blindfolding" "I liked it when we relaxed and closed our*

eyes, laying down listening to music" "The stories they were telling us they were good stories. The maize thing - walking on it - you could remember your whole life. The games we played to remember each other's names". "I had lots of fun cooking too".

2.Improvement of the Workshop

Most of the comments about improvements concerned making the workshop longer so that there was more time for each activity and more free time. Lengthening the workshop was mentioned seven times: "Make it longer". "I wish we weren't so rushed. It would be nice to take time with things...I didn't like staying up so late the first night". "Maybe a longer weekend. it seemed like it was short". "Have another weekend in the summer". "Don't need to go that long...only need to go till ten p.m. It caused lack of participation. Need to have longer breaks". "I think it should be held more often - maybe two or three times a year".

Three participants suggested specific activities be added: "Make up some new games". "Little sports activities... would like to do more in the summer". "There was one thing didn't like. I was really scared by the meditation we did where we were the bird and the tree...We were basically one big group. Have smaller groups and find out about each other -have three or four people in a group and have everyone talk about their feelings and how to deal with them".

Two people said they didn't think the weekend could be improved. Their responses to how could the weekend be improved were: "Not really" and "I liked it the way it was".

Two people felt that participants needed to respect each other more. "I wanted to participate more but didn't feel I could because there were some people who didn't understand the program and didn't want to be there". "Just to

mention no stealing...I had a tape stolen while I was up there...People went off in pairs and forgot about the others".

3. Participation

Participants were asked to rate their participation on a scale from excellent to poor. Two rated their participation as excellent, six said very good, two rated themselves good, one said fair and one said between fair and poor. The most common rating was very good with half of the participants placing themselves in this category.

4. Further Help from the Agency Program

Participants were asked what help from the agency program they would like with independent living skills. The reason this question was asked following the workshop was that the workshop hopefully had stimulated the participants thinking about their goals in life and their futures.

Four people wanted some help in learning to drive, three couldn't think of anything, two mentioned money management, one asked for help with apartment hunting and one requested help paying for bus fare to work. Nine participants perceived a need for help with independent living skills after attending the workshop. All requests were for practical living skills or finances.

Discussion and Implications

1. Support of Hypothesis - Professionals

My research was designed to answer the question of whether or not workshops using myth, storytelling and ritual were helpful to the participants. Of the thirteen human service professionals surveyed, twelve found the Hero's Journey Workshop helpful both personally and in their work with clients. This is a clear cut answer; the workshop is helpful.

The workshop was both an experience for the participants and a training for the purpose of applying the Hero's Journey in work with adolescents. The workshop fulfilled the purpose as evidenced by the four participants who had already used the material from the workshop and the seven participants who planned to use it.

The majority of the human service professionals surveyed also felt that the material would be helpful to staff and coworkers. Eight felt it had potentially direct application in the work setting and four felt that it was important to inform other staff of the availability of the Hero's Journey material.

Twelve out of the thirteen participants felt that they might face barriers in the implementation of the material. Of these twelve, ten had thought of ways that they could deal with these barriers at the time of the interview. Two participants felt that they would face barriers from staff and administration in the implementation of the material, four weren't sure and seven did not foresee any barriers.

The improvements suggested for the workshop were mostly structural with seven people suggesting making the workshop longer. Five others suggested making the workshop more gender and culturally inclusive.

2. Support of Hypothesis with Adolescents

My research was also designed to answer the question of whether or not the workshop was helpful to adolescents. My research with the adolescents was much more limited than with the human service professionals. It consisted of information obtained from the agency program from adolescents who had attended a two weekend workshop. There was information from all twelve adolescents who attended. The research supports the hypothesis that the workshop using myth, storytelling and ritual is helpful and useful to adolescents.

All twelve participants found the workshop helpful. They all said they learned something from the experience that was meaningful to them personally. The adolescents felt that the workshop helped them to build trust with others, grow personally and spiritually and/or learn a particular activity.

As with the adults, when the adolescents were asked how the workshop could be improved most mentioned structural changes such as allowing more time or making it longer. A few mentioned changes in activities or selection of participants. There were no major changes suggested regarding the actual theme or material which suggests that the workshop in it's present form is helpful and meaningful to the adolescents.

3. Findings in Relation to the Literature - Sacred Psychology

An important aspect of the workshop was spirituality and ritual. Much of the workshop was based on Jean Houston's Sacred Psychology (1982) which includes both myth and exercises that have a strong ritual component. The goal of Sacred Psychology is transformation and union with a spiritual source (Houston,1982).

My research involving the human service professionals indicates that there were a significant number of participants who found the Hero's Journey helpful but not as many who had found the perspective of one's life as a journey helpful.

From the pre workshop surveys it seems that the exposure to spirituality and ritual was somewhat new to the participants and they were less personally comfortable with it. Prior to the workshop only two of the participants stated that they had previous experience with spirituality and ritual while six had experience with myth and storytelling.

After the workshop there seemed to be still slightly more interest in using myth and storytelling with clients than using some of the exercises developed by Jean Houston's "The Possible Human" (1982) but there was an increase in the participant's interest in using the spirituality and ritual. The use of the more spiritual exercises such as kinesthetic body and visualization was mentioned eleven times, while storytelling, hero's perspective, games and talking stick was mentioned twenty one times. This could indicate a previous lack of exposure to the use of ritual and spirituality. There was an increased interest after being exposed to it but not as much comfort as with the myth and storytelling. This could partly be due to the lack of ritual and spirituality in contemporary western society. Most people have more exposure to stories through literature, childhood stories, movies and the interviews with Joseph Campbell on public T.V. (Segal, 1990).

The literature states that all people have a deep yearning to return to a spiritual source and that in western culture today there is a strong undercurrent of wanting to reconnect the body, mind and spirit (Houston, 1982). The research supports this idea since a significant number of people found the

ritual and spiritual aspects of the workshop helpful once they were exposed to them.

The information available from the adolescents is not nearly as extensive as that from the human service professionals. The adolescents appeared to be more receptive to the spirituality and personal growth benefits of the workshop than did the adults. Seven of the adolescents mentioned spirituality and personal growth as an important learning experience. This supports the literature that people have a yearning for the spiritual (Houston, 1982) .

4. Findings in Relation to the Literature - Mythology

A review of the literature indicated a renewed interest among the American public in myth, storytelling and ritual. Popular interest in myth was revived by Joseph Campbell's appearance on public television (Segal, 1990). The function of myth is to instill a sense of mystery and offer a symbolic image of the world. The American public is open to mythology now (Segal, 1990).

My research supports the literature which indicates that people find mythology helpful and meaningful. Among the human service professionals nine of the participants stated they had some experience with myth or storytelling prior to the workshop. This was a small group of people. It may indicate an interest in this subject matter in the general population or it may reflect the self selection of those who attended the workshop. They may have attended because of their interest in the subject matter.

After the workshop, eight participants stated the perspective of the Hero's Journey as most helpful in their work with clients. The results of my research supports the literature which indicates an interest and need for

mythology for understanding life as a journey. The most often stated reason for the personal benefits of the workshop was also stated as looking at one's life as a journey.

Some of the criticisms of Campbell's work as found in the literature were supported by my research and others were not. Some theorists (Gill, 1989 and O'Flaherty, 1988) criticized Campbell for glorifying western individualism. Other's such as Segal (1990) and Lefkowitz (1990) criticized him for dogmatism. Neither the human service professionals nor the adolescents made any reference to the material as dogmatic or individualistic.

The criticism of Campbell as not being broad enough culturally (Lefkowitz, 1990) and reflecting a sexist view of the world by either ignoring female experience or stereotyping women (Lefkowitz, 1990, Thompson, 1989 and Morgan, 1990) is supported by my research.

Five people who participated in the Hero's Journey workshop made reference to the need to make the material more gender and culturally sensitive. Four out of the five mentioned the stories and the myths as the particular part of the workshop that needed to be more inclusive. This parallels the literature which criticizes Campbell's work for exclusively reflecting white male European experience. The ritual and spiritual aspect of the workshop was not criticized as being exclusive. This could be because the spiritual and ritual components have a more universal appeal. It also could be that Jean Houston developed a more culturally and gender inclusive framework than did Joseph Campbell. Most of the spiritual and ritual aspects of the workshop were from Jean Houston's work.

None of the adolescents commented about the need for the material to be more gender inclusive or culturally sensitive. There is not enough information available to draw any conclusions about the reason for this.

The literature states that human service practitioners are finding myth, storytelling and ritual helpful and applicable in practice settings with clients (Chenen, 1987, Bogart, 1991 and Busick, 1989). My findings support the theory that storytelling enhances understanding of life (Chenen, 1987), meditation promotes insights (Bogart, 1991) and the Hero's Journey reframes difficulties into transformative experiences (Busick, 1989).

The literature points to the applicability of this type of material in working with clients in a human service setting. All but one of the human service professionals found the material to be helpful in their work with clients. Eleven out of the thirteen had used or planned to use the material in their work in human service settings.

The response of the adolescents to the question of what they gained from the experience supports the literature that states that this material is understandable and helpful to clients. All twelve of the adolescents attending the workshop felt that it was helpful to them personally. Seven out of the twelve found the material helpful in their spiritual or personal growth.

The literature also states that group bonding is an important component of using myth and storytelling. In the ritual reenactment of myth the group supports each member in their journey and this in turn strengthens the bonds between members of the group (Rebellot, 1978). The experience of the adolescents offers support to the literature. Nine out of the twelve adolescents mentioned the bonding they experienced as being helpful.

The research of the human service professionals also supports the literature in the idea that group bonding is an important component of the workshops using myth and storytelling. The surveys of human service professionals were much more extensive. There were two questions where the participants had an opportunity to talk about group bonding. In one question

participants were asked what they gained personally from the workshop. A positive group experience was mentioned only twice in response. The participants were also asked a specific question about group cohesiveness. Seven of the participants thought the group cohesiveness was very good, four thought it was good in some ways and not in others, one thought it was good for everyone but him and one did not think there was much group bonding. The feeling of group cohesiveness was still fairly strong among the group but weaker than with the adolescents. This could be due to the people arriving late due to the snowstorm or it could be to the special pre-workshop meeting held for adolescents prior to attending the workshop. A similar meeting was not held for the adult participants.

Implications for Social Work

Since social workers are involved with a wide variety of individual perspectives the use of methods that reach a diverse group are important. The research indicates that the use of myth, story telling and ritual is helpful both to adolescent clients and as training for human service professionals who work with adolescents.

My research shows that human service professionals are able to understand the material and apply it to their work with clients in a variety of settings. It also shows that adolescents who attend workshops using myth, storytelling and ritual find the experience helpful both in learning to trust others and in their own personal and spiritual growth.

The implications for social work are that myth, storytelling and ritual does offer a more positive perspective and creative tool in working with clients both individually and in groups.

There is an opportunity to reach people of many different cultures and backgrounds through the use of myth, storytelling and ritual. As the population in United States shifts to include more people of color and more immigrants from Asian, Eastern European and South and Central American countries, there is a need to develop new ways of working with people that utilizes a framework other than the white male western model that has been prevalent in our society. Also as more people of all backgrounds become interested in reconnecting body, mind and spirit (Houston, 1982) these programs can assist individuals to live happier and more fulfilled lives.

My research also indicates from the perspective of the human service professionals that the material as presented needs to be made more gender inclusive and culturally sensitive to fit the needs of the clients they are working with.

This can be accomplished through the choice of different stories and a reworking of the heroic journey. This model can be built on and adapted to fit the client population one is working with. The idea of using myth, storytelling and ritual to facilitate the healing process and promote personal growth is valid.

Limitations

All research tends to be limited by one or more design constraints. My research was limited by the unavailability of extensive research with the adolescents who attended the workshop using myth, storytelling and ritual. My knowledge of the adolescent perspective consisted of a brief evaluation conducted by the agency program. The Institutional Review Board at Augsburg college did not approve of my request to conduct in depth pre and post workshop surveys with the adolescents. They did not feel that the possible benefits of the research justified the potential risk to adolescents who had lived

in alternative care. They felt that the asking of the research questions might cause emotional distress to the adolescents.

The limitation was minimized by my attending and observing both the workshop for human service professionals and for adolescents. Also I indirectly researched the helpfulness to adolescents by surveying the human service professionals regarding their application of the workshop material with adolescents.

Conclusions

My research supports the idea that myth, storytelling and ritual is helpful to adults and adolescents. There are practitioners using myth and storytelling in the human services but very little research has been done on whether or not these workshops are helpful. To my knowledge this is the first time that these type of workshops have been extensively documented.

In my research I wanted to find out what specifically was and was not helpful . I found that the perspective of life as a journey and enhanced spirituality was helpful to the adults and that group bonding, personal growth and spirituality were helpful to the adolescents.

All of these benefits are conducive to individuals feeling more positive about themselves and integrating parts of their personalities. The broadened perspective of life as a journey can give meaning to otherwise seemingly unrelated experiences. Once this concept is grasped it can be carried through to every day life (Houston, 1982). I saw this demonstrated at both the workshops for the human service professionals and the adolescents. The human service professionals stated that the experience helped them reframe both their own experiences and the experiences of others in a more positive manner. The adolescents experienced a group bonding and a more positive view of their own lives and experiences.

The enhanced spirituality can also give meaning to life and lead to a feeling of wholeness where body, mind and spirit are working together (Houston, 1982). At both workshops I saw how the body movement, music, meditation and games all worked together. I saw it demonstrated that it is very important to use the wholistic approach - to include the mind, emotions, body

and spirit. The spirit and the body are often excluded in social work practice. I saw how essential it is to include all aspects of the person.

The bonding with a group of diverse individuals as presented in the workshop as tribal unity can also be carried into everyday life. Once learned in the group, the sense of tribal unity can be duplicated by the individual feeling less alone and realizing the universality of human experience. The sense of group bonding was particularly strong with the adolescents. They stated that the feeling of belonging was very meaningful to them.

My research indicated that most of the human service professionals surveyed had moderate exposure to myth and storytelling but little exposure to ritual and spirituality. Therefore the myth and storytelling was easier to grasp. However once exposed to the ritual some of the participants found this aspect very meaningful.

There was indication in this study that those with higher educational levels were able to utilize the material faster than those with less education. This is likely due to those with master's degrees being in positions of having more influence in program development and implementation on their jobs. It is also possible that they have more training in program implementation.

There is a lot of theoretical material written on ancient myths of the feminine featuring complex female heroines. These myths do not simply replace a female figure for a male figure but are reflective of female experience (Phelps, 1981).

The traditional heroine in folk tales reflects the often sentimental view of women in the nineteenth century - meek, patient and beautiful or if strong - unpleasant. The majority of these tales are not satisfying to people today. There are folk tales which could be searched out or developed that portray women and girls as resourceful, who solve problems and possess magic

(Phelps, 1981). I saw the need for stories and myths that more realistically reflect female experience at these workshops. Several of the human service professionals commented on the need for mythology in the workshops that is more inclusive of female experience.

Most of the adolescents and the human service professionals suggested making the workshop longer or holding it more often. This suggests that they felt they benefited a great deal from the experience and they would like to experience the workshop in more depth.

I had expected to find that the workshops would be helpful to participants since I have had previous experience with yoga, meditation, ritual and mythology and have found it to be personally beneficial. My previous experience in this area has been with adults so I was interested to see how adolescents responded to the workshops. I did not have an idea previously what patterns might develop. The patterns that did develop in the research seemed realistic to me. Some of the demographic patterns concerning education and applicability of the material, race and the sense of group belonging and gender and the need for more inclusive mythology all made sense to me.

Recommendations

What most stood out for me from my research is the need for more of these type of programs in social work that work with the whole person and that involve group work in a multicultural context. In the field of social work there is a need to bring in multicultural material that reflects the total experience of the human being. From my experience in human services I see a tendency to work mostly on an individual basis and work mostly with the mind and the emotions. The body and the spirit seem to get left out.

I also think that it is essential for practitioners to have extensive personal experience and comfort with using myth, storytelling, ritual and movement before using this material with others. This is essential because if practitioners do not go through these experiences themselves then they are asking others to experience something that they have not experienced. Since the goal of this type of work seems to be to recognize people's strengths rather than focus on weakness, I think it is important that the social workers also have gone through an internal process of recognizing their own strengths and being comfortable with their own sensuality and body. So much of the wholistic material activates the senses and uses movement, dance, music and drumming. There is a tendency in our culture to deny the senses and to deny the body. I don't think that anything can be called wholistic unless it includes the body. I think there is increasing comfort level in the human services with activities such as mediation and visualization but I think there is a slower acceptance of activities that activate the senses.

Some suggestions I have are questions that I would suggest potential facilitators think about when implementing some of this type of material.

One question that comes to my mind is whether or not we are expecting the same from ourselves and our colleagues as we are expecting from the people in the community we work with. If we are introducing wholistic multicultural experiences with adolescents I wonder if it is also important to introduce these type of experiences for ourselves and our colleagues.

Other questions that this research has raised for me is how are the facilitators going to help the participants integrate the material into their previous experiences and into their present lives? Are practitioners aspiring to the role of a spiritual leader? How do practitioners make sure they help people draw on their own spiritual strengths?

In the workshop for human service professionals the only two people of color in the group were also the only two participants who did not experience the group bonding. What can group members and group leaders do to enhance group bonding for people of color? Several of the participants also stated that they found some of the material spoke exclusively to male experience. How can the material be made gender inclusive?

The issue was also raised about the use of Native American material. How can the facilitators and group members address this issue? Perhaps discussion and explanation of materials being drawn from many cultures might be useful. The one Native American participant felt that some of the material caused him discomfort because it clashed for him culturally. Perhaps facilitators could draw on experiences of group members prior to and during the workshop to make the material more culturally and gender inclusive.

The research also raises the issue of the strength of working with groups. Some of the systems we work in however are structured so that the work is done on a more individual level. How do we deal with these systems if we want to do more group work? Also many of the systems we work with have not yet incorporated multicultural material, spiritual or body work. How do we introduce some of this material into these systems?

Appendix

Human Service Professionals Pre-Workshop Survey

1. Have you ever before attended a workshop involving myth and storytelling? If yes, please describe.

Yes, I have attended some with a spiritual focus. They were about Native spirituality and there was one on experiential education.

Yes, One on storytelling, an hour long workshop.

No.

Yes. An Aids and HIV workshop involving storytelling.

No.

No.

Yes. One on therapeutic use of myth. It involved meditation and visualization to develop internal parenting.

No.

No.

Yes. I used to teach storytelling for churches.

Yes. I have a Jungian psychology background. I've taken classes on myth at the Jung Institute and at St. Mary's while doing my M.A. I took Archetypal Psychology and Myth.

Yes. By Robert Bly, storytelling and myth in male-female relationships and also I went to some storytelling workshops on how to tell stories to children.

Yes, I've participated in the Indian Medicine Wheel several times. It was a two day workshop. There were several through Ramsey county.

Yes. I've been to an Inner Child Workshop and done Sand Play Therapy workshops and training.

2. If yes, are you now incorporating this material into your work? Please describe.

I use some exercises from the inner child - drawing using the non- dominant hand, talking to the inner child. The kids use a sand box with figurines, and kids make scenes using archetypes. We use myths in the sandbox.

I use storytelling. In the mentorship program, individuals tell their stories.

I incorporate it by helping people re-visualize a situation and create a different ending. Then I have people talk about myth and role models in their lives.

I use it indirectly not in a straight forward way. I do one to one counseling and assessing. I don't do a lot of group work.

I use short stories that are empowering for women. I start and end the support group for girls with stories and do affirmations in groups.

I've always incorporated what I've learned from my culture. I use what is in the environment to tell a story about the significance of an object in the outdoor environment.

Occasionally I do art therapy.

I used to teach storytelling but I'm not doing it now.

3. Please give at least three ways you think that the Hero's Journey Workshop will be helpful to you in your work?

I'd like to learn more about it. We work with creative kids. It would help refocus from the negative to the positive for them. Some of the kids write depressing self-destructive poetry and do depressing art work. . This would help them create in a positive way. I hope it taps into a positive image of the self.

I'm a direct service provider. Using stories and examples is effective in adding new perspectives to what their reality is. Also for my own growth. I would like to learn visualization techniques.

I think to help with the healing of African Americans. It helps others to look at life as a journey. To help them see life as a positive rather than negative. Children see drug abuse in their homes and in the community. This could help them see something positive.

Kids don't have heroes. We will use this in groups and it will help the kids look at heroes. It could be empowering and give goals and direction in life, control over one's destiny. To give them heroes from history may help them to cognitively think in a different way. It could change awareness.

Instead of what can be measured and seen it can go further to plant seeds for change in a wholistic way.

To provide a parallel for kids. They can parallel the different steps and stages. Kids can tune into it. It would be a connection for them.

I've seen it helpful with other clients and have a belief that it would translate to my work now. I think adolescents are open to the idea of creating their own personal myth. They are not as set as adults.

I think because it incorporates a spirituality. The idea that people are worthwhile on a deep level. It's experiential, you get to know people. It's about a journey. You learn what gifts you can bring to the world. It broadens one's horizons. It taps into archetypes on a deep level. It's an energizer personally and working with kids. It focuses and helps kids focus.

It is important for myself and for kids to get in touch with who they are, their potential. To relate to hero is common for all people. To be able to play and be creative is valuable also.

My supervisor recommended it. I want to do the alternative approach. It would be a new way to view people. People learn in lots of different ways. They can identify with their life, with their spirituality. In many different areas it's more useful - this way they are using more of themselves than just thinking. To show pictures, it's bonding. The feeling stuff - it sticks with them better.

I work with young people who have lost a male role model. This will give them heroes. I'm intrigued by the storytelling idea.

I think Joseph Campbell draws from the Native culture. Others here think he's good. I want to see what worth they see in it. It might use some aspects of native culture.

I met X at another workshop. I felt that she was interesting. It refers to a journey. The facing fears and facing self - everyone has to go through this. It will be especially helpful in working with adolescents. It will add to my overall knowledge about people and that will be helpful. It will help with my internal growth - then I can better help people.

It will help kids towards independence. To understand the whole aspect of a child's life - not just the present situation. This will be an entire experience.

4. Are there any ways you think it will not be helpful? If yes, in what ways?

I don't like the word hero because it is masculine. I'd like it to be hero/heroine.

No.

No.

Some people might not understand how it will fit into independent living skills. They just see it in terms of the budget. Some clients may think it is silly. It can't be used with everyone, especially younger clients.

It may cause some internal conflict if I am not able to incorporate it.

No.

I don't know how practical it will be in a group process.

I don't know that yet.

No.

It might not be helpful for kids who are not ready to discover that deeper part of the self.

No.

I don't do therapy on a regular basis. I do short term only.

I have a concern about being able to tell which kids will have a hard time determining reality from non reality because of the psychological.

5. Do you have any ideas on how you plan to incorporate the Hero's Journey into your work? If yes, please describe.

We do life skills groups with women. I'd like to incorporate it there. I may apply it to home visits with adolescents.

I'll use it in Project Spirit - a literacy, anti-drug, health and parent training group. With youth and children - to help them see their environment as positive and to choose not to use drugs. To help them with the gift of storytelling.

In groups of pre-adolescents. In separation and loss groups. Also I might use it in other groups such as the independent living skills groups where young people learn about all the resources they need when they are 17 -19.

When I take a group to the boundary waters. I'll use it to process before and afterwards. I'll use it a lot more individually to help kids who are going through a crisis.

Going through the process will give me ideas on how to work with kids. There will be a focus on making the materials accessible to kids. Other's experiences may provide insights on how to use it.

I'll go through my own process and then share it with kids.

There is a system already here where the hero's journey is incorporated. It's kind of confusing, it seems so set in it's way. I want to see if there is any flexibility and look for clarification.

No.

In groups if the clients are interested. I could use techniques if I grasp it. I do a support group for girls. The girls are interested in heros such as Malcolm X and Michael Jackson. At the beginning of the group we can do stories. The group can finish the stories or make them up. It might work individually with clients. We could contract to do this in sessions when they are interested. Individual sessions get bogged down with day care and schools. These are things that can be measured. Some are interested in personal growth.

I plan to use it with the adolescent Agape High School leadership mentor program. I'll modify it to that population and have them use it.

I plan on doing in directly - have people look into their own life struggle and look at how they survived. This will help me incorporate spirituality into the program.

No.

That's what I'd like to find out , to use it in groups. The S.E..L.F. group in January and February.

6. Do you think you may face barriers in using the Hero's Journey in your work? If yes, what are those barriers? How will you deal with those barriers?

No.

We have a pretty fixed agenda. I would have to incorporate parts of it. We could use it in the independent living skills program.

The kids may be unwilling to try new things. This would be something different.

I don't have a lot of people I see more than once or twice. I mostly just see them in crisis.

We are very busy. We are encouraged to work on a short term basis with people. This could take longer. You have to develop trust. We work on basic needs. We don't have time for empowerment. We are under pressure to close cases even when personal growth is needed. We have a large waiting list. I would have to justify it with supervisors. Also this is a technique that couldn't be used with everyone. Some girls are very young and aren't interested yet in looking at relationships.

It's different and new - the self-exploration stuff. Mostly the barriers would be with administrators.

Personally no barriers. Administration is very open to this.

The acceptance letter says to bring a symbol of your own heroic journey, like a feather. In my culture a feather is sacred. People will be real receptive.

I don't know yet.

Not with the county. Not unless I create some barriers.

I'm not sure.

I'm not familiar with the hero's journey. I don't see any problems with it.

Trying to make it fit with the clients I work with and make it down to earth so they will respond. They are tough inner city women. Also I don't know about the willingness of staff to incorporate the material.

Post-Workshop Survey

1. Do you feel that the Hero's Journey Workshop is or will be helpful to you in your work with clients? Why or Why not?

Yeah, I think it will be very helpful. I already use some of the techniques. I'm real dedicated to the circle and the passing of the stick. In our case we use a feeling cube. Both of those concepts are really valuable in group work - in promoting the work of the individual, in the empowerment of the individual, the self-esteem and also membership in the group. I just want to continue to use those techniques. I just

think that the workshop made those techniques more meaningful for me - the symbols and the dances and the storytelling, some of the introductory things - all of those things I've used but they acquired more meaning for me. When I use them now I'm more aware of the value of them.

I think that what I probably took from the workshop is that the hero's journey is a way to frame kids experience - a vision beyond the situation that they are in. Beyond this is the way it can be. You can look at your past as a call.

I learned some techniques to use with clients in groups and individually- how to use story telling and some experiential exercises in a different way. Reinforcement for some ideas, some books and some material that I might want to look into. Some of the exercises were very very therapeutic and clients would have to be at a level where they were very trusting, the group would have to be at a very trusting level to be ready to try some of the exercises that we used and I don't think that some of my clients would be ready for that type of experience. I'd have to be selective about who I used this with and which groups I used it with.

Yes. One thing I found particularly helpful was the different games that we played. I'm co-facilitator of a support group and I'm looking at doing another support group. It was a good way to break the ice and to relieve some of the tension. I liked the spiritual and ritual emphasis of the hero's journey. That was helpful to me in implementing it in my own work - introducing that perspective to the people I work with because I feel like we are really out of touch with that. I don't think that in my particular job I could do the whole hero's journey with them. I don't take people on retreats and stuff. At this point in my job, in my position it isn't particularly helpful now but it could be later in my work.

I thought it was pretty helpful. I went home right after pretty inspired. I have to make it my own. I took away from it that it was very important to adapt it to your own strengths - where you are coming from.

Yes I did. I'm going to be working with youth at risk and specifically we're looking at African Americans and a lot of them have been involved with the criminal justice system or been in foster care. Some of the issues that the hero's journey tried to deal with are very helpful. I can see even adults going through some of it - the healing pieces or what ever you want to call it. That's the way they trained us - to use our own life to learn how to use the curriculum and I think it would be very helpful for young adults. I thought you could use it with adults.

I think it was helpful in effecting me as a person and I don't believe you can take clients anywhere that you haven't also been. For me to go there first I think was important. It's important because the kids I work with I don't think have that sense, to know about their culture and just about the journey of going inside themselves and just taking a journey. To do some of that would be good because I think it's important for them to be aware of some of the other places that they can go.

I think it will be helpful in my work with clients. it just gave me a couple of different ways to work with folks. I think the first thing was just doing it myself, just going through some of the experiences. That was helpful for me because at least the first day I just decided I was going to experience it not so much think about it to work with clients. I enjoyed it. it was interesting to go through some of the experiences - the self exploration stuff. I felt that this as beneficial to me. I think that sometimes I

need to do that first and then I can see how that would be helpful in working with kids. I liked the games that we played and some of the ideas that we came up with I'll use too. I don't think that anything that I learned will be hurtful. I just don't know if I have that much flexibility to be doing some alternative programming. I'll just see how I'll be able to work it into the program.

Yes. One major reason is that it affected the way I feel about my work. It affected the way I feel about myself and what I'm capable of doing that is potentially helpful. In terms of it made me feel more confident and believe more in my work. It also helped me see different ways of looking at kids in terms of their journeys. It helped me have a different perspective, a different thought about the journey, the child, the child that's been abandoned and the challenges. It's a much more positive approach than that which I think I normally subscribe to, or would naturally think. It's very helpful.

What the workshop did for me was that it just kind of got me back in touch with the spirituality. I think that you're caught in a double bind because whenever you say spirituality to people they think of religion. If you keep those separate then I think that spirituality is an important part of anyone's life. I think working day in and day out directly with clients who are having difficulties at different times of their lives, spirituality is something that is just kind of taken for granted and it's not really discussed. I think just the idea of spirituality, that's ok.

It was very different. I was thinking of using most of it, but it was irrelevant to me. A lot of the concepts that were used, I couldn't grasp. There were a lot of things that

were different for me. There's a lot of things I don't think I can use personally in my approach.

Yeah, I did. I got some new ideas for the S.E.L.F. program. I thought it was really interesting what that fellow said about not using American Indian material. I thought that was real interesting too.

I'm looking forward to using it for sure one on one. I have no question about that. Using the whole theme of the hero's journey and tying it in to their personal issues when I'm dealing with one on one. I wasn't sure I would even consider using it for group work until after I went to that workshop. I haven't decided for sure yet what I would do but I have some ideas. I'd like to tie it into the group so I am thinking about that now. I'm thinking about the idea of connecting things. I do ten group sessions during the summer - connecting them so that they have a common theme running through them instead of separate topics. I have kind of like themes - maybe mini themes where I have one or two with budgeting, apartments - that type of thing. Incorporating the mini theme - pull back into the hero's journey. I think I've got a better sense of how that can be done. I haven't figured out how to do it yet but I have a better sense that it is possible to do it. I'm giving some strong thought to that right now. I think that kids do well with imagery and stories. It doesn't hit as close to home and they can see that a little bit easier. They like it because it's a little bit different. I like using something that's a little bit different. Kids gravitate and pick up on that a little more, especially the type of kids that we are working with. They're always looking for something different, or something unique or something that's not normal.

2. Have you or do you plan to incorporate anything from the Hero's Journey Workshop into your work with clients? If yes, please give at least three ways. If not, why?

I can't say anything directly. I think I've done a little bit of storytelling.

I have a lot of my own cultural things that are relevant to me that I use.

I can't think of one that I would use (from the workshop). This was an opportunity for me to find out if there was some other ways that might make sense but I don't think there was, ...well, maybe one or two that I might take back from it. Other than that, the two days worth, I couldn't really grasp a handle on a lot of things.

I think that there's a couple of stories in here that I would use. There are some stories that I might keep as is but it reminded me of a bunch of fairy tales. I've got a big book at home that I would pull out. I've done some stuff with the Sufi tales and that's got a lot of morals, sort of the Chinese proverb type of stories and they are like fairy tales with morals. I'm going to dig around and try to use these because I really like these stories. I had forgotten about that and this just kind of resurged in the back of my head.

The games. To be more specific about the ritual piece, the spiritual piece. I think a lot was emphasized about people's spirit, kind of focusing more on abstract things. I think that it's always good in my work that I do one on one to use stories as an example of a message I want them to hear. I liked that piece and I'd like to be more mindful of using stories. I think just encouraging people to do rituals that feel comfortable to them around different things that they need to take care of in their

lives. Maybe there is some stress around or whatever. Ceremony needs to be more emphasized.

A couple of exercises - I'll do them when we do our retreat in a couple of weeks. I want to do the kinesthetic exercise, the circle and the fire of the children.

I started to. Some of the techniques I think we already have. I think it's a matter of recognizing the value of those things. It gives more credence to the value of those things in a group - like the stick and the empowerment of that and some of the symbols. It gives more credence for individuals and membership in a group. I can feel better about spending time using some of these things. Just for example, the introductory ball game - saying the words of respect and consideration when someone throws you the ball and paying more attention to the person, the personal contact that takes place. It's something worth using.

Some of the exercises that we used in the workshop would be real useful. I like the one where you took a name and for each initial you gave something about you that was a weakness and took the same thing and took that to turn it into something positive. I think some of the things that X and X used - the stories. I liked the call. I liked the talking stick. It's a way to incorporate giving each person permission. I think it generates a lot of respect for the process. Everyone talking and listening - a lot of different things that I think would be very useful with kids.

Yes. We're going to use some storytelling, some visualizations. I know we are going to do that. We're thinking of having a retreat where we might do more exercises over an extended period of time. I'd like to use the kinesthetic self exercises. I especially

liked that one. Some of the opening type of exercises - the dance, I thought doing some dance might be real helpful in a group. I liked that tool.

I was doing a career class and they were just entering their second week in the life skills segment of the program. The focus of that week happened to be on goal setting, thinking about what you want to do with your future.

So it really works with a number of topics. It could work real well with "self esteem" we have a woman who usually comes in and works with that. She works very well with the women so I kind of don't want to interfere with that. I did it (hero's journey) in two afternoon sessions which was really difficult because I had two afternoons each.

The evaluations went over well with the women even the ones who had negative things to say. They may have said things like "I didn't enjoy it all that much but it was better than I thought". They had a fair amount of insight about themselves. Even if they didn't think it was all that valuable, they would say things like "I really thought about how I've focused too much on my past and I need to focus more on my future". They looked at themselves as the hero. There was a lot of good feedback. Two things stuck out as working very well, the candles, the children's candles. They were very receptive to that. They said that they would carry the spirit of that throughout their involvement with us. We talked about ways to do that. Another thing that seemed to stand out was the threshold exercise. That was very graphic for a lot of the women. They could really see their own pattern with that - the obstacles and what are the things that they need to call on to get through the obstacles. They did find out that it was a lot like life, some obstacles are a lot tougher than others.

One of the things - I used very different readings. I did poems, readings where I tried to be very multicultural. In the beginning where I tried to set the tone I did a short piece by a woman who is a Puerto Rican Jewish New Yorker. She wrote a

poem called "I am what I am". It's about owning your past, what is comfortable to her and what isn't. So I thought it put a nice tone of all of us looking at where we are coming from. Then I read a thing about differences. I read a poem by an African American woman. It was about being born in a hospital. Her grandmother was born at home and her daughter will probably be born in a hospital. Walking in both worlds. Then I read a poem I wrote. When I was in a class called "Spiritual Transformation and the Psychological Journey" I had a vision of being in a desert with an African woman who was sort of a grandmother figure. I kept asking her all these questions on life and such and she kept laughing at me. She said, "you think too much, enjoy!" So I wrote a poem about the wisdom of this woman and I called it "Grandmother Kea the Bush Woman". There is an ecstatic state called Kea and you can heal people with that energy. That's a sort of cultural orientation. So from the beginning I tried to do that and I also talked about setting a tone so that if anybody felt offended by anything I said or if it wasn't working for them they could ask for the talking stick. Then we would figure out a way to work with it. That worked out very well. In fact one of the things that came out the first day, a woman asked for the stick and said "I don't like your music and I know it was chosen for a purpose but I just can't get past that I don't like the one's you've chosen so far. So I said what kind of music do you look to for inspiration? She said she liked Gospel. That was interesting because on the second day I had planned to play a lot of Gospel.

So what we did was on the second day three or four women mentioned song as the thing that symbolized who they were and where they were going. And so the second day they were going to bring in those songs. That was another thing that was important to me - to try to get group ownership going and to try to get them invested so that the ritual element was not so much something of my creation but of their creation. At the end when we were doing the candle they wanted me to tell them what to do., I just said that being mothers is not something you do for the day it's

something you do ongoing. You will always be a mother. You might want to think about how you nurture the spirit and show concern for the children. Then they all turned to me and asked well what do we do? i said no, what does the group want to do. I did that a lot where they would turn to me for stuff and I would just ask them.

We started the second day off and rather than me go over what had happened the first day I asked for help from the circle and the circle took over. So that was something I did a lot of. I would reinforce the people who were shy. When it was my turn I would look at them and say I was happy to hear the comment of so and so. The second day I did a listening game and when we did the readings the second day it was the gospel according to should and I had them each read one of the blessings from it. We just went around the circle. That was one of the things I just improvised on the spot. They all really listened and read it and just by the luck of the draw I started it and it came back to me and I finished it. It was totally unplanned. It couldn't have been calculated

There were a lot of lucky coincidences the way things just happened to work well. I also brought in current stuff like we were doing it right around the inauguration. I did Maya Angelou's poem from the inauguration. I gave out copies of that. When we did the children's candle I mentioned something about the entertainers as part of the inaugaral event. I made the comment about what one of the entertainers said that we should not abuse children in any way because what we do to them they will in turn do to the society they create. That was just one comment that I through out but the next day that was very important to one woman. I didn't do any of the kinesthetic pieces because for some of those women in was probable too way out there. - too weird. I figured I could get at that in a different way.

Yeah. It will be definitely used with youth, everything, as well as dealing the some of the same issues in the African American community in St. Paul. I want to use a lot

of the exercises, the ones about visualizing because I felt putting it in your pocket and writing down some of the things in your life, some of the obstacles that are keeping you from being your visualized or perfect self.

Then that exercise where we had to break through the barriers and had allies and all that. I definitely am going to use that because a lot of our youth and families have just faced many barriers - poverty and generational poverty, being on AFDC for generations - there's just some many barriers. And even with our African Americans with a lot of the racism and joblessness even though they may have a lot of the qualifications to get the job. Sometimes they'll hire an African American female before they'll hire the male. Get past all those barriers and teaching our young folks that yes, they are there but we do have allies and we can get past them in a positive way. You know dope, drugs and crime and all that. A lot of the visualizations I would use -she was telling about the kinesthetic self. Just to show youth that there is a another part to your being -flesh.

And the stick. part of the curriculum we'll be using is and African tradition of a circle and you pass the stick and whoever holds the stick you can speak. We'll start most of our program day with youth with that circle and lot of the games, I can't remember them all. Some of the stories I'll use, I'll change them but I will use some of the stories.

I haven't already. I will incorporate some of that but I just haven't yet. I haven't really taken the time to think about how I'm going to do that. I am going to take the time and look over the notes and hand outs and such. I think the talking stick would be really good because the kids talk out of turn a lot and aren't respectful of other people's time. That's the part I can think about off the top of my head but I'm sure there is much more.

Yes, I've just started doing some direct counseling with a couple. They are 18 and 19 years old. I usually do some life history stuff. When I work with them what I'm doing with this couple is having each one take a session talking about their own history. I told them to bring in pictures and anything that explains their history a little bit, pictures of childhood. I think that I was much more broad than what I would usually do. I felt like I'm broadening my use of working with people. Then also the style - a group that I'm doing is already affected in how I see that group.

I think mostly what I have incorporated has to do with the philosophy - with the way I see people as being on a journey - having access to their better selves and having to go through challenging experiences - getting in touch with their better selves. I think that that philosophy is incorporated into my work now. I work on a crisis team so I don't have an opportunity to see kids often and repeatedly enough to really be able to use it in the way that it was exactly presented. To do it exactly like it was done, I don't have access to kids for that. It has impacted the way I deal with kids and my philosophy towards them.

3. Have you or do you plan to incorporate anything you learned from the Hero's Journey workshop into your workplace and your relations with staff? Why or why not? If yes, please give at least three ways.

Yes. Everything can be definitely applied to staff as well.

I think it would be useful. I just haven't thought of how we'd use it in the workplace. I was thinking more in terms of the kids groups we do.

I think just kind of educating about what it is. Another exercise was breaking thought he boundary. That was kind of a good one, writing down the things that keep you from answering the call.

No, other than just information type stuff because of what we do here I can't see it being beneficial for some of our other staff people other than just information - to let them know that there is a program, a curriculum out here that some people are using to conceive of a journey. I went to a healing "Healing the Ministers" and I'm going to the six week training and they mentioned the hero's journey a lot and it was right after. A lot of the other people didn't know what the hero's journey was. This is the Council of Churches and there's eight other programs that run out of this council. A lot of the programs don't do any hands work with any of the their program participants. They're directors of programs and other people do the hands on work.

We already use the talking stick sometimes. And I think just to have that whole experience and just to become aware of what the hero's journey is about depending on where they are in that process and if that's something they would find interesting and important. I don't really have a team that I work with. But I do talk to some of

the others about it and I'm not sure if they will incorporate any of it but they do incorporate that talking stick. I think if there were an in service and it was as something like this it would be great to incorporate into the meeting.

I think that it would be helpful for other staff to experience one of the hero journey workshops - to think in those terms of one's journey or a story. Maybe in some indirect ways.

I don't think so. Like that exercise we did there was that circle, two circles one inside and one outside. That was difficult for me because in my culture we are raised to not make eye contact as a show of respect for that person. The exercise required eye contact. It's not what I do. That was difficult. I attempted it because I wanted to be respectful and do it. I couldn't get into that I guess. The temper tantrum, I couldn't see myself using that but I participated in everything you know. It just wasn't it for me I guess. It's just very far out of what I normally do. It's very different than the traditional humble way, very different than what I grew up in. It was difficult.

That's a hard one. I have shared some of the ideas with staff. But as far as incorporating it into staff retreat and all I don't know if staff is ready to sponsor something of that nature. I think that there is two or three that would gravitate toward that type of training. I think that people would be skeptical a little bit at this point with bring that in. If I do things with staff I would start out with more of the storytelling then the challenges, the wilderness training and the rope courses. We can build up into the challenges and the whole hero's journey cycle.

Yeah. I don't know how big it would go over. We don't really have retreats we have one day workshops. I don't think you can do too much in one day workshop. I think if it was a voluntary thing it would go over. A lot of people are not ready for that.

I'd like a lot of the staff to go through that experience but I don't feel that I could do it myself. We could hire somebody. I don't feel like I've mastered that. I would need more training myself if I was going to do that. I think that all of it could be, not here at work thought. It would have to be a longer period of time. But probably, the feasibility, it would be too expensive and people would never go away for a few days. It just wouldn't happen, it would be impossible. I think it would be helpful for our work unit - the bonding, people would learn to trust each other and to talk to each other more openly. It would be really helpful but I don't know if we could ever pull it off.

I don't know. I don't think we would really use it here unless maybe we are doing a staff enrichment. I couldn't really see it working with the job development part. What I do intend to do, I've been writing up exactly what what I did in more detail and I do intend at some point to share that with staff.

Yeah, I think the whole thing was wonderful and could be very helpful to staff. I don't see how you could do something of that order in a peicemeal fashion. I also think that it was real important that we began by saying that we are going to leave our judgement at the front door. I thought it was interesting that two of the people who were more negative in terms of impacting the group came in after we made the announcement about we are going to leave our judgement at the door. I think that you have to be in a situation where you have to do that because you have to have

your guard down a little bit in order to have that suff come in. Then I think it has to be done over a period of uninterrupted time.

Yeah, I think so. I guess I wouldn't feel comfortable enough leading it. But as far as thinking that it would be beneficial for others to attend, I'm happy to say that it is.

4. Do you feel that the Hero's Journey is or will be useful to you personally? Have you or do you plan to incorporate anything you learned from the Hero's Journey into your personal life? Why or Why not? If yes, please give at least three ways.

The personal and the professional is not very much separate for me. It changed the way I look at myself and my own personal challenges. I think it's a much more optimistic attitude - looking at things as challenges rather than roadblocks. I went through quite a lot afterwards looking at what my better self, or higher self would be and really making some steps in my personal life to maintain that.

I think that self exploration is always helpful. I think that it was really wonderful to just go and play. I don't think that service providers get to do that and really encourage learning in a different way like that. To relax away from the city. I just think that was really nice - being able to incorporate who I am.

Yes, I do feel better about myself in a lot of ways - being a member of a positive group was answering for me personally.

Oh, yeah, I like that stuff. I don't know that I took away anything real new because I'm familiar with the hero's journey. I think that there were some very interesting concerns that were raised about some of the eclectic type rituals that were used. That was all very interesting but I am familiar with the Hero's Journey.

Yeah, all the exercises were useful to me personally, pretty much all of them were. I really enjoyed the different exercises that gave you a sense of your own life as a journey. You were a hero and you lived through it, it wasn't as terrible as it

seemed, to look at the bright side - that's really what the whole thing was to me. You do or did have a lot of things going for you even though there may be a lot going on in your life. That was especially helpful to me new since I have a lot going on in my life now personally. It was neat to have that kind of encouragement. I need to actually sit down every month or so and look at the circle with Jonah, the belly of the whale, that whole cycle we even go through some of the exercises regularly because they were positive and refreshing because you know with the stresses of life and things that come up day to day it wouldn't be a bad idea if I had every couple of weeks to go through the exercises to keep myself encouraged. As a matter of fact once I use it with the children, with the youth I work with I could use my personal life anyway. They would use theirs, that would keep me refreshed to.

Yeah, It felt like a lot of the stuff I was kind of aware of already. It was a good reminder and I didn't know everything for sure. Walking the Dromenon, I really like that. In the beginning part when X said each person's name was called, that made each person feel important. Some things were kind of hard because of the Native American person that was there. I think it was great that he was there and I really think it was really fun to hear that side of it. It kind of felt that some people in the group were ready to jump on that bandwagon. I feel that all cultures should be shared with all peoples. There are those that are going to try to exploit it but when people are trying to look at things then I think it's important for people to keep an open mind and be willing to share that. The belief that the spirituality can be taken away or stolen - I believe some people can use it but I don't think it can be taken away. It should be shared. Just doing the hero's Journey - I haven't incorporated it into my life but I've been going to sand play. The processing continues I think.

No.

It already has been. It was just a really soothing experience to participate in such an event. It got me really in touch with what I've gone through. I liked the different exercises that we did to be able to work on ourselves personally. The exercise that we did on accessing creativity - I was proud that I was able to be so creative and I don't look at that as being one of my strengths. I really liked just validating my spiritual side. I felt that was done through out the whole things. Some real solid affirmations were made towards white women and I like that. It just got me into a whole different frame of mind. It's really hard to put into words. I was just really able to take a step back - move out of the stress of everyday life and look at things from a different perspective, visualize a little more on a long term basis.

That all felt really comforting to me. I think that because I'm a front line worker, it can be very traumatic. I do relaxation breathing and I felt like we did a lot of that. The dancing thing, I thought that there were some parts of that were just so intense. Like the dance were we looked into each others eyes and spirit. Wow! Some of the exercises we did and specifically the one where we were asked to write what our guttural responses were to write a language out on paper. Certain people volunteered to read that. I felt that some real spirits were drawn out. That to me was particularly powerful.

I got a lot out of it. I think it always opens up how I would look at different things in my life - different things that are going on for me. One person in particular that I've been having a difficult time with. It has kind of helped looking at it from a different perspective, a different angle. Coming out of there, sort of a reframing took place.

Yeah, It kind of got me thinking. I thought it was real good. I got a couple of the books.

I really enjoyed the experience. I came back real energized and hopeful and excited about learning new things and trying new things and that was very helpful to me personally. I really wasn't looking at it in terms of my personal growth. I liked the idea of overcoming obstacles and not listening at messages that I've heard all my life and picking an ally to help me in my personal journey, I liked that.

I felt that it was useful to me personally because I had done lot's of workshops with dreamwork and stuff. It think it just reenergizes me. It was like it recharged my batteries. It just kind of opened up the door. I hadn't been thinking about how to use that work in a while. I realized that I used to think bout that all the time. It kind of recharged my batteries. it was nice to get away to get out in the country. it was nice to be with people who do the same work but in a context that was not so much an academic type of training - more of a sharing on a slightly more personal, heartfelt level. It's not normally a component when you go to a workshop.

The trick is making it your own. Doing it made me mindful of doing more workshops. I've done a lot of art workshops. it restimulated me. A long time ago I wanted to do a series of workshops. Doing art work around rites of passage. I wrote up a whole syllabus. It didn't happen and I kind of tabled it. I'm again interested in that idea. I'm not sure what form it will take. I was in a dream group for two and a half years. I still think about my dreams. It think about being in a group. I might want to try and do that again.

I think so. I would have to say that it affected me, the symbolism, sharing parts of my life. It kind of hit home. when I was telling the story on symbolism it reopened

the feelings of why I got into the business in the first place -helping other people. It just seems when you're in the trenches working directly with clients you can get burned out and you can lose some of what you're there for. Just being able to sit back and remember some of my past. you get back in touch with that, It's probably the most beneficial.

5. How do you think the workshop affected the cohesion of the group and the relations among the members of the group?

I thought we had a rather cohesive group. It wasn't the type of workshop where people stayed in their own little groups and only talked to and ate with the people that they knew. I thought it was a nice group experience.

I don't think that really occurred until the next day. I think what was really disruptive was people coming in late. When we divided the group down into smaller units I think that's when the unity and the bonding occurred. When we became a big circle people were very much into their individual spaces.

I don't think that was the purpose. I've been at workshops where when you had a curriculum you felt a sense of community and a bonding and all that that was special. I don't think that was what the hero's journey was. I think it's personal, it's just a healing for yourself through the exercises where you are dealing with your issues, your pain and trying to deal with it positively. It didn't have that sense of community or that sense of bonding but I don't think it should. I think it's more of a self reflection, self healing type of workshop.

I think for a short term thing it did a good job of building bonds.

I think that the facilitators said try not to be judges just experience. That was really helpful to let me just be wherever I was at and I felt more open to other members. I think that the interactions were basically pretty good. People were basically able to share the things that they felt or thought. I think that the process was difficult when we had some people joining late. That affected the group cohesion.

The techniques that were used and the people themselves in that particular group were very positive and dedicated honest and hardworking people. The way it was conducted by the facilitators was very conducive to everybody feeling that they were part of the group.

Very positive. There's a feeling that you get in a group when you feel that people have touched each other. It seemed like people were pretty open towards each other. It's kind of hard to define but there is a feeling of connection. I'm not sure that everyone felt that but I think that people felt that that part was very nice.

I thought it did a pretty good job with that. I know that the people that I work with that were there, I think I feel much more connected with. I think that there's just more of an understanding that we have about each other. I think that it was extremely helpful in that regard. I felt that I got a lot out of the temporary relationships that I made over the weekend with the group. The part about initiating people into the group was really essential. I think that it was so essential that it messed things up for the people who came in late even though it was unavoidable.

I think that there could have been more group cohesiveness. Maybe it would have taken longer. I think again the big disagreement over worrying if it's being disrespectful (the use of Native American material). I think if we had longer we might have gotten through some of that and had more group cohesiveness. We had the fire keepers and we had different people playing a role. I think it was important. I think it made us more of a group.

I guess from my perspective I would say that it was very bonding for the rest of the group. My differences seemed to kind of set me apart even more. Maybe not in their eyes but certainly in mine. I may be self conscious about it but I think that when you are the only Native American in the group you can't help but feel set apart. You can get past that but it was further enhanced by my not being able to grasp everything that was used. I was just feeling really awkward. It was a whole different learning style.

I thought it was o.k. I don't think it was as tight and cohesive a group as I've had in the past but a lot of that was people rolling in a little bit later. The other thing was that I think it was just a really short time for that type of thing to take place. I almost think that you need a couple of overnights in there. I discussed with X and X when they do it with kids. It's a two or three day period and to me that would make sense. There's a lot more bonding and also not having those connection games like you would do with kids. We discussed those but we really didn't do a lot of those.

If you would do some of those group initiative type things that starts pulling the group together. Because there was so much material to cover there wasn't as much of

the group initiative work. If I was doing this with kids I would want some of that group initiative stuff early on.

I thought it was a pretty cohesive group. I'd have to admit there wasn't anyone there I'd want to have a relationship with forever or anything like that. But it was pretty good for a weekend.

For the most part I thought the group was pretty united and pretty much a group. I felt that the people that came in late were kind of disruptive. Those people had some personal biases about taking stuff from other culture. They looked at it as a negative yet if someone was borrowing stuff from my culture and they were using it in a way that would promote growth and they were using it as a visual, I would consider it an honor and not be fussy about it as they were. As far as the group cohesiveness with everyone being pretty much strangers I felt real good with the people who participated. There was that tension in the air about the Indian culture and taking away that. To me that's more on them if they are going to have problems with that. It took up a whole lot of time talking about it.

6. Do you think you will face any barriers in using this material with clients, co-workers or personally? If yes, what are those barriers and how will you deal with them?

One of the things that maybe was missing and we talked about that was the short time period of the workshop. I don't think that I really understand the model to the point that I would like to understand it. The journey model, I don't think that we spent enough time with that but I think that was due to the shortness of time. One barrier is that I still don't understand the model to the point of using it effectively.

I tried to get the reading list. I didn't do any reading prior to the group. I started to read some of Campbell's materials. I couldn't get the book that I wanted to get, "The Hero With the Thousand Faces".

A couple of his other books I've been reading. One thing would be to familiarize myself more with the model. Another thing would be another workshop. There probably will be another workshop in the future I imagine.

I would think that if your presentation is pretty straightforward and kids are real open. Even if they are making faces I think that they enjoy this sort of thing. It's a little different way of looking at things.

I think that it's very consistent with the philosophy of the administration that I work with. I think with the kids it's probably going to be most helpful with the ones who are most oppositional. I think there's always going to be some questionable cooperation that way. I'm incorporating it more in the way I behave toward them. That seems to have made it easier to relate.

No real barriers. I think that the main thing would be to get their attention. That would be the real barrier. Once they were involved with it I think it would be something that would be real useful. Most of the staff would be pretty open to the idea. The idea of the journey through life - I think that most of the people I work with would be pretty open to the idea. People who I talked to afterwards as far as my coworkers seemed to be real interested in what I had to say.

No, once you explain why you are doing it as you get into the exercises, no. Some of the curriculum, if I used that Dromenon - I'd face serious barriers so I'm not going to use that. I can't foresee any barriers. I'm going to be working with churches that won't be open enough to deal with the Dromenon thing. Some things I would not use because they just wouldn't be culturally appropriate like the Greek dancing. If we did it we'd just use an African dance or Native American dance.

How to make it practical and not way out there in the ether. Not to make it weird. How to make it fit with the clientele I work with. How to make them enjoy it - especially 17 and 18 year olds. Developmentally authority figures are not their favorite people in the world. To come down from that hierarchical relationship is a challenge, it always is. I haven't encountered any barriers with coworkers or administration yet but it is possible.

I guess I'll just try and hear what the concerns are. I'll be willing to be flexible, to find a happy medium. In my personal life finding time is a barrier. That's the usual barrier.

I don't have a real good group room. The group rooms that we have are really small. They don't allow for much movement. That's one obstacle. It's probably one of the biggest obstacles. Also time - it's more helpful to have a bigger block of time.

We tend to have two hour groups and they don't start on time and people tend to come in and out. I don't think we have much of a block of time to do many things. I'm not sure about the administration but I haven't really talked about it with them yet.

There aren't any ways around it. They're just givens. There aren't any better rooms to use that are available. The way our groups are set up the only way to do it would be to schedule something outside. To do something like a retreat. The only way I could do that would be if I had enough S.E.L.F. kids in the group and not all our kids are S.E.L.F. kids. I don't get any S.E.L.F. funding for most of the groups that I do so there isn't any money. We are working with very limited finances.

I think I really need to be respectful around cultural pieces. That was really talked about and discussed. To just really do what is from my own heart. I think that what I really appreciated was that X said some pretty powerful messages - life living messages throughout the whole weekend - that one could reflect on for a long time. I think one of them was that it is just important to follow your own heart. For me to get up and burn sage would not be appropriate because I don't do that in my own rituals. I wouldn't necessarily want to mimic everything. What X was particularly skilled at, at least for me was she really opened up my frame of mind and gave me some really important messages. Barriers with staff, yes because I don't think that adults are as receptive to these type of techniques as youth are. I think that it is much harder to earn credibility among adults.

To be really careful not to claim ownership and to be really incredibly respectful and to utilize the talking stick as a way to give people a voice to say how they are feeling. Some of the stuff I don't feel I am personally ready for but I will be later.

I think that a lot of times clients are pretty shut down and mistrustful and they have really good reasons for that. It's important to build some relationships certainly before doing the whole hero's journey with kids. I need to build trust with clients before I ask them to do some self exploration with me. With them, I need to do littler steps. I think it's important to address housing and other issues and where they are going after the journey - transportation and if they are in an abusive situation, all of those things. Sometimes I see those things as being barriers to really doing this type of work. Sometimes agencies want real tangible, out there results. HIV education and pregnancy prevention and those type of things. They want results they can measure like coping skills or something. Something like the Hero's Journey might have some trickle down effect on behaviors too.

In working with clients I think it's really important to be with them where they are at. If the client can't do something like this because they are too preoccupied with something else, I would work with them on that first. I would address the basic needs and build some trust and respect where they are at with their barriers. With my agency I feel like I have pretty supportive people. Management are always saying that self esteem is very important so I could continue dialoguing about that. Barriers in using material in my personal life - sure, maybe some subconscious barriers and also maybe just some philosophical differences. I think that I can take the pieces that are helpful to me personally.

I think kids, and some adults but mostly kids will be uncomfortable with some of the exercises. That's a barrier but I also think that it's o.k. if they are uncomfortable. It's a barrier in getting them going and having them be involved at first. They'll just refuse to do it but I think that the barrier can be overcome by encouraging the kids who are doing it and letting the kids who want to take a little more time by giving them some space. Let them see other kids do it and that they

are making it through and it's o.k. With kids you might do more games so that they feel comfortable.

With staff I think that the cultural issue will be a sensitive one. Just like the way it was there. It was meant to be inclusive, not to say that it wasn't but there was a lot of tension. Whenever we are dealing with cultural things there seems to be a lot of tension. To get through that barrier I think is kind of hard. The staff will be kind of shy to do some of the exercises at first also. As far as dealing with it with staff, you'd do some of the same things you do with kids. O Otherwise I don't know or I'd write a book and get famous.

None.

The only barriers that I would face would be my own personal ones. my own comfort level in using different parts of it. The parts I'm comfortable with I wouldn't have any barriers. Areas that I'm not sure of, it's just like I'd pull out a New Games book. If theres a game I really like myself then it's really easy to use. Parts that don't affect me or don't move me I'm less likely to use. I've had a lot of support from staff in doing a lot of different things with kids. There's some real positive support. There's a lot of trust and confidence in my skill level. With what I want to do I'd say that the support would be there.

After I try it I'll see. Sometimes I think that this will be real great and I'll try it and the kids don't want to do it. I'll find out if there are any barriers after I attempt it.

I like what they did about leaving your judgment at the door. I'd incorporate that. I'm not sure exactly what is going to come up.

7. How do you think that the workshop could be improved?

The weather. We came in during a storm. We had to work pretty late that first night. A lot of us were coming from work. It was middle week. I was tired. It would have been nice to maybe have it for two and a half days. A lot of people were tired. After we got there it was so neat, to be able to relax, to be comfortable and to go through some of the exercises. Some people were so tired they wanted a retreat. it was good.

Basically I think it would be good to look at what stories you are choosing based on what group of people you are working with. Just as the workshop tried to make it some that you approach things from different learning styles, different parts of the brain - I think that culturally you also need to do the same thing. I think that there could have been more done to achieve that. I felt that a lot of the stories were white European.

I also liked what X said about coming from who you are and where you are. So that whatever comes out of you honestly will come out as strengths. If you are trying to be culturally diverse and you are white you try to do that in a way that is respectful. You are not the other ethnic group that you are talking from. Spiritually, I feel that is very important. Try to make it as inclusive as possible so that there is room for everyone to come from wherever they are coming from. \

One thing on that brain stuff I thought it would be interesting to add in some memories, like sense memories and body felt. That really would have fit in with the materials on right and left brain. It is really intriguing the different levels of memory and how you open the floodgate from one level to the next. I think in a sense there was a need to acknowledge that and talk about that in the workshop.

Lengthen it a little bit, as far as days. Give people more of a break. That would be a long day for anyone. We went from 10 in the morning until midnight. Part of that was used - I don't think that was their intention - sleep deprivation and all that. I would recommend that they lengthen it out as far as the amount of time that they have. Just go about it a little more slowly. The best way it could be improved, and I experienced it would be a smaller group. I don't know how in the world we would have ever done it with 24 people. I think that only half of us showed up because of that snowstorm. If there was twice as many people the group size would have played a major factor. I would recommend that they keep the group size small like it was.

I think that it could be longer. I think that it probably went too late the first night. I think that people were just wiped out. If it had been longer and ended a little earlier that would have been helpful. I think that lecture when he talked about the functioning of the brain, it occurred at a time when people were so tired some of them fell asleep. I don't know if that could have been done in a different way or at a different time or if it had to be done at all. A lot of people were just so totally exhausted. It was done around 4 o'clock. It wasn't a good time for people. We hadn't eaten yet and we were at low biorythm.

More of an introduction by the presenters speaking towards their motives and their background in choosing the material they chose to use. An example would be I didn't really like all the stories that X told because they were all really heterosexual and prince charmingish. It would be nice to have some alternatives like what you were talking about - the feminist fairy tales. I think that it could have been a little bit more eclectic than it was.

I don't know that they should compact it to a day and a half. Maybe two days would give a little more time. I felt like it was cut short and we were always pressed for time. I liked what X said to maybe put something in the letter saying if you know that you are going to be more than an hour late please don't come because of the group process. I think it would have been different if it was a talked to spoon fed conference. It's so experiential and interactive , it's a totally different set up.

I think that it could be improved if they incorporated some feminist ideas. Some of the stories, some of the processes, even "hero's " journey. It's male. So I think to make it more feminist, more inclusive in some of the stories. More gender issues - and some class stuff.

To let people have a little more space, more time. Structured time to reflect on things. Maybe have some exercises that you do on your own, you know, privately. A lot of it was hard to take in all at once. The thing where we had to do the temper tantrum. It was hard to do and also you just want to put it out of your mind that you've done it. It would have been nice to have some time afterwards to think about what it meant.

Maybe having different people telling different type of mythological stories. There's just the one people telling stories - maybe have more diverse people telling the stories. Different people have different types of stories that are important to them. If you just have that one guy he may be telling stories that are meaningful to him. Which they all probably had meaning to others too, but they all had kind of the same theme and just to have others doing it also. It could reach more people with storytelling. They all had a certain kind of feeling to them that was the same. It may have been in the presentation that reaches back to archetypes. They all felt alike to me.

I liked the way that you weren't required to do everything that was asked. You could sit back and observe. In the second day I felt myself observing a lot.

Maybe make some disclaimers at the beginning about the Native cultural aspects that X attempted to use. I know that X wasn't trying to be disrespectful but it came off that way.

I don't know. I can't really think of anything. The distance, that was the downfall. The weather, I guess.

Spending more time with the model and understanding the model might be helpful. That's the only thing I can think of .

I think that X felt bad about the feedback that she got from X. I think that's just something that X needs to look at. I think that X took it very personally and she needed to. That's just kind of an observation, a comment on the process.

I think that for our group there was so much material and I'm not sure what the difference is when you are presenting it to kids or social service type adults. I think that everybody was really wiped - trying to cram so awful much at the end of the first day. Tired - I mean physically tired.

I really couldn't say. It was unavoidable that people came in late. That's the only criticism that I have and that wasn't anybody's fault. I thoroughly enjoyed it and I thought it was a perfect experience as it was.

If I would have improved the workshop I would have liked to spread it out over a couple of days for bonding and to see more of a connection taking place. I think it

would have been more meaningful to participate as a staff leader with a group of kids. I would have learned a lot more from it that way. I probably wouldn't have had as much from the personal end. It would have helped me in building my confidence with kids - to run through it with someone who was more experienced with kids. If I were to do it again I'd like to be mixed with a group of kids and adults at a workshop. At the time that I was there I would have liked to have more break time, more free time. That bothered me when I first came in that there wasn't enough of that built in but it didn't bother me going through the process. Looking at it ahead of time I would have said, yes, that needs to be changed. Looking at it later, it was balanced with activities. I liked it because of the balance, because it wasn't heavy duty. So that it's balanced with some light activities.

8. Any additional comments?

It was a real good workshop.

No.

I just kind of appreciated being able to be there and I'm hoping that I'm going to be able to use it. I would like to participate with group of kids somehow. If I brought a group of kids from my county and someone else who is more skilled at doing it is there. That would be something, a thought I have.

I think it was fun. It's something I'd like to do again and to go into things a little deeper. With the amount of time and space we couldn't go quite as deep as I would have liked.

It wasn't quite what I expected but I enjoyed it. I walked away from it feeling it was very worthwhile. It looked at one's inner self that unfortunately is kind of taboo to talk about for the most part. I hope that they continue and that it is a success.

I thought that the facilitators did a fantastic job and I'd really like to learn more. I feel like I experienced some of the things that the group members experienced. I don't feel that I know enough to really use it as much as I might be able to if we had more time.

I really appreciated seeing the genuine style of the presenters. I thought that they were very open, particularly X. I've never seen a presenter so open. Part of me feels really unsettled because of the cultural discussion that was about the talking stick. I think it would have been really nice to have a little more resolution around that but again it all took place during the talking stick. I would have liked to have seen more of a mutual understanding but maybe that is really about cultural conflict. I'm very happy that I attended. It took a lot of risk to be there. To really get a lot out of something you need to put a lot into it. You really needed to be present. Part of that involves taking some risks.

I'm just looking forward to being able to use some of the stuff with our youth and families and seeing the difference that I think it will make especially if you do it regularly. I haven't forgotten but I need to practice that sort of thinking. If you have problems in your life you need to do that often because it is very healing. It was very encouraging. It made you feel that things are bad but they are not that bad. In a stressful community, with poverty, you need to do that often. If you don't you get bogged down quickly again.

No.

It was a positive experience.

No.

I think it was so positive in so many ways. The setting is just beautiful for this kind of workshop. It's a nice size group. We didn't have much diversity as far as cultural, ethnic and racial composition of the group. That's something that we could be more aware of in terms of getting a more diverse group together. I know that's hard to do.

I really liked the fact that the two facilitators were different, from different philosophical backgrounds. I thought that was really good. I tend to come more from the perspective that X does. I identified more with X but I also appreciated the perspective that X had also. So I thought it was a good mix. I thought that the Native American stuff was used very respectfully. The only thing that could have been done to avoid what happened at the workshop would be to have a Native American person take part in the thing. I really think that the people who did it have a really good handle on diversity and that particular culture and did it respectfully as they could.

Evaluation of Workshop

Adolescents

1. What did you gain or learn from the workshop?

I got along well with everyone. Everything went alright. Learned to play drums. I had just went to try to have a good time - to try to make new friendships. I did that really well.

I have a better understanding of feelings, I can express anger better - more productively, in a way that won't hurt anybody or hurt me. I had a chance to meet people who understand my situation. Lot's of people say "I understand but they really don't. With others there's no connection. With the people there we had some connection - to be with people who understand. I liked the blindfolding.

A weekend away from the cities, meeting new people. I had fun and did a lot of thinking about life. Life is a tug of war. Major things - not necessarily big decisions. I just had a chance to think about what I really want. It was a new experience for me. I've never done stuff like that before.

To get to trust people. It used to be hard for me to talk to people about the past. To relax. To forget about everything.

Trusting everybody that was there. That was the second time meeting them so I got to know them better. I didn't know where they lived. One person that was there I was in shelter with. That helped a bit. I didn't open up that much but everyone opened up. I liked it when we relaxed and closed out eyes, laying down to music. It was relaxing.

Learned togetherness - how to be in a group. How to meditate. How to find inner truth.

I learned about working together. You can finish your work right away being together. Associating with other people is a fun thing. Before I am a quiet person but when I left there I was playing with people. Working together.

I found out I really liked drum playing. X is a really good person to work with and be with and X is too. I'd like to do more stuff like that. I'm more of a spiritual kind of person. It's the kind of spiritual thing to do. While I was up there I stepped away from my everyday life and got in touch with my inner self. I had lots of fun cooking too.

Just basically how to work together. How to deal with yourself and others. Just like don't be too self critical and accept other people's viewpoints.

I thought it was really nice. We did some things. I had a lot of fun. Meeting new people. They were basically from the same background. They were really nice kids. Sitting around with them. I learned that I could talk to people who understand. I learned other ways to control my anger and feelings - a different perspective on feelings.

I guess it was a new experience for me. I learned some stuff about myself that I didn't know before.

That the county does a lot. I realized what an effort X puts into it. Better knowledge of myself. How people from different environments get along and what they are like.

Pre Workshop Survey
Human Service Professionals

1. Have you every before attended a workshop involving myth and storytelling? If yes, please describe.
2. If yes, are you now incorporating this material into your work? Please describe.
3. Please give at least three ways you think the Hero's Journey will be helpful to you in your work?
4. Are there any ways you think it will not be helpful? If yes, in what way?
5. Do you have any ideas on how you plan to incorporate the Hero's Journey into your work? If yes, please describe.
6. Do you think you may face barriers in using the Hero's Journey in your work? If yes, are those barriers? How will you deal with those barriers?
7. Type of Agency Private, non profit
 School
 County or Municipal
8. Years experience in the human service field _____.
9. Highest degree or grade completed _____.
10. Race. _____.
- 11, Male Female .
12. Age range 20-29 40-49 over 60
 30-39 50-59

Post Workshop Suvey

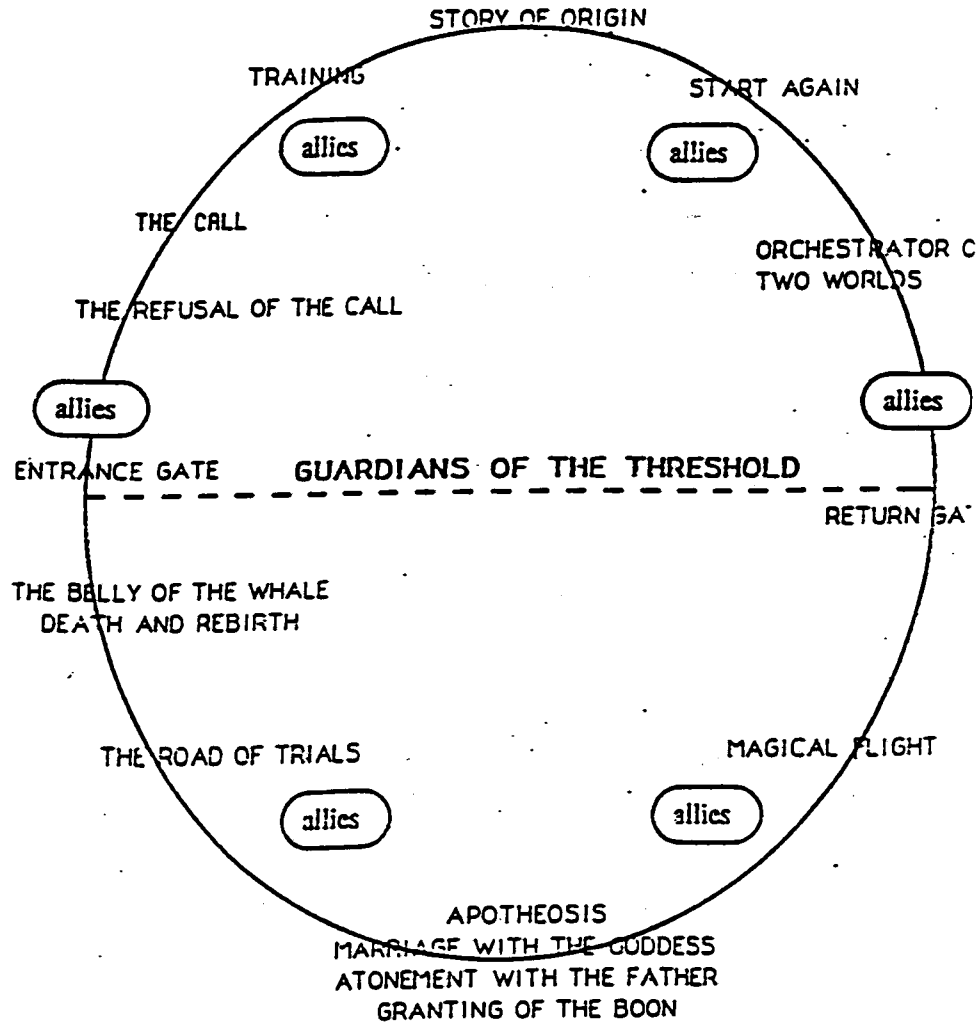
Human Service Professionals

1. Do you feel that the Hero's Journey workshop is or will be helpful in your work with clients? Why or why not? Please give at least three ways.
2. Have you or do you plan to incorporate anything from the Hero's Journey into your work with clients? If yes, please give at least threee ways. If not, why?
3. Do you feel that the Hero's Journey could be useful with staff and coworkers in the workplace? and do you plan to incorporate it into your workplace? Why? Please give three ways.
4. Do you feel the Hero's Journey is helpful to you personally? Why or why not? Do you plan to incorporate anything from it into your life?
5. How do you think the workshop affected the cohesiveness of the group?
6. Do you now or do you anticipate facing any barriers in implementing the material from the workshop with clients, staff, administration or your personal life? Please explain.
7. How do you think you will deal with those barriers?
8. How do you think the Hero's Journey could be improved?
9. Any additional comments?

The Hero's Journey

The HERO'S JOURNEY

ADAPTED FROM JOSEPH CAMPBELL'S HERO WITH THE THOUSAND FACES



Dromenon



Flyer

(Flyer sent to adolescents announcing what
A WEEKEND EXPLORING IDENTITY,

SELF-ESTEEM,

AND THE NEED TO BELONG

THROUGH STORYTELLING

AND DRUMMING



"CROSSING THE THRESHOLD"

NATURE WALKS

THE WILD, WACKY, EMOTIONAL
ROLLER COASTER RIDE

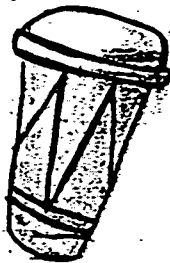
It's a bumpy journey
through your teen
years.

SPENDING TIME OUTDOORS

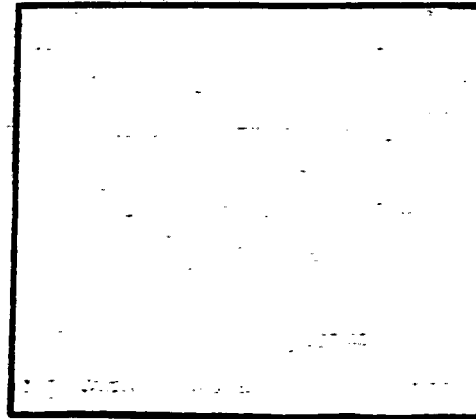
FINDING YOUR OWN RYTHIM

SELF IDENTITY

GETTING TO KNOW WHO YOU ARE



Self-esteem



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