

Alban Berg's *Lulu*, and the Journey from Humiliation to Dignity, from the "Machine Principle" to the "Life Principle"

Evelin Lindner
November 22, 2015
New York City

Summary

This is a story of an opera and how it applies to deep questions about the nature of reality, of what *is* and what *ought to be*. These questions pertain also to modern-day topics ranging as far as terrorism, gender relations, or music theory. This text starts with a brief description of the opera, and then addresses its relevance to concepts of masculinity, love, and music.

The opera

Yesterday, I had the privilege to see the opera *Lulu*, by Alban Berg, at the Metropolitan Opera in New York, an opera based on Frank Wedekind's two Lulu plays *Erdegeist* (*Earth Spirit*, 1895) and *Die Büchse der Pandora* (*Pandora's Box*, 1904).

Alban Berg died in 1935 before completing the third and final act, and only in 1979, the entire opera was shown, with Friedrich Cerha having completed the orchestration of the third act. Alban Berg's widow Helene Berg had blocked the completion until her death in 1976.

Lulu's story partly resembles that of Elisa in the musical *My Fair Lady*, where Professor Higgins regards the poor flower girl Elisa as a *lower human being*, even after she has learned *higher manners*. Her essence, in his view, remained fixed in lowliness in her initial poor status in society. For Professor Higgins nothing could turn Elisa into a human being of worthiness equal to him and his class. He would never have thought of marrying her, for example. In Alban Berg's opera, Dr. Schön takes the place of Professor Higgins, and he, too, does not dream of marrying the girl either. Yet, Lulu succeeds in coercing him into marriage, however, only to murder him later. Not only Dr. Schön dies in this opera. Other men and women are caught in Lulu's deadly attraction as well – almost all end in death, including Lulu.

So far the opera. It is yet another opera that defies the myth that opera is nothing but boring stuff for people who live in the past. Also this opera was and is scandalous.

You can read a good summary of the historical context in which this opera is embedded in "Thoughts On a Train," by Richard Strawser, who introduces himself as "classically-trained musician and recovering composer who enjoys writing about music," and who, in turn, builds on George Perle, a composer, theorist, and expert on the music of Alban Berg, who wrote the book *Operas of Alban Berg: Lulu*.¹

Humiliated masculinity: Nietzsche, Weininger, and the *Mandrosphere*

Is this a misogynist opera? Partly, perhaps. It does trigger associations with the sense of humiliated masculinity that has been expressed by Friedrich Nietzsche or Otto Weininger in the past, or, in more contemporary times in what is called *mandrosphere*.

Friedrich Nietzsche

Friedrich Wilhelm Nietzsche (1844–1900) was a philosopher, cultural critic, poet, and Latin and Greek scholar, whose work has been highly influential in Western philosophy and modern intellectual history. It is difficult to discern Nietzsche's view on women, since he seems to have held them in high regard in some passages of his work, yet, less so in others. The following sentences are often quoted: "What inspires respect for woman, and often enough even fear, is her nature, which is more 'natural' than man's, the genuine, cunning suppleness of a beast of prey, the tiger's claw under the glove, the naiveté of her egoism, her uneducability and inner wildness, the incomprehensibility, scope, and movement of her desires and virtues."²

Otto Weininger

Otto Weininger (1880–1903) was a philosopher who published a book titled *Geschlecht und Charakter (Sex and Character)*, which did not draw much attention until after his suicide at the age of 23 in October 1903.³ Today, Weininger is often viewed as misogynistic and anti-Semitic, yet, when he was alive, many thought he was a great genius, among them philosopher Ludwig Wittgenstein and writer August Strindberg. For Weininger, women were either prostitutes or matchmaker/panderer/procuress: "Nichts ist den Frauen, da sie sämtlich Kupplerinnen sind, so wie der ledige Stand des Mannes zuwider, und darum suchen sie alle ihn zu verheiraten." Or, in English: "Women dislike nothing more – since they all are panderers – than the unmarried status of a man, and therefore they are all trying to marry him off."⁴ For Weininger, characteristics such as "active, productive, conscious, moral/logical" belong into the male sphere, while the opposite is true for the female sphere. A true male, to him, would forego sexuality and instead strive for an abstract love for the absolute, in short, for geniality.

Mandrosphere

The United States Agency for International Development (USAID) asks: "Why invest in women?" and explains: "A woman multiplies the impact of an investment made in her future by extending benefits to the world around her, creating a better life for her family and building a strong community," or, "when women have the same amount of land as men, there is over a 10 percent increase in crop yields."⁵

This is a view that is most probably not shared by men engaged in the so-called *manosphere* (*man plus blogosphere*), or *androsphere*, or *mandrosphere*, a very diverse blogosphere, not all of their branches being run by men, yet, all congregating around an agreement that the main problem of modern time is "the extensive tearing of the social contract by decades of feminist

tinkering”⁶: “(1) feminism has overrun/corrupted modern culture, in violation of nature/biology/inherent gender differences, and (2) men can best seduce women (slash, save society in general) by embracing a super-dominant, uber-masculine gender role, forcing ladies to fall into step behind them.”⁷ Many use the term “feminine imperative” to connote the view of men and women in a zero-sum power struggle with women as oppressors and men as victims: “Cultural Marxism with women (currently) in the role of oppressor and men in the role of oppressed, locked in a cosmic battle over who gets resources and who is enslaved.”⁸ Some contend that women suffer from too much self-esteem,⁹ or are inherently incapable of love:

Contrary to men who were selected for selflessness, women were selected for selfishness. The woman who tried to get as much as she could (even at the expense of others) was more likely to survive and reproduce. Men who had to work together to protect and provide for the tribe had every incentive to be loyal. There was no loyalty among women because each woman was competing for male resources. You can see this even today. Look at how well all-male groups work together and then observe how the women sabotage and backstab each other in a mixed group. Taking food from the mouths of the children in the next hut was in her interest. In everything she could be utterly mercenary and coldly opportunistic and it would be a reproductive advantage. These trends have been selected for over the history of our entire species. You see, unlike men, women are incapable of selfless love. The one exception is their children in some cases, though sacrifice for children is rarer nowadays. Good motherhood is actually more socialized than it is natural. If you give women the option, they’ll get convenience abortions and spend child support money on a new handbag while their children go hungry. This too has an evolutionary basis. Women who committed infanticide in lean times were more likely to survive and reproduce in better ones. So, you see women are almost infinitely selfish and only love on a conditional basis, because Mother Nature has rewarded these characteristics.”¹⁰

Others are more nuanced and explain that “there is a power struggle going on, but that power struggle is not between men-qua-men and women-qua-women: it is between liberalism (the tree on which feminism is a branch) and reality. Even more grandly, it is between Good and Evil.”¹¹

When pondering the influence of the mandrosphere, one wonders where the current trend toward internet pornography that dehumanizes comes from and whether such views may find their expression there?

College-age women who have to deal with these young men confirm that this is true and one wonders if the epidemic of sexual assault that has hit so many campuses might be exacerbated by the ubiquitous presence of porn, especially in fraternity life....Erotica is not bad. Sexual imagery can be artistic, enlightening and just plain fun. But get beyond the sexy surface of Internet porn and you will find one dominant message: Women are no more than a set of orifices intended for the use and abuse of men and men are nothing more than anonymous phalluses demanding to be serviced.¹²

Elliot Rodger was twenty-two years old when he murdered six people in Santa Barbara in California on May 23, 2014.¹³ This crime seems to have been part of a vicious cycle of humiliation of masculinity: “Rodger blames women. Women blame misogyny. Misogynists blame feminists.”¹⁴ In other words, Rodger was one of the many angry males who can be found in the so-called *manosphere*.

Anders Behring Breivik is a Norwegian far-right terrorist and the perpetrator of the 2011 attacks, where he killed eight people by setting off a van bomb amid the Government quarter in Oslo, and then shooting dead 69 participants of a Workers' Youth League (AUF) summer camp on the island of Utøya. Also Breivik suffered from a similar "syndrome" to Rodger's:

What is striking is how much Breivik's profile – the social and sexual failures, the sense of isolation, the conversion, often through the internet, to a grand and empowering cause – matches that of jihadi killers. Indeed, Breivik told his police interrogators that he was actually inspired by the fighting spirit of al-Qaida. But he is also like the murderers at Columbine high school, in Colorado, or the Boston bombers – the same lethal mixture of violent fantasy and feelings of worthlessness... Family dysfunction, sexual failure, grotesque narcissism, sad delusions and dreams of martyrdom – the chilling portrait of a killer... Attempts to join groups or make friends almost always ended in humiliation.¹⁵

Women living under control of the so-called Islamic State must abide by rules governing their dress, which is enforced by morality police in each city, claiming to serve Sharia law. News headlines read: "ISIS morality police attacked a young Syrian woman dressed in a full burkha and face veil – because they thought her eyes were too exposed."¹⁶

Lack of dignity: Love needs privilege

The heroines of Jane Austen wanted to marry for love and not for money. It was a dream that only few could realize. Why? Because society was structured in a way that the livelihood of women depended on their men – their fathers and husbands – while the livelihood of men usually did not depend on their wives. Male and female spheres thus provided very different life-worlds, with males enjoying the dignity that the freedom of relative independence can provide, while women were – and they still are in many world regions – caught in much narrower structures of dependence. Unfortunately, however, romantic love and dependence are not easy to combine. Dependence makes vulnerable to extortion. And love, to flourish freely, needs the privilege of freedom from such constraints.

As a clinical psychologist in Cairo from 1984 to 1991, I saw the Western concept of a love marriage appear in the more wealthy and Westernized segments of Egyptian society.¹⁷ The wealthy female students at the American University in Cairo, whose parents presented them with fresh suitors on Fridays (the Muslim holiday), would explain to me their requirements for acceptance: "He must have good career prospects; the family backgrounds must fit; he should preferably not be too ugly or too old," they said. At the end of the list, they added: "And, before I forget, I should also love him."¹⁸ The girls' grandparents, however, in contrast, warned against falling in love. They explained to me that millennia of experience have taught humankind that marrying a person with whom one had fallen in love was almost a guarantee for the failure of a stable marriage. I discuss this in my book titled, *Gender, Humiliation, and Global Security*, where I ask: "Are they so wrong? Divorce rates in the West indicate that basing an institution that is meant to be stable on the fragility of feelings, might entail some inherent contradictions. Stability is perhaps easier to achieve by making institutions somewhat independent from feelings. Or not?"¹⁹

In the book, I try to spell out how it came about that women were sliding into the private sphere, while men occupied the public sphere, and why this also meant that women and men

became ranked in worthiness: women ended up “inside and down,” while men rose “outside and up.”²⁰

In my analysis, this state-of-affairs has effects that are destructive for all involved, both men and women. Emancipation from this situation, both for men and women, however, is not easy. First and foremost, it causes growing-pains, on all sides. We could describe the *mandrosphere* as one expression of such growing-pains. It picks out certain aspects from a particular perspective – men suffering from losing formerly “natural” privileges – while, by way of overlooking the entirety of the context, it mixes up structural constraints with personal choice.

Helene Berg as the humiliated widow

At some point after her husband's untimely death at age 50, Helene Berg forbade the finalization of the opera, and therefore, for over forty years, only the first two acts could be performed complete. Why did Helene Berg do that? Even more intriguing: Initially, she welcomed the completion of the third act, why did she then change her mind so suddenly and so drastically?

The answer may be: another woman, Hanna. In other words, not only is the opera *Lulu* dramatic, its context is also dramatic.

When her husband was still alive, Helene did not like the opera, since she felt that “this woman,” Lulu, was not a character worthy of being put on stage. However, after having witnessed the world premiere in Zürich (in an incomplete form) in 1937, less than two years after her husband's death, she was “converted.” She wrote to her friend Alma Werfel (later Alma Mahler):

When I heard it sounding for the first time it seemed so deeply familiar to me, as though it came from me and was *my* own speech. There are places in it where one feels that one is no longer on this earth. Alban has grasped the depth of two things and has understood how to give it back again: the mystery of love and of death. The beginning and end of our earthly existence. It is also worth noting that I was always prejudiced against this Wedekind, but since I've heard the music for it, *this* music, it's different. *Lulu* is just as dear to me now as *Wozzeck*. I love it and tremble for it, as for a child. It is a fearful thing and people don't like it, when one illuminates their depths; but when Alwa sings of Lulu, in tender ecstasy, “A soul, rubbing the sleep from its eyes in the next world,” I know now that this dream *also* had to be written, for it has its own profound meaning. That the opera is stageworthy as a torso doesn't surprise me; I have learned to trust in that which is Higher, it has all happened according to a plan. How could Alban, who had so much to say and to give, have been called away if his last work, which nothing else can touch, had not been left, in some possible way, ‘complete.’ Even those who today face this work without understanding or with misgivings – for he was so far in advance of them – will gradually grow into it, until a time comes when people will at last know who Alban Berg was.”²¹

Also another letter from Helene to Berg's publisher that she wrote shortly after the premiere proves that she wished for the publication, as soon as possible of the vocal score of Act III, the complete libretto, and the full score.²²

Now comes the big question: why did her attitude toward the third act change so drastically soon after? Why did she from then on suppress the third act of *Lulu*? Why did she decree that no

one was even to examine the manuscript of the third act, nor the photocopy at Universal Edition? Why did she attempt to perpetuate those restrictions even after her death?

Helene and Alban Berg had “the perfect marriage,” this was what most of their friends thought, including, perhaps Helene herself. And, in the beginning, it certainly was true. Berg met her in 1906, and they got married in 1911. She was a singer, the daughter of a wealthy family, most probably the illegitimate daughter of the emperor of Austria, Franz Joseph I (1830–1916). After marrying him, Helene dedicated her life to her husband's well-being and enabled him to carry out his work.

While he lived, it seems that she was unaware that there came a point when she was no longer the only woman in his life. When Alban was in Prague for a performance of “Three Excerpts from Wozzeck” in May 1925, he stayed at the home of the brother-in-law of Franz Werfel, husband of his old friend, Alma Mahler, widow of composer Gustav Mahler. It was here that he met Werfel's sister, Hanna Fuchs-Robettin. From this point onward, it seems that his “idyllic domestic life” with Helene became an empty shell, at least for him.

Strawser muses: “It is interesting that both composer and wife worked hard to maintain the exterior appearance of a happily-married life. Helene may not have known (or understood) the full details of the affair – or, if she did, she worked very hard to give the impression she did not.”²³

After Helene's death at age 91, George Perle discovered the real relationship of Alban Berg to Hanna Fuchs-Robettin; he found fourteen of Berg's letters and the annotated score of Lulu now in the possession of Hanna's daughter. This is what Alban confessed to Hanna in one of these letters:

... only still shadowed by a grief which since that time [when we first met] rules me more and more; and which, for a long time now, has made me into a double or, better said, a play-acting person. For you must know: everything that you may hear of me and perhaps even read about me, pertains, insofar as it is not completely false – as, for example, this, which I read today by chance in a Zurich programme: “A completely happy domesticity, with which his wife has surrounded him, allows him to create without disturbance” – pertains to what is only peripheral. But it pertains only to a person who constitutes only a completely exterior layer of myself, to a part of me which in the course of recent years has separated itself... from my real existence and has formed a detached being, the one I seem [to be] to my surroundings and to the world.”²⁴

The opera is full of coded secret messages to and about Hanna. Alban gave Hanna her own private copy of the score in which he marked secret messages to her in different colored inks:

It has also, my Hanna, allowed me other freedoms! For example, that of secretly inserting our initials, HF and AB, into the music, and relating every movement and every section of every movement to our numbers, 10 and 23. I have written these, and much that has other meanings, into the score for you... May it be a small monument to a great love.

Strawser confesses that he feels a bit sorry for Helene Berg “who worked hard and gave her life to make her husband's life comfortable enough to allow him to spend his time composing.”²⁵ He feels almost guilty of having been angry with her for hindering him to being able to enjoy the third act of Lulu for so many years. He asks himself: “Did Helene know that two of her closest friends – Alma and her husband – acted as go-betweens, carrying letters and gifts back and forth

between Alban and Hanna? What did she think of them if she knew? or when she found out? And what did they think of her that they could do this to her behind her back?" Strawser observes that Helene, unlike Alma who remarried quickly after Mahler's death, remained the "Grieving Widow" the rest of her life.

What may we conclude? Alban's feelings both for Helena and for Hanna were certainly of sincere depth. His letters to both women are full of dignity. His marriage with Helene was not a contract where it was understood that the man was free to have lovers, while the wife took care of the home. Alban sincerely loved Helene, and she loved him back. And later, he also loved Hanna, sincerely. Perhaps longing for the beloved person was an inherent part of love for Alban, and he could not be without this longing. For years, he sent love letter to Helene, while her father forbade their marriage. When they were finally married, this part of their love life disappeared. He found it again with Hanna.

Clearly, even the most sincere feelings, if extended to two partners at the same time, meant a violation of dignity of all involved in the historical-cultural context in which they Alban, Helene, and Hanna lived. It would have been interesting to know what Alban, Helene, and Hanna would have done had they sympathized with *polyamory*, for instance (from Greek "many, several", and Latin *amor*, "love"), a world view which accepts intimate relationships that are not exclusive with respect to other sexual or intimate relationships, with knowledge and consent of all involved.

Did Helene suppress the third act of *Lulu* in an attempt to preserve her own dignity, even in retrospect, by covering up for the indignities of a situation that her husband's covert search for dignity had brought to her? Did Helene want to "set in stone" an image of her life that gave her dignity, in defiance even of reality...?

Atonality

The term atonality describes music that does not conform to the system of tonal hierarchies that characterized classical European music between the seventeenth and nineteenth centuries. Philosopher Theodor W. Adorno was very sympathetic and explained that variation is the main principle of atonality.²⁶ Critics, in contrast, saw atonality as a violation of nature. Nazi propagandist Joseph Goebbels even equated atonality with "the Jewish intellectual infection."²⁷

Critics saw atonality as a violation of the harmonic series, the sequence of sounds where the base frequency of each sound is an integral multiple of the lowest base frequency, leading to the circle of fifths, a visual representation of the relationships among the 12 tones of the chromatic scale, their corresponding key signatures, and the associated major and minor keys.

What critics overlooked, among others, is the fact that reality is also a social construction. Central European systems of music are human products resulting from thousands of years of practice and only partially attributable to scientific laws; in principle, except the octave no intervals are "pure."

Indeed, the social construction perspective is the foundation of such diverse disciplines as cultural anthropology, social gerontology, social psychology, sociology, or feminist studies, whereby social constructionism is often regarded as a sociological concept, while social constructivism is a more psychological construct.²⁸ Psychologist Kenneth Gergen explains social constructionist scholarship as "emancipatory" as well as "expository":

In their emancipatory function, they single out various aspects of the taken-for-granted world - the existence of a "cold war" or a "space race," the distinction between genders, the existence of mental illness or addiction, for example - and attempt to demonstrate their socially constructed character. They attempt to show, in Bateson's terms, that "the map is not the territory," and thereby free us from the grip of traditional intelligibilities; they invite alternative formulations, the creation of new and different realities.²⁹

On a personal note, I would like to add that I myself seem to never have acculturated to European music, even though I grew up in Europe, perhaps due to my family's experience of displacement, which created an inner distance to my social environment. I resonate more with music such as yoik or joik, for instance. In opera, I primarily look for the voice, more precisely, the expressiveness of the human voice. The first time I was deeply impressed by music was when Ole Henrik Magga, head of the Sami parliament at that time, sang a stunning yoik dialogue of emotions (such as joy, sadness, or anger) with his teenage son, and this was at the Higher Education for Peace Conference in Tromsø, Norway, 4 – 6 May 2000.³⁰ Many artists do yoik, yet, I had never before heard, nor since, the uncluttered and pure way Magga and his son sang – they used no instruments and no microphone. I must admit that I am deeply saddened when I observe too many instruments being used in world music, too many technical effects, and too loud amplifying systems, which then drown out the purity of the expression of the voices or instruments. To me, this is a profoundly humiliating sell-out to contemporary Western music style.

Then, there was one other occasion, where music really touched me. Our 13th Annual Human Dignity conference was unique in that it took place in a "nation within," or in a nation that was incorporated into another nation against its will, namely, Hawai'i. We watched the deeply troubling film *Nation Within* on the eve of the August 21, 2009,³¹ the very day that marked the fiftieth anniversary of President Dwight D. Eisenhower signing the Proclamation for Hawai'i to become a State of the United States.

The reason for why this was a controversial anniversary was that for native Hawaiians, the annexation, together with the overthrow of their monarchy, is illegal.³² In other words, here we met yet another example of historical narratives being so irreconcilable, that one narrative celebrates as heroic "dream" what the other bemoans as humiliating "nightmare" (Hawai'i, Palestine, Rwanda... the list is long.)

A small group from our conference had the unexpected privilege of witnessing the solemn chanting that marked the date of this humiliation. Ten chants were performed in front of the Iolani Palace, where Queen Liliuokalani, the last Hawaiian sovereign to govern the islands, had been imprisoned after the failed 1895 Counter-Revolution in Hawai'i. First, a provisional government, composed of European and American businessmen, had been instituted, and on July 4, 1894, the Republic of Hawai'i had been proclaimed, with Sanford B. Dole, an enemy of the Hawaiian royalty and friend of the elite immigrant community, as President.

To hear ten kinds of chants in one place was extraordinary. We also had the privilege of meeting with Yuklin Aluli, Attorney at Law, and Kau'i N. Burgess, both part of the Hawai'i Pono'i Coalition.³³

This was the second time, music deeply touched me. Let me end my personal account her.

Concluding remarks

The entire world is currently engaged in undoing former rigidity. This process can be observed everywhere, in many variations, both in its progressions and its backlashes. From a “machine principle” a “life principle”³⁴ emerges, in all spheres of life, including those that this opera touches upon. Backlashes arise when people feel that this process goes too far too fast, that the world becomes too “liquid.”³⁵

Clearly, not least the human rights movement is part of this dynamic: what emerges from traditional ranking orders of honor, from rigid systems of inequality in worthiness, is the human rights ideal of equality in dignity for all. Yet, backlashes occur. Many wish to preserve a past that they see as ideal, and they do so even though what they wish to preserve is bygone, may never have existed, and is in addition dysfunctional. Nazi Germany, for instance, attempted to rigidify a past that never existed and that was destructive. Also participants in the *mandrosphere*, or Helene Berg for that matter, feel or felt safer in a somewhat imaginary past.

In my book on *Emotion and Conflict*, I reflect on this process. *Social identity complexity* is one example.³⁶ Power elites fear complex social identities, because they loosen ties of “we against them” loyalty. Indeed, social psychologists Marilynn B. Brewer and Sonia Roccas show how identity structures become more inclusive and tolerance of out-groups increases when we acknowledge and accept social identity complexity.³⁷

As long as the world was not yet as interconnected as it is now, the dualism of “good in-group” versus “evil out-group” increased the chances for “victory” over one’s enemies if maximized. In such a context, identity complexity was unwelcome. Social identity was shaped by power elites and supposed to be monolithic.³⁸ The West conquered the world as colonizers in this way (and still draws on accumulated power from colonial times in many ways, from unfair global trade rules to using up the world’s resources, the list is long).

Philosopher Michel Serres advocates “mixing and blending” and suggests that it is not by eliminating and isolating that we grasp the real more fully; it is by combining, by putting things into play with each other, by letting things interact. In his book *The Troubadour of Knowledge*,³⁹ he uses the metaphor of the “educated third,” which, to Serres, is a “third place” where a mixture of culture, nature, sciences, arts, and humanities is constructed.

Philosopher Kwame Anthony Appiah makes a “case for contamination.”⁴⁰ He rejects visions of purity, tribalism, and cultural protectionism, and welcomes a new cosmopolitanism. Philosopher Emmanuel Lévinas highlights the *Other*, whose face forces us to be humane.⁴¹ Terms such as *métissage*, or *intermingling*, mean that both “I” and the “other” are changed by our contact. Werner Wintersteiner, a peace educator in Austria, builds on Lévinas and uses the term of *métissage* in his *Pedagogy of the Other*, where he suggests that the basis for peace education must be the stranger, and that we need to learn to live with this permanent strangeness as a trait of our postmodern human condition and culture.⁴²

As to backlashes, there are two basic expressions of the dominator culture attempting to return to clear black-and-white division that compete in today’s world, and they are intertwined. Allow me to present three examples, one from the recent 2015 terrorist attack in Paris, another from India, where the neoliberal push for inequality has married the traditional religion-based hierarchy, and a third, which addresses how the neoliberal way of thinking has acquired a quasi-religious status in itself.

In the November 2015 Paris attacks, the terrorists did not target the seats of government or Paris’s many tourist spots. They selected particular locations along the Boulevard Voltaire, one of

Paris's lively, multi-ethnic arrondissements, one where people from a variety of backgrounds mingle harmoniously. Their attacks expressed the moral repulsion of terrorists connected to the so-called Islamic State, who describe Paris as "the capital of prostitution and obscenity," rock fans as "idolaters," and football fans and restaurant diners as "crusaders."⁴³ Deeyah Khan is a documentary film-maker and activist, who conducted interviews with former Islamic extremists for her project *Jihad*. She writes:

Extremist movements are driven by their inability to tolerate the basic human fact of pluralism. They refuse to accept the natural cultural and religious diversity of our world, seeking to impose their own beliefs and behaviours as a universal pattern for humanity. This intolerance was the stated rationale behind the deranged manifesto of my hateful compatriot Anders Breivik. This is the message implied by the single finger gesture of tawhid, the Islamic State's symbol of its own totalitarian nature.

When extremists cannot suppress difference through political or legal means, then they seek to eradicate it through bloody violence. Across the dizzying array of tragedies authored by the Sunni Islamic State over the past week, most of the victims have been Shi'a Muslims: a nine-year-old beheaded in Afghanistan, the bombings in Baghdad and a Shi'a suburb of Lebanon. As always, the majority of victims of Islamist violence, possibly as high as 95%, are themselves Muslims. It is no wonder, then, that Muslims make up a huge part of refugee crisis, which has seen 6 million Syrians, half of them children, fleeing the civil war; 100,000 Iraqis displaced by the Islamic State, among many other desperate people, risking their lives to escape the turmoil of the Middle East. This migration is on a scale large enough to panic the Islamic State itself, enough to inspire it to produce propaganda to try and stem the tide of emigrants from its territories, which have left the hideous dystopia weakened, short of tax revenues and skilled labour. This exodus is not just resented at a practical level, but because it gives the lie to the idyllic depictions of the State that form part of its hype.⁴⁴

Khan concludes that the terrorists' antipluralist mission is aimed at breaking the world into two opposed camps, jihadis and crusaders, locked in an apocalyptic battle, that fits into their own, reductive world view. Indeed, many analysts believe that the Paris attacks were deliberately designed to increase xenophobia and resentment. And they succeeded; attacks upon Muslims have increased in France and elsewhere. As former Islamic State captive Nicolas Hénin explains it: "They will be heartened by every sign of overreaction, of division, of fear, of racism, of xenophobia; they will be drawn to any examples of ugliness on social media."⁴⁵

The second example comes from the so-called Neo-Dalit movement in India, which identifies two main problems facing the country: a culture of impunity, and the context of market democracy and economic globalization: "...the Neo-fascist Hindutva project is used to perpetuate caste domination and allow the Indian leaders to realise profit by selling the country to national and international companies... this economic deregulation marginalised lower castes, and therefore, strengthened social division based on castes."⁴⁶ The suggested call for action goes as follows:

In the final analysis, we wish to emphasise three ways that the Neo-Dalit movement must take to improve their political, economic and social conditions. First, we may fight against political repression and impunity by legal process. Many human rights organisations are already fighting the system to transform the Brahmanical 'rule of the lord' by coercing them respect the imperfect 'rule of the law'. Secondly, the social impunity should be defeated by changing

cognitive weakness. It made some people victim of their inferiority complex and other tormentors due to their superiority complex. We need to create common forums for Neo-Dalit, in order to break the wall of silence, which leads to the acceptance of this situation. We need to launch a speech (read dialogue) process, which will teach them that they are equal and that they share common interest. PVCHR is developing nearly two hundred model villages based on concept of Neo-Dalit movement.

The Neo-Dalit movement is a sign of hope, honour and human dignity for the most marginalised people facing discrimination based on race, caste, religion and gender. The Nelson Mandela model is the path for PVCHR's Neo-Dalit movement to bring unity of different communities against the caste system, feudalism, communal-Fascism and Neo-Liberalism, through reconciliation for justice and human dignity against the culture of impunity based on silence. It promises to contribute, in posterity, to the pluralistic democracy in the world.⁴⁷

Now to the third example. John Ahston was the UK's diplomatic envoy on climate change for six years, as part of a career in diplomacy and politics, where he has been an active participant in economic policy debates, among others. His formation was in physics. He writes:

The collision between my training and my later experiences pushed me inexorably to a view of the neoclassical orthodoxy very close to that set out by Richard and elaborated, with greater rigour than I could ever muster, in this discussion.

I came to feel that our biggest choices as societies were being made according to the reflexes of a system of belief that in many places is embedded in our institutions and has achieved hegemony over our politics. It is as if we had surrendered our destiny to a cult.

This system acts as if its main objective were to tighten its own grip, though it is skilful in equating this falsely with the common good. It displays little genuine interest in what is real (loaded though that word is: in a sense the current crisis is rooted in confusion about reality and what we know or think we know about it). It cannot accommodate any commitment to the integrity of the social and ecological fabric, whose value it axiomatically denies.

In its more flamboyant forms it even seeks to eviscerate the very idea of virtue (including care, to borrow Richard's word) by claiming to embody it already through its totemic attachment to "efficiency".⁴⁸

What is the best path into the future from here? The new "life principle" does not mean that nothing is fixed anymore. "Searching for 'roots' may sometimes attach people too tightly to the past, when what we need to focus on is a shared sustainable future. It seems more beneficial to strengthen attachments to constructive visions of the future and to weaken ties to destructive visions of the past, particularly to pasts that call for revenge for bygone humiliations."⁴⁹

Critical realism is a philosophical position that attempts to build bridges.⁵⁰ It connects Enlightenment with postmodernism by seeing Enlightenment as a moment in the history of culture and far from eternal truth, while appreciating that there is a world outside of the text, that not everything is self-referencing text.

Unity in diversity, to my view, is a motto that fills the notion dignity with the substance that shows a path into a dignified future. In the past, the traditional motto was *uniformity in division*, or "we against them." In an increasingly interconnected world, the concept of "unity without uniformity and diversity without fragmentation" can flourish⁵¹ *E pluribus unum* is another expression.⁵²

The unity in diversity principle can be operationalized through the *subsidiarity principle* of layering. Subsidiarity in politics means that local decision making and local identities are retained to the greatest extent possible, and that only higher level tasks are centralized. *Nested governance structures*, *holarchy*, or, in brain research, *regulatory pyramids*, are other names for this concept.⁵³

The Dream of the Good is a Swedish based peace education project by the Appeal of the Nobel Peace Laureate Foundation, an appeal issued by all living Nobel Peace Laureates (UN Resolution 54/, 243B) that calls for a global movement for a culture of peace and teaching of non-violence in all schools around the world. It has two key principles, the first one being “To enhance understanding and awareness of a ‘connection between self and experience’”:

This is the realization of how one’s experience of the world is intimately dependent on oneself and thus possible to change. An increased awareness of the *self–other* connection is understood to aid the motivation to seek peace for oneself, in contrast to solely fighting against unpleasant external conditions. “Connection between self and experience,” or “connection,” refers predominantly to how unconscious, or less conscious, parts of the psyche affect our thoughts, feelings and behaviour. This encompasses the way that negative emotions can be projected onto the outside world, how creative qualities of the mind are involved in perception, and how current experiences are related to previous thoughts, emotions and behaviour (habitual reactions).⁵⁴

Peace education will have to explain that, to achieve global unity in diversity, it is insufficient to base unity on mere tolerance of differences, be they physical, cultural, linguistic, social, religious, political, ideological and/or psychological. What is needed is to manifest a unity that is more complex in its understanding that difference enriches human interactions. All cultures have something to offer, and humanity can “harvest” the best from everywhere.⁵⁵ Gender relations, the concept of love, or atonality, are all part and parcel of this transition from the machine to the life principle, which in turn, is part and parcel of the ingathering of the human tribes. Anthropologist William Ury points out that present historical times are unparalleled with respect to any other period in human history: “For the first time since the origin of our species, humanity is in touch with itself.”⁵⁶

For the first time, humankind can manifest the fact that it is *one* family, and it has to do so, lovingly, despite all backlashes, if it wishes to offer its children a future worth living in. Did our ancestors see pictures of our Blue Planet from the perspective of an astronaut? Were our forefathers able to *see*, as we do, how we humans are *one* species living on *one* little planet? Did our grandparents have access to as comprehensive a knowledge base about the universe and our place in it as we have?

“We modern humans emerged roughly 200,000 years ago on planet Earth. Since then, we faced many challenges. Conditions of life changed dramatically. We survived as a species because we are so adaptable. So far, our adaptation efforts were rather haphazard. To a large extent we were puppets of history. Today, we have an understanding of our situation that is much more comprehensive, and we have the tools to shape our fate in intentional ways. Today, we can sit together and reflect, and act more intentionally and effectively than ever before in our history.”⁵⁷

References

- Adorno, Theodor, and Alban Berg (1997). *Theodor Adorno, Alban Berg. Correspondance 1925-1935*. Frankfurt Suhrkamp.
- Adorno, Theodor W. (1949). *Philosophie der neuen Musik*. Tübingen, Germany: Mohr.
- Appiah, Kwame Anthony (2006). "The case for contamination." In *New York Times*, January 1, pp., www.muhenberg.edu/mgt/provost/frg/humanities/AppiahContamination.pdf.
- Archer, Margaret S., Roy Bhaskar, Andrew Collier, Tony Lawson, and Alan Norrie (Eds.) (1998). *Critical realism: Essential readings*. London: Routledge
- Bauman, Zygmunt (2011). *Culture in a liquid modern world*. Cambridge: Polity.
- Brewer, Marilynn B., and Sonia Roccas (2002). "Social identity complexity." In *Personality and Social Psychology Review*, 6 (2), pp. 88-106, doi: 10.1207/S15327957PSPR0602_01.
- Chaiken, Shelly L. (1980). "Heuristic versus systematic information processing and the use of source versus message cues in persuasion." In *Journal of Personality and Social Psychology*, 39, pp. 752-66.
- Coontz, Stephanie (2005). *Marriage, a history: From obedience to intimacy or how love conquered marriage*. New York: Viking.
- Gergen, Kenneth J., and Tojo Joseph (1996). *Organizational science in a postmodern context*. Swarthmore College: Draft copy for Journal of Behavioral Science, 1996, 32, 356-378, www.swarthmore.edu/sites/default/files/assets/documents/kenneth-gergen/Organizational_Science_in_a_Postmodern_Context.pdf.
- Giddens, Anthony (1992). *The transformation of intimacy: sexuality, love and eroticism in modern societies*. Oxford: Polity Press.
- Grabbe, Hans-Jürgen, David C. Mauk, Ole O. Moen, Carsten Hummel, and Julia Nitz (2011). *E pluribus unum, or, E pluribus plura?: Unity and diversity in American culture*. Heidelberg, Germany: Universitätsverlag Winter.
- Jarman, Douglas (1989). *Alban Berg, Wozzeck*. Cambridge Cambridge University Press.
- Kurokawa, Kisho, Peter Cachola Schmal, Ingeborg Flagge, and Jochen Visscher (2005). *Kisho Kurokawa: Metabolism and symbiosis*. Berlin: Jovis.
- Lalonde, Roxanne L. (1994). *Unity in diversity: Acceptance and integration in an era of intolerance and fragmentation*. Ottawa, On: Department of Geography, Carleton University, edited extract from Master's thesis, http://bahai-library.com/lalonde_unity_diversity.
- Lévinas, Emmanuel (1985). "Responsibility for the other." In *Ethics and infinity: Conversations with Philippe Nemo*, pp. 93-101. Pittsburgh, PA: Duquesne University Press.
- Lindner, Evelin Gerda (2006). *Making enemies: Humiliation and international conflict*. Westport, CT, London: Praeger Security International.
- Lindner, Evelin Gerda (2007). "Avoiding humiliation - From intercultural communication to global interhuman communication." In *Journal of Intercultural Communication, SIETAR Japan*, 10, pp. 21-38, www.humiliationstudies.org/whoweare/evelin02.php.
- Lindner, Evelin Gerda (2009). *Emotion and conflict: How human rights can dignify emotion and help us wage good conflict*. Westport, CT, London: Praeger.
- Lindner, Evelin Gerda, and Desmond Tutu (Foreword) (2010). *Gender, humiliation, and global security: Dignifying relationships from love, sex, and parenthood to world affairs*. Santa Barbara, CA: Praeger.

- Lindner, Evelin Gerda (2012a). "Fostering global citizenship." In *The psychological components of sustainable peace*, edited by Morton Deutsch, and Peter T. Coleman, chapter 15, pp. 283-98. New York: Springer, www.humiliationstudies.org/whoweare/evelin02.php.
- Lindner, Evelin Gerda (2012b). *A dignity economy: Creating an economy which serves human dignity and preserves our planet*. Lake Oswego, OR: World Dignity University Press.
- Nietzsche, Friedrich (1886). *Jenseits von Gut und Böse: Vorspiel einer Philosophie der Zukunft*. Leipzig: C. G. Naumann, www.gutenberg.org/ebooks/7204, or www.nietzschesource.org/eKGWB/JGB.
- Norgaard, Richard B. (2015). *The church of economism and its discontents*. Boston, MA: Great Transition Initiative, www.greattransition.org/images/pdf/Norgaard-The-Church-of-Economism-and-Its-Discontents.pdf.
- Oakman, Tamara (Ed.) (2010). *E pluribus unum: An anthology of diverse voices*. Philadelphia, PA: Light of Unity Press.
- Perle, George (1985). *The operas of Alban Berg, Volume II: Lulu*. Berkeley, CA: University of California Press.
- Piccone, Paul, G. L. Ulmen, and Carl Schmitt (1990). *E pluribus unum: Schmitt's "Testament" and the future of Europe*. Vol. no. 83, St. Louis, Mo.: Telos.
- Putnam, Robert David (2007). "E pluribus unum: Diversity and community in the twenty-first century -- The 2006 Johan Skytte Prize." In *Scandinavian Political Studies*, 30 (2, June), pp. 137-74, www.utoronto.ca/ethnicstudies/Putnam.pdf.
- Seierstad, Åsne (2013). *En av oss: En fortelling om Norge*. Oslo, Norway: Kagge.
- Serres, Michel (1997). *The troubadour of knowledge*. Ann Arbor: University of Michigan Press.
- Sommerfelt, Ole Henning (2004). "Dream of the good" – a peace education project: Exploring its potential to educate for peace at an individual level. Tromsø, Norway: Peace and Conflict Transformation Centre for Peace Studies, University of Tromsø, Master Thesis, <http://munin.uit.no/bitstream/handle/10037/1238/thesis.pdf?sequence=1>.
- Sun, Chyng, Ana Bridges, Jennifer Johnason, and Matt Ezzell (2014). "Pornography and the male sexual script: An analysis of consumption and sexual relations." In *Archives of Sexual Behavior*, 3, pp. 1-12, doi: 10.1007/s10508-014-0391-2.
- Tajfel, Henri, John C. Turner, Stephen Worchel, and William G. Austin (1986). "The social identity theory of intergroup behavior." In *Psychology of intergroup relations*, pp. 204-27. Chicago: Neston-Hall.
- Ury, William (1999). *Getting to peace: Transforming conflict at home, at work, and in the world*. New York: Viking.
- Vambheim, Nils Vidar (2016). *Studies in conflict, violence and peace*. Trondheim, Norway: Department of Education, Norwegian University of Science and Technology, doctoral dissertation.
- Weininger, Otto (1903). *Geschlecht und Charakter*. Wien/Leipzig: C. G. Braumüller.
- Weininger, Otto (1920). *Geschlecht und Charakter*. 19th edition. Wien/Leipzig: C. G. Braumüller, www.k-faktor.com/files/geschlecht-und-charakter.pdf.
- Wintersteiner, Werner (1999). *Pädagogik des Anderen: Bausteine für eine Friedenspädagogik in der Postmoderne*. Münster, Germany: Agenda.

¹ See "Thoughts On a Train," by Dick Strawser, a "classically-trained musician and recovering composer who enjoys writing about music," at <http://dickstrawser.blogspot.de/2010/05/alban-bergs-lulu-up-close-but-not-too.html>. See also Perle, 1985.

² Nietzsche, 1886, section 239, see the German original:

Das, was am Weibe Respekt und oft genug Furcht einflösst, ist seine Natur, die "natürlicher" ist als die des Mannes, seine ächte raubthierhafte listige Geschmeidigkeit, seine Tigerkrallen unter dem Handschuh, seine Naivetät im Egoismus, seine Unerziehbarkeit und innerliche Wildheit, das Unfassliche, Weite, Schweifende seiner Begierden und Tugenden.... Was, bei aller Furcht, für diese gefährliche und schöne Katze "Weib" Mitleiden macht, ist, dass es leidender, verletzbarer, liebebedürftiger und zur Enttäuschung verurtheilter erscheint als irgend ein Thier. Furcht und Mitleiden: mit diesen Gefühlen stand bisher der Mann vor dem Weibe, immer mit einem Fusse schon in der Tragödie, welche zerreisst, indem sie entzückt -. Wie? Und damit soll es nun zu Ende sein? Und die Entzauberung des Weibes ist im Werke? Die Verlangweiligung des Weibes kommt langsam herauf? Oh Europa! Europa! Man kennt das Thier mit Hörnern, welches für dich immer am anziehendsten war, von dem dir immer wieder Gefahr droht! Deine alte Fabel könnte noch einmal zur "Geschichte" werden, - noch einmal- könnte eine ungeheure Dummheit über dich Herr werden und dich davon tragen! Und unter ihr kein Gott versteckt, nein! nur eine "Idee", eine "moderne Idee"!.....

³ Weininger, 1903.

⁴ Weininger, 1920, p. 242, translated by Lindner.

⁵ "Why Invest in Women?" *The United States Agency for International Development (USAID)*, <http://50.usaid.gov/infographic-why-invest-in-women/>.

⁶ "What Is the Manosphere?" by "Dalrock," *Dalrock blog*, May 15, 2013, <http://dalrock.wordpress.com/2013/05/15/what-is-the-manosphere/>. See also "The Sexodus, Part 1: The Men Giving Up On Women And Checking Out Of Society," by Milo Yiannopoulos, *Breitbart*, December 4, 2014, www.breitbart.com/Breitbart-London/2014/12/04/The-Sexodus-Part-1-The-Men-Giving-Up-On-Women-And-Checking-Out-Of-Society, and "The Sexodus, Part 2: Dishonest Feminist Panics Leave Male Sexuality In Crisis," by Milo Yiannopoulos, *Breitbart*, December 9, 2014, www.breitbart.com/Breitbart-London/2014/12/09/The-Sexodus-Part-2-Dishonest-Feminist-Panics-Leave-Male-Sexuality-In-Crisis. I thank Camilla Hsiung for making me aware of this article.

⁷ "Thousands Hold Vigil As UC Santa Barbara Reacts to Shootings," by Valerie Strauss, *The Washington Post*, May 25, 2014, www.washingtonpost.com/blogs/answer-sheet/wp/2014/05/25/thousands-hold-vigil-as-uc-santa-barbara-reacts-to-shootings.

⁸ "How Should the Orthosphere Engage the Manosphere?" by "The Social Pathologist," January 9, 2013, <http://zippycatholic.wordpress.com/2013/01/09/how-should-the-orthosphere-engage-the-manosphere/>.

⁹ "The Problem With Women Is Too Much Self-Esteem," by CH, September 13, 2010, <http://heartiste.wordpress.com/2010/09/13/the-problem-with-women-is-too-much-self-esteem/>.

¹⁰ "Women Are Incapable of Love, Period," comment 9518 by "fgsdfd," to the question "Are the vast majority of women truly incapable of experiencing reciprocal love and attraction?" *Dalrock blog*, June 8, 2011, <http://dalrock.wordpress.com/2011/06/08/are-the-vast-majority-of-women-truly-incapable-of-experiencing-reciprocal-love-and-attraction/#comment-9518>. The author of the Dalrock blog identifies himself as follows: "I'm a happily married man living with my sexy wife and our two wonderful kids in the Dallas/Forth Worth area. I'm very interested in how the post feminist world impacts myself and my family, and am using this blog to explore these kinds of issues."

¹¹ "How Should the Orthosphere Engage the Manosphere?" by "The Social Pathologist," January 9, 2013, <http://zippycatholic.wordpress.com/2013/01/09/how-should-the-orthosphere-engage-the-manosphere/>.

¹² "Internet Porn is an Experiment in Dehumanization," by David Horsey, *Los Angeles Times*, December 15, 2014, www.latimes.com/opinion/topoftheticket/la-na-tt-internet-porn-20141215-story.html. I thank Deeyah Khan for making me aware of this link. See also Sun, et al., 2014

¹³ "Thousands Hold Vigil As UC Santa Barbara Reacts to Shootings," by Valerie Strauss, *The Washington Post*, May 25, 2014, www.washingtonpost.com/blogs/answer-sheet/wp/2014/05/25/thousands-hold-vigil-as-uc-santa-barbara-reacts-to-shootings.

¹⁴ "Inside the 'Manosphere' that Inspired Santa Barbara Shooter Elliot Rodger," by Caitlin Dewey, *Washington Post*, May 27, 2014, www.washingtonpost.com/news/the-intersect/wp/2014/05/27/inside-the-manosphere-that-inspired-santa-barbara-shooter-elliott-rodger/.

¹⁵ “One of Us: The Story of Anders Breivik and the Massacre in Norway by Åsne Seierstad – Review,” by Ian Buruma, *The Guardian*, February 26, 2015, www.theguardian.com/books/2015/feb/26/one-of-us-the-story-of-anders-breivik-massacre-norway-asne-seierstad-review. See Seierstad, 2013.

¹⁶ “ISIS Morality Police Arrest a Woman Wearing Full Burkha and Face Veil... Bcause Her EYES Were ‘too Exposed’,” by Flora Drury, February 18, 2015, *Daily Mail*, www.dailymail.co.uk/news/article-2958076/ISIS-morality-police-arrest-woman-wearing-burkha-eyes-exposed.html.

¹⁷ See also Giddens, 1992; and Coontz, 2005.

¹⁸ Lindner and Desmond Tutu (Foreword), 2010, p. 76.

¹⁹ Lindner and Desmond Tutu (Foreword), 2010, p. 77.

²⁰ Lindner and Desmond Tutu (Foreword), 2010.

²¹ Quoted in in “Thoughts On a Train,” by Dick Strawser at <http://dickstrawser.blogspot.de/2010/05/alban-bergs-lulu-up-close-but-not-too.html>, who in turn found this letter in Perle’s *Operas of Alban Berg: Lulu*, pp. 281–282.

²² Quoted in in “Thoughts On a Train,” by Dick Strawser at <http://dickstrawser.blogspot.de/2010/05/alban-bergs-lulu-up-close-but-not-too.html>, who in turn found this letter in Perle’s *Operas of Alban Berg: Lulu*, p. 282.

²³ See <http://dickstrawser.blogspot.com/2010/05/alban-bergs-lulu-up-close-maybe-too.html>.

²⁴ Quoted in in “Thoughts On a Train,” by Dick Strawser at <http://dickstrawser.blogspot.de/2010/05/alban-bergs-lulu-up-close-but-not-too.html>, who in turn found this letter in Perle’s *Operas of Alban Berg: Lulu*, pp. 25–26.

²⁵ See <http://dickstrawser.blogspot.com/2010/05/alban-bergs-lulu-up-close-maybe-too.html>.

²⁶ Adorno and Berg, 1997, Adorno, 1949.

²⁷ Jarman, 1989.

²⁸ Lindner, 2012a, third draft.

²⁹ Gergen and Joseph, 1996, p. 9.

³⁰ Higher Education for Peace Conference in Tromsø, Norway, 4 – 6 May 2000, www.peace.uit.no. See Ole Henrik Magga speak in his language at <https://youtu.be/1MjhbK7aC38>.

³¹ *Nation Within*, AsiaPacificFilms.com, www.hawaiiinwithin.com/dvd.php, uploaded on February 19, 2010, to <https://youtu.be/IeOj9Dt75pQ>, where you can read the following text:

The story of Hawaii’s annexation to the United States of America has always been told from the point of view of Western historians. After more than 100 years since the Hawaiian Islands’ monarchy was dismantled and the American flag raised to claim this small, friendly nation, acclaimed documentary filmmaker Tom Coffman takes his turn. Based on his bestselling book by the same name, this film version visualizes the story of a political lie and an injustice that today has moved Hawaiians to seek restoration of their kingdom. In this compelling, stirring and new vision of the American overthrow, Coffman weaves into existing Western history uncovered historical facts as well as the point of view of Hawaiians and their storytellers. Hawaii’s last queen, an opposition leader/newspaper man, and other voices from the past fill in the missing parts of this history. One “voice” that spoke the loudest but has only been recently uncovered is the petition signed by almost all the Hawaiians of that day who sent their stated opposition to Washington D.C. Uncovered in the National Archives of the United States by a contemporary Hawaiian-language scholar, the petition stands as evidence of what Hawaiians really wanted, dispelling the myth that they supported the annexation.

³² “Aloha to the US: Is Hawai’i an Occupied Nation?” by Taylor Kate Brown, *BBC News Magazine*, November 2, 2015, www.bbc.com/news/magazine-34680564. I thank Linda Hartling for making me aware of this article.

³³ The Hawai’i Pono’ī Coalition, www.hawaiiponoi.info/.

³⁴ Kurokawa, et al., 2005.

³⁵ Bauman, 2011.

³⁶ Lindner, 2009, pp. 136–137.

³⁷ Brewer and Roccas, 2002. The authors show how membership in many different groups (multiple social identities) can lead to greater social identity complexity, which, in turn, can foster the development of superordinate social identities and global identity (making international identity more likely in individualist cultures). See also the work by Shelly L. Chaiken, 1980, showing that people who are more open to discrepant evidence tend to make more accurate predictions.

³⁸ See Tajfel, et al., 1986 for a review of social identity theory.

³⁹ Serres, 1997.

⁴⁰ Appiah, 2006.

⁴¹ Lévinas, 1985.

⁴² Wintersteiner, 1999.

⁴³ "Together, We Can Conquer Isis's Savage World View," by Deeyah Khan, *The Guardian*, November 22, 2015, www.theguardian.com/commentisfree/2015/nov/22/together-we-can-conquer-isis-savage-world-view?CMP=share_btn_tw.

⁴⁴ "Together, We Can Conquer Isis's Savage World View," by Deeyah Khan, *The Guardian*, November 22, 2015, www.theguardian.com/commentisfree/2015/nov/22/together-we-can-conquer-isis-savage-world-view?CMP=share_btn_tw.

⁴⁵ "Together, We Can Conquer Isis's Savage World View," by Deeyah Khan, *The Guardian*, November 22, 2015, www.theguardian.com/commentisfree/2015/nov/22/together-we-can-conquer-isis-savage-world-view?CMP=share_btn_tw.

⁴⁶ "Can the Neo-Dalit Movement Eradicate Emerging Fascism in India?" by Lenin Raghuvanshi, *Different Truths*, November 24, 2015, <http://differenttruths.com/?p=9>:

Unity of all 'broken people' and progressive people is the best way to fight against this culture of impunity with the norm of exclusion. Because we don't think that change will come from people, who benefit from this system. So, structural change must only come from the bottom of the social pyramid. I propose to call this movement, 'Neo-Dalit', because this is the Dalit community that has been suffering the most. Moreover, this name is already synonym of the political struggle envisaged by Baba Saheb Dr. Bhim Rao Ambedkar.

⁴⁷ "Can the Neo-Dalit Movement Eradicate Emerging Fascism in India?" by Lenin Raghuvanshi, *Different Truths*, November 24, 2015, <http://differenttruths.com/?p=9>.

⁴⁸ John Ashton in his contribution to the Great Transition Network (GTN) discussion on the topic of "The Church of Economism and Its Discontents," on November 26, 2015, in response to Norgaard, 2015. John Ashton CBE was the Special Representative for Climate Change at the UK Foreign and Commonwealth Office (FCO) from 2006 until June 2012, Director for Strategic Partnerships at LEAD International, and is the founder and CEO of Third Generation Environmentalism (E3G).

⁴⁹ Lindner, 2006, p. 145.

⁵⁰ Critical realism is being associated with names such as Roy Bhaskar, Rom Harré, Margaret Archer, Heikki Patomaki, and others. See for an overview over critical realism, Archer, et al., 1998.

⁵¹ Lalonde, 1994.

⁵² Grabbe, et al., 2011, Oakman, 2010, Piccone, et al., 1990, Putnam, 2007.

⁵³ Lindner, 2012b, p. 5.

⁵⁴ Vambheim, 2016, p. 139, see also Sommerfelt, 2004.

⁵⁵ Lindner, 2007.

⁵⁶ Ury, 1999, p. xvii.

⁵⁷ Lindner, 2012b, p. xxv.