

# **From Humiliation to Dignity: The Power of Spirituality to Inspire System-Changing Creativity**

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## **Abstract**

This article puts forth the argument that the times of crises in which we live are so enormous that spirituality needs to inspire creativity that is more far-reaching than hitherto considered. We live in times of *ecocide* and *sociocide* — the destruction of our *ecosphere* and our *sociosphere*. If humanity wishes to leave this path of systemic humiliation, or at least to mitigate it, it is vital to prevent *cogitocide*, the degradation of our *cogitosphere*, of our sphere of thinking. For the cogitosphere to be healed, more is needed than placing calls for peace, justice, and charity within existing frames of living and expect others to change. Ground-breaking creativity is needed, starting with deeper questioning, including one's own assumptions.

This article therefore places question marks with concepts that at first glance seem to have little significance for ecocide and sociocide, such as 'job', 'leisure', 'work-life balance', 'income', 'poverty', 'charity', 'professionalism', 'business', 'consumer', 'monetisation', 'education', 'national sovereignty', 'church', 'temple', 'mosque', 'worship', 'meditation', 'prayer'.

The article begins by presenting the work of anthropologist Alan Page Fiske and his four models of sociality. It proceeds with inscribing the concept of dignity into these four models, highlighting the advantages of the first model. The article then offers as case study the author's personal experience. Her life project of many decades has been to combine spirituality and creativity to try out future ways of living that would enable all people to live *one comprehensive* life rather than fragmented lives, and this in service of a spirituality of dignity that overarches and connects all faiths. Planet Earth is the common good of all living beings, and everyone's livelihood should be in harmony with the planet's carrying capacity. The planet could be seen as humanity's true church, temple, mosque, sanctuary, and university. The article formulates a planetary call on everyone to live *one holistic* life as a prayer and a meditation on global unity in diversity, in fulfilment of what could be called 'the divinity of love'.

## **Contents**

Introduction: We live in challenging times.....	2
The four basic ways in which people can collaborate .....	3
Possible definitions of dignity .....	3
Communal sharing and dignity .....	4

Authority ranking and dignity.....	4
Equality matching and dignity .....	4
Market pricing and dignity.....	5
The historical trajectory .....	5
Kama muta, ‘moved to love’, as the foundation of dignity .....	6
Dignity as spiritual practice: A personal case study .....	7
Conclusion .....	9
References.....	10

### Introduction: We live in challenging times

‘Winning the Human Race Against Time’ was the title of a conversation that was held on 28th June 2022 between the former head of the Club of Rome, His Royal Highness Prince El Hassan bin Talal of Jordan, and Mark Green, the President of the Wilson Center, a think tank that informs public policy, based in Washington, DC, United States. This conversation was introduced with the following words, ‘West Asia-North Africa is in a race against time. Within the next thirty years, increasing air pollution and climate change-induced heatwaves and droughts will push the region closer to uninhabitability, triggering unprecedented levels of human insecurity and large-scale displacement’.<sup>2</sup>

Not just in the Levante, systemic *sociocide* and *ecocide* intensify all over the globe. The suffix *-cide* means ‘killing’. Words such as genocide, suicide, or pesticide all end on *-cide*, stemming from Latin *-cida* and the verb *caedo, caedes, caedere, caedi, caedum*. Ecocide is the killing of the *ecosphere*, of the ecological world of which humans only are a small part despite their belief to be its masters.<sup>3</sup> Sociocide is the killing of the *sociosphere*, the cohesion in human communities, local and global, ranging from loneliness and depression at micro and meso levels to war at the macro level. Sociocide and ecocide together are often driven by long-lasting systems of humiliation, just as South Africa was in the grip of humiliation congealed into a system called apartheid.

Ecocide and sociocide are facilitated by the same underlying catalyst, namely, *cogitocide*. The term *cogitocide* was coined in 2020 by Prince El Hassan bin Talal of Jordan.<sup>4</sup> *Cogito* comes from *cogitare* in Latin, ‘to think’,<sup>5</sup> and *cogitocide* means the killing of our *cogitosphere*, the killing of ‘the realm of thinking and reflection’,<sup>6</sup> the drowning of humanity in a sightless infosphere.<sup>7</sup> Cogitocide as the ‘weapon’ of choice for whoever wants to maintain systems of humiliation. Thoughtlessness causes the ‘evil of banality’, says student of Hannah Arendt, philosopher Elizabeth Minnich.<sup>8</sup>

In the face of this grave situation, this article suggests that it is not enough to call for peace, justice, or charity while accepting existing frames of living in thoughtlessness and expect others to change. Ground-breaking creativity is needed, starting with deeper questioning, including one’s own assumptions. Philosopher Arne Næss, ‘father’ of *deep ecology*, called for *deeper questioning*, for continuing to ask questions where one previously stopped asking.<sup>9</sup>

The article begins by presenting the work of anthropologist Alan Page Fiske and his four models of sociality.<sup>10</sup> It proceeds with inscribing the concept of dignity into these four models, highlighting the advantages of the first model. The author then presents her personal path and the lessons she has learned. The article ends with a call for renewed attention to global systemic change so that humanity may face a future of dignity.

### The four basic ways in which people can collaborate

Anthropologist Alan Page Fiske has built a theory of meta-relational models,<sup>11</sup> based on his research finding that people, most of the time and in all cultures, use just four elementary and universal forms or models for organising most aspects of sociality. Interaction can be structured according to what people have *in common*, Fiske calls this form of sociality *communal sharing (CS)*, second, according to *ordered differences* or what Fiske calls *authority ranking (AR)*, third, according to *additive imbalances* or Fiske's *equality matching (EM)*, and, finally, according to *ratios* or Fiske's *market pricing (MP)*.<sup>12</sup>

These four social models<sup>13</sup> follow the four scales of measurement — *nominal*, *ordinal*, *interval*, and *ratio* — the first of which is the most comprehensive and qualitative, while the last is the most quantitative and least comprehensive.<sup>14</sup>

Alan Page Fiske explains that people use these four modes of coordination to organise nearly every aspect of all social domains, even the most mundane ones. When we invite friends to dinner, for example, we follow these four models — we may share the food and drink without calculating who gets how much (CS), a host command others to provide the meal (AR), the guests might feel obligated to reciprocate the invitation (EM), and the host will decide whether it is economically worthwhile to provide the food (MP).<sup>15</sup> Whenever a group or a dyad interacts, 'they can seek a consensus of the group as a whole, the chief can decide (and delegate minor aspects of the decision), people can vote, or they can use a market mechanism based on utilities or prices'.<sup>16</sup> In general, in the face of any task, people 'can all simply pitch in without assigning individual responsibilities, an authority can give orders down a chain of command, everyone can do an equal share (or take turns), or participants can be compensated in proportion to the amount they each complete'.<sup>17</sup>

Moral judgement follows similar paths. 'Treat each person's needs and suffering as your own, do what the gods or your elders command, treat each person equally, or give every person their due in proportion to what they deserve'.<sup>18</sup> When people transfer goods or services, 'they can give a gift without expecting any specific return; they can pay tribute in fealty to a superior (or, inversely, bestow a benefit to a subordinate as a gesture of largesse); they can make a balanced, quid-pro-quo exchange; or they can sell and purchase at market rates'.<sup>19</sup> The social meanings of land are inscribed in this logic as well, as land can be regarded as a shared commons, or as the domain or fief of a lord, or as a marker of equal status (such as eligibility to vote), or as a commercial investment.<sup>20</sup>

Various subfields of psychology, sociology, political science, economics, and cultural anthropology have independently developed similar concepts, as Fiske acknowledges, 'Freudian theorists and cultural anthropologists came right to the verge of recognising that people have directly potent culturally informed cognitive models of configurations of relationships'.<sup>21</sup>

### Possible definitions of dignity

Dignity is being yearned for by a rising number of people all around the globe.<sup>22</sup> In the past years, dignity has been written into most national constitutions. The Treaty of Lisbon, for instance, which forms the constitutional basis of the European Union (EU), stipulates 'Human dignity is inviolable. It must be respected and protected'.<sup>23</sup> On 18th October 2019, Chilean society 'exploded as it had never done, unleashing social energy accumulated by decades of injustice and abuse summed up in two words: inequality and dignity'.<sup>24</sup>

Speaking about dignity provides the very common ground for inter-faith dialogue to succeed. His Royal Highness Prince El Hassan bin Talal as the Chairman of the Royal Institute for Inter-Faith Studies in Amman, Jordan, places 'human dignity' at the top of his list of priorities.<sup>25</sup>

Alan Page Fiske's system can be used to differentiate possible definitions of dignity and determine which definition may be most useful to address cogitocide, sociocide, and ecocide.

### ***Communal sharing and dignity***

Communal Sharing (CS) — or *mutuality*, as relational psychologist Linda Hartling prefers to call it<sup>26</sup> — is the most comprehensive, qualitative, and least humiliating frame of social life. This is the model for family life. All members give what they can and receive what they need<sup>27</sup> so that the solidarity and unity of 'all for one, and one for all' can nurture strong connective relationships.<sup>28</sup> Differences do not divide, they strengthen the family, everyone counts, everyone develops a feeling for what others need and everyone shares the responsibility to offer it. Unconditional 'giving forward' from the heart is the norm, from a place of loving generosity where there are no quantity calculations, no tit-for-tat requirements, and no material incentives. There should be no coercion — trust and true intimacy can prosper only in a love-based marriage, not in a coercion-based marriage. Communal sharing is the realm of *Homo amans*, the loving being.<sup>29</sup>

Defining dignity in a context of CS means that all individuals in a group connect in solidarity and care. Dignity is realised when all people cooperate with each other to create unity in equal dignity for all in their diversity, when the inherent human desire 'to walk upright' in humble pride is being honoured, when no one is being humiliated and forced to walk with their heads down. Discourse analyst Michael Karlberg calls this definition the 'social body frame of dignity'.<sup>30</sup>

### ***Authority ranking and dignity***

Authority Ranking (AR) describes ordered differences in authority. Authority ranking involves asymmetry among people, meaning that people are ranked along vertical hierarchical social dimensions. In such a context, it is a question of luck to have benevolent leaders — *Homo amans* — who strive to meet everyone's needs, and in this way, nurture communal sharing. Less benevolent leaders — *Homo dominans* — in contrast, demand that subordinates give more than they can, while the leaders themselves take more than they need, while employing manipulation and systems of routine humiliation to maintain this asymmetry. In such contexts, a wife will not question her husband's right to beat her, for example, she will only count herself lucky if he is not. Linda Hartling's mentor Jean Baker Miller would describe the first type of AR as *temporary inequality* and the second as *permanent inequality*.<sup>31</sup>

The concept of dignity in an AR context will follow this dichotomy insofar as a benevolent authority will respect every community member as being equal in dignity and worthiness — a nurturant teacher, for instance, will foster the personal growth of all students. A malevolent authority, on the other side, an oppressive dictator or tyrannical teacher, will rank people's worthiness in 'lesser' and 'higher', will look down on supposedly lesser beings, and allow 'dignitaries' to entertain a sense of entitlement to 'honourable decorum'. Michael Karlberg's 'social command frame of dignity' has its place here.<sup>32</sup>

### ***Equality matching and dignity***

Equality Matching (EM) points at additive differences and equivalent exchanges, implying a balance of taking turns, for instance, in carpools or babysitting cooperatives. Wherever equality matching is given priority in a society, people will offer products or services only under the condition that they can expect an equivalent return. A person in need cannot count on help unless she can give something back. The generosity of unconditional communal sharing is discredited as foolish or even traitorous. People willing to offer unconditional support are invisibilised or disparaged as spoilers of fairness rules, because people are

expected to pledge support only after others have offered theirs. The unconditional care work of mothers, for instance, has historically been taken for granted and not regarded as ‘real work’. Even notions such as hope, or optimism are made dependent on the probability of reasonable returns in the future.

In such a context, dignity is linked to strict cost-benefit calculations. Dignity is regarded as something that can be earned through offering products and services or through consuming them. ‘The self’ is seen as a territory that is separated from its surroundings through contractual borders that are to be continuously guarded against possible infringements from unfair contracts. Infringements are typically felt to be humiliating and can set off cycles of humiliation and violence. Michael Karlberg’s ‘social contest frame of dignity’ is operative in this context.

### ***Market pricing and dignity***

Market Pricing (MP) is a model of ratio and proportion. It is the narrowest, most quantitative frame. Markets only value what is priced, and they only work for those who can pay.<sup>33</sup> Every person, and his or her actions, become monetisable commodities — no monetisability means no existence. The concept of professionalism has its place here, requiring a rigid separation of the personal from the professional, of keeping ‘job’ apart from ‘leisure’, of viewing fellow human beings as tools who must be treated differently from friends and family. Work-life balance can only be achieved by people who earn enough income, while those living in poverty are left to hope for charity. Education becomes a monetised business by investors targeting students as consumers.

As to dignity, in a MP context, it is tied to arithmetical calculations in terms of money and one’s ability to acquire or spend it. Dignity is conceptualised as individual autonomy in markets that are structured along the lines of competition for domination. Both EM and MP are arenas for *Homo oeconomicus*, the calculating human being. Both EM and MP models are the potentially most destructive and humiliating frames that legitimise the ‘social contest frame of dignity’ described by Michael Karlberg.<sup>34</sup>

### **The historical trajectory**

When we look at longer historical trends, then we can deduce that during the longest period of *Homo sapiens sapiens*’ history, the period prior to the Neolithic Revolution, our ancestors were foragers who did not ‘go to work’ — they had ‘a life’.<sup>35</sup> Their *cooperative companionship* resonated with the CS model and was the most comprehensive way of being on this planet — living in communion with nature, approaching life on this planet with dignifying humility, and applying the seven-generation sustainability rule.<sup>36</sup> Nowadays, every aspect of life is moving into the opposite direction, into the least comprehensive way of being, thus reducing the fullness of the *quality* of life into mere *quantity* calculations. The Indigenous cycles of *cooperative companionship* are being turned into *competitive detachment*, as indigenous psychologist Darcia Narváez would say.<sup>37</sup>

We can place the concepts of many other thinkers into Fiske’s model. For instance, the *substantivist* model described by political economist Karl Polanyi offers space for *Homo amans* to unfold, while the *formalist* economic model gives preference to *Homo oeconomicus et dominans*.<sup>38</sup> Economist Peter Kropotkin, whose work enjoys a comeback now, thought that a society that is sufficiently developed could build an economical system based entirely on the communal concept of mutual exchanges and voluntary cooperation.<sup>39</sup> Communal sharing overlaps with the notion of *Gemeinschaft* (community) more than with that of *Gesellschaft* (society),<sup>40</sup> and it resonates with the African philosophy of *ubuntu* more than with Western individualism.<sup>41</sup>

If driven to extremes and not contained, the outcome of MP is the stripping of everyone’s

basic decency, in terms of ‘the survival and security of persons, including adequate shelter, access to food and water ... and free movement’.<sup>42</sup> In economist Ernst Friedrich Schumacher’s words, ‘In a sense, the market is the institutionalisation of individualism and non-responsibility’.<sup>43</sup>

Whenever *homo dominans* and *homo oeconomicus* join up and engage in competition for domination, extreme forms of sociocide and ecocide ensue, from corruption to environmental degradation. When also national sovereignty is defended by competition for domination, world-wide wars loom.

*Communal sharing* appears to be the only model that can protect the dignity of the human family in the global village in the long term. Communal sharing is the space in which the dignity of *Homo amans* can unfold, the ‘loving being’,<sup>44</sup> or better, *Homo amans relationalis*, the ‘loving relational being’, or *Homo solidaricus*, the ‘solidary person’.<sup>45</sup> It is the space where the foundational sentence of the Universal Declaration of Human Rights that was adopted on 10th December 1948 can be realised, ‘All human beings are born free and equal in dignity and rights’. It is the realm of wisdom, be it religious or secular. Space does not allow to list the many examples from religious scriptures. One example is philosopher Martin Buber who points at I-Thou dialogue rather than I-It instrumentalisation.<sup>46</sup>

The only way forward for the world community seems to be to give priority to communal sharing, to maximise its space, and to demote authority ranking, equality matching, and market pricing to the role of its servants. Never should life be sacrificed for power and profit.

### **Kama muta, ‘moved to love’, as the foundation of dignity**

In my work, I describe equal dignity as lived experience that cannot be defined like in physics along the line of laws of nature, it cannot be quantified. Equal dignity is an embodied sense of being able to stand tall and hold one’s head up high, as high as everyone else’s. Equal dignity is an ‘orthopaedic challenge’, it is the art of walking upright.<sup>47</sup> Equal dignity is a posture, a *Haltung*, in German.<sup>48</sup> It is a posture of dignified humility — of humble pride<sup>49</sup> — neither looking up to others from humiliated inferiority nor looking down on others from arrogant superiority. It means looking into the eyes of fellow human beings as equals rather than being humiliated and bowing down in submissive servility or sticking one’s nose up in haughty arrogance.<sup>50</sup> Equal dignity means for inferiors to become aware that they need no longer to accept humiliation in docile meekness, while it means for superiors to learn to step down from arrogating supremacy, to stop using humiliation to keep others in an inferior position.

For dignity to manifest, equality is not enough, however. Human rights ideals represent more than just an invitation to hold heads up so that all are equals. They invite everyone to also open their arms and offer respectful solidarity to others. Nobody should stick their elbows out in divisive competition, even if they were equals, just as much as nobody should smother others with choking embraces. Everyone is invited to protect unity in diversity by avoiding hostile division as much as suffocating uniformity. All are invited to meet in the middle between top and bottom, at the level of equal dignity in shared humility and solidarity, so that all can join in lovingly co-creating a decent future together.<sup>51</sup>

Everyone is called on to ‘be moved by love’ into what Alan Page Fiske calls communal sharing. In English, people speak of ‘being moved, touched, or overwhelmed with emotion, having a heart-warming, tear-jerking, or poignant experience, feeling nostalgia or sweet sorrow, and the rapture of divine love’.<sup>52</sup> The group around Fiske explored the emotion that is common to these experiences and they chose the phrase *kama muta* as a scientific term for ‘being moved by love’, to avoid the ambiguity and unwanted connotations of vernacular terms as they vary across languages. Based on Fiske’s relational models theory, the *kama muta* framework posits ‘that being moved induces communal sharing and increases feelings

of warmth', and that 'being moved is a culturally dependent positive affective state that often includes tears, goose bumps or chills, and informs the experiencing, engaging, reinforcement, and building of communal sharing relationships'.<sup>53</sup>

In sum, in my work, I describe dignity as the ability to stand upright with open arms, 'moved by love', warmly welcoming all others into mutual responsibility for unity in diversity as equals in worthiness. I see equal dignity as an existential given that is universal, irrespective of the fact that it is being experienced and expressed differently in each cultural context and by each individual.<sup>54</sup> I call for *respect for the equality in dignity of all individuals as free persons, free to engage in loving dialogue and responsible mutual solidarity with each other and with humanity's ecological foundations, not free to humiliate people or deplete the planet*.

Co-creating a decent future means liberating all living beings on the planet from all global and local frames that are undignifying, be they cultural, political, or economic.

### **Dignity as spiritual practice: A personal case study**

At this point, allow me to share my experience of dedicating my life to communal sharing. My family's traumatic experiences of war and expulsion<sup>55</sup> taught me to embrace dignity as my spiritual practice, the planet as my church, my temple, and my mosque, and to live my life as a never-ending prayer and meditation on unity in diversity. My religion is love, humility, and a deep sense of awe for a universe that is so much larger than what we as humans can fathom. In this way, I am part of all traditions of wisdom humanity has ever seen, be they religious or not.

Since I was a child, my personal intuition led me to want to embrace unconditional 'giving forward', and my initial experimentations with this practice showed me that this is the most fulfilling and meaningful way of living. However, initially, I lacked justifications and was accused of naïveté. I was therefore delighted when I understood how much my personal path resonates with Fiske's concept of communal sharing, which, in turn, relates to Indigenous economic theory.<sup>56</sup> Fiske's insights helped me to stand by my own intuitions and be proud of offering my talents and resources as an unconditional gift of love for a dignified future of humankind without expecting any reward.

Fiske's model also helped me understand where people come from who misunderstand my path, why some even feel provoked by it. Some people condemn my choices as counterintuitive and paradox — how can rewardless life be rewarding — while others see it as simple foolishness. A 'sober' person, they say, invests into the future of humanity only if there are justified expectations of reasonable returns, at least at the personal level, and in case there is no such prospect, why should one care? Many find it dubious that I nurture dignity even though I do not even 'profit' personally, and some add that this is doubly foolish in a situation where humanity may be doomed.

Fiske's model made me understand why so many people ask, 'Who pays for what Evelin does?' 'How come that Evelin with her two doctorates is unable to monetise her efforts?' Some suspect that I at least must hope to receive 'points' for dutiful behaviour as a footnote in future history books or in heaven. I always explain that I am uninterested in any such points, and that the reason for why I refrain from 'monetisation' is to resist the erosion of moral values through market interactions.<sup>57</sup> In other words, some misattribute my value choices as some form of concealed selfishness, or they write them off as psychological weakness. The kinder among my critics have pity with me when they see how difficult it is to maintain my life choices, they advise me to take up a mainstream 'job'. I explain that I exhaust myself — living beyond the notion of 'job' is indeed exhausting — precisely to save their future and the future of their children. I am not a drop-out, I am a drop-in, I drop into a gift economy, an economy of small gifts from the heart that are given with ethical intentions.

I wish to have a *life*, not a *job*.<sup>58</sup> I thank Immanuel Kant for saying that ‘everything has either a price or a dignity’, and that ‘whatever has a price can be replaced by something else as its equivalent; on the other hand, whatever is above all price, and therefore admits of no equivalent, has dignity’.<sup>59</sup> I have studied economics sufficiently to know that society would be better off if it organised itself in ways that livelihood would not depend on the concept of a paid ‘job’.<sup>60</sup>

People who react to my path condescendingly usually come from mindsets of arithmetic operations, from models of sociality that Fiske would call equality matching or market pricing. They deem the *Homo oeconomicus* model of human nature to be the only available organising model of sanity and dignity. Some accuse me of moral extortion, of wanting to use my life choices to make them feel ashamed of their own selfishness and thus buy myself a sense of moral superiority. Others are so steeped in the authoritarian version of authority ranking that they cannot fathom that I look at the world like a gardener does, as a loving nurturer and inspirer. They cannot grasp that gardening may be the best metaphor for understanding dignity and meaning in life.<sup>61</sup>

I thoroughly understand why so many people’s narratives oppose mine, why so many people believe that embracing market pricing is a sign of rational thinking, mental health, and moral stature. I see how proud many are of being part of ‘modernity’, of ‘us moderns’ who have surpassed the ‘barbaric’ past, proud of having left behind ‘primitive’ egalitarian communal sharing by making the exchange of goods and services ‘effective and fair’ through market pricing. I understand where people come from when they feel personally hurt or even humiliated by me questioning this proud narrative of progress when I point out that communal sharing in the spirit of loving mutuality may not be so ‘primitive’, it may rather represent the very form of being-in-the-world that is truly rational, and thus in need of being re-considered and reinvigorated.<sup>62</sup> Market pricing may not deserve the label of progress, after all, why would the world otherwise be in crisis?

When I meet people who live in bubbles of monetary wealth, those who still are relatively shielded from global crises — and this includes academics with tenure at established institutions or at least with a stable income — many of them are irritated by the fact that I voluntarily forego their privileges and put my personal life on the line by side-stepping money-based contracts. They feel that they have earned their privileges through hard work and that they are entitled to enjoy them. This entitlement is undermined by me working twice as hard for something they see as naively utopian, such as communal sharing, solidarity, conviviality, gift economy, and a re-invigoration of Palaeolithic lifestyles.<sup>63</sup> Writer Upton Sinclair observed already in the 1930s that ‘it is difficult to get a man to understand something, when his salary depends upon his not understanding it!’<sup>64</sup>

I am an artist at heart and regard my life design as a social sculpture.<sup>65</sup> This is where my creativity lies.<sup>66</sup> My practice of dignity is my creative spirituality — it is the practice of being humbly and caringly embedded in the world. I share the fate of all the care workers and artists who experience that their work is belittled as nice but negligible, as a ‘soft’ occupation for women. Traditionally, ‘real men’ were expected to invest their creativity into developing ‘hard’ solutions, including ever new weapons for war, and if they worshipped divinity, then they preferred ‘hard’ interpretations that justified competition for domination. Alas, I say, on a finite and globally interconnected and overstretched planet, this path is now dysfunctional.

I see Western market-driven hyper-individualistic consumerism as a deeply wounding human experiment — I follow philosopher Thomas Pogge in his conclusion that ‘our generation is doing worse than any in human history’ given the opportunities we had and left unused.<sup>67</sup>

I resonate with sociologists Pierre Bourdieu and Jean-Claude Passeron who faulted ‘dysfunctional educations’ for reproducing dysfunctional systems,<sup>68</sup> systems that resist



change for the better at all levels, ‘at the levels of psychology, therapy, spirituality, religion, science, philosophy and education’.<sup>69</sup> This is why I embarked on devising the idea of a World Dignity University.<sup>70</sup>

### Conclusion

All human beings are members of one frame,  
 Since all, at first, from the same essence came.  
 When time afflicts a limb with pain  
 The other limbs at rest cannot remain.  
 If thou feel not for other’s misery  
 A human being is no name for thee.

— Inscription at the entrance of the general assembly hall in the United Nations building, by Persian poet Sa’dī Shīrāzī (1210–1291/1292)<sup>71</sup>

Philosopher Arne Næss would agree with the conclusion of this article that *ecocide* and *sociocide* cannot be addressed by the same economic frames that caused it, that it is not enough to want to solve ecocide with more sociocide, nor the other way round. New constitutive frames are needed globally and locally, and we have all the knowledge and skills to create them.

What is missing is a strong *cogitosphere*, strong enough to bring about appropriate action. We, the species *Homo sapiens*, live in a historical moment that is unparalleled in terms of crises, yet, it is at the same time unparalleled in terms of opportunity. History is not a predetermined process with humans as helpless victims. For the first time on our history, we, humanity, are in a position to succeed in bringing about the kinds of adaptation that can lead us out of our cascading crises. These adaptations are long overdue, overdue since millennia, but our forebears did not yet have the tools we have.

We have access to a much more comprehensive knowledge base about the universe and our place in it than even our grandparents had. Our ancestors could not see pictures of our Blue Marble from the perspective of an astronaut.<sup>72</sup> Unlike our forebears, we have the privilege of seeing our planet from outside and thus experiencing the *overview effect*,<sup>73</sup> an effect that helps us understand that we humans are *one* species living on *one* tiny planet. We can embrace *biophilia*,<sup>74</sup> we can feel ‘the ecology of the living’ taking place within *one* circumscribed *biopoetic* space that is shared between all beings.<sup>75</sup>

We have all the knowledge and skills required to build mutual trust and solidarity at a global scale. We have everything needed to humanise globalisation by reaping the benefits that the global ingathering of humanity offers.

Spirituality has always had the potential to energise people and bring people together. Throughout history, this has often been abused as a tool in the service of competition for domination. It is a popular contemporary tool for money-making. What the world needs now is to unite under the umbrella of the spirituality of dignity. Singing in a choir brings people of all walks together as equals in dignity.<sup>76</sup> The global village now waits for its citizens to form a global choir of dignity.

I have coined the term *dignism* (dignity + ism) to replace the terminology of capitalism, socialism, or communism as catchwords. The aim is to turn away from retrograde mindsets and point at positive future-oriented goals that can unite all:

Dignism describes a world where every new-born finds space and is nurtured to unfold their highest and best, embedded in a social context of loving appreciation and connection, where the carrying capacity of the planet guides the ways in which everyone’s basic needs are met. It is a world where *unity in diversity* reigns, where we unite in respecting human

dignity and celebrating diversity, where we prevent unity from devolving into oppressive uniformity, and keep diversity from sliding into hostile division. Dignism means ending past cycles of humiliation and preventing new ones from emerging. Dignism means loving care for the common good of all of humanity as co-inhabitants of one single finite habitat. Dignism weaves together all dignifying aspects of all the world's cultural traditions into one decent global village.

For many decades, I have been waiting for a new 'Eleanor Roosevelt *moment*' to give new impetus to a worldwide *dignity movement*.<sup>77</sup> As cascading crises unfold around the world, an exponential change of heart is needed so that global unity rooted in respect for local diversity becomes possible. There is only a short time window open for humanity to mitigate catastrophe, as the loss of species and the change of climate accelerates. The central question humanity faces, and that must be asked and answered jointly in all languages, remains:

*How must we, humankind, arrange our affairs on this planet so that dignified life on this planet will be possible in the long term?*

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## Notes

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<sup>2</sup> *Winning the Human Race Against Time: A Conversation with HRH Prince El Hassan bin Talal of Jordan*, Wilson Center, Washington, DC, 28th June 2022, [www.wilsoncenter.org/event/winning-](http://www.wilsoncenter.org/event/winning-)

## Notes

human-race-against-time-conversation-hrh-prince-el-hassan-bin-talal-jordan.

<sup>3</sup> As a term, *ecocide* dates to 1970, when Arthur Galston, an American botanist, used it to describe the appalling effects of Agent Orange on the vast forests of Vietnam and Cambodia. See also Polly Higgins, *Eradicating Ecocide: Exposing the Corporate and Political Practices Destroying the Planet and Proposing the Laws Needed to Eradicate Ecocide*, 2nd ed. (London: Shephard Walwyn, 2016).

<sup>4</sup> In a personal message to the author on 19th May 2020, Prince El Hassan bin Talal suggested the term *cogitocide*. He proposed the term *cogitosphere* in his Opening Address to the 2004 Annual Conference of the Club of Rome 'On limits to ignorance: The challenge of informed humanity', 11th–12th October 2004 in Helsinki, Finland. His address was titled *The Challenge of Informed Humanity: From 'Infosphere' to 'Cogitosphere'*.

<sup>5</sup> *Cogito, ergo sum* is a well-known philosophical proposition by philosopher René Descartes, meaning 'I think, therefore I am'. *Cogito, ergo sum* originally appeared in French as *je pense, donc je suis* in 1637, in Descartes' oeuvre *Discours de la méthode*. Descartes intended to say *dubito, ergo cogito, ergo sum*, or 'I doubt, therefore I think, therefore I am'.

<sup>6</sup> *The Challenge of Informed Humanity: From 'Infosphere' to 'Cogitosphere'*, Prince El Hassan bin Talal's Opening Address to the 2004 Annual Conference of the Club of Rome 'On Limits to Ignorance: The Challenge of Informed Humanity', 11th–12th October 2004 in Helsinki, Finland.

<sup>7</sup> Cultural theorist Paul Virilio is the originator of the concept of *dromology*, 'the science of speed'. Virilio points at a media-driven acceleration that results in an infosphere that diminishes and engulfs the political subject, the accountable leader as much as the participatory citizen and the deliberative process itself. The outcome is what bin Talal calls *infoterror* and *infowar*, and what Virilio describes as the 'aesthetics of disappearance'. See Paul Virilio, *Speed and Politics*, trans. Mark Polizzotti (Los Angeles, CA: Semiotext(e). French original *Vitesse et Politique*, Paris: Édition Galilée, 1977, 1977/2006).

<sup>8</sup> Elizabeth Kamarck Minnich, *The Evil of Banality on the Life and Death Importance of Thinking* (Lanham, MD: Rowman and Littlefield, 2016), 9.

<sup>9</sup> The Norwegian philosopher Arne Næss developed the notion of the 'depth of intention', the 'depth of questioning' or 'deepness of answers'. Greater depth means continuing to ask questions at the point at which others stop asking. Næss wrote 'our depth of intention improves only slowly over years of study. There is an abyss of depth in everything fundamental', Arne Næss, 'Through Spinoza to Mahayana Buddhism or through Mahayana Buddhism to Spinoza?', in *Spinoza's Philosophy of Man: Proceedings of the Scandinavian Spinoza Symposium 1977*, ed. Jon Wetlesen (Oslo: University of Oslo Press, 1978), 143.

<sup>10</sup> This article is adapted from Evelin Gerda Lindner, *From Humiliation to Dignity: For a Future of Global Solidarity* (Lake Oswego, OR: World Dignity University Press, 2022). See also Evelin Gerda Lindner, *Making Enemies: Humiliation and International Conflict*, ed. Stout Chris (Westport, CT, London: Praeger Security International, Greenwood, 2006); Evelin Gerda Lindner, *Emotion and Conflict: How Human Rights Can Dignify Emotion and Help Us Wage Good Conflict* (Westport, CT, London: Praeger, Greenwood, 2009); Evelin Gerda Lindner and Desmond Tutu (Foreword), *Gender, Humiliation, and Global Security: Dignifying Relationships from Love, Sex, and Parenthood to World Affairs* (Santa Barbara, CA: Praeger, ABC-CLIO, 2010), Evelin Gerda Lindner, *A Dignity Economy: Creating an Economy Which Serves Human Dignity and Preserves Our Planet* (Lake Oswego, OR: World Dignity University Press, 2012), and Evelin Gerda Lindner, *Honor, Humiliation, and Terror: An Explosive Mix — and How We Can Defuse It with Dignity* (Lake Oswego, OR: World Dignity University Press, 2017).

<sup>11</sup> Alan Page Fiske, 'Metarelational Models: Configurations of Social Relationships', *European Journal of Social Psychology* 42, no. 1 (2012), <https://doi.org/10.1002/ejsp.847>, 9.

<sup>12</sup> See an introduction on [www.sscnet.ucla.edu/anthro/faculty/fiske/reimodov.htm](http://www.sscnet.ucla.edu/anthro/faculty/fiske/reimodov.htm). See also Alan Page Fiske, *Structures of Social Life: The Four Elementary Forms of Human Relations — Communal Sharing, Authority Ranking, Equality Matching, Market Pricing* (New York: Free Press, 1991).

## Notes

<sup>13</sup> There is maybe also a fifth basic type of scale, a discrete interval scale that is intermediate between interval and ratio scales, which, Fiske suggests, could inspire also future research on forms of sociality as it might represent a fifth fundamental model. See Alan Page Fiske and Walter Kintsch, 'The Four Elementary Forms of Sociality: Framework for a Unified Theory of Social Relations', *Psychological Review* 99, no. 4 (1992), <https://doi.org/10.1037/0033-295X.99.4.689>, [www.sscnet.ucla.edu/anthro/faculty/fiske/pubs/Fiske\\_Four\\_Elementary\\_Forms\\_Sociality\\_1992.pdf](http://www.sscnet.ucla.edu/anthro/faculty/fiske/pubs/Fiske_Four_Elementary_Forms_Sociality_1992.pdf), 692.

<sup>14</sup> Psychologist Stanley Smith Stevens, 'On the Theory of Scales of Measurement', *Science* 103, no. 2684 (1946), <https://doi.org/10.1126/science.103.2684.677>, See also [www.mymarketresearchmethods.com/types-of-data-nominal-ordinal-interval-ratio/](http://www.mymarketresearchmethods.com/types-of-data-nominal-ordinal-interval-ratio/).

<sup>15</sup> Alan Page Fiske and Nick Haslam, 'The Four Basic Social Bonds: Structures for Coordinating Interaction', in *Interpersonal Cognition*, ed. Mark Baldwin (New York: Guilford Press, 2005), 268.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Fiske, 'Metarelational Models: Configurations of Social Relationships', 9.

<sup>22</sup> See Evelin Gerda Lindner, *The Concept of Human Dignity* (Human Dignity and Humiliation Studies, 2006).

<sup>23</sup> EU Charter of Fundamental Rights, <https://fra.europa.eu/en/eu-charter/article/1-human-dignity>.

<sup>24</sup> 'Chile, the Revolution of the Indignados: The Dignity of a People Fighting against a Lacerating Inequality', by Fernando Ayala, *Wall Street International Magazine*, 11th January 2020, <https://wsimag.com/economy-and-politics/60151-chile-the-revolution-of-the-indignados>.

<sup>25</sup> See [www.elhassanbintalal.jo/en-us/Human-Dignity](http://www.elhassanbintalal.jo/en-us/Human-Dignity).

<sup>26</sup> Linda Hartling in a personal communication, 5th October 2020. See also 'Selectively unwalking the path of history', by Howard Richards, Editorial #661, *TRANSCEND Media Service*, 19th October 2020, [www.transcend.org/tms/2020/10/selectively-unwalking-the-path-of-history/](http://www.transcend.org/tms/2020/10/selectively-unwalking-the-path-of-history/).

<sup>27</sup> See a similar phrase in the New Testament, Acts of the Apostles 4:32–35: 32 'distribution was made unto every man according as he had need' (διεδίδετο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν). This phrase was used to describe the communal lifestyle — without individual possession — of the community of believers in Jerusalem. The phrase, 'From each according to his ability, to each according to his needs' was in use later, among others, in early socialist movements.

<sup>28</sup> Cláudia Simão and Beate Seibt, 'Gratitude Depends on the Relational Model of Communal Sharing', *Public Library of Science (PLOS) ONE* 9, no. 1 (2014), <https://doi.org/10.1371/journal.pone.0086158>, [www.ncbi.nlm.nih.gov/pmc/articles/PMC3899114/](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3899114/).

<sup>29</sup> Philosopher Max Scheler, 'Ordo Amoris [Logic of the Heart]', in *Schriften Aus Dem Nachlaß, Band 1: Zur Ethik Und Erkenntnislehre*, ed. Maria Scheler (Bern, Switzerland: Francke Verlag, 1914–1916/1957), argued that the human being, before she can be an *ens cogitans* ('a thinking being') or an *ens volens* ('a volitional being'), is an *ens amans*, a 'loving being'. See Scheler, 'Ordo Amoris [Logic of the Heart]'.

<sup>30</sup> Michael Robert Karlberg, *Reframing the Concept of Human Dignity* (Paper originally presented at the conference Reflections on Human Dignity at the University of Maryland, April 19, 2013, 2013).

<sup>31</sup> Jean Baker Miller, *Toward a New Psychology of Women*, 2nd ed. (Boston, MA: Beacon Press, 1976/1986).

## Notes

<sup>32</sup> Ibid.

<sup>33</sup> ‘Dollars to Doughnuts: The Shape of a New Economy’, Kate Raworth, author of *Doughnut Economics*, talks with Tellus Senior Fellow Allen White, *Great Transition Initiative*, December 2019, [https://greattransition.org/publication/dollars-doughnuts?mc\\_cid=21353b6809&mc\\_eid=b420ad9e5a](https://greattransition.org/publication/dollars-doughnuts?mc_cid=21353b6809&mc_eid=b420ad9e5a).

<sup>34</sup> Karlberg, *Reframing the Concept of Human Dignity*.

<sup>35</sup> See, among others, *Indigenous Peoples and Climate Change: Emerging Research on Traditional Knowledge and Livelihoods*, edited by Ariell Ahearn, Martin Oelz and Rishabh Kumar Dhir, International Labour Organization (ILO), 16th April 2019, [www.ilo.org/global/topics/indigenous-tribal/publications/WCMS\\_686780/lang--en/index.htm](http://www.ilo.org/global/topics/indigenous-tribal/publications/WCMS_686780/lang--en/index.htm).

<sup>36</sup> See, among others, Tyson Yunkaporta, *Sand Talk: How Indigenous Thinking Can Save the World* (New York: HarperOne. Originally published as *Sand Talk* by The Text Publishing Company, Australia, 2019, 2019/2020). I thank Renée Hattar for making me aware of this book. See also the work of archaeologist Ingrid Fuglestad referred to throughout Lindner, *From Humiliation to Dignity: For a Future of Global Solidarity*.

<sup>37</sup> ‘For Life to Continue on Earth, Every Day Must Be Indigenous Peoples’ Day’, by Four Arrows (Wahinkpe Topa, aka Donald Trent Jacobs), and Darcia Narváez, *Truthout*, 13th October 2019, <https://truthout.org/articles/for-life-to-continue-on-earth-every-day-must-be-indigenous-peoples-day/?eType=EmailBlastContent&eId=77eb805f-119f-4887-b0f3-0e978fd87d6b>.

<sup>38</sup> The opposition between *substantivist* and *formalist* economic models was proposed by Karl Polanyi in 1944, see Karl Paul Polanyi and Joseph E. Stiglitz (Foreword), *The Great Transformation: The Political and Economic Origins of Our Time*, 2nd ed. (Boston, MA: Beacon Press. First published by Farrar and Rinehart, 1944, 1944/2001).

<sup>39</sup> Petr Alekseevich kniaz Kropotkin, *Conquest of Bread* (Project Gutenberg. First edition in French *La conquête du pain*. Paris: Tresse & Stock, 1892, 1892/2007). He suggested that no preferential distribution, no pricing or monetary exchange should stand in the way of everyone receiving what they need from the social product. See also ‘How LeftTube Is Rebranding Liberal Philosophy: A Group of Youtubers Are Countering Toxic, Far-Right Discourse Online by Stealing Their Strategies’, by John Bogna, *OneZero*, 25th September 2019, <https://onezero.medium.com/how-lefttube-is-rebranding-liberal-philosophy-de945a73cfc2>.

<sup>40</sup> Ferdinand Tönnies (1855–1936) was a major contributor to sociological theory and field studies, best known for his distinction between two types of social groups — *Gemeinschaft* and *Gesellschaft*. He explains that community is based on family life, rests on harmony, and is developed and ennobled by folkways, morals, and religion, with morality being an expression of religious beliefs and forces, intertwined with family spirit and folkways. See Ferdinand Tönnies, *Community and Association*, trans. Charles P. Loomis (London: Routledge and Kegan Paul. German original *Gemeinschaft und Gesellschaft*, Leipzig, Berlin: Fues Verlag, 1887, 1887/1955).

<sup>41</sup> See, for instance, Michael Jesse Battle, *Reconciliation. The Ubuntu Theology of Desmond Tutu* (Cleveland, OH: Pilgrim Press, 1997).

<sup>42</sup> Steven C. Roach, *Decency and Difference* (Ann Arbor: University of Michigan Press, 2019), 15. Steven Roach is an expert in international relations who has looked deeply into the notion of decency in politics.

<sup>43</sup> Ernst Friedrich Schumacher, *Small Is Beautiful: A Study of Economics as If People Mattered* (London: Blond and Briggs, 1973), chapter three: The role of economics.

<sup>44</sup> Scheler, ‘Ordo Amoris [Logic of the Heart]’.

<sup>45</sup> See Wegard Harsvik and Ingvar Skjerve, *Homo Solidarius: Et oppgjør med myten om det egoistiske mennesket* (Oslo: Res publica, 2019).

<sup>46</sup> Martin Buber, *I and Thou*, trans. Ronald Gregor Smith (Edinburgh: Clark. German original *Ich und Du*, Leipzig: Insel Verlag, 1923., 1923/1937).

## Notes

- <sup>47</sup> See Franz Josef Wetz, *Die Rebellion der Selbstachtung: Gegen Demütigung* (Aschaffenburg, Germany: Alibri, 2014).
- <sup>48</sup> See Eva Weber-Guskar, *Würde als Haltung. Eine philosophische Untersuchung zum Begriff der Menschenwürde* (Münster, Germany: mentis, 2016).
- <sup>49</sup> Psychotherapist Carol Smaldino uses the phrase *intrinsic pride* in 'Addressing the "Toxins in Our Hearts": A Conversation with Mary Gordon, Founder of Roots of Empathy', *Huffington Post*, 21st December 2017, [www.huffingtonpost.com/entry/addressing-the-toxins-in-our-hearts-a-conversation\\_us\\_5a3c7b0ce4b0d86c803c70a0](http://www.huffingtonpost.com/entry/addressing-the-toxins-in-our-hearts-a-conversation_us_5a3c7b0ce4b0d86c803c70a0).
- <sup>50</sup> See Evelin Gerda Lindner, *Humiliation in the Flesh. Honour Is 'Face', Arrogance Is 'Nose up', and Humiliation Is 'to Be Put Down'* (Oslo: University of Oslo, Department of Psychology, 2000), based on George P. Lakoff and Mark L. Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980); George P. Lakoff and Mark L. Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999). See also chapter 4 in Lindner, *From Humiliation to Dignity: For a Future of Global Solidarity*.
- <sup>51</sup> See also *Dignity Is a Vital Force*, by Beth Boynton, 2019, [www.confidentvoices.com/2019/04/23/dignity-is-a-vital-force-medical-improv-holds-the-key/](http://www.confidentvoices.com/2019/04/23/dignity-is-a-vital-force-medical-improv-holds-the-key/).
- <sup>52</sup> Alan Page Fiske, Thomas W. Schubert, and Beate Seibt, 'Kama Muta' or 'Being Moved by Love': A Bootstrapping Approach to the Ontology and Epistemology of an Emotion', in *Universalism without Uniformity: Explorations in Mind and Culture*, ed. Julia Cassaniti and Usha Menon (Chicago: University of Chicago Press, 2016), 1–2. See also Alan Page Fiske, Thomas W. Schubert, and Beate Seibt, 'The Best Loved Story of All Time: Overcoming All Obstacles to Be Reunited, Evoking Kama Muta', *Evolutionary Studies in Imaginative Culture* 1, no. 2, Spring (2017), <https://doi.org/10.26613/esic.1.1.12> <http://kamamutalab.org/wp-content/uploads/2016/10/bestlovedstory.pdf>.
- <sup>53</sup> See Janis Heinrich Zickfeld, *Heartwarming Closeness: Being Moved Induces Communal Sharing and Increases Feelings of Warmth* (Oslo: University of Oslo, Department of Psychology, master thesis, 2015).
- <sup>54</sup> See the work of primatologist and ethologist Frans de Waal, who has studied the phenomenon of *inequity aversion*, where he proposes that it arose in humans and other species to make cooperation possible through reinforcing social contracts founded on fairness. If the social contract is broken, the unfairness elicits a strong sense of disgust, leading to the punishment of the violator. See Sarah F. Brosnan and Frans B. M. de Waal, 'Evolution of Responses to (Un)Fairness', *Science* 346, no. 6207 (2014), <https://doi.org/10.1126/science.1251776>.
- <sup>55</sup> Evelin Gerda Lindner, *Letter to My Father / Brief an Meinen Vater / Lettre À Mon Père / Brev Til Min Far* (Human Dignity and Humiliation Studies, 2022).
- <sup>56</sup> See, among others, 'Caring, Not Competing: The Meaning and Relevance of Indigenous Economic Theory', by Ronald L. Trosper, *Native Science Report*, March 2019, <https://nativesciencereport.org/2019/03/caring-not-competing/#more-4470>. See also Yunkaporta, *Sand Talk: How Indigenous Thinking Can Save the World*.
- <sup>57</sup> Market interaction erodes moral values, this is the result of experiments conducted by economists Armin Falk and Nora Szech, 'Morals and Markets', *Science* 340, no. 6133 (2013), <https://doi.org/10.1126/science.1231566>.
- <sup>58</sup> See, among others, *The World's Broken Workplace*, by Jim Clifton, Gallup, 13th June 2017, <https://news.gallup.com/opinion/chairman/212045/world-broken-workplace.aspx>.
- <sup>59</sup> Immanuel Kant, *Grundlegung Zur Metaphysik Der Sitten* (Riga, Latvia: Johann Friedrich Hartknock, 1785), chapter 1.
- <sup>60</sup> Lindner, *A Dignity Economy: Creating an Economy Which Serves Human Dignity and Preserves Our Planet*. See also Howard Richards and Gavin Andersson, *Economic Theory and Community*



## Notes

*Development: Why Putting Community First Is Essential to Our Survival* (Lake Oswego, OR: Dignity Press, 2022)..

<sup>61</sup> Humanist philosopher Erich Fromm, *The Art of Being*, ed. Rainer Funk (New York: Continuum. A collection of chapters written between 1974 and 1976, 1974–1976/1992), 4.

<sup>62</sup> Indigenous communities practice mutual sharing and *giving forward* rather than *exchange*. See David Graeber, *Debt: The First 5,000 Years* (New York: Melville House, 2011).

<sup>63</sup> For ‘money-based ties’, see Frances Moore Lappé, *Farming for a Small Planet: Agroecology Now* (Boston, MA: Great Transition Initiative, 2016).

<sup>64</sup> Upton Sinclair, *I, Candidate for Governor: And How I Got Licked*, Reprint ed. (Berkeley: University of California Press, 1935/1994), 109.

<sup>65</sup> See Evelin Gerda Lindner, *A Global Life Design: Reflections and a Chronological Description since 2006* (Human Dignity and Humiliation Studies, 2022).

<sup>66</sup> Consider ‘Ideas for Action’ at <https://humiliationstudies.org/intervention/intervention.php>.

<sup>67</sup> ‘The End of Poverty?’ by Thomas Pogge, *The Mark News*, 7th February 2016, [www.themarknews.com/2016/02/07/the-end-of-poverty/](http://www.themarknews.com/2016/02/07/the-end-of-poverty/). See also Thomas W. Pogge, *World Poverty and Human Rights: Cosmopolitan Responsibilities and Reforms* (Cambridge: Polity Press, 2008).

<sup>68</sup> See Pierre Bourdieu and Jean-Claude Passeron, *Reproduction in Education, Society and Culture*, trans. Richard Nice, 2nd ed. (London: Sage. French original *La reproduction: Éléments pour une théorie du système d'enseignement*, Paris: Édition de Minuit, 1970, 1970/1990).

<sup>69</sup> ‘Two Necessary and Sufficient Principles’, by Howard Richards, *TRANSCEND Media Service* Editorial #596, 22nd July 2019, [www.transcend.org/tms/2019/07/two-necessary-and-sufficient-principles/](http://www.transcend.org/tms/2019/07/two-necessary-and-sufficient-principles/).

<sup>70</sup> World Dignity University initiative (WDUi), [www.worlddignityuniversity.org](http://www.worlddignityuniversity.org).

<sup>71</sup> Sa'dī, *The Gulistan, or Rose-Garden, of Shekh Muslihu'd-Din Sadi of Shiraz*, trans. Edward Backhouse Eastwick, 2nd ed. (London: Trübner, 1258/1880), viii.

<sup>72</sup> *Space Exploration — A Powerful Symbol of Global Cooperation*, NASA’s Jim Zimmerman interviewed by Susan T. Coleman in the Peacebuilding Podcast, 13th December 2016, <http://us11.campaign-archive1.com/?u=e5c2110f5cc4fe346c79bf3d1&id=06298a46ca&e=e7c4dd8362>.

<sup>73</sup> Frank White, *The Overview Effect: Space Exploration and Human Evolution*, 3rd ed. (Reston, VA: American Institute of Aeronautics and Astronautics, 2014).

<sup>74</sup> Walter Truett Anderson, *We the Planet: Evolutionary Governance and Biophilia in the Anthropocene* (Carlsbad, CA: Meridian International Institute, 2016).

<sup>75</sup> Philosopher and biologist Andreas Weber developed a creative ecology of the living — a *biopoetics* — explaining why mind and life are co-extensive. See Andreas Weber, *Biopoetics: Towards an Existential Ecology*, vol. 14 (Dordrecht, The Netherlands: Springer, 2016).

<sup>76</sup> Dorothee Densow in the 37th Dignity Conference in Amman, Jordan, 5th–7th September 2022.

<sup>77</sup> See Evelin Gerda Lindner, *From Humiliation to Dignity: For a Future of Global Solidarity — the Corona Pandemic as Opportunity in the Midst of Suffering* (Human Dignity and Humiliation Studies. Reprinted in *TRANSCEND Media Service* in May 2020, and in *InterViews: An Interdisciplinary Journal in Social Sciences* in July 2020. Translated into German by Georg-Wilhelm Geckler, *Von der Demütigung zur Würde: Für eine Zukunft der globalen Solidarität — Die Corona-Pandemie als Chance in der Not*. Translated into Spanish by Rocío Mieres, *De la humillación a la dignidad: Por un futuro de solidaridad global. La pandemia del coronavirus como oportunidad en medio del sufrimiento*, published in Limache, Chile: Chileufú: Casa de Dialogo, 2020).