

REIMAGINING POWER

FROM ALLYSHIP TO SOLIDARITY



AMOS 5:21-24

I hate, I despise your festivals,
and I take no delight in your solemn assemblies.
Even though you offer me your burnt offerings and grain offerings,
I will not accept them;
and the offerings of well-being of your fatted animals
I will not look upon.
Take away from me the noise of your songs;
I will not listen to the melody of your harps.
But let justice roll down like waters,
and righteousness like an ever-flowing stream.

MULTI-CULTURAL CONTEXT

The white fathers told us, "I think, therefore I am." The Black mother within each of us, the poet, whispers in our dreams: "I feel, therefore I can be free."

AUDRE LORDE

UNDERSTANDING
THE PROBLEM:

SYSTEMS OF
DOMINATION

AND

THE LIE OF A
HIERARCHY OF
HUMAN VALUE

WHITE
SUPREMACY
DELUSION

COLONIZATION
& LAND THEFT

PATRIARCHY &
TOXIC
MASCULINITY

HOMOPHOBIA

ABLEISM

RELIGIOUS
INTOLERANCE
& DOMINANCE

AGEISM &
ADULTISM

PREDATORY
CAPITALISM

ELITISM

ANTI-POOR
LEGAL SYSTEMS

PRISON
INDUSTRIAL
COMPLEX

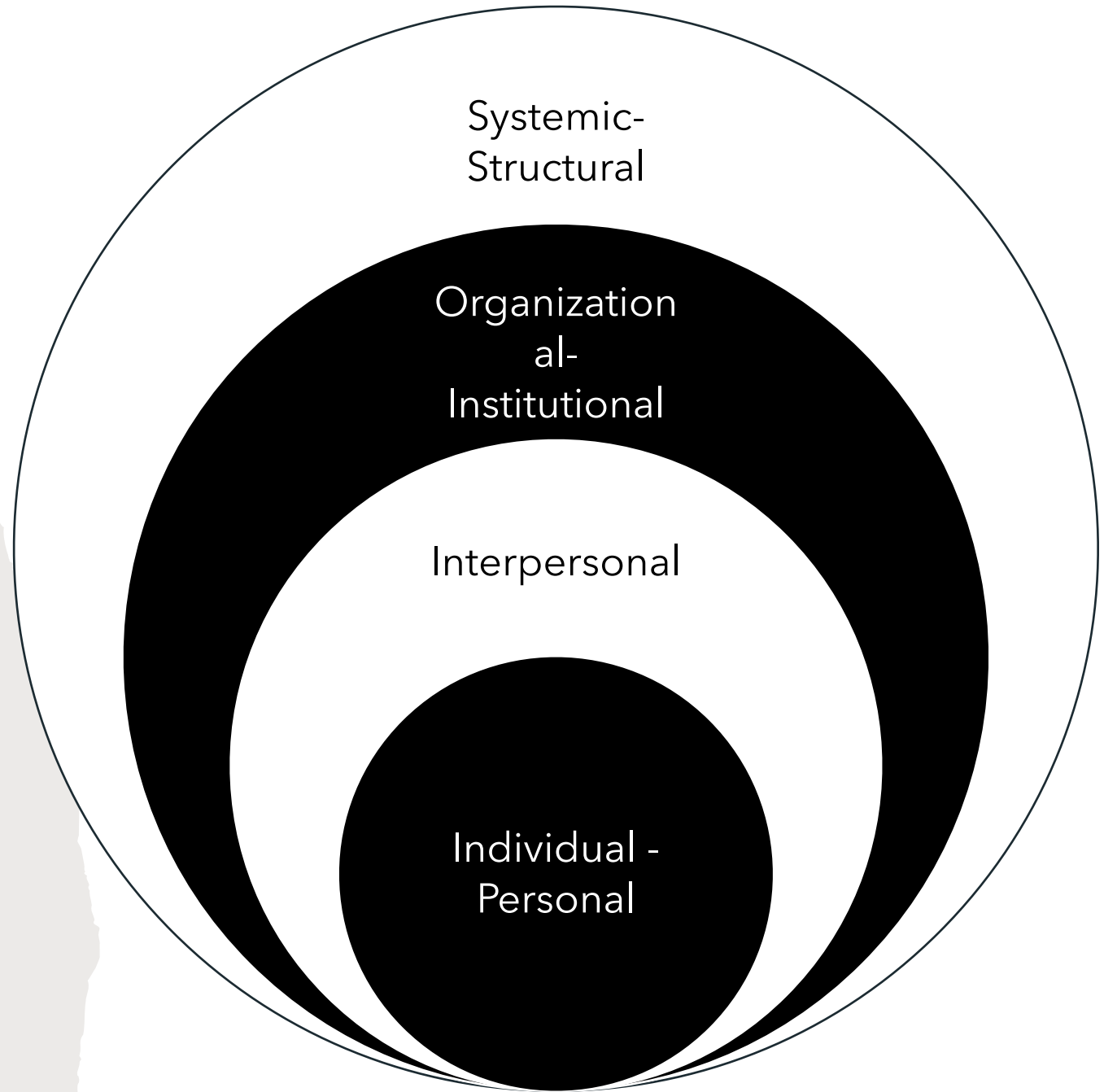
STATE-
SPONSORED
VIOLENCE

ECONOMIC
EXPLOITATION

NEO-
LIBERALISM

CHRISTIAN
NATIONALISM

LEVELS OF
EXPERIENCE



ALLYSHIP

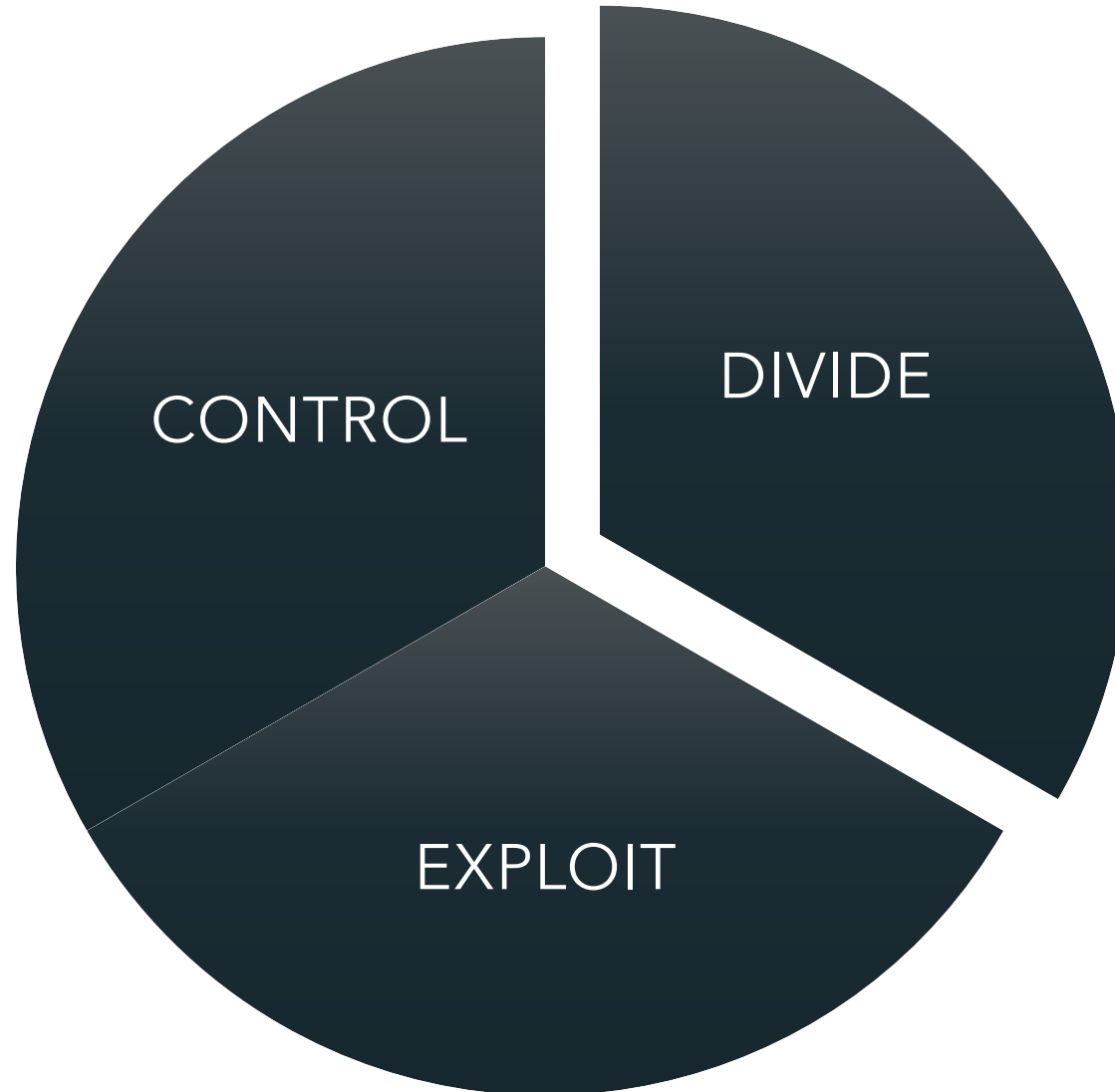
- As allies, we are 'helping' or 'standing up for' someone who is 'disadvantaged.'
- Ally work risks very little - at most, we deal with social discomfort.
- Allyship is heavy on talk.
- Allies often focus on interpersonal interactions.
- Allyship is often performative: a loud and shiny effort intended to show how informed we are about oppression.
- Ally work is often done alongside marginalized people; there is an emphasis on collaboration that often requires marginalized groups to educate the majority.
- Ally work generally does not redistribute resources.
- Civility is highly prized in allyship.
- Allyship is a gift.

VS.

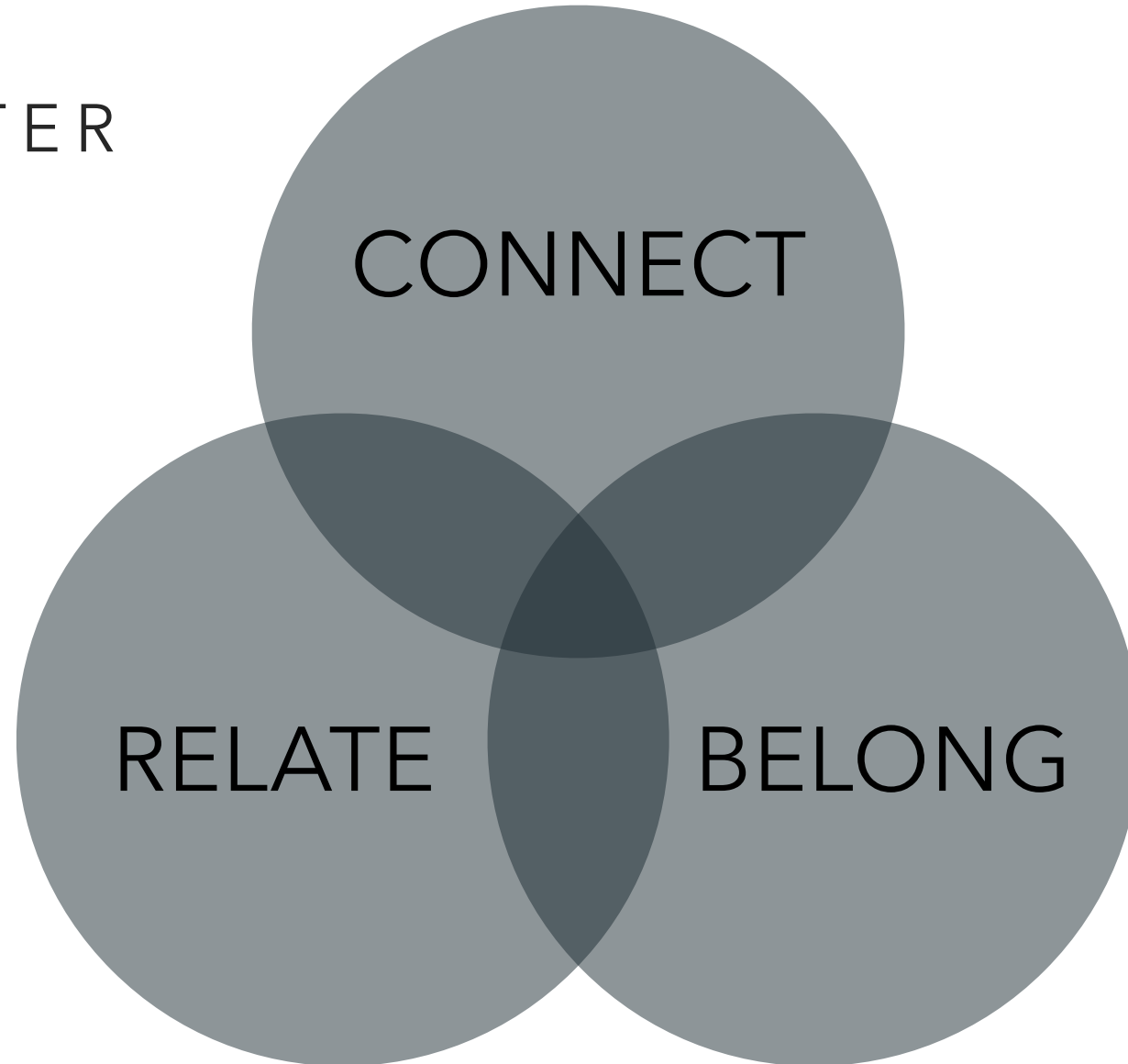
SOLIDARITY

- In solidarity, we recognize the destructiveness of oppression to all of humanity. We acknowledge that our collective well-being is interwoven.
- Solidarity work may require us to give up power and/or to risk our physical safety, our jobs, our secure place in any social hierarchy, our friendships, and family relationships
- Solidarity is talk *and* action.
- Acts of solidarity work to dismantle structures and institutions.
- Solidarity work is often quieter, deeper, and occurring behind the scenes.
- Solidarity work is often enacted by, led by, or *in collaboration with*, marginalized people.
- Solidarity means that we intentionally work to redistribute the ill-gotten gains of systemic oppression- jobs, schools, neighborhoods, housing, healthcare, and capital.
- Hard truths, conflict, and messy disagreements are integral to solidarity work.
- Solidarity is a responsibility.

CULTURE OF DOMINANCE
DE-HUMANIZING



CULTURE OF SOLIDARITY
HUMANITY
AT THE CENTER



HEALING PATH

GRIEVE

LISTEN

APOLOGIZE

RELATE

REPRESENT

INVEST

REPAIR

“Power, properly understood, is the ability to achieve purpose. It is the strength required to bring about social, political or economic changes.”

Martin Luther King, Jr.

Where Do We Go From Here (1966)

CONCEPTS
OF
POWER

Power Over	Systems and Structures of Domination and Oppression
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Power Within	God's gift to you - claiming our Belovedness, our voice, our power to act
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Power With	Organizing for change, Building the Beloved Community
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Power in the work of Justice:	Claiming a sense of your own Power (voice, action) Altering relations of Power
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“Power is not only desirable but necessary in order to implement the demands of love and justice. One of the greatest problems of history is that the concepts of love and power are usually contrasted as polar opposites. Love is identified with a resignation of power and power with a denial of love. What is needed is a realization that power without love is reckless and abusive and that love without power is sentimental and anemic. **Power at its best is love implementing the demands of justice. Justice at its best is love correcting everything that stands against love.**”

Martin Luther King, Jr.

Where Do We Go From Here (1966)

FROM THE 1963 "I HAVE A DREAM" SPEECH

"There are those who are asking the devotees of civil rights, 'When will you be satisfied?' We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating: 'For Whites Only.' We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."