

Jesuit Higher Education: A Journal

Volume 10 | Number 2

Article 3

November 2021

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Timothy Law Snyder Ph.D.

Loyola Marymount University, timothy.snyder@lmu.edu

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Recommended Citation

Snyder, Timothy L.. "In Students We Trust: The Solidarity Generation." *Jesuit Higher Education: A Journal* 10, 2 (2021). <https://epublications.regis.edu/jhe/vol10/iss2/3>

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In Students We Trust: The Solidarity Generation

Timothy Law Snyder
President
Loyola Marymount University
timothy.snyder@lmu.edu

Abstract

As the most diverse group in America's history, the post-Millennial generation—often labeled “Gen Z,” but what I refer to as the *Solidarity Generation*—is emboldened by its profound care for one another, proclivity for purpose, and its interconnectivity and access to information. Generational theory provides a cyclical perspective wherein we can gain insights about societal shifts and patterns, while also illuminating how our current generation of students are at the forefront of a revolution. Here we explore trends of this emerging generation, focusing on the social justice activism of our students and young people across the globe. The Solidarity Generation's zeal for unity and social justice, arising at a moment earlier than that of its predecessor generations, is challenging the status quo and holding institutions and people in power accountable in ways unprecedented. We, in higher education, have a responsibility to our students and to our future, and an extraordinary opportunity to meet the moment and be a partner in transformation.

Part I: The *What* Generation? *Solidarity*

Even before the pandemic, before they were called Zoomers, Coronials, or Quaranteens, writers, influencers, and Twitterati were champing at the bit at how we might label this rising generation born after 1996. With penchants toward marketer-like convenient monikers such as Boomer, Gen X, or Millennials, that withstand the test of time, the majority, including Pew Research Center, tend to use “Gen Z.” Jean Twenge, author of *Generation Me*, a veritable “exposé” of the Millennial Generation, coined iGen, emphasizing the Post-Millennials' digital native status.¹

What all these characterizations of post-Millennials miss is the rising generation's most defining attribute: diversity. [Census Bureau projections](#) show that more than half of Americans under 18 identify as a nonwhite racial or ethnic minority.² As America's most diverse generation, and on its way to becoming [the most well-educated](#), they are the world's most suited for humanity's survival.³

The rising generation's diversity expands beyond ethnic identity; it includes and embraces sexual and gender identity and diversity, anti-xenophobia, and matters that span socioeconomic strata. They

are concerned with the self, but not the “I-self”; rather, they are about *all* selves. Part of standing for a given self is that each self should have a right to, an ability to, and permission to carve a healthy, supported life and lifestyle based on who they are, their personal *identity* (that is, they *are* their identity, in their minds), what they like, and what their given assay of strengths and challenges are. And even when they address issues like the environment or gun control, they speak eloquently and forcefully about the effects of policy and practice on the Constitution.

Their whole-generation resonance is unlike any we have seen. March for Our Lives co-founder [David Hogg's statement](#), “When you come against any one of us, whether it be me or anybody else, you're coming against all of us,”⁴ is notable, and it is one of many similar declarations of this generation's alliance in its approach to other important issues. For these reasons, I christen them the “Solidarity Generation,” and I refer to them as “Solidarities” (as one refers to members of the Millennial Generation as “Millennials”).⁵

Reilly & Brown,
*LMU Solidarity and
Global Citizenship
Collection: Introduction
and Overview*

Snyder, *In Students We
Trust: The Solidarity
Generation*

Brown & Reilly,
*Mission and
Mundialización:
Solidarity and Global
Citizenship through
Immersion Experience*

Reilly & Brown, *Seeing
with New Eyes: Costa
Rican Pilgrimage as
Transformation*

Sebastian, *Encountering
Grace: A Theological
Framework for Faculty
and Staff Immersion
Programs*

Connelly, *A Long,
Loving Look at the Real:
An Experiential
Ignatian Approach to
Immersion*

Brown & Reilly,
*Solidarity and Global
Citizenship: A Photo
Essay*

[Solidarity, as defined by Merriam Webster](#), is “unity (by a group or class) that produces or is based on community of interests, objectives, and standards.”⁶ With this generation we have both—the unity is essential and, moreover, the pillars at the heart of this cohort (diversity, care for one another, and interconnectedness) bode well for the longevity and lasting impact of their activism and for our society.

Acknowledging common attributes, age ranges, and generalized tendencies provides a deeper understanding of how Solidarities, who comprise the majority of today’s college students, can help us learn to partner with them. The analysis of American generations by William Strauss and Neil Howe set forth a framework for understanding U.S. social history by centering on lifecycles and cross-generational relationships, recognizing patterns and interactions that shape the future.⁷

To understand the contextual complexities of the Solidarities, let us dash through the past century for a primer on the generations. According to the [Pew Research Center](#), a generation typically refers to groups of people born over a 15-20 year span.⁸ Strauss and Howe tell the story of four types of American generational cohorts shaped by shared experiences that include how they were raised, what major events they encountered as children, and what mission their elders gave them as they came of age.⁹ They focused on the G.I. Generation (born between 1901 and 1924), who were shaped by the Great Depression and fought in World War II; the Silent Generation (1928-45), who grew up during WWII, experienced the impacts of the Great Depression, and fought in the Korean War; the Baby Boomers (1946-64), who experienced the Civil Rights Movement, the Vietnam War, and Woodstock; and 13ER, what we now know as Gen X (1964-80), who got the Reagan years, culture wars, and a drug war. Millennials (1980-1996), whose youth was marked by 9/11 and the Great Recession, but who also were inspired by the first Black president, were too young to be examined in detail by Strauss in Howe in 1991. However, in *Millennials Rising, The Next Great Generation*, through data, polls, and interviews with parents, teachers, and teenagers, the duo dedicated an entire book to the past, present, and future of this generation, explaining along the way how Millennials bear no

resemblance to their two most recent predecessor generations.¹⁰

How does this information help us today? On one hand, some readily dismiss generational discussions as bunk or pop psychology, but generational studies have value—as long as we understand that given phenomena or attitudes apply as overall tendencies of an age-banded group of individuals, and not necessarily to a given *individual* in a discriminating way. I have observed and spoken on these phenomena for decades and have learned that generational theory can be helpful in coordinating one’s observations and various sortings-out.

Though most of our students are now Solidarities, we are still experiencing a generational shift, which at times can seem more like a “tweak” in characteristics than a change in generational character. Pew reports, think-pieces, and marketing data note the similarities of Millennials and their successors, especially on key social and policy issues. But differences exist and have been accelerated by events. A distinguishing feature of post-Millennials was that they *were* slated to inherit “[a strong economy with record low unemployment](#).”¹¹ But 2020 pulled the rug out from under them, and now they are coming of age during a global pandemic that has caused the worst economic crisis since the Great Depression.

Part II: Social Justice Activism of Solidarities: Connections and *Cura Personalis*

In 2016, our first-year students (now, the graduated class of 2020, also the first cohort of Solidarities), began college under a general cloud of doom. Even for many of our conservative-leaning students, the election of Donald Trump signaled an anti-intellectual, anti-truth reality, where values, liberties, and especially the liberties of those on the margins, were under attack. The seismic shift that shook our students the morning of Nov. 9, 2016, and continues to rattle and agitate, is about much more than politics.

Aggravating that, the Covid-19 pandemic exposed fissures in our ways of being, disproportionately impacting people of color and illustrating further our economic and racial inequality. The fallacy of

“rugged individualism”—trumpeted by politicians as a defining value of American greatness and exceptionalism—stands on trial as a contradiction and impediment to progress and unity and is anathema to everything this generation stands for.

[A Pew Survey conducted in September 2019](#) found that roughly 80% of Americans *stated* that the U.S. is “one of the greatest countries, along with some others” (55%) or “stands above all other countries” (24%). But 36% of adults ages 18 to 29 noted that other countries are better than the U.S.¹² Solidarities’ viewing the U.S. as inferior to other nations is central to this moment as a precursor toward zeal for improvement.

Connections

Though no one was prepared for our recent mass disruption and disillusion, I believe the Solidarities, through their exposure to a wider range of issues and people, facilitated by their hyperconnectivity and *honoring* of other people, have been readied for the collective reflection and reckoning that we are experiencing, and that is compelling them to act.

In her article “From Everyday Information Behaviours to Clickable Solidarity in a Place Called Social Media,” Bhuva Narayan discusses how social media has altered our concept of cyberspace and “reifies it as a real place.”¹³ Invoking the theory of the Strength of Weak Ties, “those to whom we are weakly tied are more likely to move in circles different from our own and will thus have access to information different from that which we receive,”¹⁴ Narayan notes that social media can lead to “effortless entry into such online solidarity spaces by entering them via clickable gateways.”¹⁵ This has given social media a consequential role in uprisings around the globe, facilitating protests and creating international movements, like 2020 Thailand’s sudden activist abandonment of worries about *lèse majesté* law, which was previously considered immutable.

For Solidarities, the tools and the media are more accessible than they were at the time of Narayan’s writing, and activism and reach are more widespread and mainstream. This rising generation has migrated from, as Nicholas Handler notes in

his [quintessential piece on Millennials](#), “writing a revolution,” in a “[Change.org](#)” manner, to *embodying* a revolution, using themselves, physically, as mass, barriers, and vehicles for the Greater Good.¹⁶ Contrary to Twenge’s skewed “iGen” nomenclature, they are not defined by available tools, but by social demands that they are making, in part through employment of tools to organize, mobilize, teach, transform, sabotage, and disrupt. Social media enables interconnectedness and exposure, developing many users’ empathy for cultures, traditions, and ideas from around the world.¹⁷

Cura Personalis, ad Extremity

When we in Jesuit higher education speak to the notion of *Cura Personalis*, we are not just talking about being of sound mind, body, and spirit. We are ultimately emphasizing care in every aspect of our learning experience, based in the inherent dignity of the individual. “All members of the educational community are concerned with one another and learn from one another.”¹⁸ This foundational tenet of our education invigorates this generation of students as never before. It informs their activism and energizes their sense of purpose. Solidarities aren’t resigned to their distrust and frustration with older generations and the government; rather, such dissatisfaction impels them to take matters into their own hands. They are tired of waiting for the so-called adults to get to work—and they are also tired of older generations looking toward them to enact “eventual” improvements. Despite their [stated exhaustion](#), they are delivering us notable lessons about fighting for what is right.¹⁹ They *slam* entrance into discussions via petitions and demands, complete with timelines and consequences of their counterparts’ inactions, and no topic—for example, the entirety of global inaction concerning climate change—has inaccessible scope.²⁰ They are emboldened by their sense of purpose: caring for others, for the planet, for the future, for justice. And because they are on moral high ground, they have the confidence and courage to accomplish extraordinary feats.

Zee Thomas, a 15-year-old activist (at the time of the interview), speaking with the *New York Times* for a piece on Black teen girls and their activism

after the murder of George Floyd, says, “[Our generation had to grow up too quickly to make sure our younger siblings and even our kids will grow up in a world where we are equal and free to be who we are regardless of skin color or gender identity or sexuality.](#)”²¹ Zee had never been to a protest, but within five days of Floyd’s death, she and five other girls (who she met on Twitter) organized some 10,000 people in the name of racial justice.

The Issues

To be sure, the Solidarity Generation’s concerns are as vast and varied as their tools; here I will look at their activism and solidarity relative to gun violence, climate change, and racial justice.

Gun Violence

One of the earliest examples of the rising generation’s solidarity was in reaction to mass shootings. About a month after the Marjory Stoneman Douglas High School shooting, student survivors organized and led one of the largest marches against gun violence in Washington, DC, with 800 related marches across the country totaling some 2 million strong.²² March For Our Lives’ impressive social media following translated to active participation. On March 24, 2019, one year after the nationwide protests, the organization tweeted that they are still organizing to power the movement that is saving lives and that *they* will be the morally just leaders.²³

Climate Change

According to Loyola Marymount University (LMU) student and climate activist Kevin J. Patel, speaking at the 2019 Global Climate Strike in New York, his generation will determine the fate of the planet. “[You are either with us in this fight or you’re against us,](#)” shouted Patel to more than [60,000 impassioned youth activists.](#)²⁴ This was one of 6,100 events in 185 countries with more than 7.6 million participants, making the Global Climate Strikes one of the largest international protests in history.²⁵

Swedish environmental activist Greta Thunberg, whose [Fridays for Future organization](#) inspired the Global Strikes, is just one of the many young

voices leading the movement to advocate for the environment—[demanding change.](#) Youth-run and -founded climate change organizations like [The Sunrise Movement](#) and [350.org](#) emphasize their care for one another and note that they are stronger through collaboration with diverse coalitions seeking change, particularly with those fighting for racial justice. Climate activists like Patel, who have been [showing up at Black Lives Matter protests in solidarity,](#) underscore that you cannot separate the issues.²⁶

Racial Justice

The Brookings Institute asserts that the [fight for racial justice is a pivotal moment for Solidarities.](#) The Black Lives Matter protests that have awakened the nation are notably more diverse than any in American history.²⁷ A [Kaiser Family Foundation survey,](#) published in June 2020, after the first few weeks of Black Lives Matter protests, found that, of the estimated 26 million who protested during the period of June 8-14, the majority were between the ages of 18 and 29.²⁸

I am proud of the leadership I have encountered from our LMU Solidarities: [from student-led protests](#) to the fundraising prowess of LMU’s Brothers of Consciousness (BOC), who joined forces with 40 other campus groups and raised more than \$50,000 on Instagram for Black Lives Matter and other social justice organizations.²⁹ In an interview with Today.com, BOC co-presidents Dezmin Hemmans and Christian Jackson shared their inspiration for the initiative.³⁰ [Hemmans said that his frustrations mobilized him:](#) “LMU is a Jesuit school that promotes Ignatian values and the promotion of social justice and frankly, the university was failing at that point by being so silent.” The BOC fundraiser was just the beginning. Hemmans and Jackson joined with other Black student leaders, and under the Black student movement #BlackatLMU, presented the university with a list of demands to ensure that LMU lives up to our values and is proactively anti-racist. #BlackatLMU is working with university leadership, including me, to enact productive change.

The Purposeful Is the Political

In the 2018 midterm election, Solidarities and Millennials cast a quarter of the total votes. The Solidarity Generation, new to voting, was responsible for 4.5 million, or 4%, of all votes. Census Bureau data shows a [16 percent increase in voter turnout for 18-29 year olds](#) from the 2014 to 2018 midterms.³¹ Tufts' Center for Information and Research on Civic Learning and Engagement (CIRCLE) [credits young peoples' action and activism for these unprecedented numbers](#); their 2018 post-midterms poll found that “young people who were participants or supporters of the gun violence prevention movement were more likely to be contacted by campaigns and more likely to vote.”³²

The 2020 presidential election saw record turnout from the youngest, newest, and most diverse voting bloc: Solidarities. Youth voter turnout (ages 18 to 29) [increased 11 points from 2016](#), with 50 percent of eligible youth voters voting in 2020 compared to 39 percent just four years earlier.³³ Voter turnout in all age groups was the [highest in more than 100 years](#), but we can credit the Solidarity Generation, particularly young voters of color in swing states, for showing up, in many cases for the first time to cast their vote.³⁴ And while a recent [Spotify poll says Gen Z wants purpose over politics](#), the results of the 2020 election prove that the two are not mutually exclusive: [the Purposeful is Political](#).³⁵ Our country is changing and continues to transform toward becoming the engaged nation we want and need, and the Solidarity Generation is now setting the standard.

Part III. Our Role as Educators

Jesuit higher education is equipped to meet an era's moment and evolve with it—as we have been doing for centuries. Young people are attuned to the unifying nature of the Catholic Social Teaching, whether they know it or not. And we in Jesuit higher education should embrace this as *the* moment for which we've been waiting. Our academic rigor, innovation, adaptability, interdisciplinarity, and focus on justice and the common good make our schools the ideal places to harness the energy of this generation, nurture their sense of unity and determined solidarity, and

help them enhance their activism by equipping them with the knowledge, discernment, and skills they need to be agents for and with change.

In Solidarity with Solidarities

We in higher education, despite our own struggles and new and increased responsibilities, must reimagine how we understand, empathize, and work with our students to ensure their success, their intellectual fulfillment, and their social and spiritual nourishment. Meeting each of these obligations requires even more creativity and resources, on our part, in a time when creativity and resources feel over-tapped. But we must imbue our future leaders with the purpose they envision as they seek to realize their goals.

If we want our students to be the leaders of tomorrow, and if we want these future-leaders to kineticize their learning potential at our universities and colleges, we must demonstrate our commitment to sustained actions on key issues that are important to students and essential to our society's progress. We too must take a stand; that doesn't mean blindly adopting their positions, but discerning where they, and we, are coming from, and working with them to reach a greater understanding.

We are obligated to bring the world beyond the classroom to our students—and to do so with a practiced zeal for creativity, and rehearsal in acts of creativity. This expands students' minds, preparing them for a widened, *global* solidarity that will make them empathetic servant leaders with newfound capacities to innovate, especially across disciplines. In many cases, this generation, because of its interconnected nature and diversity, already understands this, and they are gaining access to more perspectives than predecessor generations evidenced at their age. With our charge in Jesuit higher education being to “help students to develop the qualities of mind and heart that will enable them—in whatever station they assume in life—to work with others for the good of all in the service of the Kingdom of God,”³⁶ we must, in recognition of the sophistication of our students' social propensities, view our relationship as more of an exchange, and strive to be more student-like.

We start by being more attuned to the shape of the learner, who views their sense of purpose and care for their peers as more than a top priority, but simply *the* way of being. With curiosity and willingness, we must be prepared to melt and change. Our students are pushing us to examine our histories and rethink what we have learned or been taught (or teach), or have not thought about from plural perspectives.

We cannot shy away from situations that at least initially render us uncomfortable. This generation will not allow it. LMU's teacher-scholar model already places value on the bond and exchange between the professor and the student. But leadership too must actively get to know students by meeting with them, listening to them, hearing them, learning from them, standing in solidarity with them, and being more intentional in our efforts to create a sense of community and exchange.

As we seek to gain or, when necessary, restore the Solidarity Generation's trust, let *us* place trust in *them*, and let us focus our efforts on seeking justice for all. That's what the Society of Jesus has been doing for nearly 500 years. That's why most of us have chosen to dedicate our lives to Jesuit higher education. And that's why we have a responsibility to reach beyond what we thought was possible to be in greater solidarity with our students, who exemplify our mission and values in ways no other generation has.

Proactively Anti-racist

Solidarities are not just the most diverse generation; they also view their racial and ethnic diversity as a benefit for society. I often speak to the value of human creativity: how it can bring about a better future, the world we want to live in, and how diversity is the *font* of creativity. At LMU, our Catholic, Jesuit, and Marymount heritage draws us to be a place that understands this as well as any. To be in solidarity requires us to recognize that every person's struggle is connected to our own. It's about more than empathy; it's about love. Love for God's creations, love for our potential, love for our ability to change for the greater good.

About a week after racial justice demonstrations swept the nation and world, my leadership team began to meet with a group of five Black student leaders. In these meetings, the students shared their painful experiences, their goals, demands, ideas, frustrations, and suggestions.

In the months that have passed, our Black students have pushed me and my leadership team beyond our perceived limits *and words*. Their actions and restless desire to do more—*magis*—have led to LMU making substantive progress. Complementary to [LMU's Anti-Racism Project](#) and [Strategic Plan 2021-26](#), their demands provide a roadmap to guide and inform a comprehensive vision of what anti-racism means for, at, and *beyond* LMU. Their intelligence and leadership and their dedication to *enact* change continue to give me hope for the future. I have faith that our monthly meetings, listening sessions, and town halls, which were convened Brady-Bunch style, provided a foundation for rebuilding the community for which we have always claimed to strive.

Rebuilding our community and evolving for a more equitable and just tomorrow requires further leadership from our universities; an optimal path is to follow the lead our students provide as they select and examine issues of conscience, adding experience and wisdom as leaven for attainment of our shared vision. Let us not be afraid to ask our students questions: What more can we do about climate change? What more can we do to support our DACA students? How can we do more to create a safe and welcoming space for our LGBTQ students? What do we need to do to welcome and learn from those among us who do not see these as primary concerns? Then, let's work together through ongoing dialogue and partnership to make change happen. It will not be easy, but with students like these, I am certain that anything is possible.

Conclusion: Intergenerational Solidarity

Solidarities are the generation we have been waiting for. Their values—caring for one another, longing for purpose, and their steadfast commitment to achieving their goals, bolstered by their interconnectedness—are central to our Jesuit mission. As leaders and educators, we must learn

from this generation. They do not see us any longer as sages, but as something between partners and obstacles. That means that our gateway toward their learning is not as persons who act and judge, but as companions who engage and collaborate.

We can help cultivate our students' drive into meaningful action and transformational impact that we have yet to see in our lifetime—that of which we have dreamed. Through *intergenerational* solidarity, their and our efforts make the sum of our parts more impactful, working toward a world to fully realize our Catholic and Jesuit identity, to see beyond ourselves for the Greater Glory of God. *That* is their, *and our*, mission. HJE

Notes

¹ Jean Twenge, *iGen* (New York, NY: Atria Books, 2017), 2.

² U.S. Census Bureau, “2017 National Population Projections Datasets,” updated February 20, 2020, <https://www.census.gov/data/datasets/2017/demo/popproj/2017-popproj.html>.

³ Pew Research Center, “On the Cusp of Adulthood and Facing an Uncertain Future: What We Know About Gen Z So Far,” May 14, 2020, <https://www.pewsocialtrends.org/essay/on-the-cusp-of-adulthood-and-facing-an-uncertain-future-what-we-know-about-gen-z-so-far/>.

⁴ Lindsey Ellefson and Joanna Pinto, “David Hogg Rejects Laura Ingraham’s Apology for Mocking Tweet,” CNN online, March 30, 2018, <https://www.cnn.com/2018/03/30/us/david-hogg-laura-ingraham-cnntv/index.html>.

⁵ I add that “iGen” also fails in its reference to technological product offerings and use. Every generation uses its contemporary gear, and products do not define a generation. Further, the use of “Z” refers to the grand-Generation X, which was not any sort of 24th generation, but, rather, one that tended to defy convention. The Millennials rejected “Gen-Y,” and the Solidarities should likewise reject Z. And let’s not even fantasize about what would follow Gen-Z. Alpha? AA? Loge?

⁶ *Merriam-Webster*, s.v. “Solidarity,” accessed August 1, 2020, https://www.merriam-webster.com/dictionary/solidarity?utm_campaign=sd&utm_medium=serp&utm_source=jsnld.

⁷ William Strauss and Neil Howe, *Generations* (New York, NY: William Morrow and Company Inc., 1991), 8.

⁸ Pew Research Center, “The Whys and Hows of Generation Research,” September 3, 2015, <https://www.pewresearch.org/politics/2015/09/03/the-whys-and-hows-of-generations-research/>.

⁹ Strauss and Howe, *Generations*, 8.

¹⁰ Neil Howe and William Strauss, *Millennials Rising, The Next Great Generation* (New York, NY: Vintage Books, 2000).

¹¹ Pew Research Center, “On the Cusp of Adulthood.”

¹² Pew Research Center, “In a Politically Polarized Era, Sharp Divides in Both Partisan Coalitions,” December 17, 2019, <https://www.pewresearch.org/politics/2019/12/17/views-of-government-and-the-nation/>.

¹³ Bhuvan Narayan, “From Everyday Information Behaviours to Clickable Solidarity in a Place Called Social Media,” *Cosmopolitan Civil Societies Journal* 5 (2013): 32.

¹⁴ Narayan, 42.

¹⁵ Narayan, 45.

¹⁶ Nicholas Handler, “The Posteverything Generation,” *The New York Times*, September 30, 2007, <https://archive.nytimes.com/query.nytimes.com/gst/fullpage-940DE4D6143EF933A0575AC0A9619C8B63.html>

¹⁷ Stella M. Rouse and Ashley D. Ross, *The Politics of Millennials* (Ann Arbor, MI: University of Michigan Press, 2018), 11.

¹⁸ Vincent J. Duminuco, S.J., ed., *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives* (New York, NY: Fordham University Press, 2000), 182.

¹⁹ Rachel Janfaza, “‘We’re Tired of Waiting’: Gen Z Is Ready for Revolution,” *Daily Journal Online*, June 16, 2020, updated July 23, 2020, https://dailyjournalonline.com/news/national/were-tired-of-waiting-gen-z-is-ready-for-a-revolution/article_f55f590c-9639-5f09-a6d5-6cff381c8f59.html

²⁰ The “demands” approach might be experienced by other generations as a form of broadsiding—one that throttles, rather than opens, conversation. But having received demands, first from this very generation, I learned (and I’m sure Solidarities have learned too)—in sync with the very notion of solidarity—that their being so brings them initial power in negotiation. Arriving with a set of ultimatums, or a socialized petition representing a harmonized alliance, awakens those who are accustomed to moving like snails, bringing about conversations that might not have started in the past.

We also have “cancel culture,” which simply moves the opposition out of the way. But this is not unique to Solidarities, predecessor generations have activated levels of cancelation of their own: “dismiss,” “sack,” “ax,” “boot,” “can,” “oust”; give a “pink slip,” “marching orders,” “walking papers”; or just flat-out “eliminate.”

²¹ Jessica Bennett, “These Teen Girls Are Fighting for a More Just Future,” *The New York Times*, updated July 3, 2020, <https://www.nytimes.com/2020/06/26/style/teen-girls-black-lives-matter-activism.html>

²² Ryan Sit, “More Than 2 Million in 90 Percent of Voting Districts Joined March for Our Lives Protests,” accessed September 28, 2021, <https://www.newsweek.com/march-our-lives-how-many-2-million-90-voting-district-860841>

²³ March for Our Lives, Twitter, March 24, 2019, 5:55 a.m., <https://twitter.com/AMarch4OurLives/status/1109801015220584450>.

²⁴ Climate Solutions, “NYC Climate Strike: Isabella Fallahi and Kevin Patel: Zero Hour,” YouTube video, September 25, 2019, <https://www.youtube.com/watch?v=NHpDf33iZL>; Somini Sengupta, “Protesting Climate Change, Young People

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²⁵ “7.6 Million People Demand Action After Week of Climate Strikes,” Global Climate Strike, September 28, 2019, <https://globalclimatestrike.net/7-million-people-demand-action-after-week-of-climate-strikes/>

²⁶ Megan Calfas, “Pandemic Forces Youth Climate Activists to Save the Planet on Zoom,” *The Los Angeles Times*, October 7, 2020, <https://www.latimes.com/environment/story/2020-10-07/pandemic-forces-youth-climate-activists-to-save-the-planet-on-zoom>.

²⁷ William H. Frey, “The Nation’s Racial Justice Protests Are a Pivotal Moment for Millennials and Gen Z,” Brookings Institute, June 9, 2020, <https://www.brookings.edu/blog/the-avenue/2020/06/08/the-nations-racial-justice-protests-are-a-pivotal-moment-for-millennials-and-gen-z/>

²⁸ Kaiser Family Foundation (KFF), “KFF Health Tracking Poll - June 2020,” June 26, 2020, <https://www.kff.org/racial-equity-and-health-policy/report/kff-health-tracking-poll-june-2020/>

²⁹ Veronica Backer-Peral and Anastasia Glushneva, “Black Lives Matter Protest in LMU Community,” *The Los Angeles Loyolan*, updated June 9, 2020, http://www.laloyolan.com/news/black-lives-matter-protest-in-lmu-community/video_3d73a9e4-aaa4-11ea-a72a-e777fe51a15a.html.

³⁰ Casey DelBasso, “How Two College Students Raised \$50,000 on Instagram in Support of Black Lives Matter,” *Today*, June 18, 2020, <https://www.today.com/tmrw/how-two-college-juniors-raised-50-000-so-far-support-t184457>.

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