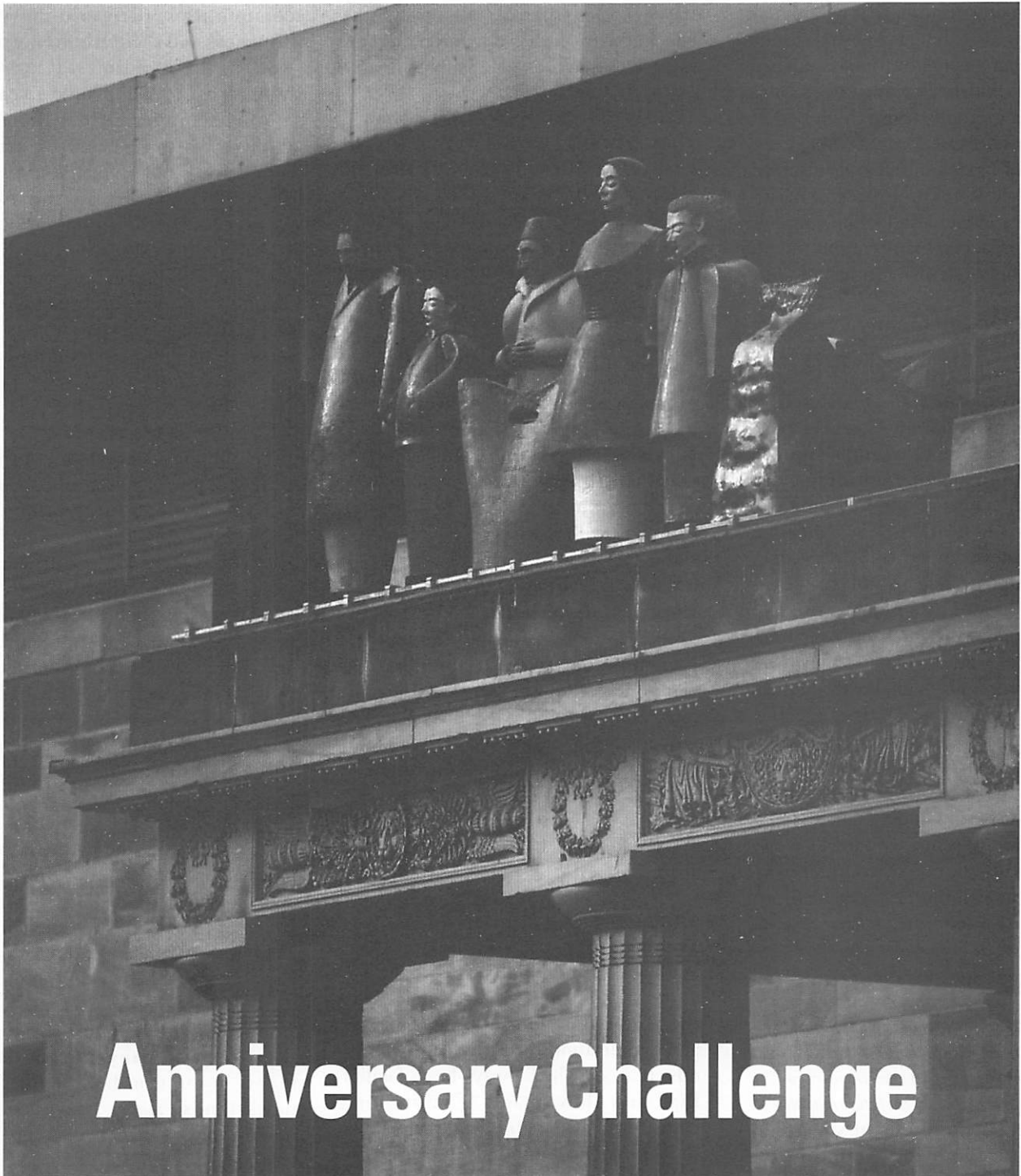


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EDGES

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



Anniversary Challenge

THOMAS SCHÜTTE, *Die Fremden*, 1992

ICA Canada: 25 Years of Making a Difference

JUDY HARVIE

What ICA dared in the past is forcing the question, "What is it that we have to dare in the future?"

In April 2001, ICA Canada will celebrate 25 years of making a difference in Canada.

What follows are just a few glimpses of ICA's work in Canada over that journey.

Coming to Canada

Well over twenty-five years ago a number of experienced ICA staff decided to launch an organization that would make a difference in Canada. They envisioned a social-change organization based on integrating real-life experiences in the field with methods research and education. Their dream? A world where everyone would have a direct and influential voice in their communities. The programs they created had a broad and significant impact on many communities as they charted their own future.

1976-1980: Community Forum Canada

The Canadian Institute of Cultural Affairs incorporated and registered as a charitable institution in Canada in 1976. The staff decided on a campaign to empower local people by releasing citizen participation in communities and neighbourhoods. The ICA decided to hold one community meeting in every county in Canada—close to 400 meetings. These Community Forums were often all-day events in which citizens brainstormed community challenges, came up with proposals to deal with them and celebrated their community's greatness by penning a song, story and symbol for the community. The Community Forum Canada campaign of 400 forums was an epic period in ICA's history. This was one of the songs we sang as we circled from county to county (to the tune of The Edmund Fitzgerald)

*Come with me, we will be fire 'cross the snow
Exploding the moment wherever we go
Calling forth selfhood, deciding to win
Methods and spirit are what we can bring.
This is the season of cold wind and snow
Nature lies shrouded, the land waits to grow
Down the long highways the circuiters go
Drawn by the trends of the future that blow.*

There are hundreds of stories and documents about this period in ICA

Canada history. Forums were held from Paradise River in Labrador to Bella Coola in British Columbia. Records of the meetings still exist. Where ICA has checked back, it has documented many initiatives that took place subsequently.

1980-1984: Sharing Approaches That Work

Fast forward to this second campaign planned by ICA staff in the early 1980s. Society was facing a lack of confidence in the future and a general disengagement. We figured that a campaign to document positive ventures being undertaken in local communities would go a ways towards remedying that. In the first part of our "Sharing Approaches That Work" program staff and volunteers went trekking around rural communities looking for creative ventures that could be documented. When suitable ones were found, symposia were held to review learnings from the projects, and to envision expansion. Steering committees in every province selected 25 of the projects, each of which sent a representative to the International Exposition of Rural Development (IERD) in India. The Canadian delegates were among the most enthusiastic of the global representatives from 55 countries, as they shared their insights and learned from fellow activists from around the world.

All of this was done without any extensive financial backing, and on a shoe-string budget.

1985-2000: Facilitation and Training

With so much experience of facilitation at the local level, ICA began to focus on the facilitation and training of people and organizations in participatory methods. ICA staff had always been facilitators; now they made "Facilitating a Culture of Participation" a main plank in their mission. Beginning in southwest-

ern Ontario with victims of the farm crisis, the facilitation and training work spread into north and northwest Ontario communities, then into the Western provinces and the territories, with some work in the Maritimes. ICA has been training over 3000 people a year in the methods and other ICA tools, either through ICA office courses, sponsored courses or in-house courses. At present fifteen people are in the two-year Advanced Facilitation Training. ICA Canada hosted the International Association of Facilitators Conference in Toronto in 2000, with over 1100 participants. ICA is now expanding its training in the francophone community across Canada.

1988: Edges Magazine

At the Annual General Meeting in 1990, where members met to talk about ICA's past, present and future, the question was asked, "How did you first find out about ICA Canada?" From many new people the answer came back, "I had a newsstand experience." Many had gone into a bookstore to look at the magazines and came across *Edges Magazine*. They were so intrigued by it, they had to find out more about the organization that published articles by people like Riane Eisler (on partnership), Don Campbell (on music for healing), or David Peat (on the physics of social change). Some issues of the magazine partnered with organizations such as the Ontario Teachers Federation or the Conference Board of Canada pushed the circulation as high as 135,000. Old issues of *Edges*, such as the "Electronic Democracy" issue, are amazing to look at now. Although written almost a decade ago, they forecast many current developments in the world. No longer on the newsstands, *Edges* has become the newsletter you are now reading.

Ten Challenges for the 21st Century

KUMI NAIDOO

This keynote presentation was delivered to ICA International's Millennium Connection conference in Denver, July 2000.

1996: Publications

In 1996, in response to the demand to get our methods out into a more permanent format, we decided to publish a book. *The Art of Focused Conversation*, proved to be the first of several books. The Board and several other course grads were keen to get ICA's foundational understandings out to a broader audience. In April 2000, ICA in collaboration with New Society Publishers put out *The Courage to Lead* and shortly after that a journal of quotations. In 2001, Jo Nelson's *The Art of Focused Conversation for Schools* will be released.

1999: Birthing Another Organization

In October 1999, ICA Canada launched a for-profit organization, ICA Associates Inc., to focus on consultation and training. Its income will go partly in royalties to its sister organization, ICA Canada for the use of the intellectual property. This provides a sustaining base of revenue for ICA Canada.

What Lies Ahead

In the future we see the expansion of our curriculum to extend participation and to build capacity in skills that increase group effectiveness and consensus. We anticipate considerable use of on-line programs, electronic outreach think-tanks, and public dialogue forums as vehicles for effecting social change. There will be a continuation and expansion of caring for community with particular emphasis on young adults (18-30). We want to see effective participation in Canadian civil society. Our question as we go into the new century is: "What is it that we have to dare to do?" Whatever it may be, we want to make a difference. ♦

Judy Harvie is the Board Chair of ICA Canada. She lives in the Kingston, Ontario area.

I want to reflect on ten challenges that face us in the coming decades and stress the important role that social agents like ICA play in meeting these challenges.

Reframing "Development"

The first challenge we face when we think about social development, or even the term "civil society", is the challenge of definition. In the past, development was often framed as rich countries of the world delivering development to poor countries. Development was often represented as pertaining only to the economic structures of society. Today development means something much more comprehensive. More people are saying that development must be considered in economic, political, cultural as well as spiritual and environmental dimensions. This is partly because there are extremely wealthy people in our world who are quite undeveloped or underdeveloped. They are radically disconnected from society and from the wider processes going on around them. In Africa, we have a beautiful proverb that says, "I am because you are." Simply put, we human beings find our meaning, identity and purpose in our relationships and inter-relationships with each other.

Another definitional challenge we face concerns civil society. When I started my current job as Secretary-General of CIVICUS, I was amazed that my friends in the USA would say, "The world of civil society is so broad and includes everybody and excludes nobody. Organizations like the Klu Klux Klan are also members of civil society." Coming from Africa, I found that alarming. I was told that the Klu Klux Klan is democratic, membership based, non-governmental, and for that reason, is part of civil society. Therefore, one of the challenges we face today is to get people to realize what role civil society plays in development, and to clarify, without seeking to be exclusionary, which organizations exclude themselves from the family of civil society by advocating religious intolerance, racism and sexism. One of the values of the term "civil society" is its inclusiveness: it includes trade unions, religious organizations, social movements, women's

organizations, NGOs and so on. In some parts of the world the term NGO is often used interchangeably with the term civil society, but civil society covers the full range of institutions formed by citizens to advance the common good. Incidentally, since many people have left the NGO community to work for government, some jokingly say that NGO refers to the "next government official." In South Africa in the 1980s we said we were AGOs, not NGOs, since we prided ourselves on being anti-government organizations. So generally we should not get obsessed with who is in and who is out, but those that violate the broad international conventions agreed to by the United Nations, such as the UN Declaration of Human Rights, I would argue, exclude themselves and can be termed as part of uncivil society.

Our question for social development is how do we include people who work in government and business in the work of civil society? While government and business cannot stake a claim on civil society, the citizens who work in those institutions can, particularly in their community and in their places of worship.

Refining Democratic Institutions

The second challenge is that we no longer accept that governing is solely the enterprise of governments. There are many places in the world where we talk about co-governance; about governance being a partnership venture between elected officials and the organizations and institutions formed by citizens acting in the public interest; where governments have ongoing dialogue with citizens so that society is managed and just outcomes are achieved. We cannot accept, even in democratic systems where there are elections, that simply winning an election issues a blank cheque to governments do as they will for the next four or five years. This is especially true today as democracy is coming under serious strain all over the world. We need to acknowledge, even where we claim democracy, that there are only three types of people that can run for power: the rich, the very rich, and the absolutely rich. The media has come to play a central role in the political and developmental processes of our countries. While we might celebrate an opening up of the media, we must recognize that the media has a controlling influence. With that influence comes a high

degree of responsibility and social accountability which is lacking in the media today. However, we should not have to choose between development and democracy as some leaders would have us, especially since democracy is central to promoting equitable development. Rather we have to refine, nourish, deepen and improve democratic institutions. If we fail to do this, we will have a the form of democracy without the substance. Representative democracy will run the risk of becoming little more than a pre-ordained elite legitimisation process.

Humanizing the Global Economic System

The third challenge, and perhaps the biggest, is humanizing the global economic system. We live in a world that the president of the World Bank, successful capitalists, and even the US President, must all acknowledge that the global financial architecture requires fundamental restructuring and reform. For many poor people in the world capitalism has taken on a casino mentality. The priorities for investment are out of the control of national governments and of local people, particularly in the poor countries of the world.

NGO Accountability

The fourth challenge is that of accountability. For the business sector, the NGO community and civil society more generally, the last decade has seen a decline in the power of the state and an increase in the power of business and civil society organisations—what political scientist Jessica Matthews called in 1997, “the power shift.” Governments have pointed out that NGOs are self-appointed do-gooders without any elected mandate to undertake their projects and advocacy campaigns. Unlike businesses who have to account to shareholders, NGOs do not have the same burden of accountability that governments and business have. This puts a special challenge on NGOs. In some instances they have met this challenge by forming national coalitions to develop their own code of ethics to improve their transparency and accountability to their societies. Governments and business have their own accountability problems, but NGOs need to take this challenge seriously. While we acknowledge the need to improve our own accountability, we should not be apologetic of our work and efforts. Unlike governments who can rely on taxes whether they do their work well or not, the biggest NGO accountability control measure comes from winning and holding public respect, otherwise they cannot finance their work.

Searching for New Paradigms

John Clark, the former OXFAM policy advisor and head of the World Bank's NGO Division, addressed the 1999 CIVICUS World Assembly in the Philippines. He expressed a need for new paradigms on social development. He noted that the adage “Give a man a fish and he is fed for a day, but teach a man to fish and he can feed himself forever,” is in need of revision. It is dreadfully wrong. If you teach a man to fish, does he have a line and net to be able to catch any fish? Does he have access to water? Can he get his fish to the market to earn income? If the man fishes, does any of the fish get to other members of the family? And do the poor even like fish? Are the poor really just sitting by unpolluted and well-stocked water, just waiting to learn how to catch fish? Or is the issue really one of power and poverty? Is our job to teach the poor, or to help people identify their own needs and ensure that the right questions are asked?

Shared Governance

In thinking about new paradigms and how to foster greater social inclusion, NGOs acting independently and in alliance need to consciously promote the presence of ordinary citizens in the public sphere. We need to move our thinking from focusing solely on government to focusing on the notion of governance. Taking as our starting point that good government is important, we need to recognise that governance is shared more and more among national governments, global institutions and citizens. Governments have everything to gain by engaging in what we might call a shared governance enterprise, or as some have called it co-governance.

Deepen the Participation of Youth and Seniors

We need to consciously deepen the participation of the young and the elderly in all the affairs of our societies and world. Young people and elders are bulking larger in the demographics of most populations. Civil society organisations need young people and the elderly to breathe fresh thinking and experience into their ranks.

Commit to Gender Equality

We need to stop paying lip service to gender equality and acknowledge that it is scandalous that at the end of this millennium less than ten percent of the leadership positions in government and the private sector are held by women. Civil society organisations, I am afraid, are not much better in this regard. This challenge awaits us in the coming millennium.

Imaging the Poor as Active Agents

To deal with the growing inequality in our world today we need to enable the poor, as citizens, to be active agents rather than passive beneficiaries. We must engage poor citizens in policy making and implementing the very programs that seek to improve their plight.

Building Partnerships

All these challenges call for the building of partnerships and alliances, since individual NGOs acting on their own are unlikely to make the necessary impact.

The challenges of globalization necessitate tempering the trend towards national parochialism so that NGOs can think and act both locally and globally. We should be honest with ourselves about how difficult things might become. As Amilcar Cabral, one of the leaders of the African anti-colonial movement put it, we should “tell no lies and claim no easy victories.”

Permit me to share with you a story of a good friend of mine, Lenny Naidu, who was an activist for social and economic justice in South Africa as part of the anti-apartheid movement. The last time we saw each other before we both fled into exile in 1987, he asked me, “Kumi, what do you think is the biggest sacrifice we can make as individuals working to create a more just world?” Without blinking an eyelid I said, “Lay down our lives”, meaning giving up our life by getting killed during the course of the struggle. And he said, “It is not giving your life, it is giving the rest of your life.” On June 1988, Lenny's parents visited a mortuary without recognizing their dead son who had been murdered by the apartheid police force. He and three young women activists had given their lives for the cause of humanity. For those of us who remain, in gatherings like this, and in the work that we do, and in the memory of the likes of Lenny and so many others around the world, we have an obligation to make the appropriate connections with each other in this new millennium. We need to connect with each other as people first and foremost but we need to go further to ensure that young people embrace the cause of the elderly, that older persons should embrace the cause of young people and men should embrace the cause of women and so on.

In doing all that we do, let us not forget why we do what we do. Let me conclude with the words of the Maori, the indigenous people of New Zealand: “What is the most important thing in the world? I tell you it is people, it is people, it is people.” ♦

Dr. Kumi Naidoo is Secretary-General and CEO of CIVICUS, World Alliance for Citizen

Training Design Professionals to be Facilitators

How do we enable these professionals to make the shift from prima donna designers to design facilitators?

DUNCAN HOLMES

Duncan Holmes says that public meetings are getting a bad rap, especially the ones organized by planners, designers, architects and engineers. But the author feels that injecting facilitation methods into the design profession can make for better design results, satisfied clients, and even an image shift in the profession itself.

The Event

Recently ICA Associates staff found themselves in the offices of AldrichPears Associates, an architectural firm in Vancouver. Phil Aldrich and the Seattle-based Portico Group's Becca Hanson were teaming up with ICA to create a course to train design consultants in the methods of facilitation. Phil and Becca had taken ICA's Group Facilitation course and were keen to see their colleagues in the field use facilitation methods as part of the design process. The ICA team included Gathorne Burns, a Winnipeg architect and longtime colleague of ICA, and entrepreneur-developer Dale Hogg, a friend and adviser of ICA. We spent the day creating a course for design professionals across North America.

I thought we were designing a course for architects and planners, but it quickly became apparent that the audience for this program was every professional who works with groups and translates people's needs into specialized streams of thinking like a building design, or any design program.

Design professionals have special issues and have been taught to be exclusive in the way they deal with their area of specialty. By their second year of training, they know they are a unique group of creative people called to create in an uncreative world. This leads to an elitist way of thinking. Most designers love the singularity and elegance of their ideas. Their design is an expression of their own creativity, which would be violated by anyone else's input. They may oppose strongly any idea of design by committee, claiming it does not work. This sometimes results in an image of the public as "the enemy" rather than their potential ally.

Today, however, the public wants to participate more actively in the design of projects. But they do not have the expertise to design a whole project. In an attempt to be more involved lay people and design customers often arrive with a shop-

ping cart of the best ideas they have come across in magazines or conversations. Alternatively they may ask the design professional to provide them with a store full of ideas that they can pick and choose from, with an attitude of "Show me what you've got." Neither of these approaches results in quality design.

The key in bringing together the creativity of the design professional and the involvement of the public is to have a process that allows all concerned to understand and express what they want, so the free flow of ideas can be highly productive. This requires a shift for both the client and the design professional.

The client needs to be prepared to go through a "project clarification phase" to elicit basic specifications from the project's stakeholders. This means a commitment of time to explore what the people really need, what the product will be used for and many other questions that open up the dialogue in a new way. There are processes that allow this to happen effectively.

From the design professional's point of view, a significant image shift is required to see the whole group as the creator. The focus of the professional's creativity shifts to facilitating the groups discussion, clarifying their needs and then translating them into an elegant design.

Thus, instead of letting clients "shop for ideas" the design professional can facilitate them in identifying the needs and pinpointing what they really want. The designer-facilitator can help groups give up "the shopping cart mentality" so they can think through together what is needed. Facilitators, in their turn, have to work to overcome society's perception of them as "fuzzy wuzzy". Facilitation and group input have to get practical. The design process needed to be facilitated all the way through, bringing the group along through each step of the process, rather than merely getting "input" from the group and leaving it at that. The process must deliver effective results in a reasonable period of time.

What came as a revelation to our course development team that day was that a key objective of this course was an image shift in the designers themselves—a major image shift. As one architect put it,

"People who go through this course need to make the shift from prima donna professionals to design facilitators." The net result should be that the professionals relish the idea of public meetings, rather than dreading them.

Old Images of Public Meetings

Design professionals tend to have a negative view of public meetings, but since public participation is here to stay, we need a new image of them. One image we are all familiar with is that the design people, whether planners or architects, decide on a design, announce their decision, and then defend it ruthlessly. This can lead to an all-out war with legal battles, hearings, and media attention. Alternatively, the planner comes in with a beautiful display and slide show, intended to wow the few (or many) who show up. Only the bravest souls dare to make the long walk to the microphone to vent their concerns.

Stereotypes abound in this field and they work both ways—designers have stereotypes of citizens, and citizens have stereotypes of planners and developers. One newspaper article recently said, "In the near corner wearing white hats were the local politicians and a contingent of angry citizens. Cast in the villain's role were the developers represented by a lawyer." That comes close to saying it all. The developer is the villain or bad guy who does not care for anything but money. The planner will often be put in the role of the villain who doesn't bother to understand our situation. The politician for his part is stereotyped as the one always asking, "What side is my bread being buttered on today?" Or, "Is the tide flowing in or out on this issue?" Meanwhile, the citizens are stereotyped as being angry or apathetic, or "the great unwashed."

There is always some truth in stereotypes but they do not represent the whole truth by a long shot. People appear to live up to our images of them every time we see them, because we do not have another way of seeing them. Research shows that if you think someone is brilliant, they will seem to act brilliantly. If you think they are dumb, they will act stupidly. It is hard to break the moulds of prejudgement we tend to make for each other. I have found,

in working with many groups, that by shifting your own image of the people who are participating, you can actually shift their participation.

For example, in one public meeting in a small community a man proposed killing all the cats and dogs. That got a reaction from everyone. I held off all their angry responses and asked the man to explain himself. He said that he was a gardener (everyone agreed he had the nicest gardens in the community) and he refused to put up a fence, as fences did not make good neighbours. He was tired of dogs and cats digging up his garden. Hence his solution: "Let's shoot 'em." Everyone agreed with all his points, but not with his solution. At the break he came to me and said, "I am known as a grenade thrower. I always throw in comments that get people riled up. But no one has ever asked me to explain myself before—until this time. I now see that I will have to change the way I participate in meetings."

When someone in a meeting makes an angry or off-the-wall comment, you have a choice. You can either label him or her with a troublemaker image; or you can presuppose that the participant has a helpful insight underneath the comment. With the first, you write off and placate the person. With the second, you help unpack the anger by listening carefully and clarifying the experience behind the response. Then you can push them to think of other alternatives to handle the situation. You, as facilitator, may not fit their image (especially if they think of a facilitator as one who avoids or caves in to conflict), but something helpful may emerge and it is definitely worth doing.

Meetings are often stereotyped, too. Some people believe that if there isn't a disagreement or a big fight, something is wrong with the meeting. The media, for instance, don't find much news in people spending time understanding each other's positions and sharing why they think the way they do. In that case, the media is likely to report on the event as "a tightly scripted meeting that did not allow for the real opinions to be on the table." This is an actual quote from a newspaper report on a recent, very productive, public meeting.

Other people think that if they are sufficiently vociferous, they can control the outcome of the meeting. The image and self-talk here is, "I just have to talk and interrupt enough, and be as entrenched as possible, and I will get my way." But when a facilitator helps everyone's ideas be understood and synthesized, no one group is allowed to dominate and "win" the discussion.

Fortunately, these dysfunctions aren't necessary. It doesn't have to be that way.

Our course development team had alternatives, and told a number of stories of what can happen when public participation is elicited, and when tried-and-true facilitation methods are applied to the design profession.

Stories

Gathorne Burns, "Gae" for short, worked for many years with Manitoba Housing and regularly used ICA processes to get a sense of what was needed. In one situation, the Board and staff of a women's shelter already had an old shelter, so they had some idea of what would be needed in their new one. Gae got them together and asked them to imagine what the new building looked like. Then he went around the room and got each person to talk about what they had seen in their imagination. He had someone take good notes. Several days later, after Gae had come up with a preliminary design based on their imaginings, he got them back together to share the results. He had them work together in small groups of two or three to answer the following questions:

1. What in the design did they want to keep?
2. What is lacking in the design?

They wrote their responses on cards and when the groups reconvened, all the points were shared. They clumped similar types of points under each question and then looked for patterns of agreement. On the basis of their responses, he came up with a redesign that fit the needs of the group.

Gae also led a meeting of the directors of all Manitoba Women's Shelters to establish a common architectural standard for the shelters. Rather than letting people come to a microphone and start talking, Gae immediately put participatory methods to work. First, he had each person say who they were and what they represented. Then he put their imaginations to work. In their mind's eye, he had them walk up to the standard shelter, touch the front door, and walk through the building. He then asked, "What were the key components of what you saw as you did your walk?" Each director wrote down responses to the question, then Gae had them share responses with the director next to them, writing each response on a 8"x 5" card, printing large so everyone would be able to read them. When all the cards were up on the wall, Gae got the directors to clump similar cards together and then name them. This became important input into a final document "Components of a Standard Manitoba Women's Shelter."

Another of Gathorne's stories, of his use of participatory methods in building a Manitoba courthouse, can be found in *Edges*, Volume 10, Number 3.

Developer Dale Hogg told another story. He had acquired an ecologically sensitive piece of property and wanted to develop it in a way that would protect the sensitive areas of the property. He and his wife visited all the neighbouring property owners for their advice. He talked with all the authorities, planners and experts to get their input into what was appropriate. Finally, Dale hosted a meeting for the affected stakeholders to explore together their questions and suggestions on how to proceed.

While most people came with an open mind, a few came radically opposed to anything being done on the land. After a presentation on the property and the purpose of the meeting, the group brainstormed all their questions and concerns. Some underlying common questions were discerned and clustered. People were asked what information or suggestions they had relative to each question. Dale made a commitment to report to the group later with other things he had learned.

Most people were very pleased with the meeting. No one was allowed to dominate the discussion. The group who were opposed to development under any circumstances were frustrated that they had been unable to control the meeting. But they could not complain about not being heard since all their questions were written up on the wall along with everyone else's. The clustering of common questions allowed everyone to see that they all had the similar concerns. The only question that remained was whether they were open to an answer that in fact responded to all the concerns.

The Course

As the course development meeting at AldrichPears continued its work, it became clear that design professionals would need a convincing set of case studies of facilitation in action. The training course would have to show results in the real world of design consultants, with case studies on working sites, in designers' offices, and with project specific examples. We called the heart of the course ICA Methods 101—training in the standard facilitation methods: workshop, focused conversation, phrasing key questions, gestalting and naming, together with documentation, meeting orchestration and process design. Participants would come out of the training course with an action plan and support system. The pilot course is planned for May 2001 and widespread marketing is scheduled in 2001-2002.

One of the architects summed up the general feeling: "I didn't think I'd live long enough to see what happened today." ♦

Duncan Holmes is Executive Director of ICA Associates and ICA Canada.

The Courage to Lead

by R. Brian Stanfield, ICA Canada

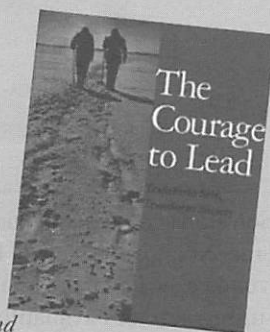
"These days, the complexity of life tends to leave us paralysed. This is a book that will help people move out of their paralysis and invite them to join the ranks of those social pioneers to create the new images and structures for the 21st century. This book speaks to you in a strange language that you do not at first remember but that you will eventually recognize as your mother tongue." David Patterson

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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ICA
CANADA



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The Courage to Lead Daily Journal

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How often: 12 sessions

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Members: \$5.63 + GST per session (you must commit to all 12 sessions) or \$64.13 + GST if you pay for all 12 sessions on or before Feb. 7, 2001.

Non Members: \$6.25 + GST per session (you must commit to all 12 sessions) or \$71.25 + GST if you pay for all 12 sessions on or before Feb. 7, 2001

Please note that the book *The Courage To Lead* is included in the price.

To register, please contact Christine Wong at:

Phone: 416-691-2316

Fax: 416-691-2491

E-mail: ica@icacan.ca

ICA Canada

579 Kingston Rd.

Toronto Ont. M4E 1R3

For ICA members

Francophone Services

ICA Associates Inc. now has a full range of facilitation skills courses and consulting services in French. Renaud Houzeau de Lahaie and Marie-Noëlle Houzeau de Lahaie, who have been working for ICA Belgium for the past several years, have moved to Canada to help ICA Associates Inc. make training and consulting services available in French. Renaud or Marie-Noëlle can be contacted directly at:

ICA Associés Inc.
C.P. 88525
2600 Ontario Est
Montréal, Québec, Canada H2K 4S9
Tél: (514)-521-0044
Télécopie: (514)-521-0049
Sans frais: 1-877-251-2422
Courriel: icafr@icacan.ca

Three Books on Culture

Jeremy Rifkin: The Age of Access: The New Culture of Hypercapitalism Where All of Life Is a Paid-for Experience, Jeremy P. Tarcher/Putnam, New York, NY, 2000; ISBN 1-558542-018-2, hardback, 312 pages. Can\$31.50

Rifkin argues that the capitalist journey which began with the commodification of goods and the ownership of property, is ending with the commodification of human time and experience. He says we are making a long-term shift to a system based on the selling of cultural experiences. Rifkin warns that when the culture itself is absorbed into the economy, only commercial bonds will be left to hold society together. As for access, Rifkin says, "it's not a question just of who gains access but rather what types of experiences and worlds of engagement are worth seeking and having access to. The answer to that question will determine the nature of the society we will create for ourselves in the twenty-first century."

Paul H. Ray and Sherry Ruth Anderson: The Cultural Creatives: How 50 million People Are Changing the World, Harmony Books, New York, 2000; ISBN 0-609-60467-8, hardback, 370 pages. Can\$38.00, US\$25.00

Over 60 million people in North America believe in authenticity, engaged action, whole-process learning, idealism and activism, globalism and ecology, and spirituality. They are the cultural creatives. The husband and wife team of Paul Ray and Sherry Anderson describe the journey of the "CC", the journey of the social, environmental and human potential movements of the 50s, 60s and 70s, and show how they are coming together today in one great dynamic stream. The challenge is transformation and participation in social change. Ray and Anderson tell a great story and back up their extensive research with charts, maps, and lots of great stories.

Lawrence E. Harrison and Samuel P. Huntington: Culture Matters: How Values Shape Human Progress, Basic Books, New York, 2000; ISBN: 0-463-03175-7, Hardback, 348 pages, Can\$52.95, USD35.00.

Harrison and Huntington have brought together essays and commentary by some two dozen scholars of the most varied fields to explore the power of cultural values. One of their theses is that in a world driven by economics and technology, the differences between nations, especially in the levels of development, are due to education and culture. For these contributors, the name of the game is mental models. The world belongs to those countries with the most comprehensive and responsible mental models.

EDGES

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