

Barry Johnson

And

Thriving USA Initiative for Economic Recovery

*“Abundance for Some *And* Basics for All”
Chapter 7 from *And: Volume One**

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

[Intro](#)[TOC](#)[COVID-19](#)[Economic
Recovery](#)[Racial
Equality](#)[Climate
Change](#)

Use the tabs above to jump to the content most relevant to you.

Thriving USA Initiative

Polarity Partnerships has created the Thriving USA Initiative specifically to support elected representatives of both parties. Our intent is to optimize your efforts to pass legislation that benefits all Americans.

Polarity Thinking™ is a powerful and proven framework that reduces polarization and minimizes resistance to change. Recognizing and leveraging polarities will help you reach across the aisle, reduce gridlock, and implement legislation that supports a Thriving United States for all Americans.

We value your time. For quick access and easy sharing, we've made Thriving USA materials available to you and your colleagues in several formats and depths.

[Website](#)

The home page of the Thriving USA Initiative. If you visit and share only one link, this is it (www.PolarityPartnerships.com/thrivingusa).

[Videos](#)

Barry Johnson introduces *And*-thinking and the Polarity Map, then illustrates the energy flow, tensions, risks and potentials in all polarities.

[PDFs](#)

Focus on the topic of greatest interest to you. Each of the four chapters in this full PDF are also available separately as single-issue PDFs.

[Books](#)

Barry Johnson's *And: Volume One* and the upcoming *Volume Two* are available in the Polarity Partnerships bookstore.

Polarity Partnerships is a team of experienced executive coaches and consultants. Our expert services and customizable resources – Polarity Map®, Polarity Assessment, SMALL Process – are dedicated to helping you and your colleagues efficiently and effectively produce enduring legislation.

Click a Polarity Partnerships service below to inquire via email, or call (415) 323-6624.

[Keynote](#)[Consulting / Facilitation](#)[Coaching](#)[Training](#)[The Polarity Assessment™](#)[Online Resources](#)[General Email](#)

We appreciate your service. Polarity Thinking can help. Let's talk.

~ Barry Johnson and Polarity Partnerships

Chapter 7: *Abundance for Some And Basics for All* (24 pgs)

Our elected representatives already have life experience with polarities, and an intuitive appreciation for the tensions within them. Polarity Thinking provides a proven process to help them explicitly build on their wisdom, reduce polarization, and create better legislative outcomes.

~ Barry Johnson

“Consensus is not a dirty word. It does not mean you abandoned your principles, it means that you work together for the good of the whole.”

~ Senator
Lisa Murkowski
Time Magazine, Sept 24, 2010

“The issues that cross my desk are hard and complicated, and oftentimes involve the clash not of right or wrong, but of two rights. And you are having to balance and reconcile against competing values that are equally legitimate.”

~ President
Barack Obama
Rolling Stone, Oct 14, 2010

Chapter 7 Nation as the Whole

All nations live within the Part *And* Whole polarity. One question for each country in relation to this polarity is, “How do we leverage the natural tension between the value of Freedom *And* the value of Equality?” These are at the top of the lists in the two upsides in *Figure 1*.

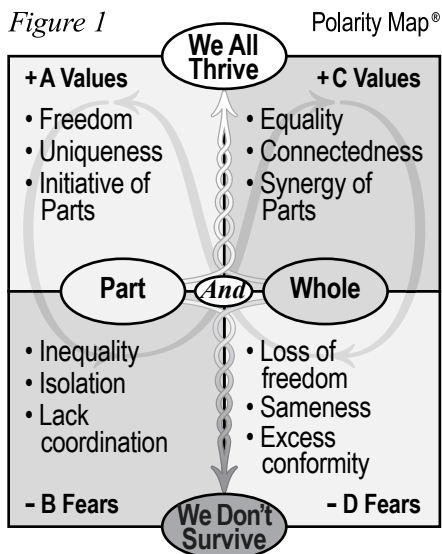
Attention to these two upsides has been clear since day one in the United States’ Declaration of Independence, 1776.

“We hold these truths to be self-evident that all men are created **equal** (+C) *And* that they are endowed by their creator with certain unalienable rights and among these are life, **liberty** (+A) and the pursuit of happiness.”

At the time the founders made this declaration, some of them owned slaves, were displacing Native Americans, and wouldn’t let women vote. Other than that, they stood for Freedom *And* Equality?

Clearly, there was work to be done to bring the real closer to the ideal. And there is still work to be done. Yet, the idea of having *both* Freedom (+A) *And* Equality (+C) as a birthright is a solid polarity on which to build a nation and to support a thriving democracy.

Eighty-seven years later (1863), Lincoln re-visits this same polarity as a basis for challenging slavery during the civil war. His Gettysburg address begins: “Four score and seven years ago, our fathers brought forth on this continent a new nation conceived in **liberty** (+A) *And* dedicated to the proposition that all men are created **equal** (+C).”



One hundred years later (1963) Dr. King, at the Lincoln Memorial, joins Lincoln in harkening back to this same polarity. “I have a dream that one day this nation will rise up and live out the true meaning of its creed: ‘We hold these truths to be self-evident, that all men are created **equal**.’” (+C) He then concludes his speech by quoting an old African American spiritual “**Free** at last, **Free** at last. Thank God almighty, I’m **Free** at last.” (+A) That was my first civil rights demonstration.

In the name of Democracy, equity and enhanced quality of life, we need *both* Freedom *And* Equality. A polarity lens can help any nation move toward becoming a great place to live, work, and play for everyone. Creating a virtuous cycle with the natural tension between the Part (Freedom) *And* the Whole (Equality) will make a difference in that movement. It already has.

In the process of working for justice and inclusion, it is helpful to make a distinction between equality and equity. Equity is the greater purpose that results from leveraging the tension between Freedom *And* Equality. Equity is the result of combining equality, connectedness and synergy (+C) with freedom, uniqueness and initiative (+A). The focus on Equity recognizes the limits of focusing on equality, alone.

Two Points of View

Within all polarities, there are two equally valid, essential, and interdependent points of view. They show up as the value/fear diagonal quadrants of a Polarity Map®. The wisdom in each point of view is a combination of the value being affirmed (upside) and the fear of losing that value (diagonal downside).^{R59} As I have said, the stronger the value the stronger the fear of its loss.

In *Figures 2 and 3*, you can see a simplified version of the two points of view as we break them out from within the generic Part *And* Whole Polarity Map.

Notice how the energy arrows toward Freedom and toward Equality are pulling the two apart. This reflects the polarization process when an individual or group holds on to their value and assumes that they have to choose Freedom *Or* Equality. They pull apart from each other.

Those who are ardent supporters of Capitalism have a point of view leaning toward the Part pole with a strong value for Freedom (+A) and an equally strong fear of the Loss of that Freedom (-D). Those who are ardent supporters of Socialism have a point of view leaning toward the Whole pole with a strong value for Equality (+C).

Those who are ardent supporters of Capitalism have a point of view leaning toward the Part pole with a strong value for Freedom (+A) and an equally strong fear of the Loss of that Freedom (-D). Those who are ardent supporters of Socialism have a point of view leaning toward the Whole pole with a strong value for Equality (+C).

Figure 2

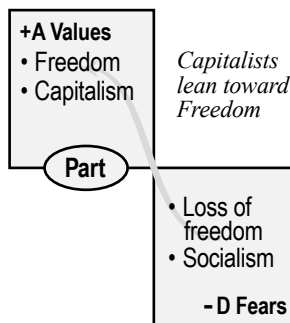
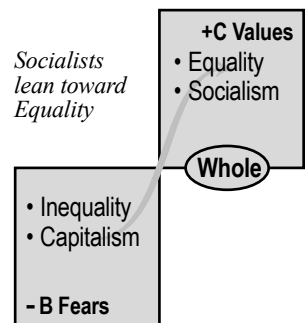


Figure 3



and a proportional strong fear of Inequality (-B). Both points of view contain a powerful drive away from what is Feared and toward what is valued. Each sees his/her/their value as the “solution” to the other, which, of course, they identify as the “problem.”

Capitalists see Capitalism in the upside of the Part pole: Freedom, while Socialists see Capitalism in the downside of the Part pole: Inequality. Socialists see Socialism in the upside of the Whole pole: Equality, while Capitalists see Socialism in the downside of the Whole pole: Loss of Freedom. When either affirms their values, it triggers the other’s fears. The stronger and more absolutely one advocates for Equality, the greater the Fear that will be generated in those with the alternate point of view who are concerned about losing Freedom. Also, the stronger and more absolutely one advocates for Freedom, the greater the Fear that will be generated in those who are concerned about losing Equality.^{R60}

As I have mentioned, building a polarity map is always a values and language clarification process. In *Figure 2*, the word “Socialism” is placed in a downside quadrant as something to fear. In *Figure 3*, the word “Socialism” is placed in an upside quadrant as something to value. “Socialism” could also be the name of the right pole, as something neutral with an upside and a downside. If there is a disagreement of where “Socialism” should go on a polarity map, we need to ask those who want it in an upper quadrant what it is they value about it (Equality in *Figure 3*). *And*, we need to ask those who want it in a lower quadrant what it is they fear about it (Loss of Freedom in *Figure 2*). When we can recognize the values and fears associated with the word, we can take “Socialism” off the map and appreciate the legitimate values and fears involved and address them rather than the loaded word, “Socialism.” The same can be done with “Capitalism” with its associated value of freedom and associated fear of inequality. When those values and fears can be recognized, we can take “Capitalism” off the map and appreciate the legitimate values and fears involved and address them rather than the loaded word, “Capitalism.” This is how building a polarity map can be a values and language clarification process that respects the values and fears of both sides.

Substitute Communism for Socialism and you have the makings of a post WWII “Cold War.” This is a good example of the natural tension between the two poles of Part *And* Whole becoming a vicious cycle.

The reason Capitalism versus Socialism is a chronic issue is that it lives within the Part *And* Whole polarity that is unavoidable, unsolvable, indestructible, and unstoppable. Regardless of the names we give the poles, we will be living inside some version of the Part *And* Whole polarity with our families, organizations, nations, and humanity as long as we have families, organizations, nations, and humanity.

Part *And* Whole Within the United States

In *Culture's Consequences*,¹ Geert Hofstede identifies the polarity of Individualism *And* Collectivism as an important dimension for distinguishing one national culture from another. Hofstede's research indicates that the United States has the strongest preference for Individualism of any country on the planet.

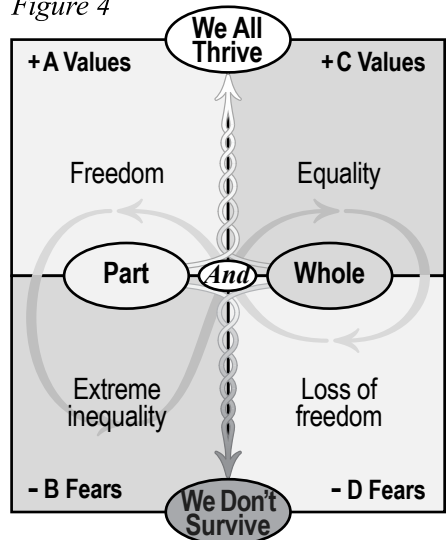
This strong value for “Rugged Individualism” had an early start: “Give me liberty or give me death!” (Patrick Henry, 1775). We value *both* Freedom *And* Equality in the U.S. At the same time, as a culture, given an *either/Or* choice between the two, we tend to choose Freedom. The question is, “For whom?”

In *Figure 4*, this pole preference makes us vulnerable to over-focusing on Freedom (+A) to the relative neglect of Equality (+C), which leads to Inequality (-B). We tend to be blind to the downside of our pole preference because we are “hooked” by its upside value (+A) and by our Fear of Losing this value (-D) combined with *Or*-thinking. This leads to an over-tolerance of and getting “stuck” in the downside of our preferred pole. In the U.S. this shows up with gross inequality and considerable tolerance for it. The grey infinity loop in the map reflects this vulnerability by looping primarily into the downside of the Part pole.

Our love of Freedom (+A) and natural Fear of Losing it (-D), combined with *Or*-thinking, makes it difficult for us as a culture to access the Equality (+C) we want and need. Just as the company in *Chapter 5* had trouble accessing the upside of the Whole pole because of their love of the upside of the Part and fear of the downside of the Whole, we have a similar difficulty at the national level in the U.S. The increase in wealth inequality is not just a U.S. issue. At the same time, the U.S. has the greatest wealth inequality by far.²

There is a parallel difficulty for those nations that have a strong leaning toward Equality (+C). Their love of Equality (+C) and natural Fear of Losing it (-B), combined with *Or*-thinking, makes it difficult for them, as a culture, to access the Freedom (+A) they want and need. This is a vulnerability of Socialist countries.

Figure 4



¹ Hofstede, Geert. *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*. Sage Publications, 2001

² Sherman, Erik. *America is the Richest and Most Unequal Country*. *Fortune*, September 30, 2015.

The Wisdom of Both the Tea Party *And* Occupy Wall Street

One of the nice things about the Polarity Map and principles is that they have the capacity to include a very broad range of perceptions, values, and beliefs. This is especially helpful with significant polarization. There is room for everyone in a Polarity Map.

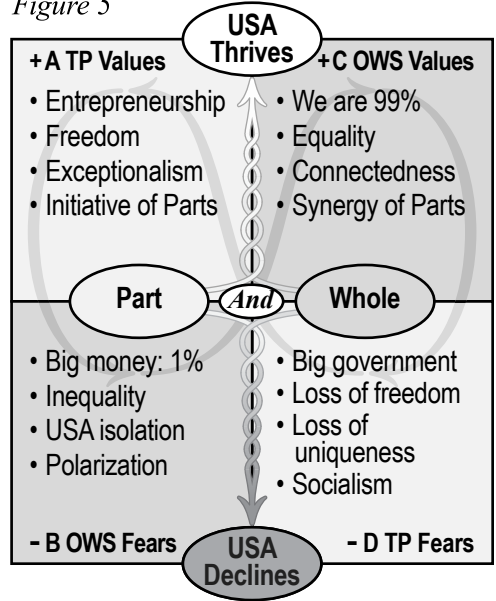
In *Figure 5*, we have a Part *And* Whole map that is slightly modified from the generic Part *And* Whole map in *Figure 1*. It contains a Tea Party (TP) point of view (+A/-D) *And* an Occupy Wall Street (OWS) point of view (-B/+C). Other groups who, like the Tea Party, tend to identify more strongly with the Part pole include Conservatives and Republicans. Those who, like Occupy Wall Street, tend to identify more strongly with the Whole pole include Liberals and Democrats. Feel free to substitute those named pairs for the two points of view in *Figure 5*.

Looking at the two groups through a polarity lens with the map and our polarity realities in mind, the wisdom and contribution of each becomes clearer. Both the Tea Party and Occupy Wall Street saw themselves as standing proudly on U.S. tradition, and they are. The Tea Party supported Entrepreneurship while abhorring Big Government; stood for Freedom and were willing to fight its loss; proclaimed Exceptionalism/Uniqueness and wanting to avoid losing that Uniqueness (not wanting to be seen as the same as every other country); supported Initiative and saw Big Government and “Socialism” as against everything in which they believe.

Occupy Wall Street supported the “99%” while abhorring Big Money and the idea of “1%” running the country; stood for Equality and were willing to fight its loss; proclaimed our Connectedness with other countries in the community of nations and wanted to avoid our Isolation as a country and the increasing gap between the “Haves” and the “Have nots;” supported the synergy of all working together and saw our Polarization as a symptom of greedy “Capitalism.”

Not only are they both right, they both need each other over time for the USA to thrive. It is easy to see how, in the natural tension between the two poles, each group would see themselves as “the solution” and the other group as “the problem.” All of us in the U.S. lean toward one pole or the other.

Figure 5



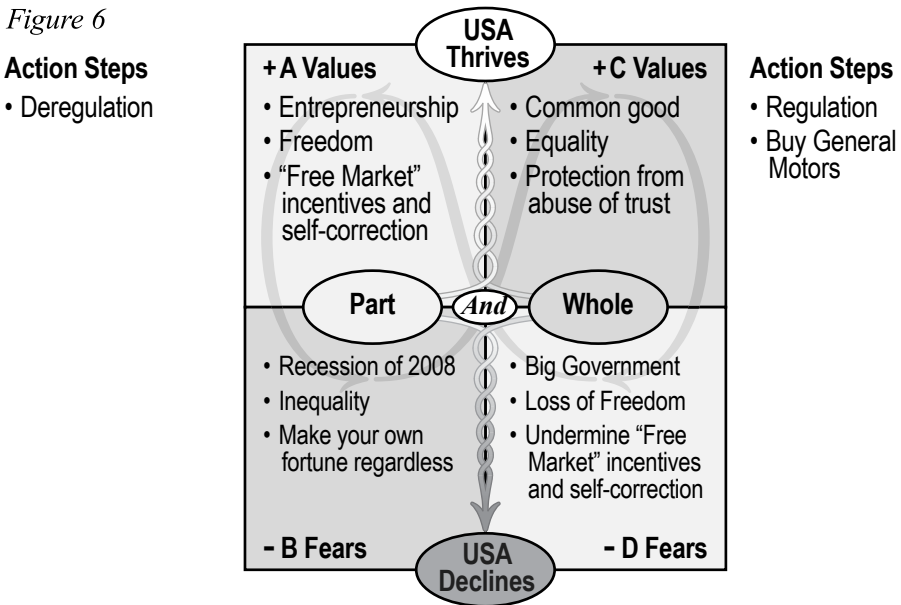
The Tea Party *And* Occupy Wall Street, in a sense, represent all of us and our collective wisdom. They are just a little more strident and clearer about their values and fears. Both are accurate. Each is incomplete without the other.

The Recession of 2008 Contributing to President Obama’s Election

Life is richer and more complicated than what can be summarized within a Polarity Map and set of polarity realities. At the same time, they can be useful to appreciate predictable, underlying patterns within complicated issues. For example, there were many issues at play within the recession of 2008 in the U.S. that had such a powerful impact on the U.S. and the global economy. One underlying dynamic was the tension within the generic Part and Whole polarity map of this chapter which I have modified in *Figure 6*. One element within the complex process was the assumption that Regulation is an *either/Or* choice.

You might put some different words in the quadrants. Feel free. The point is not about the exact words in the quadrants. It is about seeing that the Part *And* Whole polarity was one key dynamic in the process.

Figure 6



During the Clinton administration, there was considerable support for Deregulation. It can be seen as an Action Step in support of (+A). There were good reasons: it would encourage Entrepreneurship (+A) and minimize “Big government” getting in the way (-D). The “Free Market” (+A) would be allowed to work without undermining its incentives (-D).

This, combined with our cultural leaning toward Freedom and *Or*-thinking, led to an over-focus on Entrepreneurship (+A) to the relative neglect of the Common good (+C), which led to abuses and selfish efforts to make our individual fortunes

regardless of the vulnerability of others. This selfishness eventually contributed to the Recession of 2008 (-B). As we follow the normal flow within a polarity, we know that there is a natural self-correction from the Recession of 2008 (-B), identified as a “Problem,” to the Common good (+C) as the “Solution.”

In the process of responding to the crisis, we took a couple of Action Steps to take care of the Common good and protect all of us from abuse of our trust (+C). One Action Step was to take a look at Regulation and tighten up. Another Action Step was to buy 60% of General Motors. Though this may be seen as a support of (+C), it understandably generated a concern by many that their fear of Big government (-D) had happened! The over-focus on Freedom (+A) to the relative neglect of Equality (+C), first, contributed to the Recession of 2008 (-B), and then to Big government as we bought General Motors (-D). It is not likely that those favoring Deregulation and Entrepreneurship (+A) will see how they contributed to the eventual purchase of General Motors and the Big government (-D) they wanted to avoid. That is because we are likely to see Deregulation (an Action Step for +A) as a solution to a problem rather than the necessary self-correction in an ongoing oscillation within the Part *And* Whole polarity. With polarities you get what you are afraid of by trying to avoid it.

President Trump Elected in 2016

In the 2016 election, it is easy to see, within *Figure 6*, the self-correcting oscillation back to Deregulation as a campaign promise by then candidate Trump. It is also easy to understand support for that Deregulation to allow Entrepreneurship, Freedom, and “Free Market” self-correction (+A).

I’ve mentioned that life is more complicated than these simple Polarity Maps would imply. We make it more complicated and dysfunctional by treating a polarity which needs leveraging as if it were a problem to solve. For example, to argue in Congress, on Wall Street, or on Main Street over whether we should regulate *Or* deregulate is worse than a waste of time. It is a false choice contributing to a vicious cycle that, in the long run, serves neither side of the argument and does not serve our nation or the world.

The good news is that it is possible to see this underlying polarity and intentionally leverage it to the benefit of both sides and to the service of the nation. How would this be done? We would reframe the issue for starters. We would respect the wisdom of those wanting to deregulate and those wanting to regulate. We would ask people who appreciate the complexities much better than I to create a dual strategy that gets both upsides while minimizing each downside. We need to deregulate to the maximum possible and regulate to the minimum required. One thing that is certain, seeing the underlying polarity and intentionally leveraging it will be more effective than seeing it as a problem to solve. Like all polarities, it is not going anywhere, so we have plenty of opportunity to leverage it better in the future.

Russian Revolution (1917) – Break-up of the Soviet Union (1991)

In 1993, I was presenting on Polarity Thinking to a sub-group within a large Organization Development conference. Just before our session started, one of the conference organizers let me know that a group of six people from Russia attended the conference and wanted to sit in on my session. They were at the conference because they were eager to learn about the field of Organization Development and how it might be useful to Russia in the Post-Soviet Union era.

I had been thinking about a polarity perspective on the Russian Revolution and the recent break-up of the Soviet Union. This seemed like a great learning opportunity for me and possibly them. The six Russian guests came in together just before the session started and I had a chance to shake their hands and greet them. They were warm and friendly and expressed an eagerness to soak up whatever they could in order to bring it back to Russia. At that moment, I decided to change my presentation. I began by welcoming everyone and gave a special welcome to the six guests from Russia sitting in the front row.

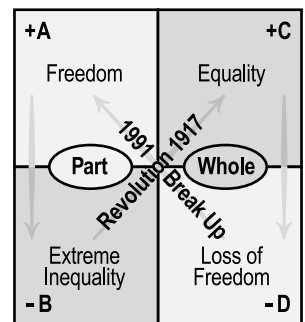
I then acknowledged that I am not an expert on Russia or the Soviet Union and that I had never had the privilege of visiting Russia. At the same time, their presence gave me an opportunity to check with them to see if a polarity lens might provide a useful way to appreciate what had just happened with the break-up of the Soviet Union. I looked at the six guests in the front row and said, “I would appreciate your letting me know, after my presentation, whether the polarity lens makes sense to you and whether you find it useful in looking at recent events in Russia.” They nodded in agreement. I was both anxious and excited. Would this lens be useful to them? Time to find out.

In *Figure 7* a simple, generic Part *And* Whole map is close to what I created quickly on a flipchart to begin my presentation. I did not have a Greater Purpose and Deeper Fear at the top and bottom of the map at that time.

In the complex set of events that led to the Russian revolution in 1917, one of the underlying factors was the Freedom (+A) of the Tsar and others to concentrate power and wealth to the neglect of Equality leading to Extreme inequality (-B) and increasing resentment about it. A central thrust of the revolution of 1917 was to move toward the ideal of more Equality (+C) as the “solution” to the misery being experienced by so many (-B).

I pointed out that we tend to be blind to the downside of our pole preference because we are “hooked” by its upside values (+A) and by our fear of losing those values (-D). This, combined with *Or*-thinking, leads to an over-tolerance of and getting “stuck” in the downside of our preferred pole.

Figure 7



In this case, the Tsar and others with concentrated power and wealth (+A) were increasingly afraid of losing it (-D). This fear contributed to the decision to go to war with Germany and to repressive efforts to control protest activities at home; both of which increased the degree of suffering and the numbers of people suffering (-B). Their actions, out of fear of the revolution, led to them getting what they were afraid of – the revolution moving from (-B) to (+C).

The longer and more painfully we experience the downside of one pole (-B), the stronger the fear of that pole and the more we idealize the upside value of the opposite pole (+C).^{R61} This perception is what revolutions are made of. It supports the willingness to encounter extreme suffering in order to gain the idealized upside of the other pole. It also creates, for the revolutionaries, their own strong fear/value diagonal (-B\+C). What we know about strong fear/value diagonals combined with *Or*-thinking is that they get us stuck in the downside of our preferred pole. Thus, we can anticipate that a successful Russian revolution would find itself stuck in the downside of the Whole pole (-D).

Once the revolution succeeded, the “solution” was achieved. Yet, from a polarity perspective, the upside of one pole is not a sustainable solution; it is a necessary self-correction in an ongoing oscillation between the two poles. Because of the powerful, historical pain under the Tsar (-B) and the powerful value of the dream of Equality (+C), it is easy to understand how there would be some blindness to and an over-tolerance for the Loss of Freedom which followed (-D). The response was something like, “This may not be so good (-D), but it is a lot better than what we experienced under the Tsar!” (-B)

It is worth noting that the revolution was experienced initially as both a move toward Equality and as a move toward Freedom from the oppressive circumstances under the Tsar. This is because the sustained effort by the Tsar and others to claim freedom for themselves to concentrate power and wealth with complete disregard to any effort toward equality, led to experiencing the downside of both poles. The very poor had neither Freedom nor Equality. In the process of the build-up and completion of the revolution, the most obvious “problem” was the gross inequality and suffering of most while a few were living in relative luxury. The “solution” was obvious and worth fighting for.

When we over-focus on a new pole as a “solution” to past “problems,” we inevitably experience the limits or downside of the new pole. When we experience these downsides, the original “solution” (in this case, the move to Equality) gets identified as a “mistake.” It was not a mistake. It was the natural and necessary self-correction in an ongoing polarity. The effort to shift poles gets called a mistake because it was misdiagnosed as a solution in the first place.^{R62}

Over time, as the Soviet Union experienced more and more of the downsides of the Whole pole: Loss of Freedom (-D), and got farther and farther from the memories of the downside of the Part pole: Inequality (-B), the stronger the forces became to self-correct to the upside of the Part pole: Freedom (+A) as the new “solution” (+A).

Each Part of the Soviet Union increasingly pressured for their Freedom and independence – a move from (-D) to (+A). The breakup, allowing Freedom for the Parts, was won in 1991. This move to the upside of the Freedom pole completed one 74-year oscillation through the infinity loop of the Part *And* Whole polarity. The longer the cycle time, the less obvious it is that you are dealing with a polarity to leverage rather than a problem to solve.

When I finished describing the Russian Revolution and break-up of the Soviet Union from a polarity perspective, I noticed that the six Russian guests in the front row were all crying. I asked them what was happening. They said it was the first time in years that they had heard someone describe the dreams their grandparents had died for as something other than a “terrible mistake.”

They said it made sense to them and was a helpful way to understand the struggles at the present time in Russia between those excited about the upside of the Part: Freedom (+A) and those afraid of the downside of the Part: Extreme inequality (-B). To see it as an ongoing tension and energy system that could be leveraged was both helpful and hopeful. It was one of those encouraging times, in the 45 years that I have been paying attention to polarities, that I thought, “This really can be useful!”

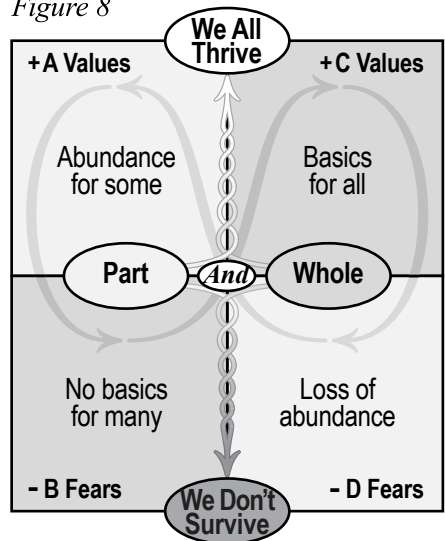
Abundance for Some *And* the Basics for All

Whenever there is a distribution issue with goods and services – food, education, healthcare, jobs, shelter, safety, and opportunities – the Part *And* Whole polarity is at play.^{R63} The *Figure 8* version of the Part *And* Whole Map provides a framework for looking at distribution issues.

With the distribution of goods and services, there are some who, for a variety of reasons, will be able to access more goods and services than others. Some, like me, end up with Abundance (+A). Those who have abundance and value it strongly will have an equally strong resistance to their Loss of abundance (-D).

There is wisdom in this point of view (+A/-D). The value is worth holding and the feared outcome is worth avoiding. White U.S. Citizens with abundance can often point to the hard work, creativity, and sacrifice that got us there. With *And*-thinking, we can be justifiably proud of family accomplishments, past and present *And*, at the same time, can acknowledge unearned advantages from being born white in the U.S. *Or*-thinking gets in the way of our recognizing white privilege because it frames the false choice that

Figure 8



either we can be proud of family accomplishments *Or* we can acknowledge white privilege. *And*-thinking allows us to do *both*. When we recognize and acknowledge white privilege, it need not diminish our pride of family accomplishments. We can keep it *And* increase our appreciation of similar accomplishments attained by those without the benefits of white privilege.

There is a second point of view (-B\+C). It is held by the many who are hungry or are called to feed the hungry; are naked or are called to cloth the naked; are concerned about the gap between the haves and the have nots; are concerned about white privilege and are attempting to interrupt it. With this point of view, it is easy to identify No basics for many (-B) as the “problem” and Basics for all (+C) as the “solution.” As mentioned earlier, the longer and more painfully one experiences the downside of one pole: No basics for many (-B), the more idealized becomes the upside of the opposite pole: Basics for all (+C). And the more difficult it is to see any upside to the present pole: Abundance for some (+A), or any downside to the pole toward which you want to move: Loss of Abundance (-D).

We can have Abundance for some *And* provide the Basics for all. But it will only happen if the natural tension in the two points of view is seen as a polarity to leverage rather than seeing either upside as a solution to a problem. If it appears to either side of this tension that we are required to choose *either* Abundance for some *Or* Basics for all, this will remain a chronic source of pain, unnecessary suffering, and periodic revolutions.

Remember the story of the Fortune 100 company that could not walk its talk even though everyone agreed the present situation was painful and costing them considerable money? Leadership and followership were aligned to make the change; and all had agreed on plans for the change. This combination of realities did not lead to the desired change. There were no “bad actors” sabotaging the effort. No one was intentionally resisting the changes. The problem was using a combination of gap analysis and a problem solving (*Or*-thinking) framework when a polarity (*And*-thinking) framework was required to make the sustainable difference they wanted.

Whenever we are addressing this polarity of Abundance for Some *And* Basics for All, many of us with Abundance and many without abundance, may strongly believe in the need to provide Basics for all (+C) in our heads and our hearts but will not walk our talk. The conscious or unconscious fear in our gut of loss of abundance (-D) will radically undermine our efforts. Our unconscious bias for *Or*-thinking is getting in the way. To attribute the lack of “walking their talk” to a lack of integrity by those with abundance who are working for Basics for all is, in most cases, a serious misunderstanding of the dynamics at play and a very unreliable platform for self-righteous indignation. We are more likely to make a positive difference by reframing the issue as a polarity to leverage than by blaming people for not believing in what they are saying.

The Wisdom of “Bread for the World”

The Polarity Map® is a wisdom organizer. When invited to speak at a meeting of Bread for the World, I was given some literature on their mission and their work. I also had an opportunity to interview a member of their executive team. They are an example of tacit wisdom leading to leveraging a polarity without having heard about Polarity Thinking. They followed a version of our 5-step process: **Seeing** – They saw the natural tension in serious discussions about addressing world hunger. Rather than avoid the tension, they have a balance of Republicans *And* Democrats on their board rather than choose one *Or* the other. **Mapping** – They listened to two points of view and did their best to learn from and show respect for both. **Assessing** – They did their research and documented the present vulnerability of so many who are hungry. **Learning** – They learned about the forces at play in addressing this issue. **Leveraging** – They created Action Steps that respond to both points of view.

Figure 9 is the version of the generic Part *And* Whole polarity I shared with them. The content is from their literature and my interviews. I have just organized it within our Polarity Map with Action Steps and Early Warnings.

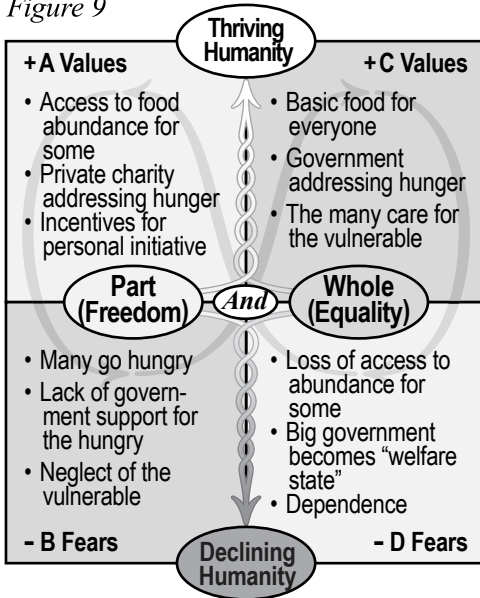
Action Steps

- Accountability for what is spent on the vulnerable
- Tax credits for low income workers (HL)
- Transparency in international aid expenditures (HL)

Early Warnings

- Increase in people going hungry (15% of planet)
- Increase in children facing food insecurity (1 in 5 children in USA)

Figure 9



Action Steps

- Circle of protection
- Tax credits for low income workers (HL)
- Transparency in international aid expenditures (HL)

Early Warnings

- Increase in abuse of government services

The over-focus on Freedom (+A) to the relative neglect of Equality (+C) in relation to food distribution results in Millions going hungry, a Lack of government support for the hungry, and Neglect of the vulnerable (-B). They documented that 15% of the planet is going hungry and one in five children in the U.S. is facing food insecurity (2013). These realities show up on the map as Early Warnings for the over-focus on Freedom to the neglect of Equality. These warnings might not be very “Early” but they are real and measurable.

They knew that their efforts to provide Basic food for everyone (+C) would meet with resistance from those in government who were afraid of becoming a “welfare state” and of fostering Dependence (-D). They recognized that Early Warnings of this potential downside would be an “increase in abuse of government services.” They also point out that seriously measuring for such abuse indicates how rare it is.

Out of respect for the alternate point of view, they agreed on Action Steps to affirm the values of the Freedom pole (+A). These include: Accountability for what is spent on the vulnerable, Tax credits for low-income workers, and Transparency in international aid expenditures. Notice that the last two also show up as Action Steps for the upside of the Equality pole as well. They become high leverage (HL) action steps. By seeking out and respecting the values and fears of those who might resist their efforts to move toward Basic food for everyone (+C), they increased the possibility of collaboration with those with the alternate point of view.

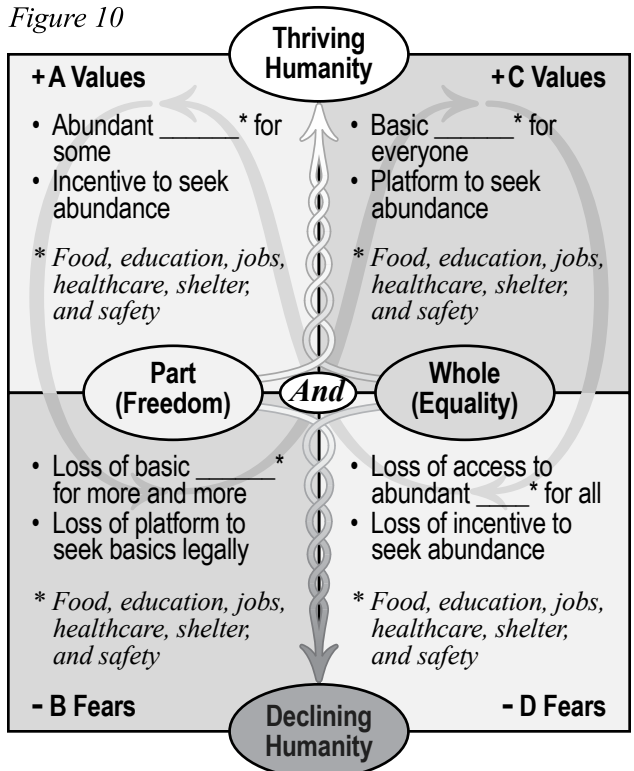
Bread for the World provides hope, not only that more of our hungry will be fed but that it is possible to leverage the natural tension between two points of view and create a virtuous cycle that serves both those with abundance and those without the basics.

The Pattern

Within *Figure 10* (+A), I have written ‘Abundant _____*’ to indicate you can enter any of the items listed (*food, education, jobs, healthcare, shelter, and safety) and each will work as part of a pattern that applies to all these products or services. For example, you can put “food” in the blank space of each of the four quadrants and it would fit for the story I just told about Bread for the World.

No matter what word from the list you put in the blank space, we know there is a natural tension between the two upsides, (+A) and (+C),

Figure 10



and that this tension can become a vicious cycle or a virtuous cycle depending on whether that tension is seen as a problem to solve (*Or*-thinking) or as a problem to solve *And* a polarity to leverage (*And*-thinking).

Education

When we provide Basic education for everyone (+C) we create a platform for them to get the basics of everything else. We also can support each person in maximizing their educational potential *And* their contribution to the community. Some will end up with an Abundant education at our best schools (+A). Their abundant education (MD, PhD, research, new science and technology) enhances the quality of the basic education for everyone. It also contributes to *both* upsides (+A) *And* (+C) for all the other elements in the quadrants. We, as a society, become better at creating and supplying food, jobs, healthcare, shelter, and safety. Our creating abundant education for some while also assuring a basic education for everyone can create a virtuous cycle that benefits each person *And* society as a Whole. For addressing polarities within education, read [Unleashing the Positive Power of Differences](#), by Jane Kise.³

Jobs

In 1914, Henry Ford made a big announcement that shocked the country. He doubled his base pay for workers to \$5.00 a day. It caused the financial editor at *The New York Times* to stagger into the newsroom and ask his staff in a stunned whisper, “He’s crazy, isn’t he? Don’t you think he’s crazy?” Henry Ford looked “crazy” from an *Or* point of view in which enhancing the basics for his workers would mean a loss of abundance for some at the top. For them, it was a zero-sum game: the more you paid the workers, the less you had to create the desired abundance for some. In this case, Ford had an *And* point of view in which paying workers a larger base amount (+C) increased their potential to buy the cars they were making, which contributed to abundance for himself *And* others (+A). He was contributing toward a virtuous cycle.

Healthcare

Providing Basic healthcare for everyone (+C) has been a source of contention in the U.S. The two points of view on this subject both are not only legitimate but need each other. Those able to afford the very best in healthcare are concerned that they will lose their Freedom of choice of doctors and access to the abundance they value (-D). They express their fear of “Socialized Medicine” and “Universal Healthcare,” undermining the very foundations of our country. Here, again, looking at the service of healthcare from an *Or* perspective undermines the potential to create a virtuous cycle from the tension within the two points of view. Not only is it possible to have *both* Abundant healthcare for some *And* Basic healthcare for everyone, the two can support each other in mutually reinforcing ways to create a

³ Kise, Jane. *Unleashing the Power of Differences: Polarity Thinking in Our Schools*. Corwin Publishers, 2013.

virtuous cycle that benefits *both* those with Abundance *And* those with the Basics. Leveraging this polarity is not easy. The alternative, to fight over the two points of view as if it were a problem to solve, makes a difficult task an impossible one. For addressing polarities within healthcare, read [Polarity Thinking in Healthcare: The Missing Logic to Transformation](#), by Bonnie Wesorick.⁴ She has also co-authored two of the five chapters with this same focus in [And: Volume Two – Applications](#).

An Unconscious Bias for *Or*-thinking Alone Creates Unconscious Resistance

Figure 11 summarizes the point of view that generates resistance to “Basics for all” and gets us caught with “No basics for many.” An unconscious bias for *Or* results in a simple question, “Are we going to have abundance *Or* lose abundance?” Our unconscious *Or* prioritizes that point of view and the other point of view fades into the background. I have put the text “No basics for many\Basics for all” point of view in light grey to reflect its lack of power relative to the unconscious fear of those of us concerned that we will lose abundance.

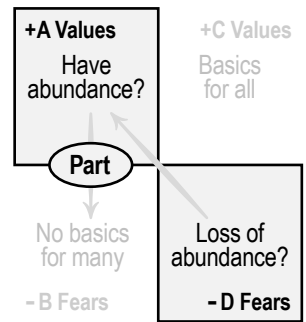
This reality is a powerful resistance against any effort to address the basic needs of humanity. Until basic needs can be seen from a polarity perspective in which we organize ourselves to *both* have Abundance for some *And* have Basics for all, we will not be effective in making a sustainable difference in addressing any of our distribution issues including: food, education, fair paying jobs, healthcare, shelter, and safety.

An Unconscious Bias of a Dominant Part Toward Marginalized Parts, Creates Additional, Unconscious Resistance.

A second resistance to equality and equity within the U.S. (the Whole) is the unconscious bias of the dominant Part toward marginalized Parts. In the U.S., the dominant power Part is white, cis males like me.⁵ Some marginalized groups include: Black, Indigenous, and People of Color (BIPOC), women, and the LGBTQI+ community. Those of us in this dominant power group are not somehow “bad” because we are white or because we are cis males. At the same time, we have a major responsibility for inequities in those systems and cultures in which we hold dominant power. The combination of the two types of resistance (*Or* bias and marginalized groups bias) results in gross inequities which fall disproportionately on those whom we have marginalized.

All polarities require the intentional maximizing of power of both poles so the issue of power is present within every polarity. As we move through the key polarities within this book, there will be an important thread of power imbalance

Figure 11



⁴ Wesorick, Bonnie. *Polarity Thinking in Healthcare: the Missing Logic to Transformation*. HRD Press, 2016.

⁵ A cis man is a man who identifies as male and was assigned a male sex at birth.

between a Part dominating the Whole and marginalized Parts within the Whole. In every case, it will be important to remember that each Part is Unique *And* Connected. Also, each Part is Accountable *And* Loved. This power imbalance is a focus in “Black Lives Matter”, below, and again in *Chapters 22, 29* and *31*. It will also be addressed in section one of *And: Volume Two – Applications* where we look more deeply at polarities, power, and privilege from the perspective of members of marginalized groups. They are the ones writing this section about how they are making a difference by leveraging polarities.

Black Lives Matter *And* All Lives Matter

In every one of the “Basics” mentioned above: food, education, jobs, healthcare, shelter, and safety, black people in the U.S. are disproportionately negatively impacted by the lack of the basics.⁶ Each area of inequity is a form of violence into which black people are born and with which they live. The cumulative effect of combining all these areas of inequity is a burden that those of us living in white privilege can barely imagine, let alone understand.

It is not only the inequity of goods and services that is oppressive. A deeper and more powerful level of oppression is the denial of human equality for people of color by our dominant white culture in the U.S. Human inequality is not the same as wealth inequality. It is more oppressive and more destructive to the human spirit.

The last item on the inequity list is safety. In late August, 1968, I was arrested in Chicago at the Democratic National Convention for participating in a non-violent sit-in organized by Clergy and Laity Concerned About Vietnam. That night, in the Cook County Jail, I shared a cell with three young black men who had been arrested for a city curfew violation the night Dr. King was killed in Memphis on April 4.

They had been in the Cook County Jail for five months for a curfew violation and were still waiting for their day in court! One of the most shameful and cowardly acts in my life was to accept bail from Clergy and Laity Concerned and to leave them behind the next morning. I could have refused to leave until they had their day in court. I could have used my white privilege to get them the attention and legal support they needed to end the injustice they were caught in. Neither option crossed my mind. All I did was report their situation to a movement newspaper. I am sharing this story to give others with white privilege one peek into the extreme difference between being black or white in Chicago at that time. Also, to help us appreciate the hesitancy of marginalized people to trust us from the dominant group who claim to want to be allies. Will we disappear when the going gets tough?

In that year, 1968, given the relative sizes of the black and white populations, in the name of “safety,” we incarcerated, proportionally, 5.4 times as many black people as white people. Fifty years later, in 2018, the inequity had increased to

⁶ Jones, Janelle; Schmitt, John; Wilson, Valerie. *50 years after the Kerner Commission*. Economic Policy Institute, February 26, 2018.

incarceration of 6.4 times as many black people as white people.⁷ Though progress has been made in some areas of racial inequity, incarceration, over the past 50 years, is not one of them.

On top of all these historical and present inequities, the final straw that led to the founding of Black Lives Matter in 2013 was the acquittal of George Zimmerman for the killing of Trevon Martin.⁸ This was not an isolated incident. It was part of a painful reality that black people are losing their lives in disproportionate numbers to vigilantes and to some of the police officers who are paid to keep us all safe. In 2018, a black person was 3 times (2.845) as likely to be killed by police as a white person.⁹ It is in the context of this host of historical and present inequities experienced by black people, including the disproportionate loss of black lives, that a movement emerged with a simple claim: “Black Lives Matter.”

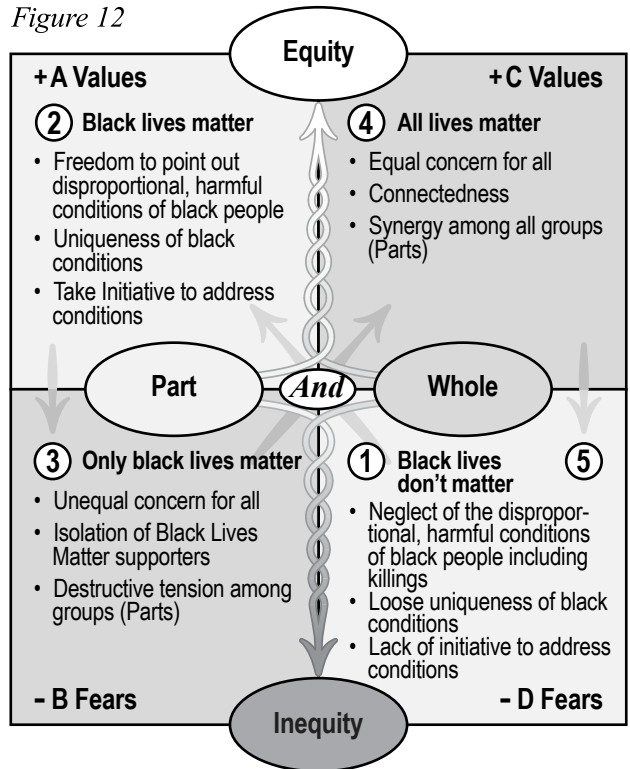
Figure 12 shows this claim within the same Part And Whole map we have used throughout this chapter. I will follow the normal flow of energy through the four quadrants starting with (1) and ending with (5) in the downside of the Whole pole.

(1) Black lives don't matter. With all the inequities that disproportionately harm black people in the U.S., including killings, it is easy to understand how those aware of these inequities would assert that Black lives don't seem to matter.

(2) Black Lives Matter.

Figure 13 on the next page highlights a point of view from within Figure 12, which focuses on the natural move from (1) Black lives don't matter to the upside of the Part pole (2) Black Lives Matter. This message is more than just true. It is essential that every other “Part” of humanity support this

Figure 12



⁷ Jones, Janelle. Ibid.

⁸ www.BlackLivesMatter.com/herstory.

⁹ Number of people shot to death by the police in the United States from 2017 to 2019, by race. Statista Research Department, October 30, 2019.

“Part.” It is not an exceptional message. It is as natural as the messages: “My parents’ lives matter;” or, “My children’s lives matter.” Black people are a part of our human family. Of course, Black Lives Matter!

The obviousness of the choice between the two quadrants within one point of view generates confusion and anger toward those who resist it. Those of us with the point of view represented in *Figure 13* are clear about how obvious and necessary it is to move to affirming that Black Lives Matter. So, where does the resistance come from to this essential message? It would be easy to attribute all the resistance to conscious and explicit racism. Though that is probably true of some resisters, the most powerful resistance is coming from people with (1), an implicit bias for *Or*-thinking combined with (2), an implicit bias (unconscious racism) toward black people. Lack of conscious awareness of these two biases does not make them any less undermining of the Black Lives Matter movement. It makes them more undermining.

Figure 14 shows a second point of view. The two unconscious biases result in treating a second point of view as if it were the only point of view. When this happens, “Black Lives Matter” gets heard as...

(3) Only black lives matter. This is not what is said – but this is what is being heard. From this point of view, they can honestly believe they need to inform Black Lives Matter supporters that...

(4) All Lives Matter. This can often be said with self-righteous indignation! The outrageousness of using the statement “All Lives Matter” as a platform to counter the “Black Lives Matter” movement is not obvious to those making the statement or they wouldn’t be making it.

Of course, All Lives Matter. The problem is not with the statement. The problem is with using the true statement, “All Lives Matter” as a pushback against the equally true statement, “Black Lives Matter” as if one had to choose between the two statements. “All Lives Matter” is the fundamental basis for claiming that “Black Lives Matter” rather than an argument against it! “All Lives Matter” supports any group claiming that their lives matter. When the dominant group, in terms of power and privilege, ignores the inequitable conditions of groups we have marginalized, the implicit message is that the lives of those groups do not matter. When in response to these inequities, members of a marginalized group, with understandable anger, affirm “Our Lives Matter,” imagine the shock of being told, in rebuttal, by members of the dominant group that “All Lives Matter!” If all lives

Figure 13

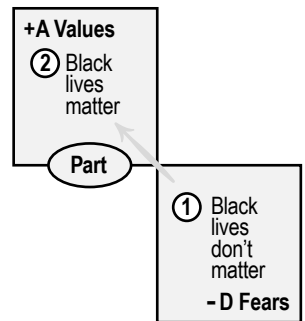
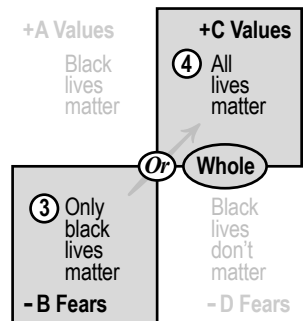


Figure 14



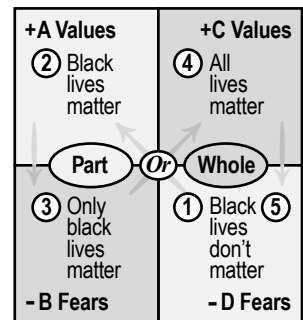
really mattered to the dominant group, we would not have marginalized them in the first place and we would not be blaming them for their marginalization. We would be using our dominant group power and privilege to address the inequities we have created.

Why do many of us in the dominant group hear “Only black lives matter” when that was not said?

First, implicit *Or*-thinking: from an *Or*-thinking perspective, one must choose between All Lives Matter *Or* Black Lives Matter. If, in that false choice, you choose Black Lives Matter, you must be rejecting All Lives Matter. If you are rejecting All Lives Matter, you are saying “Only black lives matter.” This is the first contributor to hearing “Only black lives matter” when it was not said. Second, implicit bias against black people in the U.S.: our unconscious racial bias increases the likelihood that the message “Black Lives Matter” will be heard as “Only black lives matter.” The unconscious fear and mistrust of black people along with unconscious assumptions of superiority comes from being raised in the United States in which that fear, mistrust, and implicit superiority (unconscious racism) is present throughout the dominant culture.

Figure 15 summarizes how dominant culture tolerance for black inequities leaves the impression that (1) “Black lives don’t matter,” which leads those concerned about black inequities to remind us that (2) “Black Lives Matter,” which gets heard as (3) “Only black lives matter,” leading to the affirmation that (4) “All Lives Matter,” which puts the Black Lives Matter movement back where they started in which the inequities experienced disproportionately by black people get dismissed. This reinforces the original concern that... **(5) Black lives don’t matter!**

Figure 15

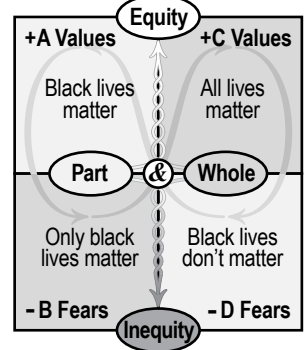


In this process, often well-intentioned members of the dominant group bring unconscious *Or* bias combined with unconscious Racial bias to how we hear and respond to “Black Lives Matter.” It leads to powerful, often unconscious, resistance like using the reality that All Lives Matter as a platform against Black Lives Matter. A polarity perspective can help avoid a false choice shouting match between Black Lives Matter *Or* All Lives Matter.

When the response to “Black Lives Matter” is “All Lives Matter,” the essence of a return message can be something like, “Yes, absolutely. As a matter of fact, it is exactly because All Lives Matter that Black Lives Matter, along with the lives of any other part of our humanity. Because Black Lives Matter, the unique concerns and inequities of black people need to be addressed.” Explicitly switching from *Or* to *And* with this polarity and showing the Polarity Map can be helpful in addressing the unconscious bias for *Or*-thinking.

Figure 16 shows how those supporting Black Lives Matter can explicitly drive toward Equity by maximizing both upsides of this polarity. There is no opposition to “All Lives Matter.” There is no opposition to “Black Lives Matter.” Both are affirmed as essential in moving toward equity in the United States and around the world. It affirms that “Black Lives Matter *And* All Lives Matter.” Switching from *Or* to *And* returns “All Lives Matter” to a platform for support of “Black Lives Matter,” where it belongs, rather than allowing it to be used as a platform against the Black Lives Matter movement.

Figure 16



The second part of the resistance to Black Lives Matter is the unconscious bias against black people. This can be seen in the difference between the response to “Black Lives Matter” and the response to “Blue Lives Matter.” Both were understandable statements coming from concern for the loss of innocent lives: black people and police officers. Yet there was no challenging response to “Blue Lives Matter” by asserting that “All Lives Matter.” If the resistance to Black Lives Matter were only coming from an unconscious bias for *Or*-thinking, the “All Lives Matter” response would have also been given to “Blue Lives Matter.” On the contrary, not only was “All Lives Matter” not given as an oppositional response to “Blue Lives Matter,” bills have been passed at both the State and Federal levels declaring that “Blue Lives Matter.”¹⁰

Here, again, we have one truth being used against another truth by connecting them with *Or*. What causes the polarization is still the unconscious bias for *Or* in which the question becomes, “Do Black Lives Matter *Or* Do Blue Lives Matter? This false choice combined with unconscious bias against black people results in suspicion and isolation of Black Lives Matter and praise for Blue Lives Matter by the dominant culture. The response to the claim that Blue Lives Matter needs to be: Police officers are a part of our humanity; of course Blue Lives Matter because as we agreed earlier, All Lives Matter. Given that Black Lives Matter *And* Blue Lives Matter, we must address the realities faced by each of these Parts of our humanity. How do we pay attention to the inequities experienced by black people *And* address the unique concerns of Police officers? Because Police officers already have support of the dominant culture, it is important to pay attention to the inequities of black people because they do not have the same amount of support from the dominant culture. The inequities uniquely experienced by being black are far greater than the unique challenges experienced by being a police officer, which does not even start until you are an adult. Another important reality is that one can remove their uniform but not the color of their skin. We are now back to the source of Black Lives Matter in the first place, which must not be lost when recognizing that Blue Lives Matter. Implying that we must choose between these two groups is a setup for perpetuating the marginalization of black people.

¹⁰ Conlon, Kevin. *Louisiana Governor Signs 'Blue Lives Matter' Bill*. CNN, Friday, May 27, 2016.

It is understandable that the Blue culture, like the rest of us living in the dominant culture, will absorb some of the unconscious bias in the dominant culture against black people. This creates an additional challenge to the black police officer on top of an already demanding career. Think of the tension within the black officer when a false choice is asserted between Black Lives Matter *Or* Blue Lives Matter.

There are clear examples of explicit, conscious racism standing stridently against movements like Black Lives Matter. In the name of justice, it is essential to stand with Black Lives Matter against explicit racism. And, it is equally important to pay attention to unconscious sources of resistance and make them conscious. How much of the resistance to Black Lives Matter is coming from an unconscious bias for *Or*-thinking and how much from an unconscious bias against black people is unclear to me. It is easy to underestimate both and it is important to take both into account. They exist within all of us *And* within the culture in which we have been raised.¹¹

Targeted Universalism

I highly recommend john a. powell's book, Racing to Justice, Transforming Our Conceptions of Self and Other to Build an Inclusive Society.¹² Dr. powell, who prefers his name in lowercase, focuses on our interdependence and identifies many interdependent pairs in his book, including Self *And* Other in his subtitle.

His first chapter focus on "targeted universalism" speaks eloquently to the Part *And* Whole polarity talked about in this chapter.

"One alternative is to learn a great deal about how to talk about race in ways that are not divisive. The second is to make sure our institutions do the work we want them to do. The latter is accomplished by adopting strategies that are both targeted and universal. A targeted universal strategy is inclusive of the needs of both dominant and marginalized groups, but pays particular attention to the situation of the marginalized group." (Page 14)

I hope that a polarity lens will be useful in talking about race in a way that is not divisive. And, I hope it is useful in adopting strategies that are *both* targeted *And* universal.

Figure 17 is one way to organize the "targeted universalism" wisdom from john a. powell. The Greater Purpose, Justice and an Inclusive Society, is from his book title. With all polarities, the objective is to maximize both upsides and minimize both downsides. "Targeted" is a very useful way to represent the upsides of the Part pole (+A). "Universalism" represents well the upside of the Whole pole (+C).

¹¹ This statement is focused on the United States but marginalization of communities of Black, Indigenous, People of Color, women and LGBTQ+ is not limited to the United States. The Black Lives Matter movement is global in its scope and advocates for marginalized groups everywhere.

¹² powell, john. *Racing to Justice: Transforming Our Conceptions of Self and Other to Build an Inclusive Society*. Indiana University Press, 2012.

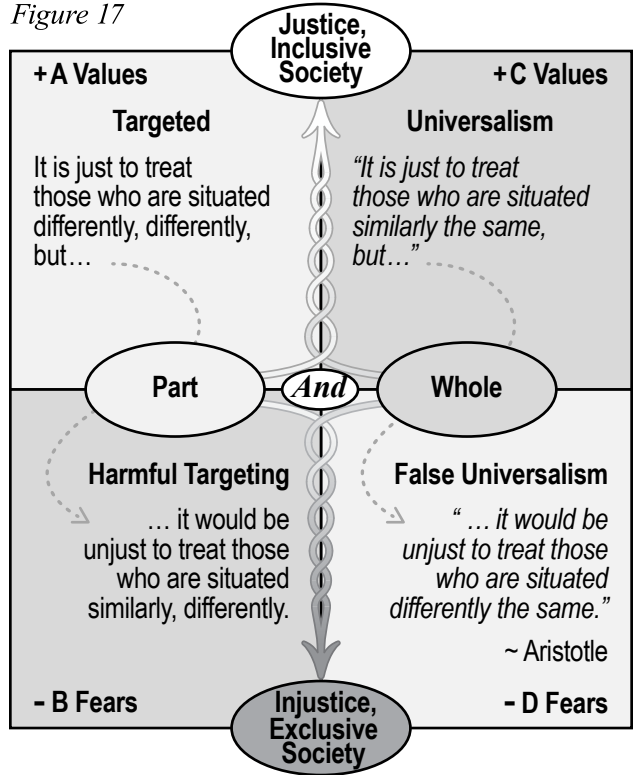
In his explanation, Dr. Powell quotes Aristotle on equality: *“It is just to treat those who are situated similarly the same, but it would be unjust to treat those who are situated differently the same.”* This statement readily fits in the upside and downside of the Whole pole in Figure 17. Aristotle’s point fits exactly with our understanding of how polarities work. If you focus only on Universalism as a solution without also being Targeted in your strategy, you will find yourself in a situation that Dr. Powell calls “False Universalism (-D).”

The real opposites in a Polarity Map are the diagonals, so having Aristotle’s quote filling (+C and -D) of the Whole pole, the opposites of those two elements of the quote would fit in the two quadrants of the Part pole. The opposite of (+C) is (-B). The opposite of (-D) is (+A). This provides a more complete picture of the map.

Notice how “targeted universalism” fits with our example of Black Lives Matter. Implicit bias and explicit bias against black people result in them experiencing both downsides of the map. As Dr. Powell points out, even well intended Universal efforts (+C) that do not consider the fact that black people are situated differently (+A) are unjust (-D). That is why it is just to treat black people differently to the degree that they are situated differently (+A). Institutional practices and policies that have reduced access for black people to good education, jobs, healthcare, etc. need to be targeted (identified and changed). Those who have been disadvantaged by these institutional practices and policies need to be targeted in ways that support their access and experience of good education, jobs, and healthcare (+A). This is essential for Justice and an Inclusive Society (Greater Purpose).

In Figure 17, it is also possible to over-focus on Targeting to the neglect of Universalism, which leads to what I call “Harmful Targeting” (-B). Racial profiling is a good example. If a young white man and a young black man were each driving their car with a tail light out (situated similarly) it would be unjust for them to be

Figure 17



treated differently (-B). The reality is that the young black man is more likely to be searched, to go to jail, to stay in jail longer and more likely to be killed while unarmed. He is also more likely to be stopped than a white young man if both cars are (situated similarly) with no observable problem. It is simply the vulnerability of driving while black in the U.S.

I do not have a clue of what it must be like to be afraid that my driving age grandson could be killed by an anxious police officer while driving home from a party. I could easily be that police officer. He, she, or they have a dangerous job and were raised in the same culture in which we absorbed our unconscious bias against black people that increases their vulnerability, particularly to those of us in the dominant group. I also do not have a clue of what it must be like to be afraid that a family member who is a police officer might be killed in the line of duty protecting all of us. Black Lives Matter and Blue Lives Matter because All Lives Matter.

Using “All Lives Matter” or “Blue Lives Matter” as a counter to “Black Lives Matter” or to detract from the reality that “Black Lives Matter” is a clear example of racism whether it is conscious or not. And its impact is to powerfully undermine our collective responsibility to join Dr. Powell and the Black Lives Matter movement in pursuit of a just and inclusive society.

Beyond Goods and Services

Love, peace, joy, hope, and implicit power are not a “goods” or a service. They do not have the same limits of distribution as food or shelter. They are available to each of us and all of us in unlimited supply. I will explore this further in *Section Four* on Justice *And* Mercy and in *Section Six* on Self *And* Other. For now, I just want to acknowledge that focusing on the distribution of goods and services is important *And* there is more to life than the distribution of goods and services. Love, peace, joy, hope, and implicit power are the needed support when addressing the most oppressive of inequities; the denial of human equality.

Summary

The tension in each nation between Idealism *And* Realism continues. In my own country, the United States, this tension shows up in the contrast between the idealism of our Declaration of Independence and the realism of our gross inequities. Since polarities are unsolvable and indestructible if a system is alive, we can learn from our mistakes. When a nation finds itself in the downside of one pole or caught in a vicious cycle, as long as the nation exists, there is the possibility of creating a virtuous cycle with that same tension. There is hope for any nation that it can become a great place to live, work, and play for everyone. This hope is also true for us as a community of nations.

Abundance for Some *And* Basics for All. Whatever the distribution of goods or services, it is possible to provide the basics of those goods and services to everyone while allowing abundance for some. If we have an unconscious *Or* framework in which we must choose *either* abundance for some *Or* basics for all, we will have chronic inequities that will fall most harshly on marginalized groups. *Or*-thinking without *And*-thinking is not up to the challenge of making a difference with these inequities. It is a major cause of these inequities.

Black Lives Matter *And* All Lives Matter. Black people are one of the marginalized groups in the United States. “Black Lives Matter” is a natural and essential response to inequities being tolerated as if Black lives do not matter. An implicit bias for *Or*-thinking combined with an implicit bias against black people results in using “All Lives Matter” as a platform to undermine the Black Lives Matter movement. From a polarity perspective, “All Lives Matter” becomes an interdependent truth which requires us to affirm that Black Lives Matter. We must support both upsides of this polarity for the sake of *both* the dominant group *And* those groups that have been marginalized by the dominant group.

Targeted Universalism. Dr. John A. Powell has identified the need for this dual strategy in building an inclusive society. It applies to every example in this chapter and is especially valuable in making a difference when Racing to Justice.

New Realities in Chapter 7

- Reality 59 Within all polarities, there are two equally valid, essential, and interdependent points of view. They show up as the value/fear diagonal quadrants of a Polarity Map® (+A/-D) and (-B/+C). The wisdom in each point of view is a combination of the value being affirmed (upside) and the fear of losing that value (diagonal downside).
- Reality 60 The stronger and more absolutely one advocates for the value in their point of view (+A) or (+C), the greater the Fear that will be generated in those with the alternate point of view (-D) or (-B).
- Reality 61 The longer and more painfully we experience the downside of one pole, the stronger the fear of that pole and the more we idealize the upside value of the opposite pole.
- Reality 62 When we experience the downsides of the original “solution,” it gets identified as a “mistake.” It was not a mistake. It was the natural and necessary self-correction in an ongoing polarity. The effort to shift poles gets called a mistake because it was misdiagnosed as a solution in the first place.
- Reality 63 Whenever there is a distribution issue with goods and services, such as food, education, healthcare, jobs, shelter, safety, and opportunities, the Part *And* Whole polarity is at play.

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



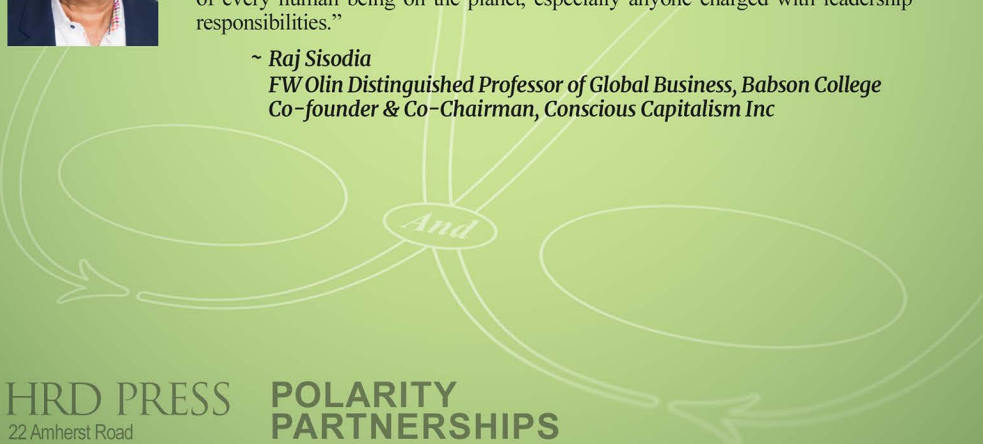
“The fight for equity, inclusion, social justice and humanity is not an ‘or’ argument. It is a ‘must’ argument which can only be achieved when advocates and allies augment *either/Or*-thinking with *both/And*-thinking. These two volumes are uniquely divided between Foundations skill building in Polarity 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*



HRD PRESS
22 Amherst Road
Amherst, MA 01002
(800) 822-2801
www.HRDPress.com

POLARITY PARTNERSHIPS
Sacramento, CA
(916) 793-5400
www.PolarityPartnerships.com