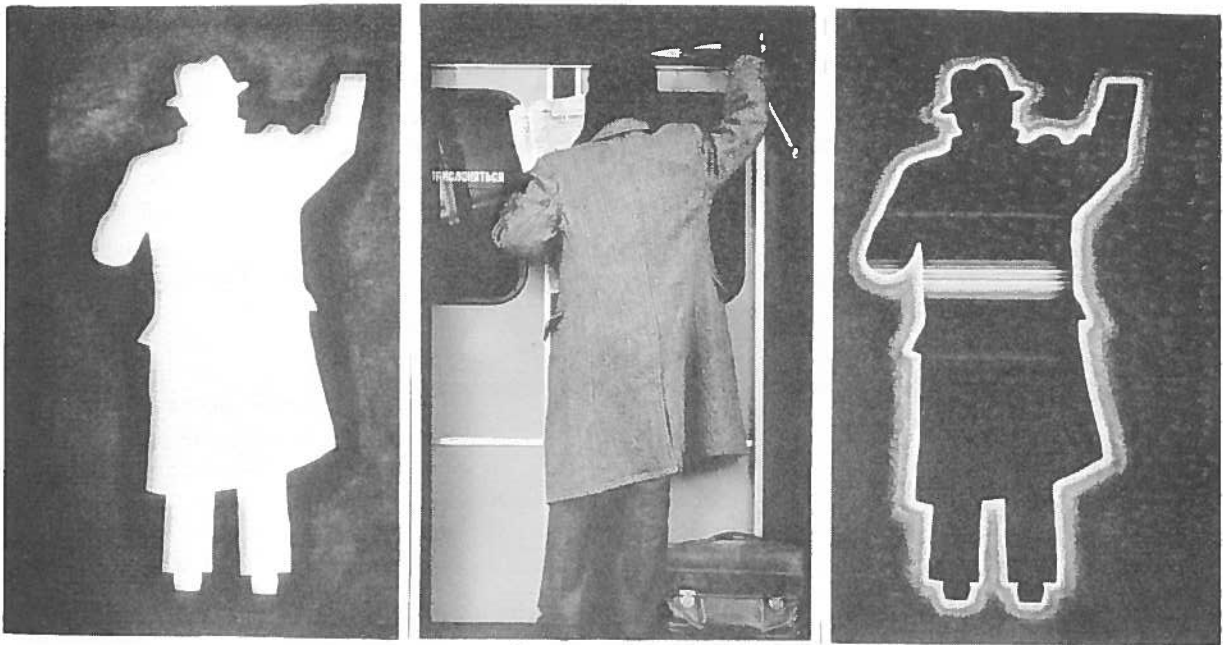


# EDGES

N E W P L A N E T A R Y P A T T E R N S



VLADIMIR YANKILEVSKI, *Triptych No. 14, Self-Portrait (In Memory of the Artist's Father)*, 1986. Mixed media

**Method Intensified**

Method Intensified

Method Intensified

# Deepening the Discipline

JON C. JENKINS and MAUREEN R. JENKINS

*In the process of developing a theory of facilitation, several approaches have been important, ranging from Roger Schwartz's "sixteen ground rules for effective groups" to Chris Argyris and colleagues' focus on effective dialogue and the "technology of participation" described in Laura Spencer's Winning Through Participation. An area that seems to need more attention than it has been given so far is that of the interior disciplines of the facilitator.*

*In the 1960s, the Ecumenical Institute, forerunner of the Institute of Cultural Affairs, built a secular-religious model it called "The New Religious Mode" which provided a framework for an ongoing dialogue on the nature of human consciousness. Jon and Maureen Jenkins have transposed some of the language of this model to make it more accessible to today's facilitator. The nine disciplines in the model are: detachment, engagement, focus, awareness, action, presence, interior dialogue, intentionality and a sense of wonder.*

We would like to begin a dialogue about these disciplines and the practices people use to maintain these disciplines. We will describe each discipline in the following terms:

- The issue in facilitation the discipline deals with
- The state of consciousness that the discipline is built on
- A description of the discipline, and
- Practices that support the discipline

## 1. Detachment

Facilitators are hired as neutral parties to enable group processes: arriving at a decision, creating a plan, building a model or improving the teamwork or communication skills of the group members. The substance behind the image of neutrality is detachment.

Facilitators often discuss the need to be detached from content. They tend to stress that facilitators are responsible for the quality of the process, while the group is responsible for the quality of content. Facilitators often find themselves disagreeing with the decision they have enabled a group to reach. However, it is more important for the group that it make a decision than for the content of the decision to

be "right". Learning to come to better decisions is part of the journey of the group. The facilitator who needs to "correct" the group's decisions may not be able to discern the appropriate help the group needs at this stage of its journey.

Detachment also means being detached from your own needs, your status, the people in the group, your plans, the need to get credit for the quality of the decision. Lao Tzu suggests that when the leader is effective, the group says they did it themselves.

The discipline begins with the recognition that everything is transitory, that whatever plans or decision are birthed will also go out of existence.

Meditation and fasting are among the practices traditionally used to cultivate detachment. Some find walking in the woods helpful.

## 2. Engagement

In addition to leading the group in its process, the facilitator is modelling what it means to be a good participant. Engagement is assuming responsibility for group processes. When the behaviour of an individual is disruptive, the facilitator must make sure

that is dealt with, whether the group deals with it or the facilitator.

Engagement in the first place is service. A facilitator is a servant of the group process. Engagement is the discipline of caring about the quality of people's decisions and their capacity to enact them. Here, caring is not an emotion, but an act.

The facilitator must maintain a certain level of effective order within the group; there must be the wisdom to discern when to break this order to allow creativity in, but also to see when the freedom to be creative has tipped the balance into anarchy.

Part of this discipline is knowing when to break the rules for the sake of the growth or creativity of the group. For example, there may be a rule that no one speaks for more than five minutes, and yet someone in a flash of insight starts describing a creative idea. The facilitator knows when not to call time. Engagement is expanding one's capacity to serve the group. It is being part of the dynamics of the group you are working with. One takes responsibility for the health of the group's interactions and so discovers the broad latitude of possible intervention which is compatible with your own and the group's integrity. Engagement is always in tension with detachment.

Two practices that deepen engagement: first, accepting requests to facilitate the same group of the same organization; second, facilitating a wide diversity of different groups. Also, imagining that this task is the last thing you will ever do can heighten the level of engagement.

## 3. Focus

A facilitator is called for when a group's dysfunctions block its ability to reach constructive agreements. There are two kinds

of focus in question here—focus on the problems the group experiences, and focus on your own vision of who you are and what your life is about.

As the facilitator, I am totally focused on everything going on in the session. I am constantly listening, watching and evaluating whether there is something I, as the facilitator, need to be doing (or need to be doing differently) to address issues, direct or redirect the discussion, or guide and assist the group.

Focus begins with a conviction about the greatness of the group and the connection of the meeting to a greater purpose. It proceeds as an act of will to serve that vision in that context. Sometimes while facilitating a group you find yourself risking what may feel like everything. Focus is taking that creative risk.

The practice of focus includes an advance face-to-face discussion with the group leader on the specific desired outcome for the group. Maybe the leader needs counselling if the outcome expectations vastly exceed the time allotted for the event. Focus also involves looking beyond the current issue to the broader future. It can involve developing or revising a life timeline showing the facilitator's life focus from birth to death.

#### **4. Awareness**

When a group meets, there is so much going on at many different levels that keeping track of it all is difficult. The temptation is to choose one thing or another and attempt to block out the rest.

Awareness is attentionality. The first aspect of this discipline is the journey of self-awareness. A facilitator is constantly checking how she thinks, feels and reacts to the issues arising in the group. Awareness is being aware of your own biases and prejudices, of your own strengths and gifts. It means becoming acquainted with your own dark side and learning to work with it.. The facilitator also takes the time to become aware of what's going on in the group and the world in which it works—its culture, jargon, feelings and foibles.

In the first instance, the discipline of awareness demands paying attention to what is going on in an objective, non-judgmental fashion. Then one is aware of the simultaneous positive and destructive currents that are always present in the group.

Several practices are helpful in enabling awareness. Receiving feedback from others and comparing it with my perceptions

can be revelatory. Keeping a journal is another help.

#### **5. Action**

Great facilitation is taking the action at the appropriate moment to leverage the group to a new level of awareness or courage. A facilitator is busy with the work of waking people up which involves the discovery of ever more effective ways to break a group loose from the prejudices and misconceptions that block it.

The facilitator's courage takes the initiative in challenging others or going the extra mile with a group or having a conversation in another language. This readiness to engage in a challenge is one way a group discerns whether you care enough for them to lead their discussion. A facilitator needs to show readiness to go all the way with a problem until a solution gets hammered out.

The discipline here is choosing to act, and acting with decisiveness and commitment. One facilitator we know takes three kinds of risks every month, one emotional, one physical and one intellectual, for the sake of developing this discipline.

#### **6. Presence**

The issue with presence has to do with bringing enough credibility, skill and care to the task so that the process is enabled, but not so much assertiveness as to become the centre of attention. Ultimately it's not what you know that makes the difference, but your quality of "being there." Being is the intensification of mindfulness and action, not some form of mindless inaction.

If no one else does, the facilitator sees, listens and seeks to understand. The facilitator casts a critical eye on whether truth is being spoken, whether the process is effective and the commitment genuine. When you hear consultants cynically criticizing the struggle of "a stupid group," you are hearing people who have not found a way to tap the well of their own empathy or compassion.

Practising presence can involve any or all of the following:

- paying attention to what is going on in the room,
- noticing what one notices, realizing what one is aware of,
- selectively and intentionally sharing one's awareness.

For example, the facilitator might scan the faces of the people in the room, get interested in a theme that emerges (boredom, resistance, preoccupation), and make

an observation about that: "Right now, I'm aware that people seem to be bored/resistant/preoccupied, and I'm wondering what that means."

#### **7. Interior Dialogue**

The work of facilitation owes much to the richness of one's interior dialogue. When you are in a situation that demands you go beyond your accumulated techniques and draw on wisdom from deep within, then you hope there is something in that well when you pull up the bucket. The action here is checking continually with ideas, sayings, images, heroines and heroes for ways of better understanding and responding to ongoing events.

Heroes and heroines may be colleagues, authors (remembering what Peter Senge or Karl Marx wrote) or historic figures from Martin Luther to Sitting Bull. You may find yourself using a mantra to focus your awareness, recalling images, photos and paintings, raising standard questions on which to reflect, recalling poetry or song lyrics or puzzling over koans. This inner dialogue helps the facilitator digest experience in order to locate its inspiration and nourishment.

How does this dialogue work? A subconscious thought comes into awareness that challenges what you are currently doing or thinking. You begin a dialogue with that challenging perspective. Should I, as facilitator, intervene here or not? Is such an intervention the action of a control freak, or is a profoundly responsible intervention? You develop a deep appreciation for these inner dialogues.

The intentional expansion and intensification of the dialogue with your interior heroes and heroines is an essential practice. Reflection with a colleague after a workshop can help hone your intuitions.

#### **8. Intentionality**

The power of the facilitator in relation to the group is the focused energy brought to bear on the endeavour. Intentionality is about focusing your energy. The consciousness at the base of intentionality is awareness of your own weakness. It is a matter of humility. Intentionality is gratitude for the opportunity to work with this group. It is somewhat of a miracle that you have this group to work with. Intentionality is developing a state of empathy for all the people in the group. It is intending to care. The discipline is developing your capacity to care for others.

With that sort of grateful intentionality, you seek to align the event—everything that is said, done and embodied—with the best possible outcome. Intentionality is practised by caring for the details: the room, the materials, the seating, the temperature, everything is arranged to maximize the group's capacity to decide. You strip off the distractions and superfluous diversions; you add the finesse elements that can turn a good experience into a terrific one. You may visualize the day unfolding before your eyes, to attune yourself to its rhythm. You acknowledge the situation, you take it on board, resolving to deal with all aspects of it, you commit to seeing it through all the way to the end. Then you do whatever it takes to deal with the situation.

A second practice of intentionality is cultivating your intent: asking "What am I doing and why?" Another practice is visualizing the whole process—walking through it from start to finish beforehand in one's imagination, watching how it unfolds and thus imprinting on one's consciousness what needs to take place.

### 9. A Sense of Wonder

To serve a group in depth as a facilitator, you need a profound but realistic appreciation for the group and what is about, a feel for the unique greatness of the endeavour they are engaged in. Wonder derives from fascination, which has its base in a sense of awe, which can also be experienced as dread. Facilitation is maintaining a sense of wonder and genuine curiosity about those we work with. It is dread and delight about the group currently in front of you. The discipline is appreciating the group and the individuals that make it up. It is also being conscious of their disrelationships and being in a state of wonder about them.

In the first instance, wonder is experienced as an intrusion. You had an image of the group or its task or whatever, and that image is challenged. You find yourself suddenly with a profound sense of respect for who they are and what they're about.

A good practice for cultivating wonder is asking yourself where the mystery, depth and greatness of the group you are working with appears. ❖

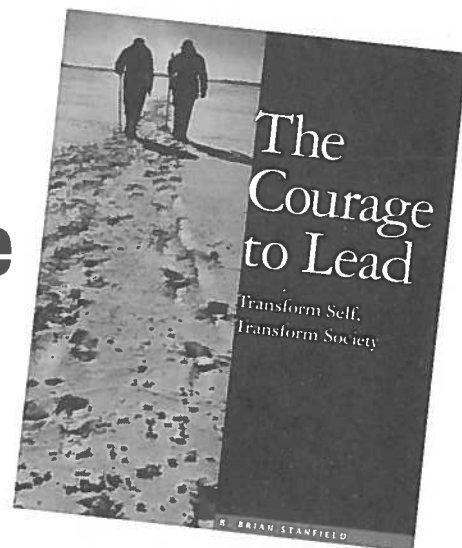
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*Jon and Maureen Jenkins have been consultants and trainers for over 30 years. They are the author of multi-volume books and CD, The international Facilitator's Companion, as well as two other works, The Social Process and The Other World in the Midst of Our World. They live in Groningen, The Netherlands.*

*New from  
The Canadian Institute  
of Cultural Affairs*

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by R. Brian Stanfield, ICA Canada



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The essence of this book is that people need to be aware of their own ability to act. From time to time we wake up to our freedom to make choices and take charge of life's meaning. We experience an overwhelming drive to do something, try something, but are paralyzed. This book challenges us to take charge of our own internal quest for meaning in life. It encourages us to move out of paralysis by acting powerfully wherever we are.

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# Clashing Images of Participation

JO NELSON and BRIAN STANFIELD

*People are increasingly aware that government by cabal does not work and makes people very unhappy.*

*How is broad-based participation engendered in a way that honours*

*everyone's insights and comes to workable decisions in an atmosphere that is orderly but fun ?*

**R**ecently, in a heated discussion about participation that arose in an organizational context, one person said "I'll make a model and the rest of you can react to it." While some people considered this to be participation, others protested "Real participation requires a lot of input early on."

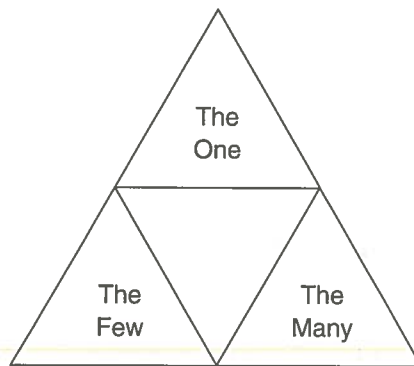
When is it appropriate to get early input? What are the boundaries around it?

Imagine an executive committee that makes an important decision in order to spare the membership major chaos. Sometimes this may be appropriate; but when it is done unconsciously and is done "as a rule", it becomes a problem and creates imbalances in the polity of the organization. There will be reactions.

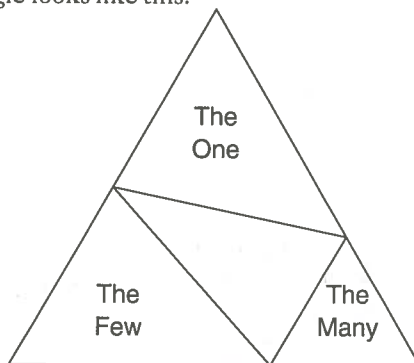
Wherever decisions are made in society, we encounter the dynamics of the one, the many, and the few. In the history of governments, government by "one" is a monarchy, government by "a few" is an oligarchy. Government by "the many" is a democracy. But in every democracy the one, the many and the few are still in evidence. In political life, the way in which the one, the many, and the few relate to each other makes or breaks the democratic process. In a state or province, the one is the governor or the premier, the few are the elected representatives in government, or cabinet, and the many are the people. In an organization, the one is the CEO or executive director, the few are the Board or management committee, and the many are the (other) employees. When all three of these dynamics are operating effectively and in balance with each other, the participatory principle is upheld.

It is very easy for an elected democratic government to slip into government by the few when the premier uses the cabinet as the main decision-making mechanism. The parliamentary process gets bracketed when the real decisions are made by a cabal behind closed doors and it tends to get the public riled up; witness the Washington and Seattle riots around the World Trade Organization and World Bank meetings.

When the dynamics of the one, the many and the few are operating in a balanced way in tension with each other, they create a triangle that looks like this.



When the many are squished into a corner by the one and the few, the triangle looks like this:



The reverse also happens. The many get out of balance and assume a preponderant position. This happens in an organization when everyone demands participation in every decision made in the organization. The result: meetings galore: productivity: nil. The organization is lost in an orgy of participatory decision-making, without representative leadership.

Many organizations can witness to a scenario in which the organization decides to experiment seriously with participatory processes that involve the whole workforce.

But then certain people seize the occasion so that their issue needs to be decided now, straightway. A committee is assigned to come up with a plan to implement the decision. The participation of the rest of the organization is left dangling. Sorry, not enough time. Speed is of the essence. In this scenario, time and urgency are used to blackmail everyone into non-participatory decisions. Participation bows to efficiency and speed. There is no time for a small group to create a process that will allow everyone to participate in thinking through the decision. In this context, participation means that everyone reacts to the decision, either approving it, or getting mad. Reaction is taken as participation.

Now it is true that at times of crisis, small groups are set aside to think things through or create models on behalf of the whole. They act representationally on behalf of the whole, as the writers of the US Declaration of Independence in 1776 or those who called the Dominion of Canada into being in Charlottetown in 1867.

These people acted representational-ly on behalf of the rest of the nation. However, when decisions made by a few become the order of the day, we revert to government by clique or cabal. When that happens, the natives get restless very quickly. When participation is not inclusive, people are not happy. How is it that broad-based participation is engendered in a way that honours everyone's insights and comes to workable decisions that are carried out by those present in an atmosphere that is orderly but fun...or at least safe?

Enter Robert's Rules of Order. This book's procedures ensured orderly meetings, but that was all. Historically, it was progress. Henry Martyn Robert was an engineering officer in the regular U.S. army. When asked to preside over a church meeting, he realized that he didn't have an idea how to lead a meeting. He tried anyhow. The result was greatly embarrassing to him. The event left him determined never to attend another meeting until he knew something of parliamentary law. He studied the few books available on the subject. But he was assigned to different parts of the country where he found virtual parliamentary anarchy since each member from a different part of the country had differing idea of correct procedure. To bring order out of chaos he wrote *Robert's Rules of Order*, as it came to be called.

As it turned out, North America and other places owe a great debt of gratitude to Henry Robert. First published in 1876, *Robert's Rules* "gave enlightenment and comfort to frustrated members of associations who had been victimized by overbearing chairmen and ruthless small cliques." Robert's book "armed the general membership of societies and organizations with the know-how to combat those seeking to push through controversial resolutions without proper consideration"—this from the Introduction to the paperback edition.

While the advantages of *Robert's Rules* are many and obvious, so are the disadvantages. Its voting process is based on win-lose. There is no recourse for the losers of the vote. There are no opportunities for people to volunteer for tasks. In fact, the individual must be restrained somewhat if order is to prevail. You must be elected to a committee. And the committee does not come up with an action plan, but simply a report, which is "re-

*The committee comes up*

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*Participation here is*

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---

ceived" and voted on. The process can be so boring it can leave one brain-dead. However parliaments and organizations and boards still operate out of the Rules 125 years later, either a remarkable testimony to their usefulness, or a witness to humankind's lack of imagination.

Today with our clarity about the power of images and messages, perhaps we can understand the impact of *Robert's Rules* on the way we handle participation. That book now stands like a Colossus, barring the way to the authentic and inclusive participation of large numbers of people. What blocks the way is the foundational image undergirding the Rules that the way you handle mass participation is to hand everything over to committees appointed by the chair. This way is considered less messy. The committee comes up with a model and brings it back to a large body, who either say yes or no to it. That is often called participation. Or the committee presents a motion, there is time for discussion, then they vote. Participation here is presumed to be the reaction to the discussion.

These days, people know the difference between authentic and straw participation. Many have seen what can happen when a small group comes up with a process for eliciting broad-based participation, where everyone, even the janitor, participates.

Witness the Manitoba Millennium Summit on Economic Development. At the beginning of his term the Manitoba premier called together 120 leaders from

business, the unions, aboriginal organizations, and others in the political arena. Three open-ended questions on the economic development of the province were put to the assembly. All the ideas were synthesized in two stages and distilled into recommendations. The premier was happy enough with the outcome to say that he intended to build his policies off the outcomes of the Summit.

People at many similar participatory events have seen what happens when everyone gets a chance to put their input onto 9 by 5 cards, see it go up onto the front wall, get mixed in with everyone else's contribution and pulled together in action clumps that can be assigned to individuals and teams, and acted on. All the wisdom is accepted. There are no experts. No votes. Such events represent a creative breakthrough in "the technology of participation". Our version of that technology is called the "ToP™" method.

The images broadcast every time ToP is used are simple and counteract those undergirding *Robert's Rules*. If we were to create a *Robert's Rules of Order for Century XXI*, its prologue might go like this:

- 1 Everyone has wisdom. Everyone has a piece of the puzzle.
- 2 We need everyone's wisdom.
- 3 There are no wrong answers.
- 4 Those who know most about an issue are those who live with it or in it.
- 5 The whole picture is attained through hearing and understanding all the perspectives.
- 6 The whole is greater than the sum of its parts.
- 7 Participation expands the range of what is possible.
- 8 The more people we engage in the act of participation, the wiser we can all become.
- 9 Participation in planning brings out a sense of acceptance, excitement, enthusiasm, self-worth, motivation and accomplishment.
- 10 People support what they create. This is the basis of commitment.
- 11 Those who implement a plan should be those who create the plan. ❖

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*Jo Nelson is a senior consultant and trainer with ICA Associates, Inc. in Toronto, and Chair Elect of the International Association of Facilitators. Brian Stanfield is the author of The Courage to Lead.*

# ICA Canada:

## *Challenges and Opportunities of the New Millennium*

JUDY HARVIE, Chair of ICA Canada

So far in the year 2000 I can think of at least three ground-breaking accomplishments of the ICA family of organizations.

1. The International Association of Facilitators (IAF) Conference 2000 organized by ICA Canada in April attracted 1,100 facilitation practitioners from four continents.

2. The more recent Institute of Cultural Affairs International (ICAI) conference in Denver drew 700 people from fifty countries. I was privileged to attend that conference and meet colleagues from many countries and hear of their stories, struggles and achievements. It was helpful to learn that ICA Canada's challenges are similar to theirs.

Both conferences provided opportunities for new learning, relationship building and the sharing of best practices.

3. The publication of the new book by Brian Stanfield, *The Courage to Lead*, and the study groups that are gathering around the book are providing new ways to understand, discuss and practise the philosophy and methods which have guided the Institute for forty years. The challenge now is to build upon these initiatives and accelerate the momentum they created.

### **Funding**

For over four decades, ICA funding has been tied to projects. The Institute aims to become a secure instrument for staff research, for thinktanks establishing standards, for exchanging best practices and providing opportunities for publishing continuous learning and effective collaboration. For all of this it needs a Foundation. Only endowment funds will ensure sustainability, a capacity for recovery, growth and impact worldwide.

In Canada we need to start now building endowment funds for our core activities:

- education
- publishing research
- projects supporting individual, organizational and community capacity building.

At the ICAI conference there was dialogue pointing towards both a continental (North American) and a global Foundation. Consideration of how to structure at these levels is timely.

### **Building Boards**

Creating Boards and governance methods appropriate for the decade is also a concern among many ICAs. Effective Boards now need to bring the best of business methods to non-profit operations. Restructuring boards to provide strength to both their visioning, funding, collaborating and operating roles is necessary. At the ICA conference, the professionalism of non profits and the use of private-sector innovation were major concepts. Currently considered a contradiction in terms—with reframing, they will become standard for all NGOs.

### **Building Membership**

We are moving rapidly into an era of "high engagement" philanthropy. Everybody is actively involved. It's no longer considered enough to donate money to help or rescue people. Social responsibility now calls for the inclusive engagement of all ages, building trust, sharing power and collaborating on social transformation. We are all in this together!

As a starting point, we challenge you to envision with us the new form of ICA membership which will make us all partners in building sustainable livelihoods built on locally based visions.

To commence this re-visioning of ICA Canada membership within the new framework, we have had a student working in our office in Toronto this summer researching membership organizations and launching a survey of ICA Canada members to find out how they want to be involved. The survey questions asked are on the attached insert. Please take time to fill it out and return it to the ICA office as indicated so we can become familiar with your hopes, needs and issues.

### **Research, Education and Demonstration**

ICA Canada is only one part of a global organization promoting social innovation through participation in capacity building. It was obvious at the ICA Conference that there is a global movement building towards collaboration in education, techniques and field work applications. We have an opportunity to provide examples and models for all NGOs for establishing competencies, setting up standards of quality and articulating measurements of success. If we don't do it, we are missing a great opportunity for collaborative research and education.

A critical part of research and education is demonstration projects, one of the hallmarks of ICA. In Canada we have many possibilities which build on the experience gained at the Denver conference:

- outreach to street kids in Toronto
- building in the successful demonstration of youth involvement at the IAF Conference
- developing cadres of youth facilitators
- web development; taking the dialogue growing out of both conferences on-line and continuing to push them forward using the "on-line facilitation techniques" developed by ICA Canada.

We have the opportunity to set new philanthropic directives for collaborative social innovation, investment and capacity building. We can counter-balance current transnational trends with vertical and horizontal, corporate and grassroots alliances. This is our challenge. We within ICA have a new opportunity for major local and global impact on positive social change. ❖

*Judy Harvie is Chair of ICA Canada. She lives in Kingston, Ontario.*

### **Membership Survey**

The Canadian Institute of Cultural Affairs wishes to better serve the interests of its membership. To that end, we hope that you will take the time to complete the attached survey and return it to us as soon as possible. All responses will be treated in a confidential manner. We thank you, in advance, for your kind assistance.

# For ICA members

# EDGES

NEW PLANETARY PATTERNS

## INTERNATIONAL ASSOCIATION OF FACILITATORS

ICA Canada hosted the IAF Conference 2000 in Toronto with 1,100 facilitators from April 26-30. The Sheraton Centre rocked with bands, drums and music as people from 25 countries, including over 400 Canadians, partied into the wee hours. 134 workshops and training sessions gave practical insights to professional facilitators and those new to the field. This was a fabulous millennium launch for facilitators who are on the leading edge of social change all over the world.

## DO YOU HAVE THE COURAGE TO LEAD?

A Peterborough book binder, whose binding machine broke down, hired 20 people to hand bind, overnight, and deliver 500 copies of *The Courage to Lead* just in time for the book launch at the IAF Conference on April 27. It was an immediate best seller at the IAF bookstore and author Brian Stanfield was on hand for a book signing. This long awaited volume peels away layer after layer of old myth to reveal the core practices and stances of authentic leaders.

## ICA ASSOCIATES INC. AND ICA CANADA

The resolution of the ICA Canada Board of Directors to create a separate for-profit corporation to operate beside the registered charitable organization is nearing its first year. The management functions of ICA Canada and ICA Associates Inc. have experienced a fairly trouble free mitosis, and the energy levels of both new organizations seem to be high. Since there are so few physical indicators of the transition, most visitors to the ICA training centre in Toronto see no difference. It's too bad that all mergers, acquisitions and separations couldn't be so painless.

## SPANISH TRANSLATION

Gert Luders, a long time ICA colleague in Chile, is putting the finishing touches on his Spanish translation of *The Art of Focused Conversation: 100 Ways to Access Wisdom in the Workplace*. Over the years Gert has translated several ICA publications.

## MORE FINE BOOKS ON FACILITATION

Karen Snyder of Millennia Consulting in Chicago has suggested the following books to add to the listing in the last issue of *Edges*.

*The Practice of Facilitation: Managing Group Process and Solving Problems* by Harry Webne-Behrman, Quorum Books, Westport, CT, 1998

*Group Model Building: Facilitating Team Learning Using System Dynamics* by Jack A.M. Vennix, John Wiley & Sons Ltd. West Sussex, England, 1996. Although this book emphasizes model building, Chapter 5: "Facilitating Group Model-building Sessions" is a great chapter describing a good facilitator.

## THE COURAGE TO LEAD STUDY GUIDE

Work is in progress on a detailed manual to help groups study *The Courage To Lead*. Laid out in 12 sessions of 90 minutes each the *Study Guide* is designed to get to the real heart and depth of the book. Ideal for the inexperienced study leader and a real boon to the very busy but experienced guide.

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