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## **The Examination of Individuals: How People Have the Ability, Power, and Voice to Change the Way People View the World in a Positive Way**

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*The Examination of Individuals:  
How People Have the Ability, Power, and Voice to  
Change the Way People View the World in a Positive Way*

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Public and Community Service Studies  
Capstone Thesis  
2019-2020

Throughout my four years of learning about different people who have changed the world and the different ways in which they have gone about it, I have strived to find myself in qualities that match those of influential leaders and change makers. For the sole purpose of this thesis, I did a year's worth of research trying to distinguish what qualities, characteristics, and backgrounds create positive and impactful leaders. For a lack of a better word, you could say that I made a formula to fully understand what an individual should be striving towards in order to make a positive impact. I am by no means claiming that only individuals with this said formula can make a difference, but throughout my research, there was sufficient evidence that people do who have these traits have stronger and more positive influences over people.

Throughout my thesis I will thoroughly examine Greta Thunberg and the climate crisis movement and compare and contrast her leadership styles to Martin Luther King Jr., to prove how the formula that I have created can help people to lead the world towards positive change. The formula that I have created consists of the following characteristics:

- An understanding of what it means to be an oppressor versus what it means to be oppressed
- A deep understanding of dialogue and how reflection and action are both equally important to furthering the movement
- Forgiveness and Humility
- A full grasp on the differences and similarities between a facilitator and an ally  
(While further acknowledging the roles and responsibilities that each position has)
- The ability to strategically adapt
- How to change an intention into an impactful message
- The knowledge that silence is not the answer

- And finally, a strong understanding of what it means to have power and how to use it effectively and positively

Understanding what this formula consists of and how it can be applied to countless people all around the world was important for me to figure out for a number of reasons; I thought that it could be an incredible tool for incoming Public and Community Service Studies students at Providence College<sup>1</sup> so they can have an outline of what to expect throughout their next four years. It can be used as a specific tool and resource for the teachers teaching the worlds next generation of leaders, but most importantly, I desperately needed to find these answers for myself. I chose this topic because I wanted to gain a complete understanding of what it takes to make positive change in the world. I wanted to learn how I could make myself more like the leaders that we see changing our world every day and therefore gain the ability to make a difference in the world on more than just a surface level of change.

My parents have always instilled in me and my younger sisters the value of giving back to others and to your community. These values of treating every person that you encounter with the same dignity, compassion, and kindness as any other human, have guided me throughout my entire life. By embodying these values at such a young age, I knew that aiding other people was what I wanted to do for the rest of my life and that supporting and helping others was my calling in a world filled with an intense feeling of the unknown. These goals and aspirations pushed me forward to do the best work that I could do and to make my strongest effort at having a positive impact in this world.

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<sup>1</sup> Providence College Public and Community Service Studies Major

Due to the fact that I am now finishing this thesis in a global pandemic and for my own personal well-being, I decided to only look into people who have made a positive impact in the world and I actively avoided people and leaders who influence the world in negative ways. Too often this world only focuses on the people and the parts of life that are devastating and horrible to hear about. By having such a large focus on the negative, it only gives more voice to the situation, and regardless of whether or not we want to admit it, I believe that our society as a whole, thrives on chaos and destruction and I did not want to give more of a voice to those sources of oppression than they already have.

I chose to focus on people who were oppressed, and then were able to free and liberate themselves, others, and their oppressors. I will analyze Martin Luther King Jr. and the Civil Rights movement as a way to explain and demonstrate how leaders like Greta Thunberg within the climate crisis movement can use the formula that I have created to enact positive change. I based many aspects of my formula off of characteristics that Martin Luther King Jr. had and I will illustrate and outline Greta Thunberg's leadership styles in her attempt to make change.

We have created a world where every person is both the oppressor and the oppressed. I acknowledge that there are vast and varying differences in the ways that some people are oppressed versus others, but for the sake of my own personal understanding and to break down my argument in a way that everyone can understand, I want to look at the world from a global viewpoint and use the climate crisis as a case study to demonstrate how effectively my list of qualities and characteristics can have on a given social movement aiming to make positive change.

By using the climate crisis as a case study, I will back up my claim that in this situation, we are both the oppressed and the oppressor, and how by applying the formula on an individual level can make positive change and have impactful difference in our world.

With this analysis and situation, we are both oppressors of the world's climate, and also oppressed by the climate crisis. We are the oppressors because we are alive, we have power, and we are the ones causing our own destruction, just as every generation has done before us. But in the same way, we are also the oppressed. We are oppressed because our world and our earth is only so infinite and there is only so much we can do to reverse the destruction that humans have constructed since the beginning of time.

We have created this mess for ourselves and we have no one to blame but the development of human civilization and mankind. Humans have been destroying this earth since the day we got here and we have been so destructive to our home planet that it has resulted in creating an environment that will not be able to sustain us and in that way, we are the oppressor. Yet at the same time, we are also the only way we can get out of this mess that we have created for ourselves, because only humans will be able to work together and have the ability to reverse the catastrophic causes of global warming that we have created, and in that way, we are the oppressed.

While I could take 50 pages to write about the ways in which we are destroying our Earth, that would not be a productive use of my voice, and many people are already aware of the ways in which we are destroying the Earth. Instead, I will use this platform and my voice to show everyone how only those who are oppressed, can save us. I recognize the drastic stance that I am taking in this paper, but using the climate crisis as an example is the most effective way to

convey the seriousness of the need that we have for all people to rise up and for someone to take the lead. Greta Thunberg, among many, is one of those people.

There have been countless climate activists before today's time and there are many that have not received the same name recognition that Greta Thunberg has. Some of these activists include, but are not limited to: Ridhima Pandey<sup>2</sup>, who at just nine years old filed a lawsuit against the Indian government for failing to take action against the climate crisis in 2017, Nina Gualinga<sup>3</sup>, who spent most of her childhood and all of her adult years advocating for better and stronger protection of the Ecuadorian Amazon and the wildlife within it and people who depend on it, Autumn Peltier<sup>4</sup>, a young Indigenous woman from the Anishinaabe people of Canada, who is a clean water and climate advocate, and so many more.

There is no limit to the number of people who are working to protect our environment and our world as we know it. Greta Thunberg happens to be one of the most well-known climate crisis activist and for that reason I will be using her as the main focus of this case study on the climate crisis and by applying my formula to her leadership qualities.

She took her stance as an oppressed person of the climate crisis and she has demanded that her voice be heard in a positive and impactful way. Since then, her voice has only become louder, more powerful, and gained more support from around the world.

We have wasted too much time and too many resources in regards to taking care of our home planet and we need to be drastically changing our outlook on life and how we are handling the global crisis that is climate change. We need to be showing our friends, family, ourselves, and the world, that we are the only solution to the mess that we have created for ourselves. As an

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<sup>2</sup> "Ridhima Pandey on the Price of Unchecked Development -." Landscape News, 4 Feb. 2020

<sup>3</sup> "Activist Nina Gualinga on Protecting the Amazon." *WWF*, World Wildlife Fund

<sup>4</sup> "Autumn Peltier." *NAAEE*, 10 Sept. 2018

entire population of human beings, we have to make drastic changes in our lives if we want to have any chance of liberating ourselves from ourselves. And for this incredibly complex topic, we turn to Paulo Freire.

Paulo Freire is a Brazilian educator and philosopher who wrote what some consider one of the foundational texts of the critical pedagogy movement titled; “*Pedagogy of the Oppressed*”<sup>5</sup>. In his book, Freire claims that within the word “dialogue”, “there are two dimensions; reflection and action and that if one is sacrificed, the other immediately suffers as well.”<sup>6</sup> I want to take the time to unpack this further because I believe that it brings key components into how the formula will be perceived and used as part of the climate crisis case study.

Dialogue is not a privilege for just some to use, but it is the right of everyone to use and for everyone to benefit and learn from. It is imperative that those who have lost their right to speak, reclaim their voice and reclaim their world; for you cannot name the world for another person, for that would be oppressing their voice.

Freire’s third chapter highlights the importance of recognizing that dialogue has two main dimensions, and that without one, you cannot have the other. Reflection and action are both instrumental for people being able to name the world and thus transform it, as well as imposing itself as the way by which people can achieve significance as human beings. This information is imperative to know as it contributes to my formula by stating that if you are going to have an impact on this world, you must know how to use dialogue, and consequentially; how to reflect and take action from that dialogue.

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<sup>5</sup> Freire, Paulo. *Pedagogy of the Oppressed*. Bloomsbury Academic, 2018.

<sup>6</sup> Paulo Freire, *Pedagogy of the Oppressed* page 87.



Taking action is often easier than reflecting, because when you take the time to reflect, it forces you to face the reality of the situation that you are in, whereas taking action can sometimes be used as a distraction from what you are actually feeling about the given situation. But as Freire continues to reiterate, you cannot have action without reflection, and reflection was something that Martin Luther King Jr. took very seriously throughout his advocacy and position of being an influential leader in the Civil Rights movement in the 1950's.

Martin Luther King Jr.'s use of reflection can be seen in an intricate book filled equally with art, short stories, and tributes compiled in a book titled, *In the Spirit of Martin*<sup>7</sup>. This book demonstrates how art, life, death, and words can collide together in a unanimous harmony of love and appreciation for a specific individual in less than 300 pages. This book analyzed how King transformed as a public figure in a time of immense turbulent metamorphosis throughout the entire community and the country, and how reflection and action were both critical to maintaining his own personal well-being and that of a community that he was leading through a very intense and meaningful movement.

*In the Spirit of Martin* identifies the influences on King's life and how his past, formed the man that became the face of the civil rights movement. King's life was influenced by not only his own personal history, but also the history of his great-grandparents, who were both victims and survivors of Chattel Slavery. The family legacy that King inherited was one of humiliation, rejections, and the debilitating limits placed on him by segregation and racial bias – thus fueling him on a quest for freedom as he was able to reflect on what made him the man that he was. “A bold determination to end the African American's long experience of cruelty and

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<sup>7</sup> Chassman, Gary Miles. *In the Spirit of Martin: The Living Legacy of Dr. Martin Luther King, Jr.* Tinwood Books, 2002.

suffering and nurtured his very strong belief in America's positive possibilities."<sup>8</sup> King's determination to end cruelty and suffering came from a belief in "America's positive possibilities" and through this positive lens he was able to influence and lead a generation of non-violent activists.

Within a section written by John Lewis in *In the Spirit of Martin*, he addressed how King both understood human beings and humanity while never losing his own, as well as his ability to remain sensitive and caring as thousands wished for his timely demise. Lewis stated that "[King] never lost sight that this great movement for social change was a movement of people, and that each person in that movement had his or her own hopes, fears, desires, joys, and frustrations."<sup>9</sup> This ability to reflect on the notion that all people are people, regardless of what was happening involving the movement, was another characteristic of what made him such an influential and positive leader and also touched on another key point that Pablo Freire makes; the idea of the oppressed wanting to become the oppressor of those that oppressed them.

This is not true in every case, but Freire does make it clear that many people do initially wish for this role reversal. "But almost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or "sub-oppressors""<sup>10</sup> This need for the oppressed to become the oppressor comes from an inability to remember the man behind the hatred of the oppressor as well as a desire to take back the control and power in their lives.

Freire, however, makes the bold argument that not only should the oppressed not want this role reversal, but that they should in fact want to help *liberate* their oppressors from the life

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<sup>8</sup> *In the Spirit of Martin: The Living Legacy of Dr. Martin Luther King, Jr.* page 10

<sup>9</sup> *In the Spirit of Martin: The Living Legacy of Dr. Martin Luther King, Jr.* page 51

<sup>10</sup> Paulo Freire, *Pedagogy of the Oppressed* page 44.

that they lead by freeing them of their role as an oppressor. By liberating their oppressor, the oppressed can become freer than they ever were and thus have the ability to make an even greater impact on the world, knowing that they have freed not only themselves, but their oppressor as well. If you become liberated from your oppressor and you have the strength, courage, humility, and heart to liberate your oppressor too, then you have qualities that are incomparable to millions of people throughout the world who cannot tolerate forgiveness for the sake of renewal.

Freire also discusses the importance of humility in the process of conversations and dialogues and this can be best looked at by Freire's statement "Dialogue, as the encounter of those addressed to the common task of learning and acting, is broken if the parties (or one of them) lack humility."<sup>11</sup> Without humility, you lack the ability to actively listen to what others have to say which further leads you to become a part of the resistance and thus a part of the problem. This further proves why I have added the words forgiveness and humility into the formula and are qualities and characteristics that are demonstrated often by both of the leaders highlighted in my thesis.

However, how can you forgive people who did not know any better? It is one thing to give and receive forgiveness when you can see people actively oppressing another group of people, but what does forgiveness look like when we are being asked to forgive every generation before us, who didn't necessarily know that they would be oppressing us in the here and now of 2020.

Do we instead turn our efforts and energy towards the emotionally draining process of forgiving people and organizations such as shell corporations, organizations and people all

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<sup>11</sup> Paulo Freire, *Pedagogy of the Oppressed* page 90.

throughout the world who are choosing to actively ignore the issues and repercussions of the changing climate and every other component that comes with the climate crisis? Do we blame and then force ourselves to forgive every person who chooses to eat meat rather than deciding to go vegetarian for tangible benefits such as reduced greenhouse gas emissions as well as decreased pressure on water and land use? I have so many questions when it comes to what it means to forgive others within the climate crisis movement and it would make sense if you do too.

In general, forgiveness is a very difficult emotion to comprehend and emote and I believe that if I had a single person who I had to forgive in order to move forward with the process of fixing and healing our dying Earth, it would give me a sense of relief. To be able to move on from all of the harbored blame and pain that I feel about this specific social injustice, it would be a weight lifted from my chest, but this feeling of relief that I am seeking will likely not happen anytime soon. The climate crisis is a continuous problem that has yet to be fully addressed or acknowledged by everyone, especially key political leaders who have the literal power to impart change; because without every person coming to terms with what our situation is, one girl striking on a street corner, or online, every Friday morning can only go so far.

Additionally, Paulo Freire spends a lot of time in *Pedagogy of the Oppressed*, looking at the role of the facilitator and what it means to be a teacher. Martin Luther King Jr. and Greta Thunberg are great examples to look at for being positive and impactful leaders, teachers, and facilitators within their respective communities and movements; however, it becomes more complicated when you take into account the allies, bystanders, and the opposing side of any given movement.

Throughout my time as a Public and Community Service major at Providence College, I have had to deeply analyze what it means to be a facilitator within communities that I do not personally belong to. This goes beyond using the climate crisis as an example but instead looks at what it means for people to be helpful allies and impactful facilitators. The question then becomes, “how can I be a facilitator or an ally, yet not oppress even further, the people that I am trying to help, but also can sometimes not relate to on a deeper interpersonal level?”

This has been such a fundamental question in my learning and growing experience as a Public and Community Service Studies and Global Studies double major and is something that I believe you can never stop growing and learning from. For those reason I will now be focusing the second half of my thesis on gaining a better understanding of what it means to be a facilitator versus an ally to any given movement. I will focus on how both roles require certain understandings of what it means to be imparting knowledge and information to one another, yet learn to fully rely on one another to make a difference. For without leaders leading a movement, there is no reason for the allies to show up, and coincidentally, without allies showing up to support the leaders of movements, the leaders would have no one to lead to make the change that they are trying to make.

Being a facilitator and being an ally can sometimes look like very similar roles and it is important to understand both the similarities and the differences in what it means to hold each of these individual titles and the responsibilities that come with both positions. A brief outline of each role goes as follows: being a facilitator implies that you are initiating and leading the conversation about what you are passionate about and what you are trying to get changed in society. In contrast, being an ally can sometimes mean that it is more important for you to show up than anything else. Being an ally also has the key component of being able to bridge the

communication divide between both sides of an issue and be a space where people can talk to you from either sides of the movement.

When looking more in depth into the role of the facilitator, my research directed me towards Edwin Amenta, an American sociologist who is most known for his studies in social policy and social movements. In his book “*How to Analyze the Influence of Movements*”<sup>12</sup> Amenta’s most crucial point is his claim that just because one strategy worked well for one social movement, does not necessarily mean that it will work well for another movement. His point being that the movements themselves do not relate, so why would the strategies that are being used for different movements relate to one another to reach separate desired end goals. Gaining a full understanding of this point becomes an integral aspect to understanding your role as a facilitator and how that differs from the role and responsibilities of being an ally.

Putting Edwin Amenta’s main point into practice, we can look at the differences in how Martin Luther King Jr. lead his people in the 1950’s compared to how Greta Thunberg is leading the people following her and the climate crisis movement in the 21<sup>st</sup> century. King used compassion, truth, reason, and love to convey his points and help the Civil Rights movement be as successful as it was; whereas Thunberg has been using facts, science, reason, and a positive outlook on how making change can affect and impact the world in a positive way as a way to articulate what she wants changed in the world. While certain aspects of leading a movement will relate and overlap, overall, leaders of different movements need to be able to adapt their leadership styles and strategies in order to do what is best for advancing the movement in the face of adversity.

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<sup>12</sup> Amenta, Edwin. *How to Analyze the Influence of Movements* - Edwin Amenta, 2014.

Edwin Amenta's other key finding was the idea that good leaders need to be able to strategically adapt. By having the ability to adapt and change your course and strategy when it becomes necessary, you will be able to lead people in a more impactful way because a change in direction often leads to new open doors that you might not have arrived at otherwise. Amenta claimed that "movements always gained more traction when they [leaders] were strategically adaptable"<sup>13</sup> and through Amenta's quote he was referring to leaders who were able to perceive signals from their environment, assess current tactics in light of this information, the continuation to devise new tactics, and then finally being able to effectively act on them. Furthermore, Amenta claimed that "strategic adaptability is rooted in continuous activism, tension within the movement, and having a diverse constituency."<sup>14</sup> And through this he was drawing attention to the fact that continuous activism is directly associated with strategic adaptation.

By once again using Martin Luther King Jr. and Greta Thunberg as excellent examples on how to be a strategically adaptable leader, it highlights why being able to be 'strategically adaptable' is a part of the formula that creates a strong positive leader. When King began to become more of a prominent leader and a powerful face of the movement, he began speaking out more publically and to more people by sharing his beliefs, goals, and hopes and dreams that he had for himself and for all of the people who he was leading and representing. King continued adapting his leadership styles while always remaining vigilant to his belief in a nonviolent movement, and through this, his adaptability opened doors for stronger and more passionate ways of being an impactful and positive leader.

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<sup>13</sup> Amenta, Edwin. *How to Analyze the Influence of Movements - Edwin Amenta, 2014.*

<sup>14</sup> Amenta, Edwin. *How to Analyze the Influence of Movements - Edwin Amenta, 2014.*

In direct contrast yet also intentional similarities, Greta Thunberg was involuntarily forced to strategically adapt her strategy as well. Her strategy of leading outdoor school strikes every Friday – sacrificing her own education to prove a point of an immediate need for change – would have to change due to COVID-19 in the Spring of 2020 that has caused countries, cities, and states all over the world to shut down and shelter in place rules to be enacted. Thunberg was forced to adapt her strategy if she wanted her movement to remain relevant to a population of people who are now forced to stay within their homes. She adapted her strategy and moved her in person climate strikes to online services to be able to continue striking the ignorance and lack of change that many people still have about the climate crisis movement.

Martin Luther King Jr. and Greta Thunberg’s ability to strategically adapt kept both of their movements and desired end goals alive when they otherwise might not have been brought to fruition. Looking at King and Thunberg as successful adaptable leaders who can change their entire strategies to adapt to new and changing environments, as well as gaining a full understanding of why one method and strategy might work for one movement but might not work for another, are such integral components of the formula and also help us understand what it means to be an effective and impactful facilitator and leader.

As a facilitator, you are hoping to initiate and lead conversations between people who both support your claim and with people who strongly disagree with your positionality. Being a facilitator also requires an understanding of the differences between intention and intentionality and this was highlighted and critiqued in Willem J. M. Levelt’s “*Speaking; From Intention to Articulation*”<sup>15</sup>

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<sup>15</sup> Levelt, Willem J. M. “Speaking: From Intention to Articulation.” Google Books, MIT Press



Understanding the difference between intention and intentionally and turning that intention into *action*, was something that Willem J. M. Levelt's highlighted throughout his chapter titled *From Intention to Message*<sup>16</sup>. This chapter went into great detail on what a goal state was and how to best implement one's intention into a message to be communicated to others. The goal state itself is just another way of characterizing the information that you want the other person to understand and for that goal state to be achieved, there are a number of ways to do so. First, Levelt gave an example of a communicative intention when he discussed how you could show the intended addressee a picture of what is meant to be communicated.

However, Levelt claimed that the superior and more formal way of communicating the goal state was through verbal means.<sup>17</sup> In order for this method to be effective, the addressee has to be cooperative and derive from the verbal statement what the proposition of the statement is, as well as believe that the addresser intended them to believe this proposition.

For example, in order for my thesis to be effective and communicate an understanding of what I want it to, I need to be asking my readers to listen to what I am saying, derive the proposition of the statement from what I am saying, as well as believe that I intend for the reader to hear and consider the proposition that I am giving throughout my analysis and understanding of the thesis. In other words, I have just stated the sub goals needed in order for readers to recognize my message that has been derived from my intentions of this thesis; thus transitioning them into purposeful and impactful intentionality.

This then brings us back to gaining a full understanding of what it means to be an ally and recognizing the importance of how much power your voice holds within that position. Because it is not only the strong, spearheaded facilitators that I am writing this thesis about – I

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<sup>16</sup> Levelt, Willem J. M. "Speaking: From Intention to Articulation." Google Books, MIT Press

<sup>17</sup> Levelt, Willem J. M. "Speaking: From Intention to Articulation." Google Books, MIT Press Page 110

have intentionally left my formula vague in regards to who it can apply to – because hopefully, it can apply to as many people as possible. Even you, if you wanted it to.

An increasingly important and influential role that an ally needs to recognize as their responsibility, because the facilitator can oftentimes not cross this barrier, is the concept that an ally will more likely be able to communicate better with both sides. This can be both challenging and frustrating for the facilitator because they typically embody the voice and passion about the position that not only they hold, but the entire movement holds as well. This further challenges the facilitator because when someone is so strong in their own opinion it can be difficult for the other side to even get a word and their opinion in, which can often times lead people on the other side of the issue to not even bother listening to anything that that person has to say. The difference about being an ally in this situation has to do with your positionality on the topic – because you are not as vocal on the issue, people on the other side of the argument will be more willing to listen to you because they know that you will not overpower them on the subject, but can instead be an impartial listener – this is a responsibility that every ally needs to be aware of that they hold.

Being an ally can also just mean that you are emotional, physical, and literal support to the marginalized group that you are supporting. An example of being an ally in the climate crisis movement would look like the following: attending rallies, supporting companies and organizations that truly adhere to proper supply chain, manufacturing, and distribution process and environmental goals, and supporting political candidates that will be able to make an impactful difference. All of that comes in addition to contributing your time, energy, voice, and passion to the cause.

Being an ally can often be perceived as the “easier” job, but that isn’t always the case. Putting yourself as the bridge and divide between the two opposing sides can be an exhausting role, especially if you are not fully comfortable being in taxing conversations that are a part of your role as an ally. But something that I will ask of every person reading my thesis, is the following statement: Be the leader and the facilitator, or be the strong willed ally, but please never be the bystander; because when you watch the world change for the better before your eyes and you were not a part of making that happen, it most likely means that you were only helping the opposition by remaining silent. And silence, as Audre Lorde will now explain further, is not an option.

Silence can be a powerful tool if it is used correctly and not exploited. This is best looked at by Audre Lorde, a black, female, lesbian poet who wrote and collected a beautiful collection of her speeches and essays and combined them into her book – *Sister Outsider*.<sup>18</sup> Her work touches on sexism, racism, ageism, homophobia, and class, yet she chooses to use her words as an overall message of hope, which can often times be difficult to do when looking at topics this heavy and important. I found her speech, *The Transformation of Silence into Language and Action*<sup>19</sup>, to have the most imperative information in regards to silence and my overall thesis.

In this speech she discusses the fear of silence and how it is crucial that even if your words might be bruised or misunderstood, that you have to say them as a way to move forward. Lorde states that her greatest regret was silence, and how only after she was presented with a life altering, and possibly life ending situation, did she abandon the fear of silence. She articulates that “my silence had not protected me. Your silence will not protect you”<sup>20</sup> as a way to express

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<sup>18</sup> Lorde, Audre. “Sister Outsider: Essays and Speeches by: Audre Lorde.”

<sup>19</sup> Lorde, Audre. “Sister Outsider: Essays and Speeches by Audre Lorde.” *The Transformation of Silence into Language and Action*

<sup>20</sup> Lorde, Audre. “Sister Outsider: Essays and Speeches by Audre Lorde.” Page 41

that even if you remain silent in the comfort that is silence, it will not always protect you from life's inevitable course.

A good example of life's inevitable course coming towards us is the climate crisis movement. Remaining silent and becoming a bystander will only hurt yourself and everyone else in the long run. The silence must be broken because the sea levels are rising and our Earth is hurting; remaining silent and ignorant on this specific topic will not stop it from happening and that is why remaining silent is not an option.

Audre Lorde's reminder that regardless of how scared you are that what you are trying to do might not make an impact, or that it will be misunderstood; you still have to use your voice and actively use it as a tool to build stronger communities to thus be able to further impact the world in positive ways. Similarly, Lorde discusses the importance of transforming your silence into language and action as in act of self-revelation.<sup>21</sup> By turning your silence into language and action and using it as a way to truly understand yourself and your goals as well as support the goals and initiatives of others. By doing so, you are becoming an influential ally or leader within your community and that is a key step towards being the type of person that can influence the world in a positive and impactful way.

In a brief summation of Audre Lorde's main points, she makes the claim that silence is never the answer and that only through transforming your silence into language and action as an act of self-revelation, can you truly understand the community ally and leader within you. Both King and Thunberg refused to remain silent in the face of social injustice, inequality, and oppression, and by speaking up, they were able to make impactful change around the world that will have lifelong impacts on the world's present and future generations.

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<sup>21</sup> Lorde, Audre. "Sister Outsider: Essays and Speeches by Audre Lorde." Page 42

This impact that Martin Luther King Jr. had, and the impact that Greta Thunberg currently has, have made excellent examples for the pictures that I have tried to create for you and for myself. Throughout my thesis I used Martin Luther King Jr. as an excellent baseline example of what it means to be a good leader who impacts positive change in the world. I analyzed the leadership tactics of Greta Thunberg to thus apply my formula to her in an effort to showcase how anyone can be a brilliant, courageous, kind, and caring leader, regardless of your age. I created a formula to prove how certain qualities and characteristics can help propel you into being an incredible leader and ally, and I hope that throughout my thesis you were able to gain an understanding of how to be a person in this world creating positive and impactful change for the betterment of our planet and the people who inhabit it.

My Formula:

- An understanding of what it means to be an oppressor versus what it means to be oppressed
- A deep understanding of dialogue and how reflection and action are both equally important to furthering the movement
- Forgiveness and Humility
- A full grasp on the differences and similarities between a facilitator and an ally  
(While further acknowledging the roles and responsibilities that each position has)
- The ability to strategically adapt
- How to change an intention into an impactful message
- The knowledge that silence is not the answer
- And finally, a strong understanding of what it means to have power and how to use it effectively and positively