

## Humiliation and Honor

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Many cultures throughout the world promote benevolence, tolerance, and social justice as central values in social relations. Yet, we witness insults everyday. An insult represents an attempt to devalue or 'put down' another person. Culture shapes how people experience insults. My research focuses on the interplay between cultural values and emotions in insult-related conflict. In a recent study I have looked at the interplay between honor and humiliation in insult-related conflict.

Honor is based on having a good reputation (i.e., social worth; one's image in the eyes of others). A person who has a good reputation is respected by others. Being respected by others is a marker of a good reputation. Being respected by others is a marker of honor. Thus, being *disrespected* by others is a potential threat to reputation and honor. This implies that an *appraisal of disrespect* should be strongly related to *feelings of humiliation* among groups that endorse a culture of honor.

I asked 115 Turkish-Dutch and Moroccan-Dutch, and 82 ethnic Dutch (i.e., White majority) participants to report the most insulting situation they had experienced in the last year. Honor was more important among the Turkish-Dutch and Moroccan-Dutch than among the ethnic Dutch. Participants reported two different types of insult situations: insults to their personality or capabilities, and insults that imply social rejection. Turkish-Dutch and Moroccan-Dutch participants also reported a third type of insult situation: prejudiced insults.

I measured an appraisal of disrespect, an appraisal of relationship harm, humiliation and anger. I also measured several motivational goals (e.g., desire to take revenge) and behavioral outcomes (e.g., criticizing the offender). Cross-cultural differences and similarities were found for all measures. For instance, insults elicited intense feelings of humiliation across all ethnic groups. However, an appraisal of disrespect was more strongly associated with feelings of humiliation among the honor-oriented participants (i.e., the Turkish-Dutch and Moroccan-Dutch) than among the less honor-oriented participants (i.e., the ethnic Dutch). I will present a model of humiliation in insult-related conflict. This model represents the meaning of humiliation as being related to appraisals and motivational goals/behavioral outcomes. I will discuss how this model varies across (1) groups that differ in terms of the cultural significance of honor, and (2) type of insult situation.