

## CHAPTER 3

# Power

**P**ower is the energy from which action arises. The kind of power that energizes PEACE is different from power as it is used in the world at large.

Power-over reflects a hierarchical ideal, where power is the capacity to impose one's will on others, accompanied by a willingness to apply negative sanctions against those who oppose that will. Power-over translates into a love of power, where the fact of having the power becomes more important, more critical, than what that power is used for or what results from the use of that power. Once people have power-over and get caught up in it, they behave as if any measure that is necessary to retain that power is justifiable.

The kind of power required to create and live PEACE comes from the power of love. What is valued is the capacity to be in harmony with others and with the earth, and to join with others in directing your collective energies toward a future you seek together. PEACE power reflects a feminist ideal where the focus shifts to chosen values that guide the exercise of power, and to considering what happens to people's relationships when power is used.

Although PEACE powers are familiar, you may not be accustomed to thinking of them as power because of what you have experienced and learned in the traditions of the hierarchical power-over model. The PEACE powers are familiar because they are so central in the private world. Even though PEACE powers may seem idealistic when you read about them, when they become visible through action, they create dramatic changes. They become very real. In the Table that follows, you will see the contrasts between these two kinds of power.

<b>Power-Over Powers</b>	<b>PEACE Powers</b>
The <b>power of Results</b> emphasizes programs, goals, or policies that achieve desired results. Achievement of the goals justifies the use of any means: "I don't care how you do it, just get the job done."	The <b>power of Process</b> emphasizes a fresh perspective and freedom from rigid schedules. Goals, programs, and timetables are used as tools, but are less important than the process itself.

<p>The <b>power of Tokenism</b><sup>3</sup> – leaders give token gifts and token “promotions” to a selected few: “You deserve this special recognition.”</p>	<p>The <b>power of Appreciation</b> - everyone expresses gratitude for the people around them and for actions that promote well-being</p>
<p>The <b>power of Prescription</b> imposes change by authority; vested interests prescribe the out- come. The attitude is paternalistic: “Do as I say, because I know what is best for you.”</p>	<p>The <b>power of Letting Go</b> encourages change emerging out of awareness of collective integrity; leadership inspires a balance between the interests of each individual and the interests of the group as a whole</p>
<p>The <b>power of Division</b> emphasizes centralization, resulting in the hoarding of knowledge and skills by the privileged few: “What they don’t know won’t hurt them.”</p>	<p>The <b>power of the Whole</b> values the flow of new ideas, images, and energy from all, nurturing mutual help networks that are both intimate and expansive. Practices that nurture group solidarity are regular habits of the group</p>
<p>The <b>power of Force</b> invests power for or against others and is accomplished by a willingness to impose penalties and negative sanctions. One individual makes decisions on behalf of another individual or group of individuals: “Do it or else.”</p>	<p>The <b>power of Collectivity</b> values the personal power of each individual as integral to the well-being of the group. A group decision in which each individual has participated is viewed as more viable than a decision made by any one individual and stronger than a decision made by a majority.</p>
<p>The <b>power of Hierarchy</b> requires a linear chain of command, where multiple layers of responsibilities are subdivided into separate and discrete areas of responsibility: “I don’t make the decisions, I just work here.” Or, “The buck stops here.”</p>	<p>The <b>power of Solidarity</b> shares the responsibility for decision making and for acting upon those decisions in a lateral network. This process values thoughtful deliberation and emphasizes the integration of variety within the group, while calling forth fundamental values embraced by the whole.</p>

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<sup>3</sup> The “Power of Tokenism” and the “Power of Appreciation” were added in consultation with Adeline Falk-Rafael on November 26, 2015 (U.S. Thanksgiving Day)

<p>The <b>power of Command</b> requires that leaders be aggressive and that followers be passive; leaders are assigned titles, status, and privilege (and higher pay!): “I will tell you what to do.” And, “Tell me what to do.”</p>	<p>The <b>power of Sharing</b> encourages leadership to shift according to talent, interest, ability, or skill and emphasizes the passing along of knowledge and skills in order that all may develop individual talent.</p>
<p>The <b>power of Opposites</b> polarizes issues. Individual preferences and insights are subsumed by the requirement to make choices “for or against.” Language reflects the values of good versus bad, right versus wrong: “If you aren’t with us, then you are against us.”</p>	<p>The <b>power of Integration</b> views all aspects of a situation in context. In the process of enacting self-volition, the individual integrates self-love with love for others and acts with respect for each individual’s entitlement to self-volition.</p>
<p>The <b>power of Use</b> encourages the exploitation of resources and people as normal and acceptable: “If you don’t want to work for what we are willing to pay, then quit. There are plenty of people standing in line wanting this job.”</p>	<p>The <b>power of Nurturing</b> views life and experience as a resource to be cherished and respected. The earth and all creatures are viewed as precious, deserving of respect and protection, and integral to the well-being of all.</p>
<p>The <b>power of Accumulation</b> views material goods, resources, and dollars as things to be used in one’s own self-interest, as well as items to gain privilege over others: “I worked for it, I bought it, I own it—and I deserve it.”</p>	<p>The <b>power of Distribution</b> values material resources (including food, land, space, money) as items to use for the benefit of all, to share according to need. Material goods are valued as means, not as ends in and of themselves.</p>
<p>The <b>power of Causality</b> relies on technology to conquer without regard for the consequences that might be carried over into the future. “Oh, the pill is causing you to retain fluid? Here, take another pill. This will make you lose fluid.”</p>	<p>The <b>power of Intuition</b> senses which actions to take based on the perceived totality of human experience. Although technology is considered to be a resource, it is not elected for its own sake or merely because it exists.</p>
<p>The <b>power of Expediency</b> emphasizes the</p>	<p>The <b>power of Consciousness</b> considers long-</p>

<p>immediate reward or easiest solution. “Oh, radioactive waste? Let’s just ship it somewhere else or dump it in the sea.”</p>	<p>range outcomes and ethical behaviors. Ethics and morality are derived from values that protect life, growth, and peace, and that are the basis for confronting destructive actions.</p>
<p>The <b>power of Xenophobia</b> (the fear of strangers) rewards conformity and acquiescing to the values of those who hold the balance of power. “Be a team player. Don’t make waves.”</p>	<p>The <b>power of Diversity</b> encourages creativity, values alternative views, and encourages flexibility. The expression of dissenting views is expected and encouraged. All points of view are integrated into decisions.</p>
<p>The <b>power of Secrets</b> relies on the mystification of the process, agents, and chain of command. The agent who actually has the power rarely implements decisions or takes direct action, but assigns the dirty work to someone else: “I’m just doing what I was told.”</p>	<p>The <b>power of Responsibility</b> focuses on demystification of processes and insists on naming and/or being the agent; open criticism and self- criticism are encouraged, motivated by love and protection for the individual and the group.</p>
<p>The <b>power of Rules</b> relies on policies and laws to dictate what must be done and to prescribe punishments for breaking the rules. A very few laws or rules are beneficial, but runaway rule-making creates absurd contradictions. “Do it because the law requires it.”</p>	<p>The <b>power of Creativity</b> takes into account fundamental laws and rules that govern the society, but values actions and solutions created from ingenuity and imagination. Actions are created to fit each situation, with the knowledge that often there is a better way.</p>
<p>The <b>power of Fear</b> focuses on imaginary future disaster, and extreme actions are taken to prevent that which is feared and to control the behavior of others. “Let’s bomb their cities: this will prevent terrorism.”</p>	<p>The <b>power of Trust</b> focuses on building genuine human relationships where honest exchanges of thoughts and ideas are followed by consistent action. If trust is broken, then the relationship is renegotiated.</p>