

Barry Johnson

And

Volume One: Chapter 22

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*Making a Difference
by Leveraging
Polarity, Paradox or Dilemma
Volume One: Foundations*

Table of Contents

Chapter titles link to chapters. ToC button at bottom of all pages returns here.

| | |
|--|-----|
| Introduction to Volumes One and Two | 1 |
| <hr/> | |
| Section One: The Basics – Why? What? How? | 4 |
| Chapter 1 Why? | 5 |
| Chapter 2 What? | 11 |
| Chapter 3 How? | 15 |
| <hr/> | |
| Section Two: Part <i>And</i> Whole – Each of us is unique <i>And</i> All of us are connected. | 22 |
| Chapter 4 Family as the Whole | 23 |
| Chapter 5 Organization as the Whole | 29 |
| Chapter 6 Organization as the Part | 43 |
| Chapter 7 Nation as the Whole | 47 |
| Chapter 8 Nation as the Part | 71 |
| Chapter 9 Ethics and National Culture | 77 |
| Chapter 10 The Part <i>And</i> Whole Energy Chain | 83 |
| Chapter 11 The Part <i>And</i> Whole Polarity in Our Brain | 89 |
| <hr/> | |
| Section Three: Continuity <i>And</i> Transformation – We change most rapidly by first embracing who we are. | 92 |
| Chapter 12 Expansive Leader | 93 |
| Chapter 13 Paradoxical Change and Getting Unstuck | 99 |
| Chapter 14 The Recalcitrant Oncologists | 107 |
| Chapter 15 “Pass One–Pass All” in South Africa | 115 |
| Chapter 16 Mother Tongue <i>And</i> English in South Africa | 121 |
| Chapter 17 Continuity <i>And</i> Transformation in Our Brain | 125 |

| | |
|--|-----|
| Section Four: Justice <i>And</i> Mercy – All of us are Accountable <i>And</i> all of us are Loved, no exceptions! | 129 |
| Chapter 18 Justice <i>And</i> Mercy for the Individual | 131 |
| Chapter 19 Justice <i>And</i> Mercy in Organizations | 143 |
| Chapter 20 Justice <i>And</i> Mercy Within a Nation | 151 |
| Chapter 21 Justice <i>And</i> Mercy On the Planet | 157 |

| | |
|---|-----|
| Section Five: Part <i>And</i> Part – From polarization to optimization | 171 |
| Chapter 22 Claiming Power <i>And</i> Sharing Power | 173 |
| Chapter 23 Information Sharing <i>And</i> Information Security | 183 |
| Chapter 24 President Trump Supporters <i>And</i> President Trump Opposition ... | 191 |
| Chapter 25 The Global Nuclear Arms Race Between Us <i>And</i> Them | 203 |

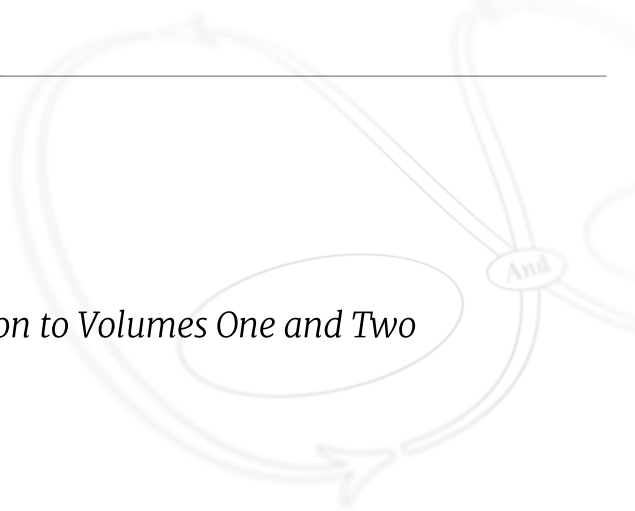
| | |
|---|-----|
| Section Six: The Genius of <i>Or And</i> the Genius of <i>And</i> – The rejection of <i>Or</i>-thinking is an example of <i>Or</i>-thinking. | 208 |
| Chapter 26 The Genius of <i>Or And</i> the Genius of <i>And</i> | 209 |
| Chapter 27 Six Ways Polarities Show Up | 217 |
| Chapter 28 Is It a Problem <i>Or</i> a Polarity? | 223 |

| | |
|---|-----|
| Section Seven: Stacking Polarities | 231 |
| Chapter 29 <i>Or</i> With <i>And</i> Helps Us Address Poverty, Racism and Sexism... | 233 |
| Chapter 30 <i>Or</i> With <i>And</i> Helps Us Address the Climate Crisis | 245 |
| Chapter 31 Women and Other Marginalized Groups in Shared Leadership is Right <i>And</i> Smart | 257 |
| Chapter 32 Yang <i>And</i> Yin | 269 |

| | |
|--|-----|
| Section Eight: Doing <i>And</i> Being | 277 |
| Chapter 33 Making a Difference <i>And</i> Enjoying Life | 279 |
| Chapter 34 I–It <i>And</i> I–You: The Limits of Polarity Thinking..... | 285 |

| | |
|--|-----|
| Postscript Articles: A Polarity Lens On the COVID-19 Pandemic | 291 |
| OpEd Winning On Two Fronts – Health <i>And</i> Economy | 292 |
| Editorial Individual Freedom <i>And</i> The Common Good | 294 |

| | |
|--|-----|
| Resources | 300 |
| Appendix A Our Polarity Assessment™ as a Resource | 301 |
| Appendix B <u><i>And: Volume Two</i></u> as a Resource | 305 |
| Appendix C Realities of All Polarities | 309 |
| Annotated Bibliography | 321 |
| More Praise for <u><i>And</i></u> | 325 |
| About Barry | 329 |
| Blank Maps for Your Duplication and Use | 330 |



Introduction to Volumes One and Two

I am in Brazil being warmly welcomed by a representative of Natura outside the front entrance to their main building. They know that I have written about polarities so they smile as they translate the Portuguese words carved deep and large into the wall: “Being Well *And*¹ Well Being.” They explain that “Being Well” means that we must take care of Natura as a company. It must be financially sound and healthy. “Well Being” means that it is equally important to take care of those who work at Natura, the community, and the environment. (*from Chapter 6*)

This Book is the First of a Two-Volume Set.

Volume One – Foundations

Volume One is a resource for people who want to make a positive difference. How? By overcoming two obstacles: resistance to change and polarization. From a problem-solving perspective, either of these challenges could be overwhelming. From a Polarity Thinking™ perspective, both can be addressed by replacing *Or* with *And* when *And* is required.

For example, the question, “Am I going to hold on to my values *Or* accept the change proposed?” is likely to create resistance to the change. That resistance could be significantly reduced by replacing *Or* with *And*. “How am I going to hold on to my values *And* gain the benefits of the change proposed?” We can save the baby *And* throw out the bathwater. (*Section Three*)

The question, “Am I going to support the group that wants to decentralize *Or* the group that wants to centralize?” is likely to create polarization. That polarization could be significantly reduced by replacing *Or* with *And*. “How do we get the benefits of decentralization *And* the benefits of centralization?” Effective decentralization requires effective centralization. (*Chapter 5*)

“Am I going to support ‘Black Lives Matter’ *Or* ‘All Lives Matter?’” This false choice is less polarizing if *Or* is replaced with *And*: “Black Lives Matter” *And* “All

¹ When the word “and” is used to connect two poles of a polarity, it will be capitalized and in italics: *And*. When the word “or” is used, incorrectly, to connect two poles of a polarity, it will also be capitalized and italic: *Or*.

Lives Matter.” It is precisely because all lives matter that disproportionate attacks on and incarceration of black people matters. (*Chapter 7*)

Regardless of the size of the system that you want to change, this book guides you through a clear process:

1. **Seeing:** Is this an issue where *And* is required?
2. **Mapping:** How can I see a more complete picture and respect alternative views?
3. **Assessing:** How are we doing with this polarity?
4. **Learning:** What can we learn from our assessment results?
5. **Leveraging:** What action steps will we take to make a positive difference?

Reading this book will help you address resistance to your efforts to make a difference. Also, it will help you address chronic conflicts that become vicious cycles as both sides become more polarized.

You will learn when and how to bring *And* into your efforts to make a positive difference. When done well, supplementing *Or*-thinking with *And*-thinking will help you convert the wisdom of those resisting change into a resource to support a more effective change. *And*-thinking will help you join polarized groups and convert a vicious cycle into a benefit for all. The results will benefit both groups and the larger system of which they are a part.

Volume Two – Applications

Volume One is from my perspective with a lot of input and help from others. What is missing are important other voices. When considering groups with power and privilege which have dominance in the United States and those groups that have been marginalized by the dominant group, I am a member of the dominant group in every category. I am white, cis male², financially secure, college educated, raised in a hetero-normative all-white family, from a Christian tradition, without physical or mental disabilities. Having the power and privilege that comes by being in these groups does not make me a good person or a bad person. But membership in the dominant group does come with responsibility to learn from those who are marginalized. It also includes sharing power with them and interrupting the practices and policies of the dominant group that contribute to their marginalization. This marginalization is oppressive and dehumanizing for both the dominant and the marginalized groups. Some marginalized groups include Black, Indigenous, and People of Color (BI-POC), women, LGBTQI+³ people, the poor, those from religious traditions other than Christian, and those with physical or mental disabilities.

Volume Two includes the voices of people from marginalized groups. Each author provides an example of how they have applied Polarity Thinking to make a difference in their life and work. The authors come from a variety of disciplines. They have worked inside organizations as founders and leaders. They have also worked

² Cis men are men assigned “male” at birth and feel that “man” and “male” accurately describe who they are.

³ LGBTQI+ = Lesbian, Gay, Bisexual, Trans, Queer/Questioning, Intersex, plus other identities.

as external resources to organizations as coaches, trainers, organizers for justice and equity, consultants, and teachers. At least one author in each chapter has completed a Two-Year Polarity Mastery Program.

Their stories can be used and adapted to your unique situation. The variety of examples will expand your possibilities and help you avoid common pitfalls as you apply Polarity Thinking. These diverse examples demonstrate how you can succeed in making a difference by combining your life experience with Polarity Thinking and the Polarity Map®.

Start with the Chapter That Interests You Most.

Though Volume One is written in a logical sequence, I encourage you to find the chapter that seems most relevant to you and read it first. Which chapter connects to where you want to make a difference?

All Are Loved *And* Accountable – All Are Connected *And* Each is Unique.

This book begins and ends with two double-messages (polarities) that come to us from most religious traditions.

1. All of us are loved unconditionally, without exception, *And* we are all accountable for our actions and inactions, without exception. In our effort to make a difference, we need to hold ourselves and others accountable. At the same time, the context for our accountability is that we are loved unconditionally (*Section Four*). When our message of accountability is combined with an often unstated message of unlovability, we generate a natural resistance from the self, family member, organization, or the country receiving the message of unlovability.
2. We are all connected in a unified whole *And* we are each unique. Neither our unity nor our uniqueness can be lost (*Section Two*). We can make a difference by affirming the reality of our connectedness *And* our uniqueness. We need not struggle to make us connected *Or* to make us unique. We are already both.

Not recognizing these two polarities (*1 & 2 above*) undermines our efforts to make the positive differences we seek to make with our families, organizations, and countries. Not recognizing these and other polarities in this book has contributed to organizational dysfunction, gross inequity and the marginalization mentioned above. Recognizing and intentionally leveraging these polarities and others can make a difference in how well our organizations are run, how financially sound they are, and how effective they are at enhancing our quality of life on the planet for all of us. My hope is that *And: Volume One* and *And: Volume Two* will support you in making your difference in the world.

Barry Johnson (he, him)⁴

⁴ In this book, I recognize diversity of identity and use she, her / they, them / he, him. For people I know well, and those identified in the public arena, like Dr. MLK, Jr., I use the pronouns they use for themselves.



Chapter 22

Claiming Power And Sharing Power

Power With Others Builds Powerful Relationships 1+1=3

Each of us has a right to claim our power. Claiming individual power within a relationship is a positive act *And* there is the possibility of much more – the power of the relationship itself. Believing that we can *both* claim power *And* share power creates the possibility for relationship power. This is a power that maximizes individual potential *And* the potential of the relationship. Relationship power is only available by supplementing *Or*-thinking with *And*-thinking.

Reflect on a relationship where you feel empowered. It could be with a close friend, a colleague at work, a boss, or someone who works for you. Regardless of your relative hierarchical status with this person, you feel energized by being with them. Most of the time, you feel good about your time together and the creativity that comes out of it. When you disagree, both of you feel like you are heard and respected and can influence the outcome. In this relationship, you feel like you can claim your own power to make a difference *And* it feels like the other person is also free to claim their power to make a difference. The relationship itself is powerful. It brings something beyond just what each of you bring to it alone. As a two-person team, you each become stronger. There is a synergy between you that is more powerful than the sum of the two of you. This is power with others.

The following *Figure 1* shows “Power With Others” on a Polarity Map®. When Claiming Power *And* Sharing Power, the natural tension can become a virtuous cycle that benefits you, the other person, and the relationship itself. What could be polarized becomes optimized: 1+1=3.

Figure 2 shows “Power Over Others” in a Polarity Map. In this scenario, power in your relationship is seen as a zero-sum game – the more power the other has, the less power you have. If there were a limited power of 10 units between you and another person and the other person’s power increased from 5 units to 7, your power would be reduced from 5 units to 3. With *Or*-thinking, the natural tension between each of you claiming power becomes a vicious cycle that undermines the relationship. When we engage in an *either/Or* power struggle, initially one of us “wins” and the other is disempowered. Then, both of us are disempowered and the

relationship is undermined. *Or*-thinking without *And*-thinking polarizes the relationship and undermines the potential synergy between the two Parts: 1+1 = less than 2.

Figure 1: Power With Others

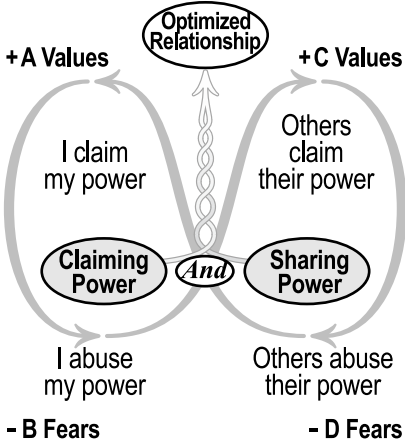
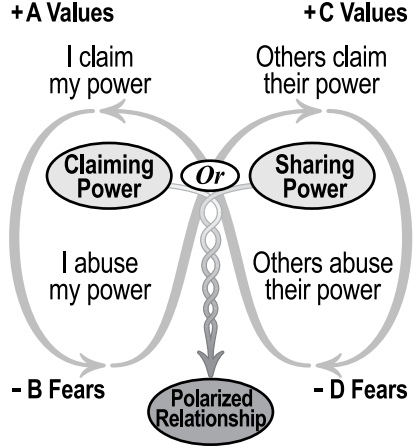


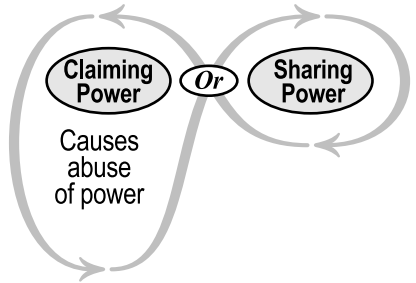
Figure 2: Power Over Others



Claiming Power Without Sharing Power Causes an Abuse of Power^{R89} (Figure 3)

I used to become irritated when I would return home late at night from a trip and find our door locked. “Why is this door locked?” I would grumble to myself. I believed our neighborhood was safe. My irritation was clueless. It changed radically through a phone call from my 23-year-old daughter, Shalom. In tears, with a sadness I cannot begin to imagine, she tells me she has been raped. After the call, she comes to our home. I hold her gently for a long time as we cry together. Shalom has given me permission to share this story because she knows this abuse of power is far too common and wants it to be acknowledged and addressed.

Figure 3



Shalom was raped by a man because he had the power to do it. We men have the power to do that. Why does it take the rape of my daughter for me to wake up to the power difference between men and women and the regular abuse of that power? I do not know. It may be because those of us with power over others lack sensitivity to our impact. I am no longer irritated that our door is locked when I come home from a road trip late at night. Dana has just been self-protective in my absence.

The day after holding Shalom in the wake of her attack, I was walking down the halls of a large hospital. For the first time in my life, I was aware that some of the women coming toward me, going the opposite direction down the hall, could be

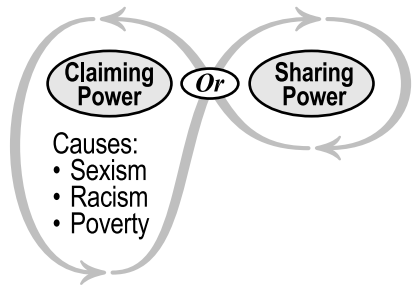
afraid of me or even angry with me. After the rape, I understood. It was not about their vulnerability in the busy hallway of the hospital. It was about the power imbalance between men and women and the regular abuse of that power. I was afraid and angry with us (men) out of concern for my wife, my daughters, granddaughters, women friends, and women everywhere.

Explicit Power

There are many kinds of power. Explicit power over others is raw, physical power – the power to override another person’s “no.” This is the power to dictate the conditions for others’ lives, to put indigenous people on reservations, to define some as white and enslave those defined as black,⁵² to put people in concentration camps, to invade another country, to pay some less than others for the same work, to write and enforce the laws, and to escape punishment for breaking those laws.

Figure 4 could relate to any country in the world. In more specific terms, consider U.S. history where those Claiming Power were wealthy white men. Claiming power for Us (wealthy white men) without sharing power with Them (anyone not wealthy, white, and male) has caused sexism, racism, and poverty. It dehumanizes Us and Them. Over time, it polarizes and disempowers Us, Them, and the relationship.

Figure 4



Claiming power without sharing power is a reality everywhere. It is the source of revolution and war within and between countries throughout history. Rwanda, for example, has a long history of the minority Tutsi claiming power and not sharing power with the majority Hutu. This history was part of a vicious cycle resulting in the genocide of Tutsis.⁵³ Genocide anywhere is a powerful example of abuse of power by an Us over Them. These situations are always more complicated than the tensions within a few polarities. At the same time, the underlying Us Or Them tensions and power dynamics are at play.

At the global level, the basic physical power imbalance men have over women combined with Or-thinking about power is a primary cause and perpetuator of sexism. It has contributed to the underrepresentation of women in positions of power in business, politics, and religion. This underrepresentation has led to a host of other inequities for women.

Within the United States, it is smart for those of us in dominant groups (i.e., wealthy white, cis men) to claim power *And* to share power with marginalized

⁵² Battalora, Jacqueline. *Birth of a White Nation: The Invention of White People and Its Relevance Today*. Strategic Book Publishing and Rights Co, 2013.

⁵³ Chen, Anson; Viswanathan, Balu. *The Rwandan Genocide*. Modern History Project 2012, www.ModernHistoryProject2012.wordpress.com/history-of-hutu-tutsi-relations/.

groups (i.e., women, LGBTQI+, Black, Indigenous, and People of Color (BIPOC), and poor people) as they claim their right to power. As mentioned earlier, seeing this power relationship as *either* We have power *Or* They have power leads to an abuse of power. Seeing and intentionally leveraging this power polarity will help us address these chronic issues while affirming the humanity of Us *And* Them.

Religion as a Basis for Power Over Them Leads to Abuse

For ages, we have used religion as a basis for power over Them. This is a tragic denial of the central message of our religious traditions that all are loved and there are no barriers to ultimate unity. Despite this ancient wisdom, we have had power struggles between two parts of a religion such as between Catholics and Protestants within Christianity and between Sunni and Shia within Islam. Power struggles also have occurred between religions. In each case, both sides claim that “God is on our side.” For example, in 1455, Pope Nicholas V declared an African trade monopoly for the Portuguese.

We ... granted among other things free and ample faculty to the aforesaid King Alfonso – to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, ..., and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit....⁵⁴

The Pope’s proclamation, known as the Doctrine of Discovery, reflects an assertion of power by a white, male Christian leader over black, indigenous people of color, and people of other religions.

What happens when we “win” a power struggle between Us and Them? We are in trouble, They are in trouble, the relationship is in trouble, and our humanity is in trouble.

“To The Victors Go The Spoils” and “Might Makes Right”

These two quotes reflect the common results for the “winner” of a power struggle. For example, in the early history of European settlers in North America, We (wealthy white men), used guns to gain power over Them (indigenous people). Through slavery, We exercised power over Them (black people) who arrived in chains. We needed land for cotton and removed indigenous people from the land. We needed cheap labor, bought slaves, and kept them in slavery. In the wake of “victory,” We made assertions that We were superior and They were inferior.

As victors, We claim that We won because We are smarter, stronger, more industrious, courageous, committed, creative, persistent, loving of our families and country,

⁵⁴ Pontifex, Romanus; Davenport, Frances Gardiner, editor. Published in *European Treaties bearing on the History of the United States and its Dependencies to 1648*. Carnegie Institution of Washington, 1917, pp. 20-26, English translation of Latin text.

and more virtuous. We can claim that we won because God is on our side. We can quote the Pope! We deserve what We got and Those who lost deserve whatever We decide they deserve. Our superiority becomes a given that has been blessed by Christian leadership.

Power We Have Gained Over Others Must Be Maintained

The *Or*-thinking that drives Us to gain power over Them drives us to maintain that power. We claimed our power while systematically undermining or outlawing efforts that would allow Them to claim Their power. We became slave owners, and They became criminals for attempting to escape. We became the smart ones, and They were punished for learning to read. Teaching slaves to read was prohibited because We would not allow Them an empowering skill. From an *Or* perspective, sharing the power of reading would have undermined Our power advantage. If They gained power, We would lose it. In Our power over Them, We became the civilized ones, and indigenous people became the savages. We became the elected leaders, and They were not allowed to vote. There are numerous examples from U.S. history:

President Andrew Jackson – Slavery and Removal

President Andrew Jackson is an example of how claiming power without sharing power was an abuse of power. Before becoming president, Andrew Jackson was a slave owner, an inherently cruel role imbued with Power Over Others. Gaining power over slaves by purchasing them led to additional cruelty to maintain power over them. This is reflected in the advertisements placed by slave owners.

“Stop the Runaway,” Andrew Jackson urged in an ad placed in the Tennessee Gazette in October 1804. The future president gave a detailed description: A “Mulatto Man Slave,” about thirty years old, six feet and an inch high, stout made and active, talks sensible, stoops in his walk, and has a remarkably large foot, broad across the root of the toes – will pass for a free man....”

Jackson, who would become the country’s seventh commander in chief in 1829, promised anyone who captured this “Mulatto Man Slave” a reward of \$50, plus “reasonable” expenses paid.

Jackson added a line that some historians find particularly cruel. It offered “ten dollars extra, for every hundred lashes any person will give him, to the amount of three hundred.” The ad was signed, “ANDREW JACKSON, Near Nashville, State of Tennessee.”⁵⁵

⁵⁵ Brown, DeNeen L. *Hunting down runaway slaves: The cruel ads of Andrew Jackson and ‘the master class’*. Washington Post, May 1, 2017.

Power Over Indigenous People in North America – Removal

In 1830, President Andrew Jackson signed the Indian Removal Act, which forcibly relocated most indigenous people in the South. The power of wealthy white men to “remove” indigenous people from the land worked hand in hand with the power to own slaves. As noted above, We removed Them (indigenous people) from the land and bought Them (slaves) to work it.

At the beginning of the 1830s, nearly 125,000 Native Americans lived on millions of acres of land in Georgia, Tennessee, Alabama, North Carolina and Florida – land their ancestors had occupied and cultivated for generations. By the end of the decade, very few natives remained anywhere in the southeastern United States. Working on behalf of white settlers who wanted to grow cotton on the Indians’ land, the federal government forced them to leave their homelands and walk thousands of miles to a specially designated “Indian territory” across the Mississippi River. This difficult and sometimes deadly journey is known as the Trail of Tears.

Scott and his troops forced the Cherokee into stockades at bayonet point while whites looted their homes and belongings. Then, they marched the Indians more than 1,200 miles to Indian territory. Whooping cough, typhus, dysentery, cholera, and starvation were epidemic along the way, and historians estimate that more than 5,000 Cherokee died as a result of the journey.

By 1840, tens of thousands of Native Americans had been driven off of their land in the southeastern states and forced to move across the Mississippi to Indian territory. The federal government promised that their new land would remain unmolested forever, but as the line of white settlement pushed westward, “Indian country” shrank and shrank. In 1907, Oklahoma became a state and Indian territory was gone for good.⁵⁶

The Cherokee Nation, to legally claim their power, appealed the plan to remove them from their land to the U.S. Supreme Court and won.

John Marshall’s opinion for the Court majority in *Cherokee Nation v. Georgia* was essentially that Georgia had no jurisdiction over the Cherokees and no claim to their lands. But Georgia officials simply ignored the decision, and President Jackson refused to enforce it. Jackson was furious and personally affronted by the ruling, stating, “Mr. Marshall has made his decision. Now let him enforce it!”⁵⁷

This flouting of the Supreme Court was a tragic example of claiming power while denying the Cherokee Nation their legal claim to power. This abuse of power over Them undermined the U.S. constitutional system of government itself.

⁵⁶ History.com editors. *Trail of Tears*. A&E Television Networks, November 9, 2009, www.History.com/topics/native-american-history/trail-of-tears.

⁵⁷ *The Trail of Tears – The Indian Removals*. U.S. History Online Textbook, March 11, 2020, www.USHistory.org/us/24f.asp.

Power Over Also Leads to Poverty

Those with power over, when focused on self-interest and the short term, are likely to abuse that power to gain and maintain wealth while tolerating poverty and blaming it on the poor. This results in an increasing concentration of wealth among a decreasing percent of the population.

The Stanford Center on Inequality and Poverty ranks the most well-off countries in terms of labor markets, poverty, safety net, wealth inequality, and economic mobility. The U.S. comes in last of the top 10 most well-off countries and 18th among the top 21.⁵⁸

Since 1980, the top 0.1% have captured as much income growth as the entire bottom half of world's adult population. For the group of people in between the bottom 50% and top 1% – mostly the lower- and middle-income groups in North America and Europe – income growth has been either sluggish or flat.⁵⁹

Sharing Power Without Claiming Power Allows Abuse of Power^{R89}

Often, the intimidation of those with power leads to accommodation by those with less power. This accommodation looks like *Figure 5*. Sharing Power without Claiming Power allows the abuse of power.

Figure 5

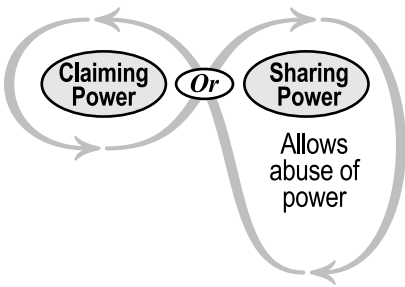
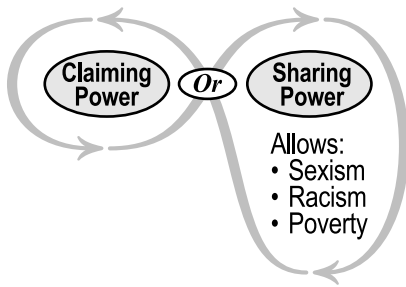


Figure 6



Three examples of allowing abuse of power are sexism, racism, and poverty shown in *Figure 6*. The abused person in an abusive relationship often is afraid of claiming power because of the potential violent reaction. A woman accepting unequal pay for the same work can be afraid of claiming power out of fear of losing a job. Slaves may not claim power by running away or revolting out of fear of the consequences for themselves and their family. A tribe of indigenous people may not claim power and right to land but agree to move beyond the Mississippi River to prevent a slaughter of their people. The poor and disenfranchised may not revolt for fear of its consequences. Potential allies of women and other marginalized groups may not stand with them out of fear of the consequences. The result of these

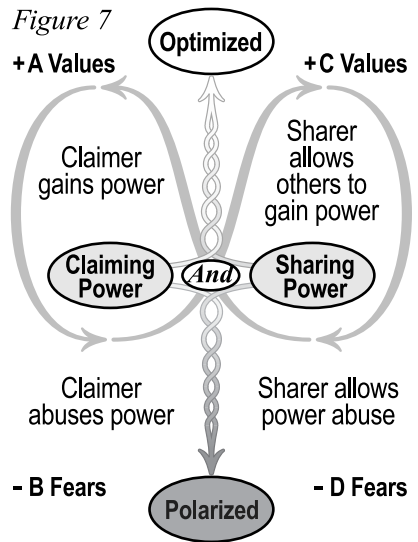
⁵⁸ Alston, Philip. *Statement on Visit to the USA*. United Nations Special Rapporteur on Extreme Poverty and Human Rights, December 15, 2017.

⁵⁹ Nelson, Eshe. *Thomas Piketty says the US is setting a bad example on inequality for the world*. World Inequality Report, December 14, 2017.

understandable fears is that those abusing power can continue the abuse. What might start off as a willingness to share power becomes a fearful abdication of power despite a desire to claim it. Just as an over-focus on claiming power to the neglect of sharing power leads to dysfunctions including sexism, racism, and poverty, so does an over-focus on sharing power to the neglect of claiming power.

Hope for Equity Within and Between Governments

Democracy is at its best when it successfully optimizes the polarity of Claiming Power *And* Sharing Power. *Figure 7* summarizes this tension. In the upside of Claiming Power (+A), the claimer gains power. The claimer could be any one of us or any group with which we identify: our tribe, our country, our religion, our race, our gender. Claiming power is a right worth affirming. *And*, what is needed to go along with claiming power is sharing power with Them (+C). Claiming Power *And* Sharing Power can Optimize the relationship (the Greater Purpose Statement at the top). An optimized relationship benefits Us, Them, and the relationship. It also will reduce sexism, racism, and poverty.



If we look at the rise and fall of apartheid in South Africa through the lens of this map, it will help us appreciate what Nelson Mandela did when he became President. White South Africans claimed power and with it created apartheid. This State-sanctioned discrimination based on color was a systematic way to deny power for indigenous, black South Africans. This moved the country into the lower left quadrant (-B) in which white South Africans abused their power. When Mandela became President, he and black South Africans claimed power as full citizens (+A). Rather than abuse his new-found power (-B), President Mandela shared power with white South Africans by allowing them to continue to claim their power as full citizens. There was another level of benefit for white South Africans. They were freed from power abuse anxiety. When We have power over Them, with the inherent abuse in gaining and maintaining it, We harbor a fear that if They claim their power, We will experience their retribution (-D). This power abuse anxiety comes from imagining what We would do if We had been treated like We have treated Them. By avoiding retribution and creating the Truth *And* Reconciliation process instead, President Mandela freed white South Africans from power abuse anxiety and black South Africans from the burden of perpetual resentment. Thus, President Mandela's Claiming Power *And* Sharing Power (+A *And* +C) was a gift to both white and black South Africans. It was a gift to his country and to all of us who can see and appreciate the potential of *And* in relation to power.

What we can learn from President Mandela is that We (our group) have a right to claim power *And* They have a right to claim power even if they have abused their power in the past. Anything less gets us into the downside of Claiming Power without Sharing Power (-B) where the abused become the abusers. There are many examples of this with revolutionary shifts in power throughout history, such as the genocide of the Tutsis by the Hutu in Rwanda mentioned earlier in this chapter. Looking beyond wealthy white men in the U.S. and beyond Tutsis in Rwanda, each of us, individually and as part of a group, have claimed power without sharing power, resulting in abuse of power. Fortunately, we can understand how this happens and we can be intentional about leveraging this polarity better in the future.

Power Within *And* Power Beyond

There are other important dimensions of power: power within ourselves *And* power beyond ourselves.

We each have the Power Within to make meaning for ourselves.^{R90} This power was a significant support for those during and after their incarceration in concentration camps during World War II. Those with Power Over Others have limits. Nelson Mandela was imprisoned for 27 years by those who had power over his legal status. While they had power over him, he had power within. He created meaning for himself and other prisoners by preparing to lead the country after the end of apartheid. This power within is a source of hope as we address power inequities.

Another source of hope is Power Beyond. This power is inherent within all religious traditions. It is the belief that there is a power beyond us individually and beyond us collectively. This power is not dependent upon us to figure it out or do it right. This power is the gift of universal, unconditional love.^{R91}

Knowing we are loved, and those abusing Power Over Us are loved, is a power richer than any Power Over Others. It is a gift we already possess, a power to receive with gratitude rather than to obtain through any effort.

Summary

Power with others – Claiming Power for Us *And* Sharing Power with Them is possible. When this happens, it creates a virtuous cycle which elevates Us, Them, and the relationship.

Power over others leads to abuse – *Or*-thinking about power leads to abuse of power with Us striving to gain power over Them.

The assumption of superiority – Superiority in battle feeds the assertion of superiority in any dimension the victors desire. Victors can assign all sorts of positive attributes for themselves and negative attributes to those they now have power over. The negative attributes assigned to those who lost were used as reasons for gaining power over them in the first place and for maintaining it into the future.

Sexism – Power over women by men has led to abuse including inequity in virtually every dimension of life. **Racism** – In the United States, “power over” by wealthy white men manifested itself with slavery of African Americans and removal of indigenous people from their land. **Poverty** – As long as those with Power Over Others consciously or unconsciously believe that we must choose between self-interest and the interests of the many, the income gap will continue to build until the system cannot contain the imbalance.

Power Within *And* Power Beyond – Power Within provides hope in creating meaning for ourselves regardless of the Power Over Us that others may have. Power Beyond is living in the gift of universal, unconditional love for Us *And* Them.

New Realities in Chapter 22

- Reality 89 Claiming Power without Sharing Power causes an abuse of power, while Sharing Power without Claiming Power allows an abuse of power. This is a fundamental source and perpetuator of sexism, racism, and poverty.
- Reality 90 Power Within – There is a power within each of us to make meaning for ourselves in whatever situation we find ourselves.
- Reality 91 Power Beyond – This is the power within all religious traditions. It is the awareness that there is a power beyond us individually and beyond us collectively. This power is not dependent upon us to figure it out or do it right. This power is the gift of universal, unconditional love.

Praise for And



“Polarity Thinking has revolutionized how we approach tough problems in our work. There are countless moments – from making a big decision as a management team, to launching an issue campaign that requires navigating fraught political waters, to building deep and lasting coalitions, to building more inclusive and collaborative teams – in which we map out a polarity to push our thinking and hone our strategy. In today’s complex world of politics and advocacy, identifying ways to better leverage key polarities has exponentially increased our impact. We are vocal evangelists and have shared the tool with countless customers and partners who have adopted it to increase the efficacy of their own progressive advocacy work!”

~ **Lanae Erickson**
Senior Vice President for Social Policy & Politics :: Third Way



“The fight for equity, inclusion, social justice and humanity is not an ‘or’ argument. It is a ‘must’ argument which can only be achieved when advocates and allies augment *either/Or*-thinking with *both/And*-thinking. These two volumes are uniquely divided between Foundations skill building in Polarity Thinking, and a wide variety of Applications of *both/And*-thinking. The two volumes contain critical information to help us all break the divisiveness that can result from only using *either/Or*-thinking.”

~ **Eddie Moore, Jr., PhD**
Founder/Program Director, The White Privilege Conference



“Polarity Thinking is one of the essential disciplines underlying our vital and never-ending search for win-win solutions to our many challenges and dilemmas. Barry Johnson has given us an invaluable gift in creating – and now deepening – this powerful tool. It can help us arrive at *And* solutions in a world that often seems hopelessly tangled in a bipolar dance within polarities. Along with systems thinking, Polarity Thinking is an essential skill that should be part of the education of every human being on the planet, especially anyone charged with leadership responsibilities.”

~ **Raj Sisodia**
*FW Olin Distinguished Professor of Global Business, Babson College
Co-founder & Co-Chairman, Conscious Capitalism Inc*

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