

# THE AGELESS WAY

KAREN SANDS >

ILLUMINATING THE NEW STORY OF OUR AGE

EXCERPT

*Chapter 2*

**AGELESSNESS  
ACROSS GENERATIONS**

# Chapter 2

## AGELESSNESS ACROSS GENERATIONS



*We should be hopeful that the struggle we do does bring change.*

*And I am hopeful that we do achieve our goals.*

*But we need to work together. History is neither sent from the sky nor does it get made up by itself. It is we who make history.*

*It is we who become the history. So let us make history, bring change, by becoming the change.*

~ Malala Yousafzai,  
Youngest-ever Nobel Peace Prize recipient

Living *The Ageless Way* is not limited to midlife and beyond, the years when we become more acutely aware of our aging. By definition, Agelessness applies to all ages because it focuses on who we are as individuals, not who we *should* be at a particular age.

Ageism affects all generations. Merriam-Webster defines ageism as “prejudice or discrimination on the basis of a person’s age,” which, for me, means the same for a 30-year-old as it does for an 80-year-old. No age group is immune to age stereotypes and the resulting snap judgments about who they are, what they are doing, and what they are capable of. Sometimes, these stereotypes are so internalized that we judge ourselves by them. Often, especially in the workplace, we use them to dismiss one another. Rather than talking over a problem and coming to a collaborative solution, it’s all too easy to throw up our hands and pin the problem on the other person (or ourselves) being too young or being too old, something we can’t do anything about, so we don’t even try. If we took age out of the equation (or in other words, if we saw each other as Ageless), we’d be able to focus on who we are as individuals, on the common ground we share,

on the true root and reasons for our differences, and how to manage and even leverage them together.

Sexism and ageism have many parallels. Both rely on artificial limitations that hurt everyone. Both are deeply rooted in our culture and society. Both require changes at every level: individual, community, societal, global. Gender roles and expectations limit and hurt women and men. Ageism limits and hurts all ages, even if the form it takes changes over our lifetimes. And just as feminism (as defined by Wikipedia, “Feminism is a collection of movements and ideologies aimed at defining, establishing, and defending equal political, economic, cultural, and social rights for women), helps both genders by working to abolish gender-based limitations as well as inequalities that harm us all, Agelessness helps all ages by removing the age-based limitations that hurt all ages, dividing us and holding us back from our true potential to be great—together.



*We need to engage young people to change the conversation about the future of aging. With advances in genomics and longevity science, they have the prospect of even longer lives, and a personal stake in ensuring that those lives are healthy, productive and purposeful.*

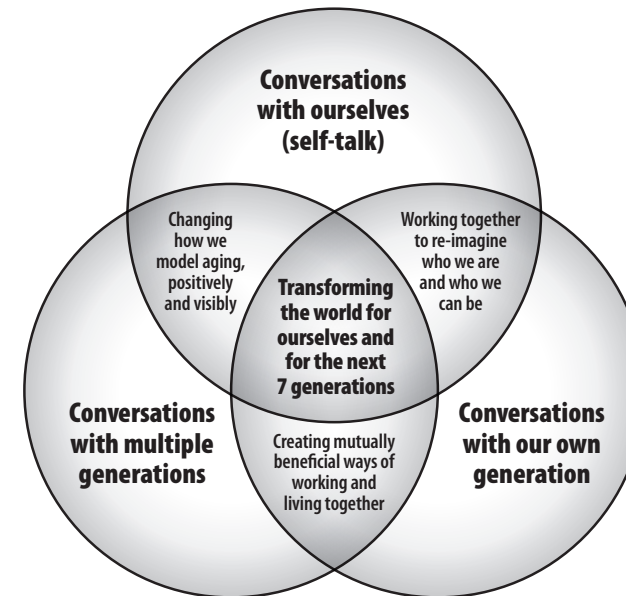
~Paul Irving, chairman of the Milken Institute Center for the Future of Aging and distinguished scholar in residence at the University of Southern California Davis School of Gerontology

### Changing the Story of Aging

One of the most important tasks we have together, all generations, is to change the story we tell one another and ourselves about aging. Too often, the story is assumed to be important only to people over 40 (and even then, only to those who choose to think about the topic in our age-denial society). It’s easy to forget that a transformation of how we view aging—indeed, in how we age, period—can occur only if our conversations

on the topic are multigenerational. In fact, the only way we can transform the world for ourselves, and for at least the next seven generations, is if we recognize the need for multiple overlapping conversations about the past, present, and future story of what age and growing older really means.

### THE POWER OF MULTIPLE CONVERSATIONS ON AGING



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For many of us, the way we talk to ourselves about what it means to age is the starting point for change. To look ahead and see opportunity instead of a life winding down; to see beauty in its complicated, rich nuance instead of only as a superficial societal judgment; to adjust to the present and future changes in our lives, our bodies, our energy, our work, with an eye toward making the next stage our most visionary yet. These are just a few of the steps we need to take within ourselves so that we can embody them and, as a byproduct, naturally extend them to others. Through this conversation, we can engage with younger generations in ways that model and mentor the ripe possibilities they too have ahead of them. Further, the process of learning and manifesting change can teach us how to open our minds to learning from those we mentor as well as those we emulate.

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Changing the conversation we have with ourselves also informs the conversations about aging that we have with others in our generational cohorts who are at the same tipping point in their lives as we are and want a present and a future story that's different from what was modeled by previous generations. This applies, as well, for those under 40, dismissed as too young to have wisdom or enough skill sets to be taken seriously, as well as for those over 50, who face increasing invisibility, irrelevance, and a winding down from participation in work, communities, and the world. The good news is that the more we change how we see ourselves, the more we can band together with others in the same boat and row ourselves to a new shore, a new future, immigrants to a new land of long life where, no matter our age or stage, we are valued for what we can bring to the table. Most especially, for the over-50 crowd, the older we are the more we have to offer because we are closer to realizing our greatest vision yet.

At the same time, we can't people this land with only one or two generations. The conversation about aging needs to move beyond self-talk and beyond the lips of those going through the same stage of life. It needs to go beyond simply modeling what it's like to be a strong, visionary leader in our fifties, sixties, and beyond. All generations need to work together to find the common ground that binds us, such as everyone's need for more flexible work-life arrangements. Everyone has the need for communities that nurture and sustain us at every age and stage.

The conversation is not just about Baby Boomers (born 1943\*-1964) and the younger generations either, the Gen Xers (born early 1965 to 1976) and the Millennials, also labeled Gen Y's (born early 1980s to early 2000s). Lest we not forget those just arriving on the scene, Generation Z is the cohort of people born after the Millennial generation starting approximately from the mid-2000s to the present day. One important connection, for Boomer women in particular, is with the generation of Matures (born before 1943) those women who are in their seventies, eighties, and beyond right now (many were part of the early First Wave Feminist movement and/or early champions of the Second Wave of the 1960s and 1970s) and were the first to transition from work to "retirement" and to benefit from our increasing longevity.

All generations need to work together to find the common ground that binds us...

How are they making this transition? What can we learn from those who are happy and healthy in their seventies and beyond?

Ultimately, when all three conversations overlap, we go beyond changing ourselves, beyond reinventing all stages of life, and beyond creating new ways of working and living and being able to capitalize on the unique strengths of every age. When all three conversations come together, when our visionary voices harmonize, we will do nothing short of transforming the world in ways we can't even imagine doing alone, to a magnitude that will ripple out in lasting ways for generations to come.

## Who Defines Us?

The conversation you have with yourself and others in your generation will be ongoing and multifaceted, but an excellent starting point is to consider these questions: What does your future story of aging look like? When you think about getting older, how do you define what that means for you? Do you ever see yourself as being "elderly"? Do you envision yourself when you hear the words "senior citizen"? (And let's face it, that's probably the most ridiculous of the terms out there, considering we don't have "junior citizens" or anything of the sort.)

Perhaps we should drop the label "senior" or redefine it. Clearly this term has helped to embed ageist stereotypes into our societal psyche. It used to be, as David Wolfe, author of the pioneering books *Serving the Ageless Market* (1990) and *Ageless Marketing* (2003), wrote, "Senior is not an inherently negative term...Being a senior used to connote a superior standing in every context but aging."

Sure, many don't mind enjoying the "senior" discounts. And for those who do retire—fully or partially—the advantages of having more free time, fewer demands, and less stress overall are additional perks.

But of course we don't have to wait until we retire to create this kind of lifestyle. We don't have to retire at all.

In fact, many characteristics of the stereotypical senior citizen don't really have much to do with age at all. Or at least they don't have to be related to age, even if we as a society have somewhat arbitrarily decided they

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do. These characteristics can include retirement, volunteer work, adapting our lifestyle to physical changes, having more control over our time and environment. *All of these are choices we might make at any age.*

So if we strip away other people's definitions of what it means to age, what it means to be over 30, 40, 50, 60, 70, 80, 90, 100...where does that leave us? How do we define ourselves as protagonists in our own aging story?

We all have different comfort levels with various terms. Some shy away from "elderly" but don't mind being seen as an "Elder." Some don't mind being called "older" but feel uncomfortable being called simply "old." Yet another person might get fed up with euphemisms and actually demand to be called "old," dammit!

I've always relished the term "Crone," the idea of taking back its original meaning of wise old woman. Some, including those who have chosen not to have children, prefer to be seen as grandmother. In ancient times, the Crone was valued and revered as a wise and prophetic goddess in her own right. Traced back to pre-history, societies that are thought to have been the first "partnerships" between women and men lasted for about 20,000 years. Then as Riane Eisler describes in her underground classic, *The Chalice and the Blade* (1988), these early societies "veered off on 'a bloody 5,000-year detour' of male domination." Along with these partnership societies, the Crone and all images of the positive feminine were devalued, leaving only the Divine Feminine (e.g., Mother Mary) as the preferred universal Mother image to survive intact into our modern day.

Fortunately, today's twenty-first century women are resuscitating the whole panoply of feminine archetypal goddesses, like those we have buried way below our consciousness carrying the powerful energy of the Black Madonna, the flip side of Mother Mary (e.g., Mary Magdalene, Sophia, Kali Ma, Kuan Yin, and more), so that we can reclaim our fullness by embodying the whole range of our womanhood.

I'll tell you a secret. Every time I write—for my blog, for a workshop or keynote, for a book or article—I have to stop yet again and consider this issue: What do we call ourselves? Elders? Do I avoid the word "old" or use it unabashedly? Do I refer to us as aging or stick to euphemisms or numbers, like post-50? Maybe the over-sixties? But what about including

40-plus? Boomers...and older? Matures? How do we distinguish between the early and late Boomers, who are as different as the Brat Pack is from the Beatles? At what point do generational labels lose their usefulness?

It's tricky, this act of labeling, and even trickier when we try to define a larger group of people who may or may not have anything in common besides their similarity in age, if even that.

That thinking brings me back to the only person any of us can ever truly and accurately define: ourselves. Yet this is the one person we so often let others define for us. We plan to retire roughly when we're supposed to. We see ourselves as less and less attractive according to the dictates of Society (with a capital S). And heaven forbid we start any long-term venture—a business, a campaign, an ongoing artistic endeavor—beyond "retirement age."

Fortunately, fewer and fewer people are allowing themselves to be defined by these expectations. More Baby Boomers, for example, are starting new businesses than any other generation today, and women are at the forefront of this movement. The Kauffman Index of Entrepreneurial Activity reports that Boomer start-ups increased from 18.7 percent to 23.4 percent between 2003 and 2013. According to the American Economic Journal, one out of every ten United States women is starting or running her own business. More people are realizing that they don't want to (or perhaps can't) retire, and regardless of the circumstances, they are exploring new ways of working and of making the future work.

Once again, we're back to that place where the old definitions no longer automatically apply. For many of us, this shift away from outmoded definitions means that how we define ourselves in our forties, fifties, sixties, seventies, eighties, and beyond is not a whole lot different than how we would define ourselves in our twenties and thirties—based on our interests, our values, our plans for the future, our relationships, our capacity to love, to give, to create. The only differences are that now we have more experience and more wisdom, and that now our bodies are changing in new ways that we must incorporate into our plans for the future. But even these vary from individual to individual, and age to age.

So, when you strip away who you're supposed to be, how do you define who you are? In your entry in the World Dictionary of People, are you a

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 What is your  
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noun? An adjective? A verb? Do you have multiple meanings depending on context? Who are you, really? What is your “Now” Story? Do you know what your “Future” Story is?

Seeking the answer to this question and not just accepting it but *embracing* it is key to the process of becoming Ageless and integrating *The Ageless Way*.

That’s only part of it, however. Who *we* are—as a generation and across generations—is also a necessary question to answer together if we are going to create a world in which we change the cultural story around aging, where all ages and stages can find that Ageless self and create an environment where that self can thrive.

## Working Together

Perhaps the most important topics for a multigenerational conversation revolve around the future of the planet and the workplace. In the latter, we see the generational stereotypes played out, such as Boomers being resistant to change and technologically inept, and younger generations having no discipline and spending all their time texting. Added to these caricatures are the post-recession fears fueled by media claims that Baby Boomers are stealing jobs away from younger generations by not retiring or the (bizarrely contradictory) claim that Generation X and Millennials will be unfairly supporting the large Boomer generation, even though Boomers who do retire spent their lives already paying into Social Security and Medicare.

Despite media fear-mongering about Baby Boomers working longer, studies consistently show that more Boomers in the workforce does not increase unemployment among younger generations. In fact, the opposite is seen to be true. A 2012 study by Boston College’s Center for Retirement Research found that those who work past retirement age are also consuming more, which creates more demand for products and services and, therefore, more job creation. Baby Boomers also tend to have specialized jobs for which younger generations are not yet qualified. Having people in the workforce with this specialized experience, if anything, provides a way to speed up the careers of their younger colleagues, who have the opportunity

to learn from hands-on mentorship and the wisdom and experience of the older generations.

Unfortunately, studies also show that ageism is a barrier to this kind of collaborative learning. A study by the Association for Talent Development found not only that all generations stereotype one another but also that this stereotyping leads to unaddressed tension and conflict that saps productivity by as much as 12 percent! Perhaps most interesting were the similarities among the stereotypical characteristics each generation applied to the others. For example, younger generations would refer to older colleagues as lazy because they are old, and older generations would refer to younger colleagues as lazy because they are young. All generations tended to make judgments about behavior based on age and then, because age was seen as an unsolvable part of the equation, the behavior itself was never discussed. Co-workers simply continued to work together with this tension among them that they felt incapable of addressing solely because they all mistakenly attributed behaviors to age-based stereotypes. (Talk about chasing one’s “tale”...)

Of course, there is more going on here beyond the ageism, particularly the tendency to leap to a judgment (e.g., lazy) about a behavior instead of finding out what is really behind the behavior. Any conversation among people, across generations or within the same generation, has to start with focusing on the facts of the situation, not an interpretation of those facts, especially negative assumptions that are likely to shut down the conversation before it starts. If we are going into a situation with the assumption that behaviors are related to age rather than to individual traits and circumstances, then we are more likely to assume that a solution won’t be found because we can’t change someone’s age. In this scenario, we are more likely to skip right to the judgment because we know we won’t be having a conversation about the facts and what to do about them. Take the age biases out of the situation and we are far more likely to be willing and capable of reserving judgment until we talk it over.

As someone who works with trends, especially those related to particular generations, I can understand the difficulty of navigating the gray area between generational tendencies and stereotypes. The key is to understand that trends for a group apply only when discussing the group as a whole.

When dealing with individuals, you have to take them on their own terms, not assume they follow the patterns of the group.

The learning styles methodology and approach in education has some useful applications for the workplace. Within a group of students all the same age, we find vast differences in how they approach learning. Some need visual input to fully understand a concept, while others learn and work best with the written word. Others learn and express themselves best by talking with others face to face. These are just a few of the styles of learning that apply, but you can see how they might affect workplace habits.

The workplace is a place of learning and application of that learning. Habits that may seem incomprehensible to you could very well be rooted in how another person learns best. Understanding this concept can lead to better communication as well as solutions that enable everyone to do her best work.

For example, if you learn best by talking with others, it can be difficult to understand why your co-worker sends emails about everything, even small issues that could more easily (to you) be taken care of in a quick conversation. When you both look at this situation from the perspective of learning styles, you'll both be less likely to insist on your own preferred mode of communicating and will, perhaps, come up with a compromise, such as email followed by periodic conversations to check understanding.

If you lead a multigenerational workplace or are a solopreneur working with people of multiple generations, I highly recommend a proactive approach. Read up on learning styles and Howard Gardner's multiple intelligences theory, and try to incorporate various options and strengths in your regular communication and output. This approach can be exceptionally useful as a way for people to occasionally try out styles that aren't their strongest. As long as they feel safe to explore and make mistakes doing something in a way that's not as comfortable, they will surprise you with new insights and perspectives that wouldn't have come out if they'd continued thinking inside the box.

Conversely, leading with your strengths and enabling others to lead with theirs will create an environment in which everyone feels valued and has the opportunity to experience success. This experience motivates us all to continue striving for more success, most notably when we feel valued as

part of a team. Consider taking the time as a group to try StrengthsFinder, the book or the online tool ([www.strengthsfinder.com](http://www.strengthsfinder.com)).

Another important step is to focus on common values shared among colleagues of multiple generations. Having conversations about values and aspirational visions—for one's self, the company, the community, and even the world—and keeping these commonalities front and center can motivate everyone to celebrate and leverage diversity (in age, gender, race, ethnicity, religion, etc.) in service of collaboration toward common values, goals, and visions.

The coming of age of 86 million Millennials who will be entering the workforce by 2020 has spurred a recent spate of attention to making the workplace ready for these new entries into a three-generational workforce and to predetermine what Millennials are looking for in future employers, as association members, and as event and conference attendees. But a recent study by commercial real estate services and investment firm CBRE debunks our accepted myths about the difference in generations' workplace preferences. CBRE findings have discovered that the attributes typically associated with what Millennials want are important for all generations. In fact, the CBRE survey found that there is little difference among the three working generations—Millennials, Generation X, and Baby Boomers—in how they want their workplaces to incorporate variety, choice, access, and transparency.

A study released by LinkedIn, the Relationships @Work, sheds light on the importance of relationships in the workforce—46 percent of all professionals report that friendships with colleagues make them happier at work. The key takeaway is that creating a work culture that resonates across generations, roles, and personalities is a key factor in building a successful environment and driving career and organizational success. As a result of this study, LinkedIn is fostering a worldwide conversation across generations by using #workbff to share “selfies” with colleagues.

This discussion is just one example of why multiple generations need to be involved in changing the story around aging, in developing an Ageless perspective through our conversations. Only when we achieve an Ageless perspective will we be able to move forward on the other conversations we need to have, not only to collaborate in the workplace but also in our

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personal lives, our communities, and across the globe. The sooner we all learn to understand and work with diversity of all kinds on its own terms rather than seeing it as something to fix or as a source of frustration, the sooner we can transcend the ordinary requirements of our jobs, businesses, and personal lives and achieve the extraordinary—the visionary—together.

## The Future of Intergenerational Collaboration

There was a time when the older you were, the more respect you garnered, but this was also a time of disrespect to youth, when children (and women) were supposed to be seen and not heard. Then in the 1960s and 1970s, the Baby Boomers turned this notion on its head, and the mantra flipped to not trusting anyone over 30.

Now, with Baby Boomers clearly over 30 themselves, we are poised on the brink of another transformation in perspective. However, that transformation doesn't have to be a return to the past. We are at a time when we can choose mutual respect and intergenerational cooperation. A time when everyone can be seen and heard and valued.

This form of cooperation isn't in and of itself new. We've always relied on it to varying degrees, although I think it is safe to say that today, people younger and older than ever before are now a regular part of any form of intergenerational effort. We've always had child prodigies as well as remarkable achievers late in life, but only in modern times are we actively bringing the very young and the very old into the conversation. In science and technology, health care and longevity, business, politics, and art, events such as science fairs, internships, and online presentations put the very young in touch with real-world opportunities. Now, the same exposure to new information and educational opportunities is coming true for the other end of the age continuum. More businesses and governments are discovering this heretofore hidden gold mine as they gear up to re-envision the aging population as vital, active, productive workers, leaders, and innovators for decades to come.

I'm glad to share that, after decades in absentia, higher education is now paying attention to the emerging 50-plus generation by eagerly serving the

“third stage of education” (read more about this in chapter seven, “Gray Is the New Green”).

The lines we have carefully drawn between age groups are blurring.

A recent article in The New York Times's “Booming” section speaks to the value of intergenerational partnerships: “(These partnerships) defy the persistent stereotype about younger and older people battling over jobs in the still-shaky economy. When these multigenerational ventures succeed, it is often because of the different sets of skills and perspectives that an older and younger person can bring to solving problems.” Across the globe, more and more meet-up venues, online communities (e.g., the interest groups on LinkedIn, Google Hangouts, and more) are forming, bringing together young entrepreneurs with experienced leaders, accomplished innovators, entrepreneurs, potential investors, and mentors. Our Millennial generation as are our Elders are concerned, deeply, about what the twenty-first century will be like for them...and for all of us.

Many of the Boomers' kids (labeled “Millennials” or “Gen Ys”) are purpose-driven and demand life-work balance. While they want to work, and many seek to make money, most are good with making just enough to be comfortable. There's a caveat: As long as their thirst and driving passion makes a difference. Gen Ys want to have fun and be with the people who matter most, but what moves them out into their world is solving the problems that plague our Mother Earth and humanity. They'll do it faster and smarter than ever before with advancing technology at their backs. What's telling about the twenty-first century is that our youngest young and oldest olds are in this together and are beginning to know that in a tangible way. Harnessing this intergenerational force field will happen only if we come together.

The clincher paragraph quotes Nancy Henkin, executive director of Temple University's Intergenerational Center, questioning how this kind of working and thinking can be applied in ways that even go beyond a specific venture or project. “How do you build communities that are welcoming for people of all ages, and how do you engage people of all ages in a collective effort to make the community a good place for growing up and growing older?” My sentiments exactly. I also resonate with Henkin's idea that “Instead of a

We are at a time when we can choose mutual respect and intergenerational cooperation.



senior and a youth center, why not a vibrant community center where people come together and intentionally foster trust, empathy, and interaction?”

Technology is no longer a symbol of the great divide between the generations. People over 50 have become the fastest-growing group of social media users, increasing their presence on Facebook by 84 percent between 2009 and 2011. In fact, women over 65 increased their presence on Twitter by a whopping 96 percent during that time.

Some media experts and self-proclaimed journalists say that this spells the demise of these media as the younger generations pull out, not wanting “their news feed cluttered up with their parents’ news,” but this prediction ignores two key trends: (1) social media is evolving to be so individualized that no one can clutter your news feed but yourself—you choose entirely what and whom you wish to see; and (2) social media, and society as a whole, is becoming more interest based, with other factors, such as age, being irrelevant.

Just as AutoCAD software can’t tell the difference between the 70-year-old architect and the 20-year-old engineer using it to draft buildings of the future, the 95-year-old lab tech and the 10-year-old who discovered a molecule aren’t going to leave a beloved chemistry Facebook group because of the other’s age.

It’s the chemistry that matters.

No transformation is inevitable, however. I see the signs of this trend developing, such as the egalitarian digital future laid out in Dan Abelow’s book *Imagine a New Future: Creating Greatness for All*, but life and society can change on a dime. I believe this trend is worth developing and that it’s time we reach out across generations and work together based on common interests and visions for the future. A future that has a place for all of us is one with fewer artificial barriers, such as those based on age, gender, race, and class stereotypes, and more genuine connections.

Again, it’s the chemistry that matters. Together, we can discover more than “just” a new molecule. We can discover, we can create, new worlds.

Together we can change the story around aging and model the new *Ageless Way*. ➤

## CHAPTER 2 ~ *The Ageless Way Reflections*

*The questions and exercises below are to help you find your distinct path on The Ageless Way. Turn to page 28 for more about The Ageless Way Reflections.*

1. How do you define yourself? Where (or from whom) do those definitions come from? When I was a kid, my dad always called me “Dizzy.” For a long time I confused that word with “ditzzy.” Not such a good replacement word for a young girl with visual learning disabilities. It wasn’t until after my dad passed in my early twenties that I learned he was on the bench for the Brooklyn Dodgers. The newspaper clippings I discovered described my long-legged dad as “Dizzy” Fish. Clearly the way we self-identify is impactful on every part of our lives and our world as we move through it.

There are other more commonly used descriptors you can use to get started. Are any of these yours? Big Guy, Li’l Woman, Husband, or Wife, Dad or Mom. Shy or bold, maybe too loud. Leader. Executive or employee. Entrepreneur. Baby Boomer or Gen Xers. Self-starter or follower. Old or young. Over the hill. Invisible. You get the idea...

Next, reflect on the ways you have described yourself over time. How have they changed? Was there a particular event or interaction that inspired the change?

2. How would you define the ideal Ageless you? What’s stopping you from embodying that definition? Here’s a suggestion if you are hesitant to get going. Once you are in a reflective state, think of someone you consider the epitome of being Ageless and who embraces *The Ageless Way*. If possible, bring the image of this person clearly into your mind’s eye. Note all the ways you describe this person as a model of Agelessness and the ways she embraces *The Ageless Way*. When you return to your journal, capture what you’ve noted and any insights you’ve realized.

To ripple this conversation out further, consider bringing the topic of how we all define ourselves and one another, and share those thoughts with family members (a good dinner conversation!), your workgroup or your book group, during a friends' night out...or start a new online conversation group.

3. What stereotypes do you have about other generations? What stereotypes do you have about your own? Any ideas on why or how you came to think this way? How much of your view of colleagues, friends, family, and even yourself, is filtered through the lens of these stereotypes? What impact is this thinking having on your key relationships at work, home, in the community, and even how you vote?
4. At work, or in your community, start a conversation group that bridges generations to brainstorm solutions to a pressing problem that is meaningful to all invited. Make it fun, relaxed, and inspiring so everyone learns to feel safe and free to contribute. Start small so the group can gel. (An example of a fun start-up exercise to "break the ice" can be to have each person share three things about herself, one of which is not true. Then have everyone guess which claim is the untruth.) Be sure to chunk down the problem into small bites for starters. You can do this anywhere, including such locales as an office, a local teen center, or a town hall.

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