

APRIL 2002 • VOL 14, No 1 \$3.95

EDGES

NEW PLANETARY PATTERNS



THOMAS STRUTH, *Untitled, Documenta 1992*

The Rising Generation

The Rising Generation

MARK SATIN

This article on young people today is extracted with permission from Mark Satin's Radical Middle Newsletter at www.radicalmiddle.com. It presents a non-jaundiced view of young people today between 15 and 35. Douglas Coupland referred to them as "Generation X." Satin calls them the Rising Generation.

Just as middle-aged generals tend to fight the last war, so do middle-aged journalists and foundation heads tend to look for social movements that remind them of their own storied pasts.

In the 1990s, *Time Magazine* (*Time Magazine!*) ran a cover story famously attacking Generation X for failing to carry placards and stage protests. Now the media is falling all over itself, trying to tease something generationally significant out of the mayhem in Seattle, Philly, L.A., and D.C.

Meanwhile, wannabe hip foundations like Ford, Rockefeller, and Threshold are spending millions of dollars trying to jumpstart groups and magazines that sound vaguely like the Sixties.

All of which causes many people aged 21-35 to shake their heads sadly but knowingly, and give an ironic smile.

"When the self-declared Original Youth Movement grew up, they saw themselves as entrusted to discover the next one," smiles Michele Mitchell, 27, a former Congressional staffer (in her book *A New Kind of Party Animal*, 1998). "But what they were looking for was, subconsciously, themselves."

So far, we've been given two media-biased views of the generation of people aged 21-35.

1. First, they're apathetic slackers (anti-Boomers, so to speak),

2. Second, they're just as alienated and angry as Boomers ever were (Seattle! Quebec City! Genoa!).

You can see why Boomers would find either view delicious. One small problem: most young adults disdain both views.

In the introduction to their short story collection, *Voices of the Xiled: A Generation Speaks for Itself* (1994), Michael Wexler and John Hulme put it this way: "We weren't connecting with any of the images that the new, self-appointed 'twenty-something' authorities had been creating. We're not in Seattle and we're not 'slackers'. It's disconcerting when you realize that Douglas Coupland's relentlessly hyped book, *Generation X*, has no connection to your life."

Talk with a broad cross-section of young adults, read their books, or live in a graduate student dorm with them (for three years)—all of which I've done—and you'll come to share their view that the Boomer-driven media is clueless about them.

You might even come to agree with twenty-something CNN financial news analyst Meredith Bagby when she says, "If our parents' generation was about dismantling the status quo, our generation is about building new institutions, moral codes, families, churches, corporations. If our parents were the revolutionaries, we're the rebuilders." But don't do what I kept doing at first in that dorm, and conjure up a raucous, I-wanna-join-a-movement, Boomer sentiment behind such words. The Rising Generation isn't made up of incipient revolutionaries. It's a generation of thoughtful,

sensitive, creative, and highly responsible pragmatists. It's a generation at the radical middle.

The hardest thing for us Boomers to accept about the Rising Generation is that, for the most part—with standard-issue exceptions for parents and the occasional friend—they really don't think much of us.

We Boomers thought we were changing the course of the world forever, and we assumed our kids would not only be grateful. We were sure they'd model themselves after us and continue "our" work. We never thought they'd see us as part of the problem. But they do.

Another sore spot is our technophobia. "Idealistic" Boomers routinely denounce computers (Theodore Roszak), genetic engineering (Jeremy Rifkin), high tech in general (Stephanie Mills), and even the existence of television (Jerry Mander). The Rising Generation, at ease with technology, doesn't find such denunciations endearing. It sees them as evidence that Boomers resent a world and a generation that's passing them by. "Nothing raises the ire of Xers more than technophobic Boomers," says intergenerational workplace consultant Ron Zemke in his book *Generations at Work* (2000). "That many Boomers are both clueless about technology and in charge rankles like nothing else."

Then there's our self-righteousness, our closed-mindedness. Shami Feinglass, a young doctor, clearly loves her Sixties-style parents. But when we asked her to say how she differs from them, she didn't hesitate: "I think there are always two sides to each question and you can't really make a decision until you've heard both."

OUTLOOK OF THE RISING GENERATION

This generation has its own unique outlook on politics and life.

They are pragmatic

"If Xers have any ideology, it is surely pragmatism," says New America Foundation's Ted Halstead. Make that passionately pragmatic, passionately realistic. "There is not an emphasis on creed, rather the premium is on results," says 26-year-old historian Jeff Shesol. "The attitude is: show us what you can do."

Says Meredith Bagby, "We are after what produces the greatest good for the most people, not doctrine, rhetoric, dogma. We are not worried about staying within the guidelines of any particular system; rather, we seek the avenue that produces the greatest results. "Economic thinking provides the clearing-house of our hopes and desires. That is because economics is a solution-seeking social science. The philosopher worries about the right questions; politicians, their constituencies. Economists worry about results, about finding the most suitable answer in a world that is rarely simple. This is the skill our society hungers for at our time in history

"We want a government that W-O-R-K-S—that protects the environment, fosters business, secures our future by deficit control, makes our streets safe, and stays out of our way as much as possible while doing it. We don't care whether the state or the federal government administers the welfare program; just so it works.

"Our political-speak is about action, restructuring, saving money. It is not about ideology. It is about practicality."

They are diffident

You don't need Doug Coupland to tell you that the Rising Generation is, in its relationship to the outside world, ironic, reserved, and slow to commit to anything. The question is why.

"Gen-Xers grew up with lip service—from advertisers and marketers, from their parents, from corporations and national leadership—that often didn't seem to be supported by action," says Ron Zemke. "They have learned not to put their faith in others, to be very careful with their loyalty and commitments, for fear of getting burned."

Meredith Bagby also fingers hypocrisy: "Nearly every institution was under siege in the 90s. Calloused by scandal after scandal, we lost faith in our government and in much else as well."

It's important not to confuse the Rising Generation's cool diffidence with defeatism, amorality, or indifference. The more I've gotten to know 21-to-35-year-olds, the more I've come to see their diffi-

dence as an aspect of their intelligence. Bruce Tulgan, the young consultant-entrepreneur cited above, puts it nicely when he says, "Do not mistake our irony for cynicism. Irony—like healthy skepticism—is a tool for responding to the outside world. It is our surest way of processing the lightning-fast complexity of modern life."

In Michele Mitchell's *Party Animal*, cited above, irony is what keeps political interns and young staffers afloat as they endure—to them—the bizarrely partisan bickering of their self-important Boomer bosses.

They are self-reliant

"After school," says Bruce Tulgan, "(with parents often absent) Xers took care of other Xers, watched TV, played computer games, made frozen dinners in the microwave, watched some more TV. Whatever we did, we spent a lot of time alone. That's one reason why Xers actually believe in the self. Personal responsibility is more than a slogan to Xers because the concept resonates powerfully with our childhood experience of solitude."

Ron Zemke offers a very similar analysis: "For Boomer parents, the late 20th century was a time to focus on and develop themselves. For their children, it was another matter: it was parent-free childhood, a time to figure it out for yourself.

"Of course, nearly half of their parents' marriages ended in divorce." Xers became accustomed to being alone, yet feelings of abandonment shaped their psyches. They wanted more attention from their parents; at the same time, they were used to a certain freedom." Ah, ambivalence.

They are entrepreneurial

By and large, Boomers loathed business (when they were young), but the Rising Generation may be the most entrepreneurial generation in U.S. history. According to a poll conducted by the prestigious Opinion Research Corporation, a whopping 54 per cent of Americans aged 18 to 24 are "highly interested" in starting their own businesses. Business schools offered 16 courses on entrepreneurship in 1970; they offer over 400 today. When we asked Gen-Xer Mark Marmer (cited above) whether he liked working for a bank, the first words out of his mouth were, "It's real entrepreneurial here!"

Why is entrepreneurialism hot today? Meredith Bagby thinks it has to do with Xers' desire to lead a more balanced or interesting or creative life than the nine to five grind allows. (They watched their parents go off to work day after day and recoiled.) Bruce Tulgan thinks it has to do with how Xers were raised: "Xers think like latchkey kids. We are used to taking care of ourselves and we are used to finding original solutions to intractable problems. What looks to cor-

Editorial

Dear members, subscribers, and friends,

In this issue we are highlighting the role of "the rising generation" of facilitators in community development, cultural interchange and peer leadership.

Olloriac Sawade tells her story of being tossed into community development in Ghana with only the tools of group facilitation to work with. Farah Erahdun gives us her impressions of coming to her new country (Canada) and finding that ICA's group dialogue skills helped her to rapidly understand the nuances of the workplace. Gillian Benson, as Director of Children's International Summer Village knows from her experience with youth that having facilitation skills can give young people the confidence to hold team meetings with their peers.

Young people today need meaningful roles in society, roles that run counter to some prevailing perceptions of youth as being problematic and at the bottom of the social hierarchy. They need a collective voice and ways to demonstrate their capacity for social responsibility. Having facilitative leadership skills will give them an effective and constructive voice in the community.

ICA has many "Youth as Facilitative Leaders (YFL) programs globally. For instance, in 2000, they teamed up with Habitat for Humanity to facilitate community meetings from the southern tip of Latin America to the northern USA. We are making the year 2002 the launch for a YFL program in Canada. We would welcome your participation. There are many opportunities for volunteers, participants and financial partners.

Want to get involved? Get in touch with our office (see Volunteer Opportunities) or just express your interest and we will keep you informed. It promises to be exciting, challenging, and full of youthful energy and ideals. Together we can make a difference. ♦

—Judith Harvie, Chair, ICA Canada

porate managers like arrogance is, in fact, a natural entrepreneurialism that was self-nurtured during a childhood marked by less than optimal parental supervision."

They like small groups

The Rising Generation may be self-reliant and entrepreneurial, but it's also team-oriented. It likes to work in groups and play in groups. "Dine out or see a movie on Saturday night," says Ron Zemke, "and you will see twenty-some things in small groups, in sharp contrast with the one-on-one dating standard just a decade earlier. On the job, managers tell us they see similar tight-knit groups of young workers who socialize both during work and after hours."

What's going on here? Zemke says they're "seeking a sense of family. In the absence of parents as traditionally understood, this generation has learned to create its own surrogate families. Their quest for a sense of family draws them to teams at work, although they prefer team members of their own choosing."

Even Xers from incorrigibly stable and traditional families have had it rubbed in their faces that many biological families and most romantic ties are fragile and imperfect. Hence, even they are looking for additional or fall-back families.

They like diversity

Despite their unctuous public statements, many Boomers feel uneasy about our ever-increasing racial and ethnic diversity. Not the Rising Generation. According to Peter D. Hart, "80 per cent of Americans aged 18-30 rate 'appreciating and respecting the racial and ethnic differences in our country' as an eight or higher on a 10-point scale, and 74 per cent give the same rating to 'developing meaningful relationships with people different from yourself.'" According to several recent surveys, most U.S. secondary school students now report having at least one friend of a different race. Concludes Hart: "The diversity of American society is so accepted by and normal to many young adults that it is increasingly looked upon as a fact of life, rather than a cause for concern."

They aren't spooked by authority

The so-called Greatest Generation forever deferred to authority, even against its own best impulses. Boomers frequently rebelled against authority. The Rising Generation has no problem with legitimate authority, and no exaggerated reverence for it, either. "Gen-Xers aren't so much against authority as simply unimpressed by it," says Ron Zemke. "They saw authority figures—politicians, reverends, and often even their own parents—step off the pillar and into the gutter. Their tendency, therefore, is to treat the company president as

they would the receptionist.

"Although many Boomers distrust authority, they've lusted after leadership roles, seeking to prove their status, prestige, and general worthiness by climbing the ladder.

"Gen-Xers don't equate magic and leadership. Those in leadership roles tend to choose them, and be chosen for them, because they are competent and have good leadership skills. It's a job, just a job."

Why are Rising Generationists blessed with such a clean relationship to authority? "They had an egalitarian rather than a hierarchical relationship with their parents," Zemke says. "They went to school in a system that encouraged diverse viewpoints. And in their first jobs, they usually worked for Boomer bosses, who espoused participation and involvement, although often they didn't practice what they preached."

They like balance

Boomers talked a lot about living balanced lives, but the reality in most Boomer households was—and is—very different. The Rising Generation watched all this with a jaundiced eye. "Distrustful of corporations that downsized our parents and more desirous of giving our children family time, which we never really had, we are reevaluating the 'work ethic,'" says Meredith Bagby. "Primarily there is a desire to have a balanced life."

Zemke couldn't agree more: "In the eyes of Gen-X, their parents devoted their lives to the religion of work. Xers are distressed by the high prices their parents paid for success: stress and health problems, divorce, drug and alcohol abuse. So it is that Gen-X is committed to more balance in their own lives.

In addition, they don't buy the Supermom and Superdad theory that you can have it all. They won't try to juggle all those roles—parent, employee, spouse—or if they do, it won't be with the same unrealistic expectations. They know something has to give."

Jane Leamy has one of the best jobs a lawyer her age can have; but she's not necessarily committed to becoming a law-firm partner. "I like my job," she told us, a bit laconically, "but I'd like eventually to do something in the legal field that's a little less stressful. "I enjoy the work I do here, but it's really very consuming. I think later—if I end up having a family—I don't think I can devote all this time and personal effort to work as much as I do right now." She didn't sound cheated one whit. She sounded like, "That's life."

They are post-partisan

While the media focuses on the tiny numbers of hard-left Gen-Xers supporting the riots against globalization and capitalism—and the equally tiny numbers of

hard-right Gen-Xers involve themselves in conservative organizations—an unprecedented thing is happening at ground level. The fiery old political positions are losing their appeal first and foremost among the Rising Generation. According to Meredith Bagby, 40 per cent of young Americans now call themselves independents, the highest percentage of any age group. According to Michele Mitchell, fewer than one-fourth of 18-35s vote straight party lines now.

Both authors regale their readers with "insider" tales of the breakdown of partisanship among young Congressional staffers on Capitol Hill. Here's a quick take from Mitchell:

"What the hell is going on?" Joe Morgan a well-known Democratic operative demanded, stomping down the hall after seeing a Republican staffer laughing with a Democrat. "Haven't these kids ever heard: us, them, us, them. That's how it works!"

Meredith Bagby provides the perfect answer to Joe Morgan's "what's-goin'-on" question when she says, "Today's young adults reflect a fusion of political impulses, conservative in some areas, liberal in others, and all points in between and beyond."

They welcome change

The Rising Generation, 50 million strong, is not only post-partisan. It is uniquely constituted to welcome change. "Xers aren't afraid of change," says Bruce Tulgan simply. "It's what we know best. "Underlying Xers' seeming restlessness or disloyalty is a unique ability to adapt to change. In an era where technological change is a constant there is a premium on quick mastery, and Xers are voracious learners who love to sort through and digest massive quantities of information at a very fast pace."

Shami Feinglass nicely captured the open spirit of her generation when she said, "I think we're much more flexible than our parents. We don't feel boxed in! I think we're one of the first groups to feel that we really have so many more choices than our parents did." "Xers thrive on change," says Ron Zemke. "Many learned as kids to adapt to a new bedroom, home, and neighborhood on weekends.

"And they are used to challenging and being challenged. Whereas the little Boomers were graded for 'works well with others,' little Xers were graded for their ability to challenge others' thinking and to always ask, 'Why?' Lately they've been coming up with some answers of their own.

POLITICS OF THE RISING GENERATION

The politics of the Rising Generation flows from the outlook described above.

Thus, their politics is not marinated in bitterness or fear. It is as thoughtful, creative, future-focused, integrative, and realistic as the Rising Generation itself.

Beyond brickbats. One of the hardest things for Boomers to “get” about Rising Generation politics is that it’s not about standing on the sidelines and throwing brickbats at the Establishment. It’s about shouldering responsibility in the world and acting in ways that are ethical, useful, and wise.

Ethical. When we asked Mark Marmer, the young banking executive, whether it embarrassed him to be seen as part of the Establishment, his response was swift and unequivocal: “It doesn’t bother me at all! I don’t see the world in terms of the Establishment versus the Non-Establishment. If I felt I was selling out my own particular ideals, or who I wanted to be, then I would feel awful—I’d feel sick to my stomach, I think. But I don’t feel I’m doing that.”

Wise. When we asked Shami Feinglass, M.D., why she wasn’t challenging the medical Establishment by calling for socialized (“single-payer”) health insurance, her response was pure Rising Generation: “It’s a huge thing to revamp the health care system—so you need to be sure that the idea you have is a good one. And I don’t think any of us are at that point yet. I don’t think there’s any great model out there. “While the Canadian system offers good access to care, it’s having real financial trouble. And right now, I can work the system we have. I mean, I can be at a local level and figure out how to find the funding for, you know, the homeless mother of three who has no health care. So, whereas I think my parents would have been running out with pickets saying ‘SINGLE PAYER!’ I think we may be a little more cautious. “The issue isn’t so simple as supporting or opposing the Establishment. Most of us want to see change; but certain things need a little more thought than they’ve gotten from you guys.”

To sum up: Sorry, you wistful journalists and militant anti-globalists: The Rising Generation is not a revolutionary generation just waiting for the right spark. It is an admirably thoughtful and realistic generation at the radical middle, and its members are patiently waiting for us self-absorbed, ideologically obsessed Boomers to just fade away.

Why don’t we reach out to them instead? ❖

Mark Satin is a lawyer, former editor of New Options and currently editor of the online newsletter, Radical Middle. This is a condensed version of the original article. The newsletter may be contacted at: P.O. Box 57100, Washington, DC 20037, USA. \$36/year, sample issues gratis).

ICA Methods Fit

GILLIAN BENSON

Having taken two courses from ICA (Group Facilitation and Facilitating Conciliation), I can reflect back and see some great links and applications of these skills to youth. As we were talking on the telephone and as I thought more about some of the principles that ICA addresses in its methods, I am convinced that a programme for youth that focuses on giving them skills in leadership and facilitation will be of great benefit.

In my own work with CISV (Children’s International Summer Villages), I have used many of the methods that I learned in the ICA workshops. They seem to fit very well with our organization that focuses on experiential peace education. Whether it be in working with staff teams or providing training to leaders about facilitation or assisting our national board to determine future plans, the ICA methods have been a great hit.

In working with the youth of CISV I see a great possibility of sharing these skills with them. These youth are leaders. They aspire to do “big things” and to make an impact. Yet, they sometimes struggle to gain the support and commitment of their peers. Meetings in particular are a challenge. In trying to plan “meaningful activities” that will focus on the goals of our organization (peace education and cross-cultural understanding), they sometimes find it difficult to get the group fo-

cused. Working with their peers, they struggle to keep the conversations focused on the subject at hand and away from side discussions about weekend plans or the latest school project. By giving youth the tools of how to lead a focused conversation, you would be giving them the confidence and skills to take on the role of leader within a group of peers (a task that can seem daunting for a teenager).

Youth are at an age where they are seeking new ideas. They are anxious to try new things. They want to be involved and they want their ideas respected. The workshop method is such a great brainstorming method that ensures that everyone in the group, not just a few of the more vocal people, get their voice and their ideas heard. This is a powerful tool when working with culturally diverse communities such as those that I work with in CISV. When I have used the workshop method with youth, they have loved it. They think that it’s some “great new method and are anxious to apply it in their own brainstorming sessions.

By transferring the skills of leadership to youth we are providing them with the tools, skills and knowledge that will help them become active and contributing members of our society. Youth have such energy and desire to change the world. I strongly believe that we can harness this energy and direct it towards some fabulous projects together. ❖

Volunteering in West Africa

OLLORIAK SAWADE

As I look out my window to see the snow pouring down, I feel very far away from the world I left in Ghana, West Africa. I felt impelled to skim my diary and look through some of my pictures. At this time last year I was on a motor cycle driving through the Sahel going to different village schools talking to them about how to run a library. I was in the region for eight months doing a combination of courses and an internship with an NGO that was organized through Trent University. In addition to the struggles one goes through in a foreign country – the culture shock, adapting to the heat, being a minority and generally living a different life than you are used to—my conflict was to understand the world of development and my role within it.

My journey took me through many stages. At one point I was convinced that development work was evil—no matter what. I felt that most Western development workers had good intentions, yet

the work being conducted was another form of imperialism.

Today, I know that many development projects tend towards imperialism. However, I left Ghana feeling that there are good projects. My role must be to work on projects that are positive and that transfer knowledge and skill from the West to the Third World in a sustainable and constructive manner. The challenge is to do this without assuming that the West knows best. This is only possible if we work in conjunction with the communities.

My biggest fear is waking up twenty years from now in pain that the work I have completed may have caused more harm than good. Yet, I am too aware of the problems of poverty and injustice in our world. I don’t have any aspirations of ‘saving the world’, though I cannot justify turning my back on it.

I am still pondering this conundrum.

Olloriak Sawade is an undergraduate at Trent University. She lives in Havelock, Ontario.

Building A New Future

FARAH ERAHDUN

My name is Farah. I am 25. About a year ago, I came to Canada from Mauritius, an island republic in the middle of the Indian Ocean. It is often referred to as "the Pearl of the Indian Ocean", because of its lovely beaches, warm weather and succulent fruits—lychees, mangoes, coconuts, bananas.

Why leave? You might ask. There is only one university on the island, and it's for the elite—only the best are guaranteed a seat. Career opportunities are limited. I had to get out. I needed a new place in which to build a new future. In Canada, it was difficult to find the first job. When I got a one-year contract with ICA, I grabbed the opportunity. I was warmly welcomed by ICA staff. I learned the job quickly and in no time was able to feel at ease with the work, the meetings and the planning week. Now that I have four more months to go, I am considering being trained as a facilitator.

I admire many things about facilitation:

- The ability to communicate and share with others

- The variety of topics dealt with

- How the decision is always from the group.

Facilitation methods are very good for:

- Conducting effective meetings

- Improving communication skills

- Getting the participation of each member of the group

- Dealing with difficulties and diversity

- Reaching a consensus from the team

As a facilitator, you get to work with people from all parts of society: with teachers, nurses, corporations, government departments, doctors and business people. You might also be asked to facilitate from within a community-based organization: a community group, grassroots organizers, and religious groups.

John Miller, an ICA facilitator, is very dedicated to his work. He is a good example to follow if one is considering facilitative community leadership. During our conversations, John never fails to teach me a new way of thinking and a new approach. He has helped me understand facilitation from his unique perspective.

I can really appreciate the value of facilitation in bringing about understanding among people. I find it particularly useful in a new country and culture in situations where teamwork is important. I might even consider facilitation as a career myself. ❖

Farah works in the accounting office at ICA Associates in Toronto.

Books for Our Times

The librarian has recently added the following books to the Institute bookshelf:

The Post-Corporate World: Life After Capitalism

by David C. Korten co-published by Kumarian Press and Berrett-Koehler, 1999; Hardback, 318 pages, Can\$41.

Korten argues that Adam Smith would be appalled by much that Wall Street has done in recent decades. Korten raises a host of provocative questions about the emerging global economic order. Among Korten's startling conclusions:

- Capitalism is a pathology that affects democracies and market economies in the absence of vigilant public oversight

- The consolidation of economic power under a handful of global mega-corporations is a victory for central planning—not the market economy

- The alternative to the new global capitalism is a planetary system of democratically governed market economies that honour basic market principles of the sort actually advocated by Adam Smith.

Building a Win-Win World: Life Beyond Global Economic Warfare

by Hazel Henderson, Berrett-Koehler, San Francisco, 1996; paperback, 398 pages, Can\$28.95

World-renowned futurist Hazel Henderson extends her 25 years of work in economics to examine the havoc the current economic system is creating at the global level. Markets are now spreading worldwide—a spread which is often equated with the hope of democracy spreading along with it. But markets still run on old textbook models that ignore social and environmental costs—leading to a new kind of warfare: global economic warfare. Henderson shows how win-win strategies can become the norm at every level when people see the true current and future costs of short-sighted, narrow economic policies.

Going Local: Creating Self-Reliant Communities in a Global Age

By Michael H. Shuman, Routledge, New York, 1997; paperback, 318 pages. No data on price.

This book shows how communities can reinvigorate their economies by "going local" through nurturing locally owned businesses which use local resources sustainably, employ local workers at decent wages, and serve primarily local consumers.

The key player in this transformation is a community corporation—any business anchored to the community through ownership. Going Local offers an ingenious synthesis of a new economics based on local self-reliance, community control, and renewed cyclical flows. The book counters blind globalism with insightful and responsible suggestions for how to root capital in viable, local communities

Visionaries: People and Ideas to Change Your Life

by Jay Walljasper, Jon Spade and the Editors of Utne Reader, New Society Publishers, Gabriola Island, 2001; paperback, 307 pages Can\$23.95

Here, in a single volume, you'll find compelling views of the future painted by more than sixty of the world's most original thinkers, along with their thoughts on where they draw inspiration, what boosts their creativity, and who are their role models. These visionaries selected by Utne Reader come from monasteries and urban ghettos, work at architecture firms and restaurants, live in Berkeley and Bangladesh, are under 35 and over 80, and share one crucial asset: hope for the future. The characters covered include Jane Jacobs, John Ralson Saul, Thich Nhat Hahn, Starhawk, Thomas Berry, Paul Hawken, Bill Moyers, Riane Eisler, Noam Chomsky.

The Courage to Lead: Transform Self, Transform Society

by R. Brian Stanfield, co-published by ICA Canada, Toronto and New Society Publishers, Gabriola Island, B.C., 2000; pages 260, \$29.95.

The Courage to Lead starts from the premise that, to transform society, we first need to transform ourselves. It presents twelve leadership stances any one of which, if adopted, will change your life. Its message is simple: If you relate authentically to life, to yourself, to the world, and to society, you can not only start the process of social change from where you are right now, but you can be a leader as well. Grounded in nearly fifty years of ICA's in-depth research and practical experience in over 30 nations, this book offers you the lived experience of leadership in many different situations: personal, family, work, organization, community. The book uses a large canvas to paint a picture of leadership that is practical and deep, illustrated by a multitude of engaging stories from around the world. It is readily accessible to a wide range of readers. ❖

Note: Only the last-mentioned book is available through ICA Canada.

The New Style

BRIAN STANFIELD

Between the rigidities of the hierarchical mode and the lower rungs of the participation ladder on one side and the world of free participation on the other lies a chasm that has to be crossed. On one side of the chasm is an old social style. On the other side, a new style is in process of being birthed. In between are many image and value changes.

OLD STYLE	NEW STYLE
Bosses give orders to subordinates	All are committed to a jointly created vision
Decisions are made by a few	There is representative or direct participation in all decision-making
Argumentation; power and control games rule	Creative process and partnership rules
Truth comes from those higher-up	Everyone has wisdom to share
One perspective rules	The truth is found in multiple perspectives
Right and wrong answers	Learning from every experience
Debate	Dialogue
Argument about competing opinions	Understanding the values beneath the opinions
Group differences are a problem	Diversity is a reward in itself.
Consensus as agreement	Consensus as ability to move forward together.
Creating ideas for someone else (the boss, other workers) to implement	Taking responsibility for decisions and implementation

Facilitative leadership

People in many different parts of society are working to bring about this leap and transformation of style. Facilitative leadership is the linchpin of it all. This new style of leading and managing now in its infancy will bring about a new participatory workplace and organization, and will constantly demonstrate the possibility of a new social style of communication and engagement.

—Excerpted from the introduction to: *The Workshop Book: From Individual Brainstorm to Group Action*, by Brian Stanfield available from ICA Canada in September of this year.

Volunteer Opportunities

Be an active participant in ICA Canada's future

If you like to learn, make a difference, contribute actively to positive social change, consider donating a few hours of your time, and meet other like-minded people.

There are volunteer opportunities on the following committees:

- Online programs
- Publications
- Public Relations
- Web Development
- Fund Raising

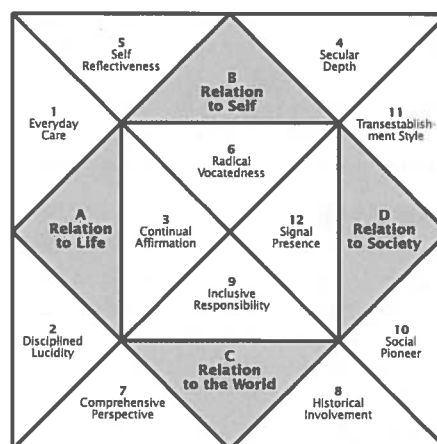
Call or email now for an information form.

Duncan Holmes
ICA Canada
579 Kingston Rd.
Toronto Ont. M4E 1R3
Phone: 416-691-2316
Fax: 416-691-2491
E-mail: dholmes@icacan.ca
Home page: www.icacan.ca

The Courage to Lead **BOOK GROUP**

- What:** The fourth Book Group study of *The Courage to Lead*
- Start Date:** 18 September 2002
- Time:** 6:30 PM to 8:30 PM
- Where:** at the ICA office, 579 Kingston Road, Toronto ON M4C 5N8
- Who:** Anyone interested in personal growth or social change
- Why:** It's probably the most stimulating study group in Ontario. People who come actually enjoy getting talking about the foundational pillars of being a human being and a leader.
- Cost:** The price is \$6.00 per session, or \$65, if you pay for all twelve sessions before September 18, 2002. The book, *The Courage to Lead*, is included in the 12-session price.

We understand that some will not be able to attend all twelve sessions. You will be able to make up the sessions you missed, at no extra cost at a future book group. Please tell us if you'd like the study on a different day.



Registration: Call or email Christine Wong at 416-691-2316 or ica@icacan.ca

Questions: Contact Jeanette Stanfield 416-691-2316 ex 232 or jstanfield@icacan.ca

AGM

Our AGM is on June 1st and will focus on Leadership for the 21st Century. More information will be sent shortly.

COURAGE TO LEAD STUDY GROUPS

Participants in the third series of *The Courage to Lead* Book Group are having a great time. Week by week they show up at the ICA training room to study one more chapter together. One participant confessed, "This is the best book I've ever read!" Several participants have said, "I've got to bring so and so to this study. They really need it."

The Book Group meets every Tuesday night at 6:30. The fee is \$6 per session—or \$65 for the whole study. Bring your book or you can get one as part of the fee. You are welcome to join at any point. Please tell us if you'd like the study on a different day of the week.

TRAINING TO GUIDE A COURAGE TO LEAD BOOK GROUP

People are asking for training in how to lead a *Courage to Lead* Book Group in their own locale. ICA Canada will hold the first of these training sessions on April 23 at 6.30 p.m. Participation in at least one session of the Book Group is essential. There will be another session starting December 11.

ARCHIVES

Some years ago, ICA Canada set aside a room and some resources to get our archives in order. Sheighlah Hickey has done a great job of ordering the files and creating a database. Recently we were given a gift of seventy boxes of archives. The task of ordering, selection and filing goes on.

YOUTH COMMITTEE

The youth committee has met a number of times. It intends to build its project around what ICA does best: facilitative leadership. The intent is to start small with a pilot program in facilitation training with a few students at College level; to equip them with skills in facilitative leadership with components of mentoring and field work. In two years, the committee expects to have a team of skilled, supported, prosperous and motivated youth who will be listed as trainers in the ICA Training Catalogue.

WEB SITE

Thanks to the work of ICA Associates Webmaster, Wayne Nelson, ICA Canada now has its own Web site. The address is: icacan.ca/institute.

The Web page features the services offered by ICA Canada with links to its history, an essay on why ICA works, success stories, the youth project, social services, building capacity, publications, *The Courage to Lead* study, research, *EDGES*, book translation, membership, donations, links, and ICA Associates. Take a look.

WORKSHOP BOOK

Once again, ICA has ransacked its archives and the minds of our master facilitators to create another book on our methodology. This publication, *The Workshop Book: From Individual Brainstorm to Group Action* will offer a state-of-the-art description of the workshop method, and will act as a companion to *The Art of Focused Conversation*. The publication date is September, 2002. The book will have fifteen chapters which will deal with the background and history of the method, the two approaches (cards or flip-chart), the five steps, and chapters on leadership and applications of the method.

A WORD ABOUT EDGES

ICA Canada wants to get *EDGES* on line onto its Web site. (icacan.ca/institute)

Those who have extant subscriptions to the *EDGES* Newsletter will receive this year's issues (April, September, December) in hard copy.

Subscribers to *EDGES* whose interest lies more with the work of ICA Associates should keep tuned for future news on an ICA Associates publication geared to "facilitating a culture of participation."

Watch for news of the electronic *EDGES* on the ICA Canada Web page. ♦

Published by The Canadian Institute of Cultural Affairs

Chief Editor Brian Stanfield

Publisher Bill Staples

Design Ilona Staples

Assistant Editor Brian Griffith

MEMBERS OF THE BOARD

Chairperson Judy Harvie

Executive Director Duncan Holmes

Gathorne Burns, Caroline Field, Michael Coxon,
Daphne Field, Mary-Jane Jarvis-Haig, Lieve Perneel,
Jeanette Stanfield, Virginia Varley

Editorial Team

Brian Stanfield, Bill Staples, Jo Nelson, Wayne
Nelson, Duncan Holmes, Jeanette Stanfield

Editorial Support

Christine Wong, Janis Clennett, Sheighlah Hickey,
John Miller, Waheeda Rosanally, Rick Sterling,
Renaud Houzeau, Marie-Noëlle Houzeau

Please send changes of address and undeliverable
copies to ICA Canada, 579 Kingston Rd., Toronto,
Ont., Canada M4E 1R3. Tel. (416) 691-2316, Fax
(416) 691-2491. Return postage guaranteed.
Copyright © 2002 by ICA Canada. ISSN 0840-6502.

Statement of Purpose

Edges highlights new cultural patterns and fresh approaches to participation and social change.

ICA develops the capacity of individuals, organizations and communities to transform society. It does this through action learning, applied research, community and organizational consulting and the creation and sharing of knowledge. ICA intends to be known as the leading proponent of mental models and practical methods for transformational change in Canada.

The opinions in *Edges* articles do not necessarily represent the policies or views of ICA Canada.

Printed in Canada.

Date of Publication — April 2002