Appreciative Nurturing (AN)

Human Dignity and Humiliation Studies (HumanDHS)

This text is in the process of being written collectively. It was begun in December 2006 and will never be finished.
If you wish to contribute, please let us know!

This text draws on the experience of members of the HumanDHS group. We wish to highlight the central role that the nurturing of relationships plays in creating our group as a cohesive and dynamic movement.

In the course of our global dignity work, we observe that we need more awareness of the fact that a voluntary network is different from an institution where people receive a salary. In a network where everybody's contribution is voluntary, meaningful collaboration emerges when people experience it to be as rewarding as — indeed, even more rewarding than — a salary. The work of HumanDHS movement grows because mutually-empowering, mutually-energizing, authentic connections take the place of a salary. We observe that this kind of relationships must be intentionally developed if they are to thrive and flourish. One cannot expect them to occur "automatically," out of themselves, even among otherwise very dedicated people. Around us, we have witnessed peace groups and conflict resolution networks of highly motivated people collapse in mutual hostility.

As we are a global movement, one of the essential ways we cultivate mutually-enriching relationships in our network is through email and related cyberspace technology. We encourage members of our group to view relationship-building and -maintaining as the primary task of these communications. What we have learned is that information exchange must be secondary to building relationships if we want to be true to our vision.

This text attempts to raise awareness and describe the specifics of our unique, relationship-centered approach to communication, which we call appreciative nurturing. Emphasis in this text is placed on virtual ways of connecting, for example emailing, however, clearly it applies also to face-to-face meetings, for example during the annual meetings of our network.

Please see our contributions further down in chronological order.

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Evelin Lindner's Contribution, December 7, 2006

Please see Evelin's biographical background at
www.humiliationstudies.org/whoweare/evelin.php

Perhaps I should precede my contribution with a personal remark. My contribution, the text you see further down, has been criticized by many for being "too preachy" and thus violating my own aims. I agree. However, I thought I should not change the text, but precede it with this explanation. I invest all my life into building our dignity movement, and I try to express the appreciation that I feel for our members at my best ability. For me, it is like nurturing the growing of trees in a forest, it is a slow and quiet process. Sometimes, I feel personally hurt, when our network is treated as an impersonal organization. I feel a kind of reflex in me to wish to protect the dignity and personhood of our members (and myself, of course). I wish to shout, "Please, here we try to grow a forest, and you come with a chain saw and noisily cut down some trees! And you proudly think that this is the right way of going about!? No!" I would like to ask the reader of my contribution for their forgiveness, for that my wish for protection sometimes translates into a language of "must" and "ought"! When I write "must" or "ought," I wish to express that if we desire to protect our dignity, consequently, we "ought" to fill this aim with substance.

Let me begin with describing three types of relationships that are typically played out in today's societies, so as to make clear which elements I think need highlighting (see also Table 1 further down).
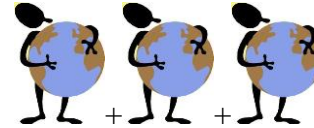
1. Business relationships (exchange of services for money)

2. Private relationships (exchange of private favors)

3. "Co-shouldering the world"

When we go to a shop to pay for products or services, there is no need for a personal relationship between seller and buyer (case 1, see Table 1). However, when we ask for a favor from a friend, indeed, this requires a private relationship — if we go into a shop and ask for a private favor, it might even be regarded as an insult (case 2). In voluntary networks like our Human Dignity and Humiliation Studies network, where the aim is to work together for a shared goal, we need to go beyond exchanging services in a businesslike manner or as personal favors (case 3).

The coinage in the first case is money, and in the second case exchange of private disclosure, brought about by sharing private concerns and/or activities. Both are insufficient in a group like ours. Let us look at an example: N., a lawyer, and a dear supporter of our network, is currently generously carrying out all the paperwork necessary to attain non-for-profit tax exempt status for our network, and she does this pro bono. If we had approached her without knowing her beforehand and had asked her, "Can you work for us pro bono?" — she would have been astonished and wondered how we expect her to pay for her rent without having an income. If one of our members had approached her as a friend and asked her for her help as a personal favor, she would have expected a similar favor from this friend in return.

Why does N. help without expecting money or personal favors in return? Because we not only do not generate money in our network, we also do not merely build personal friendships. We go beyond. We build relationships as an expression of, and as a tool toward realizing our shared vision of a world of equal dignity for everybody. In the first two cases, two people, or two parties, interact, for money or private exchanges. In the third case, our entire network interacts on behalf of all humankind. Therefore I label the third case "co-shouldering the world."

It seems as if each level of relationship can be hampered or damaged if approached in ways that belong to a lower, less complex level. For example, in a business relationship it is accepted that the aim is to gain money. However, it is easily felt as an abuse when people instrumentalize friends only to gain money.

Since "co-shouldering the world" represents a level of even higher complexity, it can be abused, hampered, and undermined in many more ways. I have learned to identify five or six ways of potential damage or abuse. Applying the template of business relationships in our network can, for example, easily border on abuse. As mentioned earlier, asking for pro bono help from people with whom one has no bonds may easily be perceived as an insult. Or, if members of our network instrumentalized it only to gain money, this would equally represent an abuse.

Likewise, applying the template of private relationships in our network can easily amount to abuse. For example, asking personal favors for our network from friends

"because you are my friend," is not necessarily in the spirit of our work. Conversely, using our network only to gain personal friends could also easily turn into abuse.

A particularly destructive sub-case of building personal friendships would be the use of critique of the network as "glue" to build sub-groups of personal friends within our network. Usually, in private relationships, one finds solace for the hardships of one's professional life. Such strategies, however, are divisive for any voluntary network and stoke potential infighting. They easily undermine the very gist of the work of groups such as ours, not least because private and professional lives are no longer divided as soon as one invests one's life into one's very personal core ideals. It is therefore that we want to avoid the emergence of subgroups of frustrated individuals in our network, who find satisfaction in bonding among themselves by pointing their fingers at the rest of the network in indignation, accusing the network of not carrying out the great ideas that the subgroups has. This would lead to division and internal strife. It would drain energy and enthusiasm, and the result would be that the entire network does not fulfill the potential it has, because its energy is eaten up by the exchange of frustration. Frustration is indeed an important marker that there is space for improvement and it therefore needs to be communicated to the network in constructive ways, not as glue for sub-groups of "buddies" who undermine the rest.

And, finally, if not money, then some people enjoy domination. But using power-over strategies to enjoy domination would also represent an abuse of our network, and contradict its very ideals of equal dignity for all. Our group is the opposite of an arena for the enjoyment of power.

Most of us presently living generations are usually still socialized into a top-down world, into a world of domination/submission, all of which results in a widespread inability to "wage good conflict" (leaders merely give orders and "pull rank," while underlings are afraid to speak up out of fear for serious repercussions).[1] And most of us are furthermore socialized into dividing our time into a professional and private sphere — many "hold their breath" during working hours, and hope that "real life" will take place in their private lives.

Our network undercuts all these definitions and categories. One of the most valuable resources for our network is trust. Everybody must be able to trust everybody else, for instance, that nobody will engage in double-talk behind one's back. We expect everybody to be aware that it is deeply damaging to the entire network to engage in building sub-groups of "buddies" within our network, sub-groups that thrive on criticizing the rest, using the rest as "common enemy" to gain cohesion within the sub-group. In traditional work places, this strategy may help employees survive the hardships of their professional lives vis-à-vis abusive leaders, however, in the case of our network, it would simply be eaten up by infighting.

In our network, no longer do we wish to have unresponsive dictatorial leaders dominating their colleagues, whose only escape is despair, building covert coalitions with co-victims at the workplace, or lamenting to friends in their private lives. We wish for un-dominating selfless leadership in our network, we wish for collaboration with un-submissive colleagues in mutual trust, and we wish for appreciative communication that does not avoid conflict but uses the innovative ideas that conflict often entails as nurturing stimulation for the next steps that our network wants to take. Problems can easily be defined as challenges, and the "glass" can be framed as "half full" rather than as "half empty" — already such simple reframing can improve our work.

Linda Hartling writes: "Waging good conflict is not about criticism but about constructively co-creating change, growth, movement, and clarity in relationship. Waging

good conflict depends on a level of safety and trust, so that all members
of the group feel they have the possibility to share their truth" (in a personal message,
November 29, 2006).

To conclude, I believe, we, as humankind, need to co-shoulder the world by building
global I-Thou relationships (Martin Buber differentiates between I-It and I-Thou
relationships.[2] I am convinced that we need to discontinue believing that there is a fence
on which we can sit as unaffected observers. If the world "goes down," also the fence
will go down. We have to discontinue wasting time and energy by skeptically keeping
our hands in our pockets, or by waving our hands in the air in indignation about the
world's ills, or by righteously pointing fingers at evil perpetrators. Instead, we need to put
our hands on the job, namely on co-shouldering the world.

We would therefore like to invite everybody to become inclusive members of
humankind, or in the case of our network, inclusive members of our network. This means
that everybody is invited to take "vacation" from usual roles, at least to a certain extent,
for example, from the role of being only a private friend, or from being only an evaluator
or advisor. All these roles have the potential to put a member outside the cooperative
framework of the network rather than inside it.

And even though a hands-on-practical-projects orientation is important, a too direct
and inflexible approach often leads to nothing but frustration. If Mandela had been an
impatient man, he would not have been able to inspire constructive social change. There
are many reasons for why patience is needed. The first reason is that we need new
solutions to build a new world — therefore old solutions are not always what we want —
and finding and experimenting with new solutions takes time. Another point is that a
voluntary network cannot be "ordered" to carry out certain ideas, activities, or projects,
even if they are ever so great. We have to patiently persuade our members to become
active.

What we attempt to nurture, at the very outset, is the awareness that any hands-on
approach needs to start with relationship-building. Imagine, your spouse is a smoker.
Imagine you yell at her every day, you explain that she is stupid in not recognizing that it
would be in her own very interest to stop smoking. But, alas, she does not quit smoking.
Is a marriage of daily yelling worth having? No. Does it help your spouse quit smoking?
No. You better either leave your spouse, or stop yelling, and try to be as helpful as you
can, but ultimately accepting her limits. A voluntary network is like a spouse who does
not stop smoking, at least to a certain extent, because there are bound to be limits in any
group of people, limits that make it impossible for the group to attain a maximum level of
activities. Any indignation at that fact decreases the network's potential even further. The
only way is to try to encourage the group members to go beyond their limits, while
ultimately always lovingly accepting those limits. A group of volunteers is not a business
that can be made more "effective" and "efficient" by fine-tuning the organization as if it
were a machine. Volunteers are no cog-wheels in a machine. And even businesses are
ultimately ineffective if they overlook the fact that human beings never should be treated
as if they were machine-like.

Table 1: Three different types of relationships

	Definitorial elements	**Abuse**
1. Business relationships	For an exchange of services for money no personal relationships are necessary.	Money can be used to destroy people.
2. Private relationships	For the exchange of personal favors a personal friendship is typically a prerequisite.	It is felt as an abuse when people use friends only to gain money.
3. "Co-shouldering the world"	For "co-shouldering the world" mutually nurturing connections are a prerequisite - connections built on authentic interest in the vision of our network and on mutual trust.	1. Applying the template of business relationships in our network can easily border on abuse, for example asking for pro bono help from people with whom one has no connections may easily be perceived as an insult. 2. Using our network only to gain money would represent an abuse. 3. Applying the template of private relationships in our network can easily turn into abuse, for example, asking personal favors for our network from friends "because you are my friend," may easily be perceived as an insult. 4. Instrumentalizing our network only to gain personal friends could easily amount to abuse. 5. Particularly destructive and divisive would be the strategy to use critique of the network as "glue" to build sub-groups of personal buddies within our network — discouragement and infighting would thus be stoked within the entire network, and mutual trust undermined. 6. If not money, then some people enjoy domination — however, using power-over strategies to enjoy power would represent an abuse of the ideals of our network. 7. Framing challenges and the need to design next steps as "problems," and the "glass" as "half-empty," easily discourages our network and saps out all energy and enthusiasm.

Table 1: Three different types of relationships

In "How Research Can Humiliate," I wrote about the fact that validity in research is easily foreclosed when "interview objects" are not treated as full human beings.[3] I believe that a similar dynamic is playing out when we build a network like HumanDHS.

Please let me now continue by trying to express my thoughts as to Appreciative Emailing itself. To start Appreciative Emailing (or any communication that is not a face-to-face contact), perhaps it is a good idea to think of the recipient of a message as being a stranger whom one meets for the first time. It might be unwise to prematurely assume a level of familiarity that might not be there. It might furthermore be wise to refrain from assuming that the other "knows" that we have "good intentions and high ideals." It may, on the contrary, be necessary to make our good intentions and high ideals visible by expressing them clearly, among others by treating the recipient of our messages with respect, appreciation, and politeness. Appreciation has to be expressed — the recipient should not be left to guess whether we appreciate him or her, or not.

Donald Klein speaks about the human ability to feel "awe and wonderment" in the face of this world and its living creatures.[4] I believe that if this awe and wonderment shines through in every email, a level of appreciation is reached that is beneficial for both the authors and recipients of message interchanges. I would therefore like to recommend writing messages in a spirit of awe and wonderment, by taking a step back, looking at the world from a distance, and recognizing every recipient of our messages as a person first, with whom we wish to build a relationship, not as a messenger, not as a carrier of information. As I wrote above, we could perhaps view the recipients of our messages as strangers, whom we wish to invite into our lives, and whom we therefore have to "court." Even people we know for years are not completely "familiar" with us, we do not "own" anybody (not even ourselves), and thinking of a recipient of our message as a valued, but always to a certain degree unfathomable and unknowable addressee, might be a "safe" starting point.

Expressing Appreciation Is Difficult

Expressing appreciation, however, is difficult. Please see Table 2. It shows some cases and "antidotes."

Table 2: Expressing appreciation is difficult

Expressing appreciation may be particularly difficult for:	"Antidote"
Expressing appreciation may be particularly difficult for many men, because they are not socialized to do so, but have traditionally delegated this task to women, while they themselves have tried to fit into hierarchical structures. Many women, however, when trying to appear "competent," copy the impersonal "male" style of appearing as a role carrier and not a full human being.	Please become aware of this fact and find a way to express appreciation in your own authentic manner
Expressing appreciation may be particularly difficult for shy people.	Please become aware that the shy and considerate wish of "not wanting to bother other people" can easily be misunderstood as negligence. Please learn to step out into

	the "light," become more visible as a person — this is like growing up to a new level.
Expressing appreciation may be particularly difficult for some people, who seek confirmation for a negative self-image ("See how nobody replies to my emails!").	Please embark on some self-reflective psychotherapeutic conversations.
Expressing appreciation may be particularly difficult for people who are socialized into institutions where people come to work for a salary.	Please become aware of the fact that people who depend on a salary may come to work even though they loath it, and that a voluntary network will be non-existent in such a case. Mutually nurturing relationships are the best "salary" for voluntary networks (not least to "crowd out" other, less benign potential "gains" that often tear voluntary networks apart, such as power dynamics). Please find a way to express appreciation in your own authentic manner.
Expressing appreciation may be particularly difficult for academics, who wish to display scientific objectivity by effacing themselves.	Please become aware that building a network of people cannot be done by effacing oneself, and that it might furthermore be a myth that scientific objectivity is safeguarded by the researcher pretending not to be there.
Added by Linda Hartling: Expressing appreciation may be particularly difficult for those who live in rich societies, and for those who have always had or who have accumulated economic advantages, especially within social/cultural traditions that perpetuate idealized myths of self-sufficiency. For example, when an individual's economic achievement is described as having "pulled oneself up by the bootstraps" it makes invisible the necessary contributions of others that make an individual's achievements possible (e.g., parents, teachers, health care providers, mentors, advisers, employees, etc.). Political Scientist Robert Lane observes, "When the economy grows, people attribute their rising incomes to their own efforts and derive great satisfaction from theses alleged achievements."[5]	Please become aware of the fact that achievements depend on the efforts of many. Furthermore, recognize that you may be seeing the "tip of the iceberg" when you see the visible work of an organization. Take time to honor, dignify, and make visible the invisible work of others, the work that makes collective work possible.

Table 2: Expressing appreciation is difficult

Expressing Appreciation Meets Adverse Cultural Myths

Expressing appreciation meets adverse cultural myths. Please see Table 3.

Table 3: Expressing appreciation meets adverse myths

Expressing appreciation meets adverse cultural myths	Facts
Some people might say: "I do not want to flatter people, the need of people to be flattered is disgusting."	The fact is that mutual connection and appreciation is at the core of human psychological health and social cohesion. Therefore, the need for appreciation is better celebrated than denigrated.
Some people might say: "Showing appreciation is unprofessional. A professional person effaces his/her personality to best fill his/her role."	Roles do not form mutual connections and relationships, only people do.
Some people might say: "If you express appreciation as a leader, you appear weak and non-tough."	Domination-submission as a leadership style is outdated. Seeking power-over relationships is not conducive to voluntary networks that are based on the idea of equal dignity.
Some people might say: "Expressing appreciation smacks of embarrassing New Age let-us-all-love-each-other naivety. I do not want to be part of that!"	The solution is finding your authentic style of reaching out to the other person. New Age let-us-all-love-each-other rhetoric avoids precisely this and is therefore as unsuitable as old-fashioned power-over styles. Appreciation needs to be expressed authentically, by each person differently, and differently in each situation.

Table 3: Expressing appreciation meets adverse myths

Authenticity as the Core Antidote

For a voluntary network, it is essential to show yourself authentically, as the human being you are, and to build relationships to other people. What in a business organization is the salary is the human relationship in a voluntary network. By "being professional" we take out the very glue of a voluntary network.

Most of us are socialized into treating emails as ways to exchange information. If this approach is used in voluntary networks that are based on the idea of equal dignity, those network will fail to flourish. The first task of every email in such a network must be for the author to step out as a human being and build and nurture mutual connections and relationships. Every piece of information-contents must be treated as secondary to the nurturing of the relationship with the bearer of the information.

There is no need to communicate in embarrassingly New Age ways, humor is the best way to avoid that. However, humor in emails is easily misunderstood; therefore straight forward expressions of appreciation are perhaps best.

Particularly the beginning and the end of each emails are important. These are the places where the recipient of a message needs to be greeted as a person and the relationship must be nurtured. If this is omitted, the network will fade away.

What Appreciative Emailing Does NOT Mean

Appreciative Emailing does not mean that conflicts have to be avoided. On the contrary. However, conflicts have to be discussed in an appreciative manner. Rude confrontational styles are to be avoided — they are unproductive whether communication occurs face-to-face or not.

Appreciative Emailing does neither mean that messages have to become long sermons. However, appreciative emails will have to be a bit longer than emails that only exchange information. Clearly, the length of the appreciative relationship-building parts of an email depends on the degree to which one is familiar with the recipient of the message, and how many emails one had already exchanged.

Please see further down some links, first to Jean Baker Miller's "five good things," and then to social emotional learning (SEL).

A Hands-on Guideline of Appreciative Emailing

I usually begin with addressing the recipient of an email with "Dear [full name]!" I avoid using Mr., Mrs., or Dr., Ambassador, or Professor, etc. (except, in rare cases, but then I use titles only in the very first email to that person). The reason for this choice is that the vision of our dignity movement is to build a world of equal dignity for everybody, and to dismantle unnecessary power differences. We wish to invite everybody to help co-shoulder the world as individuals, as responsible citizens of the world, not as bearers of roles. We wish to persuade the citizens of this world to seek satisfaction in relationships of mutuality, embedded in equal dignity, and not in power-over relationships. Clearly, in traditional societies, many people derive satisfaction precisely from moving up a status ladder and gaining power-over leverage, and some may therefore feel insulted when their achievement (such as Dr. or Professor) is not taken note of in an email.

I try to counteract the danger that my personal approach might insult some people by expressing strong appreciation in the next sentence, which I space as a new paragraph. I formulate the second sentence in my emails as authentically appreciative as I can. I express specifically, though briefly, why I admire the work of the recipient of my email, or the way this person thinks or acts. I write, for example, "I read your article in X Journal and I was very impressed by the depth of your thoughts." I paste this second sentence, if appropriate also into the Subject line of the email.

In my third sentence, which I again space as a new paragraph, I present myself, in case I write to the recipient of the email for the first time, and then I proceed as concisely as possible to the information part of my email. I formulate a wish as directly and briefly as possible — albeit always with warmth — for example, I would write: "We would be

happy if you could have a look at our website and our work and let us know what you think!" I always attempt to cut down as much as possible on redundancies (being respectful means not flooding people with unnecessary content) and format my message as clearly as possible (with spaces, new paragraphs, bullet points, or making important words bold, for example), however, I never cut down on positive respectful and personal words that build a personal relationship of warmth and respect between me and the recipient of my email. For example, I avoid formalistic bureaucratic language, and indirect language. I refrain from saying, for example, "You have been chosen because of…" and would write instead, "We became aware of your great work, and therefore we would like to get in touch with you…" I also frequently repeat the name of the recipient of the message ("may I add, dear [name]…"). In other words, the information part of the message needs to be as short as possible, I believe, but not short in warmth. It is not the information that will carry the relationship with the recipient and make him or her wish to support dignity work, but my ability to meet the recipient as a human being and a person.

The last sentence in an email is extremely important, I believe. It is a prime place for building a personal relationship with the recipient. Using uniform formalistic expressions destroys this opportunity, and, to my view, needs to be avoided. Everything that sounds business-like or ideological is better refrained from, I think. I would never write "please feel free to contact me again." I would write, instead, "I would be very happy to hear from you." I would also never write, "Peace for the world," or other such pre-formulated phrases, because I believe that impersonal ideological expressions, as well intentioned as they might be, also fail to build an authentic relationship between me as a person and the recipient as a person. I would rather attempt to write a sentence that expresses as authentically as possible what I feel towards the recipient. I might have appreciated a little word, a movement, or a gesture that the person made during our last meeting, or in his or her last email, for example, and I would express my appreciation for this detail. In short, I would try to express my appreciation for the other person in an as personal and as authentic way as possible.

I would end my email with expressing my appreciation once more, but shorter, like "most appreciatively, or "most warmly," or, if I feel it to be appropriate "most fondly," or any other similar way of expressing warmth and appreciation. I would avoid such phrases as "peace and light," because, again, they are not personal enough to my view.

I try to sign my email with nothing but "Evelin" whenever possible, precisely to emphasize that I wish to meet the recipient of my message as an individual and not as a role bearer, followed with my full coordinates if it is my first contact with the recipient. The following example shows a typical email that I would write to a person when approaching him or her for the first time:

Dear John Walker!

Michael Miller kindly encouraged me to contact you. He spoke about you and your work most praisingly to me.

May I present myself. My name is Evelin Lindner, and I am the founding president of Human Dignity and Humiliation Studies (HumanDHS, www.humiliationstudies.org), a global network of academics and practitioners who wish to build a world of more dignity and less humiliation (to say it very short!).

Please see Michael on our Global Advisory Board!

Whenever you have a moment of reflection, it would be lovely if you could take a moment to look at our website and work and let us know what you think!

We send you our warm appreciation and look forward to hearing from you soon!

Most warmly,

Evelin

Evelin Gerda Lindner, Medical Doctor, Psychologist, Dr. med., Dr. psychol., Transdisciplinary Scholar in Social Studies and Humanities

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A Hands-on Guideline for Organizing Workshops and Conferences (added in December 2010)

Our HumanDHS workshops and conferences are being organized using appreciative emailing. The point is to invite people from our heart and soul, as human beings among human beings who share the same lifetime on our planet.

From 2003 to 2010, I was the main person to invite people into our workshops and conferences. My aim was to establish a new reality of how to organize meetings.

My conclusion, in 2010, is that our main focus must be to communicate to the participants of our conferences that I, as the person who invites, and we, as associates of the HumanDHS network, are not neutral to our invitees' participation, but that we personally place the highest value on their presence.

We need to model our emphasis on relationships and our appreciation of the participants' presence. We need to refrain from inviting people into being "presenters" and "audiences," and rather invite people, during our workshop and afterwards, to weave a web of mutual I-Thou connections (Martin Buber, 1923), grounded in respect for equal dignity. Being is more important than Having (Erich Fromm, 1976) or Performing roles.

It is not enough for us to theoretically see the human species as a global family, we need to get practical in our conferences and workshops. We need to model that we, rather than regarding people as separated and isolated individuals, wish to invite them to move closer to each other and practice with a wider group of people the kind of family-like solidarity that usually is reserved for family and friends.

Since Western culture emphasizes the concept of the isolated individual, it requires a lot of pro-active convincing from our side to make this message heard, particularly in Westernized cultural realms. It is therefore not enough, from our side, to wait that others will understand our point. We need to make the first step and communicate how much value we place in the relationship with the other. We cannot have our theoretical ideals and values be the only "attractors" for our work, including our conferences; we must invest ourselves, as human beings, with our heart and soul, and make clear how much we value the relationship with the other.

From my point of view, this latter "requirement" for our work is the hardest. People are used to withhold themselves rather than invest themselves as human beings, we are all socialized into filling roles, acting from roles, hiding behind "safe" facades that separate us, and putting on stage performances rather than ourselves. Our HumanDHS approach

means saying: "I personally will be happy to see you at our workshop" rather than "you are welcome to participate (and for me it is not important whether you come or not)."

This is also why I try to congratulate our network associates to their birthdays if possible, because it underlines that I personally value them as persons. Businesses have long recognized that this is the best strategy to keep customers, and consultants teach this approach in their seminars, namely that people need to be seen, feel valued and wanted.

In our case, we must make clear that we are not a business or a cult that wishes to manipulate people's need to belong and be recognized for profit maximization. We authentically appreciate our workshop participants and network associates.

The organizers of our conferences need to be authentic appreciation agents. To say it in the context of my work, it means replacing the old language of honor with a new language of appreciation, framed by respect for equality in dignity. No longer status and competition, rather a new language that stays clear of the linguistics of the past and works for connectivity, mutuality, and equality in dignity.

As in all our activities, we follow a growth paradigm. Like with the Open Space approach ("the people who come, are always the right people"), we invite people from our heart and soul to become associates of our movement, participate in our conferences, or join the faculty of our upcoming World Dignity University. The classical approach is to start with themes and projects and then find the people to fill the slots. We turn this approach upside down. We begin with the people and invite them to contribute with what they feel for and what they authentically stand for. This serves our core principle of unity in diversity by nurturing the best of diversity within our overall unifying ideal of mutuality and equality in dignity. Authentically standing for something is always more dignified and dignifying and has more impact than filling a slot defined by others.

It is extremely important to note that this approach entails drawbacks that more or less are unavoidable if one does not wish to dilute this approach: there will always be topics that will not be covered and needs not served by this approach. The solution will be to invite those who feel a lack of performance in our network to step forward and contribute next time. Thus, we allow organic growth to emerge.

We will develop our World Dignity University initiative similarly. We will invite people to offer a lecture, a seminar, or whatever they feel they can contribute with. In that way, also our curriculum will grow like a tree and a forest.

Both Linda and I, and all our network associates, we plan our cooperation for our work/network to last throughout our lifetimes, and therefore we think very long-term. We wish to gather people in our network who walk the talk. Many people in the world are very intelligent and diligent, and hard-working and prolific. However, few have the sensitivity for humility, for walking the talk, for the significance of dignity (with humiliation as its violation), and all issues that are related. This sensitivity is like a foreign language that some people speak and others not. We look for people who embody the being-in-this-world that gives rise to this language, and this is what is most important for us, more important than any "tangible product" be it time-wise or otherwise. Therefore it is not important if a person feel she may not have enough time just now. What is so valuable for us is her sensitivity, her speaking this foreign language. It is a language that people do not learn usually, only some people seem to know it intuitively, perhaps through particularly educative or even harsh life experiences.

Through our work, we wish to spell out in more depth what this new language of dignity is all about, of which, so far, so few people have an inkling. And we ourselves, me included, of course, we are also only learners. The point is to work for something new, rather than against something old. Focusing energy on being confrontational and

busily shaming people into admitting their failings to see their own participation in, or at least their blindness for the practices of rankism (racism, sexism, etc.[6]), creates backlashes of humiliation and saps energy, which, as a result, rather than speeding it up, slows down the necessary transformation toward something new. This does not hinder us to make utterly clear, in a constructive way, that we refuse to be complicit with macro aggressions nor micro aggressions (which, by replacing macro aggressions, can turn into ever more covert and hideous tools of humiliation). Basically, the economic system, in which we all partake, to our view, is a huge systemic macro and micro aggression that victimizes all of us, the poor first, but even affecting the rich and wealthy in the long run, around the entire globe, including its ecosphere. When I travel around the world, the suffering I see that flows from the supposed "realities" of our global economic system, is currently perhaps the most potent and covert manifestation of humiliation. And, it is far from being an unavoidable "reality." It is a human-made system of destruction-by-design that can and ought to be replaced with a more constructive and sustainable systemic frame as soon as possible.

We attempt to use our own sense of victimhood to invite everybody to join hands for creating a new future, wherever we can, together, while facing, in much more clarity and depth, both the perpetration and the victimization we partake in. Or, to say it differently, we wish to avoid what Jimmy Jones calls "the post victim ethical exemption syndrome" (Jones, 2006). Not everybody is aware enough to embark on this path of "active non-remembering" (Volf, 1996) and of avoiding humiliating-humiliators entrepreneurship. Indeed, it is difficult but not impossible to take the time to remember the past (its grievances, its humiliations), and choose to forgive and purposively embrace "the other" in an act of mutual transformation.

If you feel you can embark on this difficult path of ours together with us, WELCOME!

Jean Baker Miller's Five Good Things

Jean Baker Miller describes as "five good things" what characterizes growth-fostering relationships (Miller, 1986):
1. increased zest (vitality),
2. increased ability to take action (empowerment),
3. increased clarity (a clearer picture of one's self, the other, and the relationship),
4. increased sense of worth, and
5. a desire for relationships beyond that particular relationship.

Cleary, Jean Baker Miller "five good things" are the optimal cohesive "glue" for a voluntary network.

In our HumanDHS Mission text we try to describe what we have to aim at and what to avoid (www.humiliationstudies.org/whoweare/mission.php):

Our team aims at embodying a model of the organization of the future, where mature and grown-up people create flat hierarchies and develop new forms of communication. Often, organizations who engage in protesting against social ills tear themselves apart with the same aggression that they develop against their "enemies." We attempt to live what we preach and entertain respect for equal human dignity among us and towards

those we deal with. We do not wish to peddle images of "us" versus "enemies," but work for new communication styles of inclusive decency, among ourselves and with others.

Social Emotional Learning (SEL) Competences

CASEL is an organization that promotes Social Emotional Learning Competence (SEL, www.casel.org). It seems that all SEL skills are involved in Appreciative Emailing at all levels. A greater self-awareness is necessary at the outset, an awareness of the fact that we often do not really communicate when we write emails, but that we send out monologues. Social awareness is required to realize that broadcasting such monologues will not lead to any fruitful mutual connection. In order to write messages that indeed succeed in building bridges to the other, enhanced self-management and relationship skills are required. And, finally, it is necessary to assume more personal responsibility for the kind of relationships one wishes to build with one's messages. This means that also the point of "responsible decision making" needs more attention.

Below, please see the SEL skill clusters and composite skills that CASEL views as essential (adapted from www.casel.org/about_sel/SELskills.php)

Table 4: Adapted from www.casel.org/about_sel/SELskills.php

Self-Awareness	• Identifying emotions: Identifying and labeling one's feelings • Recognizing strengths: Identifying and cultivating one's strengths and positive qualities
Social Awareness	• Perspective-taking: Identifying and understanding the thoughts and feelings of others • Appreciating diversity: Understanding that individual and group differences complement each other and make the world more interesting
Self-Management	• Managing emotions: Monitoring and regulating feelings so they aid rather than impede the handling of situations • Goal setting: Establishing and working toward the achievement of short- and long-term pro-social goals
Responsible Decision Making	• Analyzing situations: Accurately perceiving situations in which a decision is to be made and assessing factors that might influence one's response • Assuming Personal responsibility: Recognizing and understanding one's obligation to engage in ethical, safe, and legal behaviors • Respecting others: Believing that others deserve to be treated with kindness and compassion and feeling motivated to contribute to the common good • Problem solving: Generating, implementing, and evaluating positive and informed solutions to problems
Relationship Skills	• Communication: Using verbal and nonverbal skills to express oneself and promote positive and effective exchanges with others • Building relationships: Establishing and maintaining healthy and rewarding connections with individuals and groups • Negotiation: Achieving mutually satisfactory resolutions to conflict by addressing the needs of all concerned • Refusal: Effectively conveying and following through with one's decision not to engage in unwanted, unsafe, unethical, or unlawful conduct

Table 4: Adapted from www.casel.org/about_sel/SELskills.php

CASEL describes the kind of facilitating environment at a school with the following characteristics:

- Safe
- Caring
- Well-managed
- Participatory.

A safe, caring, well-managed and participatory environment is precisely the kind of context that we have to create in our Human Dignity and Humiliation Studies network.

Writing a Letter

The following is quoted from Jos Kessels, Erik Boers, Pieter Mostert (2009). Free Space: Field Guide for Conversations, Amsterdam: Boom, pages 137-139:

The format of the letter:
One of the great masters in writing letters is Erasmus of Rotterdam. In 1522 he wrote an influential and authoritative manual for letter writers, "Opus de conscribendis epistolis", work on writing letters. His own letters are gems. The manual has been written in the long mediaeval tradition of the 'ars dictaminis', the art of speaking in written words. According to this tradition and letter consists of five components:
1 Salutatio
2. Captatio benevolentiae
3 Narratio
4 Petitio
5 Conclusio
The salutatio this is a greeting. This is the opportunity to address the reader in a proper way. By addressing him or her properly the tone has been set for the captatio benevolentiae, catching the attention and evoking the willingness of the reader for the message of the letter.
In the narratio the author tells his story, experiences, thought or ideas. In the case of the more formal letter — for example when the human resource Department replies to a request of one of the employees — this is called the expositio, the display of the issue and how the author has dealt with it.
The exposition leads to the petitio, which is the request of the author to the reader. It may be that a specific action is required, but even if that is not the case it is useful to describe what one expects from the reader: understanding, agreement, confirmation, reply.
The conclusio concludes the letter, usually in two steps: greeting + signature.
The rule of thumb for writing letters i go to end: a good letter contains all five components in the given order. When letters are unclear, go to end this is usually due to the structure: the petitio is at the very beginning, the narratio is fragmented and the captatio is lacking.
Approach:
1 Think of someone you want to write a letter to. Think about this person for a moment: where is he? What is he doing now? Can you portray him in your mind?

2 How do you want to address the reader (salutatio): formal or informal, neutral or personal? The way of addressing is the first — and therefore important — step in catching the attention and evoking the willingness of the reader.

3 Ask yourself what is most interesting for the reader to read first (captatio benevolentiae). What will make the reader anxious to read on and open up himself for your content: an experience, a shared memory, a new idea, a proposal, etc.? Align the words and tone in the captatio with the message (narratio) and your request (petitio).

4 Now you can start your story (narratio, expositio). What is it that you want to still? Be brief and make sure that what you want to say has a clear structure.

5 In connection with your story to make clear what your request is (petitio).

6 Read your letter from the beginning and pay attention to two criteria:

a Is what you have written clear (claritas)

b Is it short? (brevitas)

What can you improve, given these criteria?

7 Write the final text of the letter and choose your conclusio: greeting + signature. Make sure that the words of the greeting fit to the previous part of the letter.

8 Reflect upon the letter writing. What has become clear(er) to yourself by writing this letter?[7]

Arran Stibbe's Contribution, November 16, 2006

Please see Arran's biographical background at
www.humiliationstudies.org/whoweare/coreteamlong.php#stibbe

Hi Evelin,

What a fascinating document. Can I suggest that it becomes an ongoing document held within the group and that it slowly evolves through the experience of the group and comments from all about its content? It reminds me that language is so central to dignity and communication and people working together, especially when email makes communication purely linguistic.

Hopefully, as the document evolves it will become more positive in some places and develop more equal and respectful relationships with the reader in others. For example, 'no salary motives people to turn up' sounds negative, but the fact that what brings people together is a common sense of purpose could equally be expressed as something extremely positive.

In terms of relationships, modals like 'should', 'has to', 'must' etc as in "Each email must have relationship-building and maintaining as its primary task" could potentially set up an unequal relationship with the reader. Instead, it might establish more friendly relationships to mention benefits, as in "If each email has relationship building as its primary task then the result is a cohesive group working towards a common goal, and that is more important than any specific information exchange going on in the emails." Or something like that.

In a similar way, "This text attempts to raise the awareness and highlight the skills that need to be developed' implies that the reader doesn't already have skills, but could be expressed in ways which encourage more respect of where the reader is already. "This text draws on the experience of members of the group to highlight the central role that appreciative emailing plays in creating a cohesive and dynamic organization."

I'm sure there are lots of opportunities for the document to move from the more expert-led feel that it has now towards a more inclusive feel, drawing from the wider experience of the group in ways which include the reader as an equal. I'd suggest that's a task for the long term future though — in terms of content, the document is full of helpful insights into the communication process. In fact, I'd like my students to look at it and make comments and suggestions, because helping people to express their authentic appreciation of others in non-patronising ways is central to issues of restoring dignity.

all the best,
Arran

Ashraf Salama's Contribution, November 17, 2006

Please see Ashraf's biographical background at
www.humiliationstudies.org/whoweare/board03.php#salama

My dear friends;

Please note that this email can be categorized under appreciative emailing that is also colorful... smiles

I am fascinated by the arguments introduced and impressed by the idea itself. I liked the tables Evelin has gathered and introduced in the paper, and I like Linda intervention when she said we need to cultivate this skill without expecting uniformity.

I've been thinking over the past two days, I recall some of the disturbing emails as well as the supportive, motivating, and encouraging ones that I have received since I started to use emails in 1996...it is been 10 years.

Rather than writing in research terms, I thought I would introduce my words here based on some reflections.

Appreciative Emailing: Toward More Humane Electronic Communication

Who Is Writing What to Whom, When, on What Subject are critical questions toward a clearer understanding of appreciative emailing. This suggests that cultural differences are paramount when talking about appreciative emailing.

Hofstede, 1980, eloquently stated that the survival of mankind will depend to a large extent on the ability of people who think differently to act collectively. I would argue that since interaction between people from different cultures is incredibly increasing in recent years, there has to be some understanding of how people from different cultures think and communicate differently than people from our own culture, whatever "our own" culture maybe.

Below are some personal reflections written as they occurred in my mind. So the sequence of ideas might not be flowing

Appreciative Emailing: Between Optimism and Pessimism

Can we look at appreciative emailing as an effective way of communication across the boundaries of cultures and regions??

In cross cultural communication such as our network HDHS, meanings, conceptions and interpretations of communication can be found collectively and individually. Why collectively? Because meanings are negotiated between persons from different cultural backgrounds and from different disciplines, who communicate with each other, sharing a number of values, beliefs, and ideologies. Why individually? Because the interaction process is mediated by individual perceptions that are subject to one's identity, expectations, and experiences. On that basis, one can categorize two views; one optimistic and the other pessimistic.

The optimistic view is voiced by many who argue that emailing allows people communicate independent from the physical constraints of time and space, and also from the social constraints of race, gender and class. The pessimistic view is also voiced by a few who claim that emailing can be seen as the final stage of de-humanization of society arguing that anonymity encourages the presence of insulting communication behavior to a greater degree than face to face communication.

I believe that appreciative emailing when properly defined and comprehensively framed and understood would invigorate that optimistic view while at the same time respond to the negative responses raised by those few!

Will Appreciative Emailing Encourage Dialogue??

While electronic communication can be inclusive and foster dialogue, the question of when and how to involve others or to get involved with others is challenging. Still, we do not know much about, cultural norms in electronic communication neither about acceptable behavior and etiquette.

My belief is that appreciative emailing would foster dialogue; however, the term dialogue is often used in a fuzzy manner. In Appreciative Electronic Communication, the power of people should be neutralized so dialogue is invigorated, equality is perceived as a priority, and dignity and respect are not seen as Utopian ideas or luxury, but true feelings that pose themselves confidently in the communication process. In this context, I recall a statement made by Gregory Baum that I kept using for several years back in the mid-nineties: "True Dialogue takes place only among equals, for the master will listen only as long as his/her power remains intact, and the servant will limit his communication to which he/she cannot be punished."[8] In fact to recommend a dialogue in a situation of inequality is a deceptive ideology of the powerful who wishes to persuade the powerless that harmony and understanding, appreciation and warmth can exist without any change in the status of power. Therefore, if appreciative emailing is to be promoted people need to see one another/each other as equal in status, position, and authority, while their power is neutralized.

Is There a Need for Expressing/Evoking Emotions through Words in Appreciative Emailing

The story of my friends

While some argue that expressing emotions is somehow easy in some cultures than in others. I imagine that some of my friends in Egypt, Turkey, and probably Morocco would say, "we express our emotions in emails because of our culture. We express our emotions in polar extreme ends we either like somebody or dislike him/her there are no grey areas in our real life, and this happens in emailing our friends and family too." I tend to see my friends in Europe and North America disagree with this. Needless to say, there are individual differences. One of my friends would say, "No, email is a written document and I do not like to use it as a tool of expressing my emotions," another would say, "Yes, I express my emotions only when needed and very superficially." A third would say, "No, I exaggerate my emotions when writing emails for example instead of saying "thanks" I would say "thanks a million" and instead of saying regards I would say "warmest regards, or kindest regards."

It would appear that expressing emotions for some people is a "cultural pattern" that is transferred from face to face communication to email communication. In other cultures, expression of emotions is influenced by the medium in which those emotions are conveyed.

Also, one needs to realize the influence of the American style in writing emails on the people whose native language is not English. I am sure that one of my friends who speaks Arabic or Chinese. would say regarding her communication with American friends. " I sort of exaggerate my emotions based on my impression that American friends usually do so." When I see something nice or a nice piece of news I say WOW, or GREAT in capital letters, but I do not feel that I need to do so with the people of my nationality ."

Now, the questions that represent a challenge within the preceding context: How can we promote dialogue via appreciative emailing, how can we recognize cultural differences in writing? Why and how should we express emotions in appreciative emailing? Should they be true or superficial (no one would really know. anyway), are they to instill a sense of belonging in the recipient's mind or are they to evoke the emotions of the recipient? Is the use of Emoticons or any other symbols appropriate in appreciative emailing? Are they powerful tools of expressing or evoking emotions, are they necessary, do they convey intended meanings?

I suggest that we take step back and start to generate questions that pertain to the nature and qualities of appreciative emailing.

With all warm regards to all,

Ashraf

Judith Thompson's Contribution, 2006

Please see Judith's biographical background at
www.humiliationstudies.org/whoweare/board04.php#thompson
This text was written by Judith in February 2006 not as contribution to this paper, but to

facilitate our Round Table discussions in our workshops. We include her text here, because it addresses the same topics

Appreciative Facilitation Hints for Round Table Moderators
© Judith Thompson, Ph.D., 2006

One important component of HDHS gatherings has been the round table process. Round tables provide a hub for presentation, inquiry and discussion around core topics that are evolving within the HDHS community and the wider network of scholars and practitioners exploring similar topics. They consist of a series of presentations followed by an open forum for questions and comments to presenters. Typically, they are about two hours long. Round tables are crucial learning laboratories in the process of theory development, and as such, they comprise the bulk of our structured interaction during our gatherings.

The role of round table moderators is both logistical and relational. On the logistical end, it is helpful if moderators make sure that all round-table participants understand the timeframe for the roundtable, and that they be prepared to share their thoughts within the allotted time. It is also advised that moderators email presenters before the conference inviting questions about the process and providing relevant details regarding time, venue and the overall roundtable process. When the round table begins, make sure that each presenter is well introduced to the group. Generally bios are available on the website prior to the annual meetings, but asking presenters to remind us of their names and their affiliation is helpful to the group and confers respect for each presenter.

On the relational side, the moderator's role is to help create a humiliation free environment supportive of all presenters and audience members. The HDHS network incorporates people from all over the world, often from different sides of ongoing conflicts. Often they may hold differing viewpoints on how to approach complex issues. On occasion, disagreements or even conflict, can arise, particularly during the period of open inquiry and discussion that follows presentations.

In keeping with the appreciative framework embraced by our growing HDHS network, the following thoughts are offered to moderators to assist them in creating an environment of safety, non-judgment, respect and lively inquiry that fosters deep learning and human dignity at the same time. These thoughts represent one set of insights about the process. Other thoughts are welcome!

- Modeling respect and caring. The beauty of the work we are doing is that we have the opportunity to walk our talk. Contradicting humiliation and honoring dignity are dynamic relational activities. Our challenge is to become more and more mindful of our own actions and how they impact others.

Any time we are entrusted with the responsibility of facilitating a group process, it is important to remember that we can "set the tone" for the group. True to the premises of appreciative inquiry, this means that, generally speaking, our appreciation, our respect, and our care for the feelings of group members, elicits the same qualities from the group. This is not a manipulation; rather it is a concious choice to align oneself to life-affirming, dignity-affirming behaviors. Experience and our own intuitive knowing, tells us that when we treat others with respect, they respond in kind. Respect and caring show up in many ways. How we introduce people, our facial expression and tone of voice, eye

contact (when culturally appropriate), ensuring equal time, and thanking people are all means for expressing respect and care.

- Paying attention. Listen deeply to each speaker with interest and focus. One thing that is sure to humiliate (and we all know this from our life experience) is to offer our voice to a group and believe that others are not listening or paying attention. Keep your mind, your heart and your physical attentiveness (via body language and eye contact) on each presenter as they are sharing. Paying attention creates a feedback loop of creative mutuality. As a relational practice, paying attention is one half of a learning exchange wherein the listeners is open to receiving and integrating new information, and the speaker, feeling connected to the listener, offers her or his knowledge with enhanced confidence, often accessing a deeper flow of wisdom or understanding in the process.

- Staying present in the midst of the unexpected. Due to the differing social and historic contexts represented at our meetings, and the complexities that often accompany these contexts, difficult emotions can arise between people, particularly if they come from areas of intractable and unresolved conflict. These are the unanticipated "curve balls" that can seem to create instability in the container that you've helped to foster through respect, caring and attention. Yet, conflict also means opportunity for all participants to be heard more deeply, and for the community as a whole to demonstrate its commitment to human dignity.

   At times like this, the moderator can, once again, set a tone of respect and calm, assisting the group to explore the tensions in a spirit of curiosity and support rather than fear. Simple techniques like focusing on your breath can keep you in the present moment — where you need to be — rather than in reactivity or fear. This slows down your heart rate and moderators your physiological reactions, keeping you calm and more flexible to respond respectfully to the situation.

- Respectfully handling conflict. When people are in conflict, try to stay connected with both or all parties, treating them with equal respect and maintaining ease and a sense of lightness. Often your own confidence that respectful struggle can be fruitful helps put people at ease. It may be useful to encourage people to use " questions of genuine curiosity" that aim at truly understanding another's perspective, not judging it.

   If you sense that the group is gaining valuable depth from the discussion, and dignity is being honored, you may choose to suggest that the focus remain on the particular discussion at hand, asking other's to hold their questions and comments unless they build on the topic being explored.
   Sometimes as a moderator, you have to make a judgment call if you feel that conflict dynamics are replicating patterns of historic humiliation. This can be a delicate situation where you are looking to maintain a deep appreciation for all concerned and at the same time be mindful of how unconscious humiliation patterns may be unfolding in the interchange
   Maintaining a compassionate alliance to all concerned may mean interrupting the flow of the exchange and expressing appreciation for the deep feelings on all sides of the conflict, while acknowledging that the time constraints and structure of our meeting can't do justice to addressing all of the complexities of the historic conflicts. You can then

speak privately with both parties after the round table to see how they are doing and/or have a deeper conversation about the dynamics that you observed.

At other times, you may wish to call upon someone else in the room who you feel can offer a reorienting perspective, which can help the group to go deeper without restimulating hurts. You may want to ask them outright by saying, "Jorge, I wonder if you have a perspective on this that could shed new light?" Or, you may wish to interject your own "moderating" insight, which can help people regain a sense of their common bonds, even if the common bond is the fact that both sides are suffering.

• Humility, lightness and fun. Remember that you are among friends! Particularly if difficult emotions do arise, it is not your job to figure it all out. Remain transparent. You will not have all the right answers or all the right moves all the time. You are trying your best to be of service to the group. When you feel stuck, say so. "Hmm, right now I'm not really sure how to be serve the process. Does anyone have a suggestion?" We are all in this together and even though you are a moderator, sometimes being in the hot seat can feel a bit too hot! Ask others to join in. You may particularly invite someone who you feel could better handle the situation in that particular moment to offer some insight. Humility asks us to forego expectations of perfection! Sharing your own imperfections allows others to let done their own protective armor. The truth is that there are no magic formulas for complex conflict situations. The best resource we have is the fullness of our own humanity and our intention to honor each other's dignity. Holding yourself lightly is an invitation to others to do the same. Keep a sense of humor and have fun! We are all here to learn!

Linda Hartling's Contribution, 2007

Please see Linda's biographical background at
www.humiliationstudies.org/whoweare/linda.php

Linda Hartling kindly puts forward the idea to formulate a "HumanDHS Relational Ambassadors" program (May 19, 2007):

Here's one idea... I'm wondering if we could formulate a "HumanDHS Relational Ambassadors" program in which we train and support interested individuals to assume specific aspects of the work, in particular electronic communication. Perhaps we should develop something more formal, perhaps a "connected curriculum of appreciative training" that is facilitated through mentoring relationships?

In addition to managing the interfaces of communication, dear Evelin, I see us multi-tasking in these ways:
• 1. Finding the most effect ways to encourage and facilitate the participation of those who wish help with our efforts to walk toward a talk of equal dignity.
• 2. Continuing to develop and define what it means to practice a HumanDHS walking-toward-our-talk approach (e.g., appreciative emailing, appreciative practice, etc.).
• 3. Identifying and describing specific roles and responsibilities that can be assumed by others in way that facilitates their growth and the growth of the organization.
• 4. Most of all, I think we will always need to help each other up each time we fall as we move this work forward.

I am looking for models of how other organizations that have been able to do this effectively.

I am so thankful to participate in a community that is developing the fluid expertise and relational resilience to grow while allowing people to be authentic "humans among human-beings." It is a wonderous experience.

I'm sending my warmest wishes to all of you,
Linda

Linda adds an idea for developing a HumanDHS Resume:

I agree with you, dear Michael, when you suggest that it might be helpful to reflect on our strengths and weaknesses. Building on your idea, I'm wondering if it would be helpful to collect a "one-page" profile of information from all of the members of the Global Coordinating Team? Without duplicating information that is already posted on our website, this one-page summary might be a little like a HumanDHS resume that includes the following:
• 1. Name & Email

• 2. Brief Biography (two sentences)

• 3. Strengths/Weaknesses (I appreciated your example, Michael!)

• 4. Describing Our Desired Level of Participation: Limits and Aspirations (For example, I am currently working a demanding, "more than full-time position." At the same time, I am deeply devoted to the work of the HumanDHS network. Because of my work responsibilities, my HumanDHS efforts are generally restricted to evenings, weekends, vacations, and holidays. Furthermore, there are times when my work responsibilities completely consume the energy I would use to contribute to HumanDHS in my off hours.
In the future, I am hoping to reinvent my work schedule in a way that would allow me to contribute more time to HumanDHS. However, until then, I depend on people's generous understanding when I need more time to respond to electronic messages.)

• 5. Optimizing Time (Also, I wonder if it helps for people to describe the time they would like to give this work? For example, I am have made an open-ended commitment to supporting Evelin's efforts. Some people might be able describe how many hours a week or months they would like to devote to supporting the work in a specific way.)

• 6. Personal Goals, Role, & Agreements (For example, my goals for my contribution to HumanDHS this year have been:
1. Setup a bank account for humiliationstudies.org
2. Setup a Paypal account for humiliationstudies.org
3. Get these accounts linked together so transactions are streamlined.
4. Get a functioning button on our website that will take donors to our secure website.)

Again, dear Michael, thank you for your thoughtful, thought-provoking email.
I am sending both of you lots of love,
Linda

Linda kindly formulates our overall vision as follows (July 17, 2007):

For me our approach means daring to "move toward mutuality" in all of our efforts. I conceptualize "movement toward mutuality" as an powerful act of resistance to organizational practices that implicitly or explicitly propagate exploitation. In "Relational-Cultural-Organizational Theory" (my variation on RCT), exploitation might be called "relational-organizational malpractice" (a variation of Joyce Fletcher's term). Far too many for-profit and nonprofit organizations depend on countless forms of relational-organizational malpractice, including shameless exploitation. Whether this occurs in an organization that is working for good or not, it is still malpractice.

Five Guiding Ideas/Ideals for HumanDHS by Linda Hartling (November 28, 2007):

1. Relationships come first
2. None of us is as smart as all of us
3. It is not just the work we do together, but how we do the work together
4. We are humans among human beings (ubuntu)
5. We will all do better when we all do better

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Michael Britton's Contribution, 2007: The Tree - Job Descriptions
Please see Michael's biographical background at
www.humiliationstudies.org/whoweare/michaelbritton.php

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I am thinking of concentric circles. In the innermost circle are the small number at the heart of the Network, whose job seems to be threefold: (1) the bringing in of new people, which you, Evelin, do so amazingly; (2) meditating/reflecting on the core concepts of the Network: humiliation, dignity, appreciation, transformation, nurturing — and how these are lived in day to day interactions/relationships with each other, within the Network, with anyone; the role of Tenders of the Mission, explorers of the "tactics" of appreciation, apology, forgiveness, etc; (3) providing service to the members in the next circle: encouragement, modeling of good relating, connecting them with one another as resources to each other, encouraging them in their own sense of mission, their own projects, etc. — the Tree encouraging its branches to dare to grow their own fruit.

In the next circle are the members of the Network who are essentially doing their own thing, drawn to the Network by a shared focus on humiliation, dignity, nurturing, appreciation, transformation — who participate in the sharing and cross-fertilization and mutual encouragement that takes place at the Conferences, and hopefully via the internet forums. The forums allow for an easier "networking" around shared interests — education, research, etc. — to compare, contrast, keep each other updated so that synergies can pop out and be taken advantage of, etc.

A coordinator or director of one of those forums is someone who takes the step out of the second circle into the first: S/he may continue to do their own thing, but that is not what the position is about. When acting in this role, the person focuses on the members in the second ring and what they are about, what they are trying to do, and provides encouragement, connections, brainstorming and the like for them in the pursuit of their own projects. A coordinator is a nurturer of other people in their own work, and sometimes in their own lives when they feel overall discouraged. A "coordinator" is not thought of as a "director" but more as a servant, a provider, one who seeks to be of help.

A coordinator also tends the larger picture in that domain, be it education or research or whatever: Where do all the individual efforts seem to be going, what do they have in

common, where can they cross-fertilize, what does the bigger picture of global transformation seem to be most in need of that can be put out as a thinking-point that individual researchers might or might not want to take up as part of their work.

The other side of a coordinator role, as someone who has been brought into the first circle, is to enter into the shared process of reflection that goes on at the heart of the Network, reflection on humiliation/dignity/nurture/ transformation/appreciation/etc, as broad ways of understanding global life, its needs and possibilities, and on the "micro" level of our lived interactions. This is the realm of "walking the talk" and anyone who comes into the first circle as a coordinator takes on the responsibility for this kind of personal reflection so that, in the course of attending to the members of the Network he/she deals with, the interactions embody the effort to live what we think about. In this the goal is that whoever we have dealt with comes away with their own dignity "grown" or affirmed in the process.

Linda Hartling's Contribution, 2008: Dynamics of Discontent

At one point in my doctoral research I wanted to study "empowerment." In fact, I conducted a complete review of the psychological literature on the experience of empowerment! Ultimately, I relinquished this topic for several reasons. First, I became concerned about "who has the power to empower whom?" For example, it seems that the dominant group often determines who gets to be empowered.

Second, I realized that empowering others sometimes leads the newly empowered to overpower others. I am particularly aware of this because of my experience of working with Jean Baker Miller. Some might say Jean was all about empowering others. However, in the course of watching her work with others, I noticed that some of these individuals would use their power to primarily advance their power over others, advance their careers, advance their status, advance their dominance in the world. There is a distinction between "empowering" (an individual development, self-promoting orientation) and "growing by supporting the growth of others" (a relational development, mutually-supportive orientation).

To use a term coined by Mike Miller (Jean Baker Miller's husband), I think we are "relational activists." In our work with HumanDHS, we are daring to encourage a revolutionary way of engaging people. We aren't empowering people to overpower others; we are developing people who can be entrusted with a new vision of human relationships and relating.

For example, we need to take great care with people who have psychological and/or neurological challenges that would surpass our abilities for integration. Problems in the prefrontal cortex (PFC; i.e., poor impulse control, poor social skills, poor judgment, etc.) fall into this category. It seems that people with PFC problems sometimes create turmoil to stimulate brain function. Creating turmoil helps them stay engaged. Indeed, they become conflict-seeking. They do not know they do it and they don't plan to do it, but they do it. Creating turmoil increases the activity in the frontal lobes. Daniel Amen suggests that some people get addicted to turmoil to get their brains to fully function, to get focused.

Our efforts can be derailed and our energy can be drained when people unconsciously use HumanDHS as a way to resolve enormous psychological issues. These are issues that are more efficiently and effectively addressed by professional service providers. As

collaborative leaders of HumanDHS, I think our job with difficult cases is to lovingly, respectfully, and firmly redirect people toward the resources and experiences they need to work on these issues.

Adrian Millar's Contribution, March 12, 2012: Planet Man

Please see Adrian's biographical background at
www.humiliationstudies.org/education/teamlong.php#millar

The hardest thing to take in life is a compliment. Someone tells you as a child that you are a 'waster', and you cling to it for the rest of your life. Someone tells you that you are beautiful, and you bat it away.

I am sitting in my kiddies' den minding my own business, kids away for the weekend, watching TV, sipping a glass of wine, basically happy in my nappy, when the phone beeps. It's an email from that annoyingly effusive woman from Norway again, I realise. 'My Dearest Adrian!' she begins. She hasn't written to me more than three times in five years, doesn't know me from Adam, and always starts her emails with 'My Dearest Adrian!' Has she no friends? Doesn't anybody love her? Has she nothing better to be doing of a Friday night than sending total strangers gushing emails, I wonder. 'WONDERFUL news about your new novel on the beauty of life,' she writes, 'following on from your wonderful book on war of five years ago! CONGRATULATIONS! Dear colleagues ...' Oh, my God! It has to be a cult. She has sent her email out to all her colleagues at HumiliationStudies.org. ' ... please join me in congratulating Adrian on his new novel, The Quiet Life'. I can picture her followers oozing love for me all over the world, taking their cue from Dear Leader. And to cap it all, she ends with a cringe-inducing flourish, 'With highest respect and warmest appreciation, Evelin.'

I roll my eyes, cringe, hide the phone under the cushions and try to lose myself again in Frazier.

A few minutes later, another mail. It's herself again. This time, with a request. 'My Dearest Adrian, in appreciation of you and your work, may we come to you with a very important question: We would like to warmly invite you into our Global Education Team.' What's the catch, I am thinking. I reluctantly mute The Million Pound Drop. She has lost it. 'It would be a great honour and encouragement for our network to have your support! Few people have the sensitivity for humility, for walking the talk, for the significance of dignity (with humiliation as its violation), and all issues that are related to this. You have it. It is a language that people do not learn usually, only some people seem to know it intuitively, perhaps through harsh life experiences.' It is worse than a cult, it is a sect, I am thinking. An organisation for the select few. 'If you say "Yes", I would be very happy if you could send me your CV and your date of birth for my private calendar, since I like to congratulate my friends on their birthday (mine is 13th May 1954)!'

Oh, my God, it is a love-in, I conclude, and her signature does nothing to allay my fears, 'Most fondly, sending you my deepest respect and admiration, Evelin and Linda'. There are two of them.

'How do you know I walk the talk?' I write back, aggressively. I will be the first person to call her bluff. Her mail has to be a circular that they send out to millions of people.

'My Dearest Adrian,' her next email begins, 'this is the impression I get from all the material I saw from you and about you on the internet! I was so impressed that I concluded this! Am I right? MOST WARMLY, Evelin.'

I am floored, literally, weeping like a baby on the Hello Kitty! mat. Her question has floored me, getting right to the heart of me, a heart that has been shaped by the cruelties of war. She has turned my life upside-down - in every sense. Am I right? I will never forget her question for so long as I live. 'You are right,' I write back, when I have composed myself sufficiently, multi-coloured tears sparkling on my mobile phone. 'And, can I let you in on a secret?' I add, 'Every time you have ever written to me I have felt strangely moved by your warmth, but I ran from it. Count me in!'

Dear reader — may I address you thus? Everyone has an experience in life that dignifies them, in other words, where they are lifted on to life's podium, but we usually resist it or soon forget it. (I did my best to dodge it with Evelin.) What was yours? Maybe it was when a teacher praised your work in school? Maybe it was when your father kissed you adoringly one last time? Maybe you got over an illness and ran a marathon against all the odds and someone put a medal around your neck? Maybe you were once illiterate and the class applauded you when you read out your first essay as an adult? Maybe a friend said to you, 'I couldn't have gotten through my recent loss without you'? Or maybe someone simply whispered in your ear, 'I love you'? Whatever the moment was, remember it now, and always. Take it out from under life's rubble and enjoy it. Let it feed you. It is who you are.

Oh, and, by the way, for your information, my date of birth is September 25th, 1958. And yours? I love to send cards to my friends on their birthdays.

Evelin's reply (12th March 2012):

Wow, wow, wow, dear Adrian!
Wow! What a text!

I had no idea and would never have guessed what my emails triggered in you! What you write is hugely important for me, and for our network, I think! Your text shows and illustrates the immense distance that we have to travel when we want to dignify our human family!

My aim with my way of communicating is simply to fill with real life the fact that we are one family on a tiny planet...

As you know, I even wrote a whole book on that! As my personal gift to you, I am sending you my 2010 book Gender, Humiliation, and Global Security: Dignifying Relationships from Love, Sex, and Parenthood to World Affairs, published by Praeger. It is my third book. Archbishop Desmond Tutu kindly contributed with a Foreword (I asked him only for a Prepublication Endorsement, but he kindly offered to do more). The book rounds off with an Afterword by Linda Hartling in honor of Jean Baker Miller and Don Klein. For more details, see www.humiliationstudies.org/whoweare/evelin042.php.

This book examines the social and political ramifications of human violations and world crises related to humiliation. It is a book about "big love," in the spirit of Gandhi's satyagraha. It analyzes why the work of nurturing relationships, including the work of love, became invisible. The book encourages constructive social, political, and cultural change through the force of satyagraha. The book is being "highly recommended" by Choice (in July 2010).

I also attach another text for you, where I reflected on this very difficult path, this text, "Appreciative Nurturing" is uploaded on our staff page on our website. YOUR amazing

and touching text should be included there, and posted on our News Section, perhaps? What do you think?

You have such a talent to dissect moments of experience, dear Adrian, and tell them in slow motion, thus allowing your readers to travel the journey of your experiences with you, and learn about their own experiences while doing so!
Sending you my moved heart,
Evelin

Adrian's reply (13th March 2012):

Dear Evelin,
I TAKE TO HEART YOUR ENDORSEMENT OF MY WORK, AND THANK YOU SO MUCH FOR IT, AND FOR BREATHING EVER MORE LIFE INTO ME.
Time to hang out the washing on the line!
Kind Regards,
Adrian.

Evelin Lindner's Contribution, January 7, 2015 and February 26, 2016: Dignicommunication

On my global path during the past forty years, on all continents, I have lived with people from all walks of life, from indigenous communities in the rainforest to city dwellers in the world's slums and palaces. Yet, over the decades, underneath the vast diversity, I have learned to distinguish two core groups of people, as well as two principle blind spots in the second group, of which also I am part.

As I observe it, these two forms of being-in-the-world can almost not be reconciled — it is either being above the world or in the world, either above or with oneself and others. It is either domination or non-domination (Philip Pettit), either the manifestation of the dominator model of the world or the partnership model (Riane Eisler). As I will explain in more depth later, the dominator model seems to have emerged when the world was not yet as interconnected as it is now, when fear of "the enemy" overshadowed human existence on Earth in much more all-consuming ways as today.

Scholar Riane Eisler employs the terminology of a dominator model of society versus a partnership model to describe how from the samurai of Japan to the Aztecs of Meso-America, all were characterized by very similar hierarchies of domination and a male-dominant "strong-man" rule, both in the family and state.[9] Political theorist Philip Pettit differentiates domination from non-domination.[10] I use the terminology of honor for the first group's notion of ranked worthiness and the terminology of dignity for the second group's concept of un-ranked worthiness. I also use the image of the river, and see the first group seeking safety in building fixities, while the second group tries to find safety in learning how to swim.

Much evidence suggests that the dominator model evolved during the past five percent of human history, when what political scientists call the security dilemma made itself felt. The term security dilemma is used in political science to describe how mutual distrust can bring parties that have no intention of harming one another into bloody war.[11] The security dilemma is tragic because its "logic of mistrust and fear" is inescapable: "I have

to amass weapons, because I am scared. When I amass weapons, you get scared. You amass weapons, I get more scared."

Allow me to expand now on the second blind spot which is related to dignified and dignifying approaches to communication or, to say it short, to dignicommunication (the other blind spot I mentioned above concerns global governance).

In a context where the security dilemma is strong, it seems that the binary reality of "we against them" also influences the ways communication is conducted. At the current juncture in history, however, reality no longer is as binary. Global interconnectedness impacts the security dilemma and makes it less salient. Partnership and equality in dignity become feasible world views, undermining the former legitimacy of the perceived "normality" of confrontation and inequality. The human rights message that "all human beings are born free and equal in dignity and rights" is being taken seriously by ever more people."[12]

Myriad small-scale changes follow this large-scale transition — beliefs change, rhetoric changes, actions change. However, as I observe it, what seriously lags behind are communication skills. Even the staunchest human rights defenders might be oblivious of the fact that they use outdated communication styles. As a result, I have witnessed the most dedicated peace movements being ripped apart by inner conflict.

Most people are still socialized into the traditional ways of communicating, and, as it seems, many are unaware that they would need to learn entirely new sets of skills to nurture the new reality of partnership. What happens instead is that this budding new reality is turned back into old-fashioned confrontation by inappropriate and outdated approaches to communication, and very often this happens with the involved being utterly unaware of it.

Let me give you an example. I frequently receive enraged letters from people who observe dynamics of humiliation in their social surroundings and feel that it is plainly wrong to treat abusers of dignity in dignified ways. Usually, their messages begin with the description of some despicable and painfully humiliating abuse that is occurring in their private or professional surroundings, involving them as victims or as third parties. Their messages often end in ways that resemble the following:

> An asshole deserves to be called an asshole! A bitch deserves to be called a bitch! You cannot seriously believe that dignifying this asshole would be of any use? I am not prepared to cover up abuse and humiliation with a smile! I am no hypocrite! Do not expect me to play the nice-guy game! I will remove the cover of hypocrisy from all the brain-farts in the world and expose the truth! Not doing so would mean to humiliate humanity! I will fight to get rid of evil people! I am passionate and do not permit you to take this away from me![13]

As a result of such approaches to communication, ever new cycles of humiliation drive the entire situation into ever more enmity. The "post victim ethical exemption syndrome," as James E. Jones describes it, indeed, is an outgrowth of humiliation and it can drive unending cycles of humiliation.[14] This happens in a context where cycles of humiliation hurt more than in former times, because when domination is delivered, even if unintentionally, while partnership is promised and expected, the pain is double: first the perceived condescension itself hurts, and then the disappointment over the broken promise heaps more pain on top.

The field of psychology is intimately involved in this dynamic. In the name of empowerment and the strengthening of self-esteem, confrontation may be stoked in

unhelpful ways. Steve Kulich, Professor of Intercultural Communications at Shanghai International Studies University, said at the Second International Conference on Multicultural Discourses in Hangzhou, 13-15th April 2007: "First I have empowered my students. Then they became nasty people. Today, I no longer use the word "empowerment." I use "entrustment."[15] Critical psychologist Ole Jacob Madsen writes: "The philosophy of enhancing self-esteem has been heavily criticized by psychological research, suggesting it is flawed, either making people with low self-esteem worse off,[16] or possibly creating a generation of egotistical youths with high self-esteem prone to pick on others."[17] Unfettered self-esteem creates ruthless individualism. It has created an epidemic of narcissism and bullying in the US, says Kristin Neff, scholar of human development, culture, and learning sciences, because self-esteem depends on being better than others.[18] Neff asks "How can we get out of this treadmill, this constant need, to feel better than others so that we can feel good about ourselves?" Her suggestion is to develop self-compassion. "Self-compassion offers the same benefits as self-esteem, but without its pitfalls," she says, as it gives a more stable sense of self-worth and is not connected with narcissism or selfishness or self-defensive aggression.[19] Self-compassion's first component means relating to oneself kindly, acknowledging that we all are human beings, worthy of love. The second component is our shared human experience that being human means being imperfect. The third component is mindfulness. It is a mistake to believe that we need to be harsh with ourselves to avoid being self-indulgent and lazy; the opposite is true: if we do this, we get depressed, and this is not the path to feeling more motivated.

Conflict has many facets. Conflict can be misunderstood, misrecognized, or instrumentalized for ulterior goals. One way to maintain power, for instance, is to divert attention through the creation of pseudo-conflicts so as to keep underlying conflicts about power invisible. Conflict can elicit angry confrontation, and even cycles of humiliation can be triggered, where humiliation is involved both as act and as feeling, as tool and as outcome. Moreover, protracted cycles of humiliation can lead to paralysis and apathy, results of "learned helplessness."

The most desirable scenario is to replace unforgiving confrontation with mutually enriching diversity so that unity in diversity can flourish instead of division without unity.

The latter approach can be learned, even though it requires considerable intentional effort to envision, embark on, and experiment with dignifying communication styles that connect in dialogue instead of keeping monologues apart. Yet, history shows that it is worth it. Once established, a culture of unity in diversity can reduce the risk that important conflicts will be overlooked and it can widen the space for a constructive "pedagogy of conflict." Throughout history, cultural heydays were characterized by diversity, from the Shiraz of poet Hafez' in Persia to the Moorish Kingdom of Granada.[20] Respect for the equality in dignity of all involved is at the core of such unity in diversity, which means abstaining from inflicting humiliation and acknowledging the seriousness of feelings of humiliation so as to prevent and heal these feelings as quickly as possible. So far, such cultural blossoming remains rare in human history and also most present-day cultural contexts fail to socialize their citizens into the values and skills necessary to achieve it.

What is needed? New capabilities? Or "capacity building"? "Building capabilities is different from the current call for capacity building," warns expert on Natural Resources Management Dan Duckert. "Capacity builds people who do tasks for the powerful, whereas building capabilities creates people who decide what is of value and balances the power of decision making."[21]

Capable individuals, for instance, recognize their limitations under stress and engage in and train for cooling. If I am allowed to take myself as example, when I feel hurt or angry, I attempt to control myself and cool down first. If I were to blow out angry feelings immediately, it would simply prove that I am seeing my own isolated "me" only, that I am caught in my own inner world, and that I overlook the fact that I might have misunderstood the other person, or that the other person might have arguments I am ignorant of. In other words, when I feel hurt or angry, I cool down so as to give myself the chance to consider that my interpretations of what happens are far from necessarily the only "true" interpretations, and that my views are far from necessarily the only appropriate ones. I also give myself the chance to deeply appreciate the other person, who may harbor no wish to hurt me. It gives me the time to understand that differences in opinion are something that entail the wonderful potential to connect people in the spirit of unity in diversity, and that we have to avoid letting them split us in the spirit of division without unity.

This means also that I attempt to refrain from acting like a child who uses un-mediated emotional expressions as communication styles, such a pouting, sulking, tantrums, or angry outbreaks. Psychologist John Gottman and colleagues have done extensive research about why some marriages last and others do not.[22] Relationships begin to head downhill when the ratio of positive to negative interactions falls below five to one — couples seem to need at least five positive interactions to every negative one.[23] Traditionally, particularly leaders shout and throw their weight around in order to manipulate, bully, and terrorize their followers in line. I am appalled by such outdated leadership and communication styles, not least because, like in marriage, humiliation entrepreneurship is antithetical to equal dignity. It may create docile underlings but it fails to weave strong connections between equals.

During my global life, I try to observe where and under which circumstances true solidarity emerges. True solidarity, as I sense it, is based, first, on the notion of equal dignity, and, second, on a willingness to maintain a generous and loving attitude vis-à-vis other living beings, always giving them the benefit of the doubt rather than looking for opportunities for confrontation. There are many ways to describe this orientation. It can be described as maturity or capability, cultures of capability at all levels, from the individual to social and societal levels.

We know about the Socratic dialogue, and that more beneficial than confrontation is constructive controversy or what Aristotle called deliberate discourse, meaning joint discussion of the advantages and disadvantages of proposed actions aiming at synthesizing novel solutions embedded in creative problem solving.[24] Psychologist Carl Rogers has developed a client-centered therapy and student-centered learning, where a person does not judge or teach another person but facilitates another's learning.[25] Researcher Mary F. Belenky calls for connected knowing rather than separate knowing. [26] In connected knowing "one attempts to enter another person's frame of reference to discover the premises for the person's point of view."[27]

Connected knowing, incidentally, can also be called "women's ways of knowing."[28] Philosopher Agnes Heller, in her theory of the consciousness of everyday life, describes how masculinity, on an ordinary, everyday level, reproduces itself through the interplay of individual consciousness and social structures, and how the masculinist models of consciousness objectify world order, obfuscating how fluid and continuously malleable it is in reality.[29]

Sociologist Jürgen Habermas advocates public deliberation.[30] We should grapple with issues.[31] The concept of nudging is important.[32] Social psychologist Morton Deutsch has

suggests persuasion strategies and nonviolent power strategies.[33] Listening into voice is how psychologist Linda Hartling calls it, with social scientist Andrew Dobson agreeing that listening is "the new democratic deficit."[34] Linda Hartling explains as follows:

> The expression "listening into voice" draws our attention to the fact that human communication is a bi-directional experience. It is a phrase that encourages us to attune to the fundamental relational nature of speaking. It reminds us to look beyond the individualist myth that speaking is a one-way experience in which the speaker is solely responsible for communicating effectively. Speaking is interactive. It is a two-way experience in which both (or all) people participating in the relationship can chose to listen and engage in a way that will help others to effectively express and clarify their ideas.[35]

Sociologist Seymour M. Miller recommends let-it-flow thinking to prevail over verdict thinking.[36] Buberian I-Thou orientation,[37] the terminology of capabilities and human flourishing by Martha Nussbaum and Amartya Sen,[38] or the teachings of dialogue by Paulo Freire point into the same direction.[39] David Bohm,[40] Otto Scharmer,[41] Leonard Swidler,[42] and, finally, Inga Bostad,[43] are other relevant names.

Similar thoughts can be found in the realm of psychoanalysis. David Bell directs the Fitzjohn's Unit in London, a specialist service for serious/complex psychological disorders. In his talk on knowledge-as-construction versus knowledge-as-experience on November 21, 2014, in New York City, he explained that the most pervasive phenomenon he observes in his work is not knowledge and its qualities, but resistance to knowledge.[44] He made clear that he uses cases not to prove something, but as illustrations. He agrees with Erich Fromm, that knowledge is not something we can have, it is being that emerges. Knowledge is something that cannot be possessed or had — it is an eagerness to know, yet, without insisting on knowledge.[45] Psychoanalyst Wilfred Bion's goal for his work is "To prevent someone who KNOWS from filling the empty space."[46]

Love or Hate or Knowledge, this is the relational triad described by Bion.[47] Miller's let-it-flow thinking might be understood to be akin to Bion's focus on knowledge and on love, while Miller's judgmentalist verdict thinking may translate into Bion's hate. In his last theoretical book, Attention and Interpretation, Bion describes a "language of achievement" that includes "language that is both a prelude to action and itself a kind of action."[48] "Bion believed that in order to make deep contact with the patient's unconscious the analyst must rid himself of all preconceptions about his patient — this superhuman task means abandoning even the desire to cure. The analyst should suspend memories of past experiences with his patient which could act as restricting the evolution of truth. The task of the analyst is to patiently 'wait for a pattern to emerge'."[49] A "preconception" blocks thought, while a "pre-conception" awaits its sensory realization.

What is at stake is to create psychological safety within our dignity community, with the aim to do so for the entire global community, "a sense of confidence" that nobody will be embarrassed, rejected, or punished for speaking up, a "climate characterized by interpersonal trust and mutual respect in which people are comfortable being themselves."[50]

Michael Britton reminded us, on 3rd January 2015 in a personal message, what psychiatrist Vamik Volkan describes in his book Blood Lines, namely, that conflict was more easily resolved if the groups met separately to begin with, and the initial focus was on remembering what they valued about their own culture, its positive values, and the

good in their own identity. [51] With that basis strengthened, they could more easily meet and work on the conflicts with each other. Volkan explains:

> These two principles — maintaining non-sameness and psychological borders — influence international relationships especially at negotiation tables. I have observed that one of the dangerous times during which diplomatic negotiations quickly may collapse is when the opposing parties, usually with the help of a third "neutral" party, come close to making a major agreement. This "coming close," for both parties, unconsciously threatens the two principles mentioned above. Anxiety about injury to large-group identity increases and this leads to the collapse of negotiations, paradoxically after hard work and after coming very close to making an agreement. Knowing about these two principles will help the "neutral" third party introduce a strategy that will inform the opposing parties in the following way: "Making an agreement and signing a document does not mean that you will lose the border separating your large-group identity from the identity of your enemy's large group or that you will face the possibility of becoming the same as your enemy. When a mutual formal agreement on a difficult issue is reached, both sides will still keep their own identities. [52]

Political scientist and Middle East expert Shibley Telhami describes a similar dynamic: "My research shows that countering incitement with information that might humanize the other side often gets the opposite result. When Arabs hear stories of the Holocaust, or Israelis confront reports of historical Palestinian suffering, their reactions are similar: They resent the accounts as instruments intended to elicit sympathy or weaken their will."[53]

These examples illustrate the role played by the perception of threat. Sociologist and philosopher Theodor Adorno is known for having shed light on the authoritarianism,[54] or the wish to structure society and social interactions to increase uniformity and minimize diversity.[55] While Adorno and his colleagues still saw authoritarianism as a dimension of personality, new perspectives rather emphasize the context of "social or group determinants, most notably social threat."[56]

In a compartmentalized world in which the security dilemma is strong, also the default level of social threat will be high. In such a context, it is to be expected that calls for complexity are easily perceived as treason, since "standing strong against the enemy" is the duty of the hour. Yet, in an interconnected world, where connection needs to be nurtured rather than "resolve to withstand the enemy," social threat can be proactively decreased by reflecting on our concepts of identity complexity. Indeed, social psychologists Marilynn B. Brewer and Sonia Roccas show how our identity structures become more inclusive and our tolerance of out-groups increases when we acknowledge and accept social identity complexity.[57]

In my book on Emotion and Conflict, I refer to philosopher Michel Serres and his advocacy of mixing and blending.[58] He 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,[59] 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. Michalinos Zembylas explains, "this 'educated third' will blend together our multiple heritages and will integrate the laws; he/she will be the inventor of knowledge, the eternal traveler who cares about nature and his/her fellow human beings."[60]

Philosopher Kwame Anthony Appiah makes a "case for contamination."[61] He says "no" to purity, tribalism, and cultural protectionism, and "yes" to a new cosmopolitanism. Emmanuel Lévinas highlights the Other, whose face forces us to be humane.[62] 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.[63] Wintersteiner suggests that the basis for peace education in the future must be the stranger, and that we must learn to live with this permanent strangeness as a trait of our postmodern human condition and culture.

In my book *Making Enemies*, I discuss that in an interconnected world, interconnected to a point that it is being called a global village, all concepts, ideas, and feelings formerly attached to out-group categorizations lose their validity.[64] When there is only one single in-group left, namely, the family of human beings on planet Earth, out-group notions begin to "hang in thin air," as they lose their former basis in reality. When a tree dies, it no longer bears fruit and nobody can escape this new reality, as much as people might deny it or need time to grasp it.

> Words such as "enemies," "wars," "victory," and "soldiers" (as well as the already mentioned word "they," as opposed to "us") stem from times when the human population lived in many separate villages. Under the new circumstances we are citizens of one village, with no imperial enemies threatening from outside. There is, indeed, no outside. Likewise, there is no "they" anymore; there is only "us." The only sentence that fits the reality of any village, including the global village, is, "We are all neighbors; some of us are good neighbors, some are bad neighbors, and in order to safeguard social peace we need police [no longer soldiers to defend against enemies in wars]."[65]

A village comprises neighbors — good or bad neighbors — while enemies traditionally have their place outside of the village's boundaries, as have soldiers, wars, and victories. A village enjoys internal peace when all inhabitants get along without resorting to violence. Words such as "war," "soldier," or "victory" are therefore anachronistic in the global village, since there is no outside-of-the-village anymore. The only language that fits the new situation is the language of social cohesion, and, in case of problems, the language of policing. Safeguarding social peace within a village calls for police helping to sustain a cohesive social web, rather than soldiers seeking victory. Currently, we witness myriad transitions of language that reflect this new reality. The traditional notion of the "soldier" is presently changing to connote "peace keepers" and "peace enforcers."[66] The warrior-soldier who left home to reap national and personal glory, fame, and triumph is becoming obsolete. Furthermore, the word "enemy" increasingly gives way to the word "terrorist." Terrorists are "inner enemies," "very bad" neighbors so to speak, the only subgroup of enemy that can exist inside-of-a-village.[67]

Policing can be just or unjust, but it is never war. Policing is just, at least from the point of view of a human rights framework, when the related institutions are democratically legitimized and target only criminals. It is unjust when the police force is dominated by elites who instrumentalize it to subjugate competitors. Much of Western war language is thus anachronistic and humiliating, particularly in the ears of those who subscribe to the human rights vision of equal dignity for all. It feels obscene. It violates decency and mocks the courage that inspires missions to make the world safer. The same mission, if framed in police language — saying that criminals are to be brought to justice

(not killed or flushed out) and that hostages (including enemy soldiers) have to be freed — would be more appropriate.

Global interconnectedness increases even in the face of resistance. Conservatives around the world may insist, for example, that "bad people" deserve to be called "enemy." This word, and related words such as war, soldier, and victory, will not disappear because some soft-hearted dreamers wish it. These words are losing their meaning because they no longer describe reality. As mentioned above, when a tree dies, it bears no more fruit. Likewise, the reality that bore words such as enemy, war, and victory is currently dying, through what we call globalization, whether we support this development or not.

I believe, we, as humankind, need to co-shoulder the world by building global Buberian I-Thou relationships.[68] I am convinced that we need to discontinue believing that there is a fence on which we can sit as unaffected observers. If the world "goes down," also the fence will go down. We have to discontinue wasting time and energy by skeptically keeping our hands in our pockets, or by waving our hands in the air in indignation about the world's ills, or by righteously pointing fingers at evil perpetrators. Instead, we need to put our hands on the job, namely on co-shouldering the world's challenges.

Linda Hartling's Contribution, June 10, 2015: Upstanders

In our dignity work, we strive to lovingly accepts others' strength and limitations, as much as we attempt to lovingly accept our own. We are not into "ego," we have little inclination to "blame" others or ourselves. We aspire to practice a sense of, or an ethic of, "universal responsibility." As a result, part of our relational work is building our capacity to be resilient in the face of adversity, for example, to take on the "blame," meaning the responsibility and the suffering of others, even when it appears others have contributed to the problem.

The Tyler Clementi Foundation (www.tylerclementi.org) speaks about turning "Bystanders into Upstanders." Indeed, a significant part of our work is building our capacity to be Ego-Free Upstanders, which means, for example, finding creative and effective ways to address a problem, when people stumble or fall short, rather than slipping into the "Blame-Shame Frame," which would mean seeking to demonize individual action.

Given that all of us share a dedication to dignifying dialogue, it is important to allow space to compassionately clarify and constructively respond to challenges that we encounter as a collaborative community. Creating a safe space to thoughtfully address problems strengthens our growth as individuals as we grow our shared efforts. Yet, our efforts to explore and understand problems should never be misconstrued as or confused with the practice of assigning individual blame, which results in wasting the very energy that is needed in a difficult situation. All of our energy is focused on building mutual understanding and respect in every step we take on this long journey. It is focused on taking courageous, collaborative responsibility for bringing dignity into the lives of all people.

Evelin Lindner's Contribution, October 17, 2016: Unity and Diversity, Relational Literacy and Global Action

Paul Raskin, 2016, invited Evelin Lindner to contribute to the comments on his book Journey to Earthland: The Great Transition to Planetary Civilization (www.greattransition.org/publication/journey-to-earthland, 2016).

May I begin by expressing my immense admiration for Paul and his seminal work over so many decades. As Herman Greene writes: Paul Raskin's Journey to Earthland "will become an instant classic and an enduring source of discussion about a viable future for Earthland." As Manual Manga adds: "Raskin joins other utopian and evolutionary thinkers like Bucky Fuller's Critical Path, David Korten's The Great Turning, Thomas Berry's The Great Work, and Edgar Morin's La Via, in offering a road map toward a better future." And, I join Ruben Nelson, when he writes that he deeply appreciates the commitment of Paul and Tellus to the GTI conversation and work: "There is nothing more important than the work of articulating a new version of the story we, as persons and a species, are in, where we are in that story and what we must face and face up to in the 21st Century in order to keep the story going."

Yes, as Paul writes on page 66, "the race for the soul of Earthland is on"! Unfortunately, there is the "palpable vulnerability" of a system that is "incompetent and rigged for the few" (as Gus Speth adds so cogently), compounded with the underdevelopment of "strong mobilizing organizations and a cohesive oppositional community" (p. 67). Both Gus and Paul emphasize the crucial question: Is a global citizens movement possible? If so, can it "take shape at the requisite speed, scale and coherence?" And can it be global enough? (I always appreciate reading John Bunzl's and also Herman Greene's warnings that global action is much more called for than many progressives are aware of.)

For the past forty years, I have been living globally, at home on all continents, to nurture a global "dignity family." In other words, I am working day and night to nurture precisely the very solidarity of a global citizens movement that Paul describes: "This augmented solidarity is the correlative in consciousness of the interdependence in the external world. The Planetary Phase, in mingling the destinies of all, has stretched esprit de corps across space and time to embrace the whole human family, living and unborn, and beyond" (p. 77).

Do we, as humankind, understand how dire our situation is, and how radical our responses must be? Everybody on this list, I assume, will reply with "No, we do not understand this." (I appreciate Herman Greene's comments on this point.) There is "dewy-eyed sanguinity" and stoic optimism on one side, and "world-weary cynicism" on the other side (what a great formulation! Raskin, pp. 110-111), while what is needed, is largely missing: a due and measured sense of alarm. It is as if people in a burning house or on a sinking ship discuss their feelings, while failing to act. What is needed is agency that "all cultures, classes and stations can engage with personally and immediately," writes Stephen Purdey so appropriately, when he calls for "a trenchant, potentially viral polemic that grips public attention by directly confronting our ecocidal trajectory might suit this purpose. Our existential predicament calls out for a life-or-death dialectic that can penetrate any frame of reference, cut through noise, focus the mind and spur action where nothing else will."

Do we, as humankind, have the means to act? Everybody on this list, I assume, will reply with "Yes, we have." Did our ancestors see pictures of our Blue Planet from the

perspective of an astronaut? Were our forebears able to see, as we do, how we humans are one single family living on one tiny planet? Did our grandparents have access to as comprehensive a knowledge base as we have about the universe and our place in it? They did not. The image of the Blue Planet is revolutionary. It anchors humankind in the universe in ways no generation before was able to experience. For the first time, humankind can now act on and manifest the fact that we are one family. All the necessary information is amply available, more than ever before. A small window of opportunity is open for humankind at the current juncture in human history, for a few years to come perhaps, an opportunity to create a decent future for coming generations, rather than leave a ramshackle world to them.

I very much appreciate Paul's discussion of constrained pluralism / unity in diversity. Many people I meet around the world believe that unity in diversity is a zero-sum game and that if one wants more unity, one has to sacrifice diversity, and vice versa, and they therefore think in dualities: "cosmopolitanism versus communalism, statism versus anarchism, and top-down versus bottom-up" (p. 84). There seem to be very high mental hurdles that keep people from grasping that unity in diversity is not a zero-sum game, but that both unity and diversity can be increased together, and that the benefits are immeasurable (see, for instance, Jean Baker Miller's work on zest in relationships and mutual growth as an outcome of waging good conflict). The two prongs of unity and diversity, global responsibility and regional autonomy, are both essential and complementary. I deeply resonate with Bruce Schuman's view that if humankind is to succeed in the radical transition that is called for, then the core challenge is to accept that there is this "foundational tension between 'Many' and 'One'," a tension that has endless implications in a form that is essentially mathematical, and which "extends across the entire range of human thinking." For making unity in diversity work, it is not enough, however, to transcend dualities. What is needed, in addition, is to embrace processual thinking, to go from clinging to fixities to moving in flux. The tension between "Many" and "One" must be balanced by all involved in a never-ending process, it can never be "cemented" once and for all, in the way past systems tried to. This means that appropriate societal systems need to be created, and dignifying communication skills learned, which allow for fluid adaptations of this balance, without violence. It means moving away from a world that clings to illusions of fixity, where violent protests are launched whenever the balance is felt wanting. In short, maintaining unity in diversity is a never-ending balancing act that requires a high degree of cognitive sophistication, interpersonal sagacity, and dignifying communication skills.

I thank Herman Daly for making a "short list of global priorities": "In first place, I would put nuclear disarmament and national dispute resolution. In second place, I would put avoiding ecological disaster, such as climate change, provoked by uneconomic growth and careless technologies." I see Earthland as a wonderful starting point to inspire the global community to engage in making more such lists and to envision also lists far beyond the paradigms of the past.

I would like to add two points to those lists. Joan Cocks' research assistant alluded to the affective and the institutional dimensions of citizenship. When I read this, I was reminded that I observe two "blind spots" even among the most progressives all around the world, and they have to do with precisely those affective and institutional dimensions of global citizenship.

Regarding the affective dimension, it speaks to the cultural solidarity that Paul rightly sees as the glue that holds together the movement towards a new Earthland, and it speaks to the reshaping of the secular story to include the deeper moral and spiritual aspirations

of humans and what it is to be human that also Stephen Purdey and Mary Evelyn Tucker call for.

As I observe it, not only the academic community lacks what might be called emotional-relational literacy. To say it in a caricature: the traditional professor/director was a man, who had a female secretary, who did all the relationship building work for him, she apologized to those he had insulted, and she even bought the flowers for his wife's birthday. By saying so, I do not wish to blame the professor/director or the secretary in this story, since this was "the way it was" (I appreciate Luis Gutierrez comment). However, in today's world, it becomes dangerous to maintain this habitus. As Ruben Nelson expresses it so well, the core driver of a new "meta-consciousness about change at every scale," is global cooperation. Cooperation, however, requires trusting relationships as the very foundation for any voluntary inclination of people to rely on each other and work together. After living globally for the past forty years, I observe, unfortunately, that the work of creating trusting human-to-human connections largely fails to be done: it is still seen as an inconsequential "female" task that is "miraculously" self-executing, and the need to engage in it intentionally is simply not noticed. What happens instead is that a "male" script of throwing one's weight around turns society into a scary battlefield where mistrust becomes the "smartest" strategy of survival. And this happens in a situation, where, if we wish to nurture a global citizens movement, people from different backgrounds will have to come together, and relationship-building work will need to be carried out much more deliberately than thus far. No technical innovation, no ever so "professional" approach can achieve this. Notions such as "family," "friend," "colleague," or "stranger" will have to be brought together into a new sense of being part of a global dignity family. This relationship-building work is therefore one of the main foci of our work in the global Human Dignity and Humiliation Studies fellowship (humiliationstudies.org). Linda Hartling is our director, and her expertise in relational-cultural theory, as developed by her mentor Jean Baker Miller, is crucial for our work.

Currently, there is a worrying trend that weakens even further the relational literacy available in populations. Young mothers now sit in front of their crying babies with their cell phones, not knowing what to do with their baby. Brigitte Volz, consultant in early childhood development in Germany, and member in our fellowship, just shared with me that she observes the number of babies and young children with insecure relationships: parents no longer are able to attune to their offspring's signals. Her message is that society as a whole will need to understand its responsibility to create a context that enables parents to give their children an adequate start into life. What is urgently needed in educational settings is the highest level of attention to creating resilient connections, rather than merely delivering instructions.

New relational neuroscience shows that the human brain and physiology functions best when people are embedded in webs of caring relationships. Isolation and exclusion activate the same neural pathways as physical pain. There are long-term physical and mental health benefits that flow from feeling loved and life-long mental damages from being neglected. While damage in otherwise healthy adults may be healed, in children, it can become structural. The brains of neglected children are smaller than those of loved children, since brain cells grow and cerebral circuits develop in response to an infant's interaction with their main caregivers. Nature and nurture are entangled; the genes for brain function, including intelligence, may not even become functional if a baby is neglected during the first two years of life. In cases where brains have not developed properly due to neglect in the first two years of life, youths may later be incapable of responding to the incentives and punishments that otherwise guide society away from

crime, and they may become persistent offenders. If we heed the African adage that "it needs a village to raise a child," then the number of disaffected children and youth in the global village will rise if this trend is not turned around. Growth-fostering relationships are needed instead. What becomes important, if a society wishes to sustain social-psychological health among its members, is a focus on the quality of relationships, rather than the idolization of mathematics and quantities.

My second point concerns the institutional dimensions of global citizenship, in particular, global economic arrangements (thank you, Guy Dauncey, for your comments). David Korten most succinctly writes: "When we organize and manage the economy to maximize financial returns to money, we organize to maximize the growth of the numbers stored in financial asset accounts on computer hard drives. When we disregard the consequences for living Earth's generative systems and the social fabric of human community, this becomes a suicidal act of collective insanity."

In my view, even if present-day economic arrangements were to work perfectly well in a Newtonian machine model, they do not work for human beings. In my book on A Dignity Economy, I analyze the social and psychological damage caused by the priority that present-day's world system (Wallerstein) gives to "market pricing," instead of to "communal sharing," to use Alan Page Fiske's terminology. Chapter headings in my book are "When abuse becomes a means of 'getting things done'," "When fear becomes overwhelming and debilitating," "When false choices crowd out important choices," or "When our souls are injured by the Homo economicus model."

To conclude my two points, I observe two blind spots among even the most progressive people around the world, first, regarding emotional-relational intelligence, and second, with respect to the salience of global constitutive rules (Taylor, Searle) and how they constrain what happens locally. No great transition will be possible if whole generations are too incapacitated, socially, cognitively, and psychologically, to even embark on it. No great transition will be possible if we do not learn to nurture a whole new quality of relationships among each other. I am deeply thankful to the fellows in our global dignity network and their brave willingness to experiment with what we call dignicommunication, not least in our annual conferences (humiliationstudies.org/whoweare/annualmeetings.php). While a new quality of relationships can be nurtured in small groups for a certain period of time, as we do in our global dignity movement, still, it cannot flourish at the necessary scale in a world with global economic constitutive rules that incentivize the opposite. Margaret Thatcher, then Prime Minister of the United Kingdom, is reported of having explained the aims of the Washington Consensus as follows: "Economics is the method: the object is to change the soul." By now, "greed" has transmuted from a vice to a virtue, giving a new "modern" justification to traditional masculine role descriptions of domination and disdain for "female" nurturing, it has created a "generation me" (Jean Twenge) of "excellent sheep" (William Deresiewicz), who are in danger of creating a psychologically and cognitively stunted next generation, unable to develop the relational wisdom that is needed now. All of this stands in the way of a great transition.

When I read the comments of Joan Cocks' research assistant from Vietnam, and Mary Evelyn Tucker's report saying that people now wonder whether we can even survive as a species or not, I was reminded of the image of the sinking Titanic that I sometimes use and that I would like to share here, so as to contribute to the use metaphors rather than abstract language to further a great transition: The wealthy have their cabins on the upper luxury deck, where they dance and feast, while trying to hinder the poor from the lower decks to come up. They overlook that the poor may be in possession of wisdom that

could save Titanic from sinking. The poor have one dream: getting to the first floor. They first try migration, or, in the worst case, they express their anger in terrorist attacks. All the while nobody notices that the entire ship goes down. And this, while those on the luxury upper floors are the primary holders of the material resources necessary to turn around the ship to avert the iceberg, even if only in the last minute. Those on the luxury upper floors do not notice the holes in the hull and the fire in the basement, and they are oblivious of the collision with the iceberg that is imminent. They feel safe behind the iron gates that separate the luxury floors from the rest. They have the illusion that simply blocking these gates harder will guarantee their safety. They paint their cabins pink and divert themselves by bringing possessions on board or seeking entertainment thrills, and then they accuse the messengers, the scientists, of delivering over-dramatizing calls to wake up. It is therefore that scientists no longer dare to speak. This scenario describes the proverbial "ship of fools." The peak of foolishness is reached when fighting over access to the first floor makes the ship go down even faster. There are too few voices calling out that nobody is exempted from drowning: no money, no sense of entitlement, can save only "me," while the rest goes down. Self-interest converges with common interest in a situation where either all drown or none. In a first step the ship would need to be reconfigured so that all are included, have a voice, and can contribute to solution-seeking dialogue conducted in respect for each other's equality in dignity, instead of being caught in relational illiteracy or, even worse, violent cycles of humiliation.

I very much appreciate Guy Dauncey's search for a new names and new language. Instead of Gaia, perhaps syntropy? Me, too, I am always seeking new language. Tired of the fact that the terminology of "communism/socialism" and "capitalism" has morphed into markers of cycles of humiliation more than markers of enlightenment, I thought of the term dignity + -ism. Dignism may describe a world,

• where every new-born finds space and is nurtured to unfold their highest and best qualities, embedded in a social context of loving appreciation and connection,

• where the carrying capacity of the planet guides the ways in which everybody's basic needs are met,

• a world, where we are united in respecting human dignity and celebrating diversity, where we prevent unity from being perverted into oppressive uniformity, and keep diversity from sliding into hostile division.

Again, I am profoundly thankful to Paul and all participants in this list. My project of building a "global dignity family" requires that I give my entire being to this task. I have no "normal life" as most people would have it. To be able to conduct such a life, I have to prioritize ruthlessly and give my time only to a select few significant conversations. This list is the only list I attempt to follow in its entirety if I can. To me, it is among the most future-oriented conversations there are on our planet.

In deep gratitude,

Evelin Lindner

Dr. med., Dr. psychol., founding president, Human Dignity and Humiliation Studies (humiliationstudies.org)

Mara Alagic's Contribution, October 29, 2016: Unity and Diversity and the Infinity Symbol

The photo above to the left was taken in September 26, 2016, and shows Glyn Rimmington together with Evelin demonstrating the infinity symbol as a symbol for dialogue. From Evelin's global point of view, unity in diversity is helpful as a motto to describe how the unity of communal solidarity, or what Evelin calls "big love" in her Gender book, can replace isolated or even hostile division, and how diversity in the context of equal dignity needs to replace oppressive uniformity. Evelin uses the infinity symbol, or the Möbius Strip, or the lying 8, ∞, to make this motto visible, and to show how it can model the form of dialogue that truly manifests the human rights ideal of "every human being is equal in dignity."

Mara Alagic, who took this photo, was later inspired to contribute with the picture you see on the right side, which shows the infinity symbol in unprecedented beauty. Thank you, dear Mara! She found this wonderful "infinity dance" on the website of the Alvin Ailey Dance Theater (www.alvinailey.org).

The photo with Glyn Rimmington was taken at the 5th Biennial Meeting of the Knowledge Federation, titled 'Tools and Practices for the Collective Mind Revolution', a conference that was held at the Inter-University Centre Dubrovnik, 25th September–1st October, 2016. See the link to the video of Evelin Lindner's talk titled "From Systemic Humiliation to Systemic Dignity" (also the Powerpoint presentation), on www.humiliationstudies.org/whoweare/annualmeeting/27.php.

Throughout her global life journey, Evelin found two cultural realms where unity in diversity can be experienced at their best: in the two photos above, Inga Bostad stands for the Norwegian cultural heritage of equality in dignity or likeverd that opens space for diversity, while Doaa Rashed stands for the cultural heritage of collective cohesion in the

Nile Delta, a cohesion that is indispensable when bridges are needed to be constructed to bring unity into diversity (Evelin lived in Cairo from 1984–1991). The photos were taken at the 22nd Annual Dignity Conference, or 2013 NY Workshop.

Linda Hartling's Contribution, January 30, 2017: *dignigardeners*

"The Election, Lao Tzu, a Cup of Water," by Ursula Kröber Le Guin, *Book View Café*, November 21, 2016, bookviewcafe.com/blog/2016/11/21/the-election-lao-tzu-a-cup-of-water/:

> Americans are given to naming enemies and declaring righteous war against them. Indians are the enemy, socialism is the enemy, cancer is the enemy, Jews are the enemy, Muslims are the enemy, sugar is the enemy. We don't support education, we declare a war on illiteracy. We make war on drugs, war on Viet Nam, war on Iraq, war on obesity, war on terror, war on poverty. We see death, the terms on which we have life, as an enemy that must be defeated at all costs.
> Defeat for the enemy, victory for us, aggression as the means to that end: this obsessive metaphor is used even by those who know that aggressive war offers no solution, and has no end but desolation.[69]

We so much resonate with Le Guin, when she promises: "I will try never to use the metaphor of war where it doesn't belong, because I think it has come to shape our thinking and dominate our minds so that we tend to see the destructive force of aggression as the only way to meet any challenge. I want to find a better way." Like Le Guin, we refrain from reducing positive action to fighting against through using negative words — nonviolence, refusal, resistance, evasion — we refrain from talking of "waging peace," as one cannot be aggressively peaceful.

For us, the modern hero is the *nurturer*, the *gardener*, the skillful and wise navigator of a ship in distress, not the *warrior*,[70] not even the warrior for peace.

Louise Sundararajan, 14th June 2021

Louise Sundararajan is an Indigenous psychologist who leads an Indigenous Psychology Task Force that has several hundred members. Her observations regarding her community applies also to the HumanDHS community. Louise recommends the following book, Rosa, 2016/2019, *Resonance: A sociology of our relationship to the world*, which I read when it came out in German in 2016, and congratulated Rosa.

These are Louise's reflections:

A Mute World of Relationless Relations

According to Hartmut Rosa (2019), late modernity is obsessed with making world accessible, and with struggling for one's share of the world. Consequently, to the extent that they expand their instrumental reach, "Late modern subjects lose the world as an expressive and responsive counterpart" (p. 428). As the world, along with the people in it, falls mute, we find ourselves in a relationless relation. One symptom of this relationless relation that we in academia can well identify with is that "The citizen does not relate

himself in the relation but is a spectator computing the problem" (p. 319). Another symptom that we tend to fall prey to is the use of concepts as instruments of muting the world. Rosa (2019) reiterates Adorno's observation that conceptual thought:

> . . . inevitably cuts off or dismisses (in the language of resonance theory: mutes) that which is specifically other than what it endeavors to apprehend, as it attempts to reduce the object with which the subject is confronted to a single concept that it can manage and control. (p. 344)

Possible Solutions

Rosa (2019) claims that "A better world is possible, and it can be recognized by its central criterion, which is no longer domination and control, but listening and responding" (p. 459), in a word, resonance. How would we do things differently, if we were to follow the resonance principle? Rosa (2019) has a few suggestions.

- Not the reach, but the quality of our relationship to the world should become the measuring stick for political and individual action. (p. 436)

- To the extent that resonance cannot be fought for: "Action should be focused not on conquering and controlling world, but on making it possible for world to be heard, and the mode of political action should be defined not by motives of assertion against others and against the world, but by the vision and intention of collectively shaping the commonwealth." (p. 440)

- To the extent that abstraction contributes to the muting of the world, our conversations would endeavor to recover what was eliminated in the abstraction, in the hope of "momentarily and spontaneously bridging the gap between subject and object both [or between the oppressor and the victim] because it [an innate, fundamental human relation] precedes their separation via conceptual abstraction" (p. 346).

A Resonance-based Task Force

The indigenous psychology task force could serve as an experimental resonant oasis for new types of social experience that is not plagued by the relationless relations of late modernity.

- It offers experiences very different from the experience of asserting oneself, defending one's interests, or making one's case.

- It endeavors to "generate genuinely intersubjective encounters that have a transformative effect" (p. 442), by allowing the participants to speak with their own voice and be heard.

Lastly, the Task Force is not an anonymous, impersonal committee. To the extent that, as Rosa (2019) points out, the whole age in late modernity tends to become a committee as a sphere for defending interests, managing conflicts, and asserting rights, I see the IP platform more in terms of a small scale society in which people relate to each other in personal terms. Hopefully this type of operation will help us to retrieve the relational and personal quality of things that the age of science and technology tends to eliminate. In

very concrete terms, we need to retrieve the relational quality of our messages that the "send" button of the computer has eliminated. Try this: Before you press the send button, say "excuse me" 200 times to all the recipients on the IP list, then ask yourself whether the content of your missive is worth the trouble of saying 200 times "excuse me." If the answer is yes, press the send button to the IP list. Otherwise, send your message to only a few individuals that you care to say "excuse me" to.

Thanks to all for your attention,
Louise

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[1] Jean Baker Miller coined the phrase "waging good conflict." SeeMiller, 1986.

[2] Buber, 1923, translated into English, Buber, 1944.

[3] Lindner, 2001, see full text at www.humiliationstudies.org/whoweare/evelin02.php#howresearchcanhumiliate.

[4] www.humiliationstudies.org/whoweare/don.php.

[5] Lane, 2000, p. 64.

[6] See Fuller, 2003.

[7] Kessels, et al., 2009.

[8] Baum, 1977.

[9] Riane T. Eisler, social scientist and activist, has developed a cultural transformation theory through which she describes how otherwise widely divergent societies followed what she calls a *dominator model* rather than a *partnership model* during the past millennia, see Eisler, 1987, and her most recent book Eisler, 2007.

[10] Pettit, 1997, 2014.

[11] See Herz, 1950 and Collins, 2004, Jervis, 1978, Posen, 1993, Roe, 1999, 2005, Snyder, and Walters, 1999.

[12] The first paragraph of Article 1 of the Universal Declaration of Human Rights (UDHR), adopted by the United Nations General Assembly on December 10, 1948, www.un.org/en/documents/udhr/.

[13] Lindner, 2006a.

[14] Jones, 2006.

[15] Steve Kulich said this at the Second International Conference on Multicultural Discourses in Hangzhou, 13-15th April 2007. See also Lindner, 2007.

[16] Wood, et al., 2009.

[17] Baumeister, et al., 1996, in Madsen, 2014, p. 612. See also Putnam, 2000, Bushman, and Baumeister, 1998, Baumeister, et al., 2003, Baumeister, 2005, Twenge, 2006, Twenge, and Campbell, 2009, Wood, et al., 2009, Twenge, et al., 2012, Twenge, and Kasser, 2013.

[18] "The Space between Self-Esteem and Self Compassion," by Kristin Neff, TEDxCentennialParkWomen, February 6, 2013, www.youtube.com/watch?v=IvtZBUSplr4. I thank Linda Hartling for making me aware of this talk. See also Neff, 2011.

[19] "The Space between Self-Esteem and Self Compassion," by Kristin Neff, TEDxCentennialParkWomen, February 6, 2013, www.youtube.com/watch?v=IvtZBUSplr4.

[20] See, among others, Carroll, 2001. "James Carroll made this concept a corner stone in European history due to the important role it played in the passage of Greek philosophical heritage to Europe thanks to Arabic, Hebrew and Latin translations," writes Raja Sakrani in her article «Je suis français, je suis juif, je suis musulman. Je suis Charlie»: On the trail of Convivencia," Käte Hamburger Kolleg "Recht als Kultur," January 2015, www.recht-als-kultur.de/de/aktuelles/diskurs/. Sakrani continues, "Beyond the individual stories that make up this French drama, beyond historical, religious, sociological and political considerations specific to France that were not presently analyzed, beyond the debate on the ramifications of this event on the judicial system, as well as the security and political agenda, beyond how the events will be taken up or politically instrumentalized by right-wing nationalists in Europe or even competing Israeli and Palestinian factions — beyond all that, the spirit of *Convivencia* absolutely needs to be explored, studied, analyzed and understood even in an atmosphere of mourning, menace and doubt." I thank Hinnerk Bruhns for making me aware of this article.

[21] Expert on Natural Resources Management Dan Duckert in his contribution to the Great Transition Network Discussion "The Degrowth Alternative," January 6, 2015. See Nussbaum, and Sen, 1993. See also, among others, Orton, 2011.

[22] Gottman, 2004. I thank Peter T. Coleman for reminding me of Gottman's work.

[23] Gottman, and Silver, 1999.

[24] Johnson, et al., 2014.

[25] See, among others, Rogers, 1977, Kirschenbaum, and Henderson, 1990, Rogers, et al., 2014.

[26] See Belenky, et al., 1997a, Belenky, et al., 1997b, Clinchy, 1996.

[27] Clinchy, and Zimmerman, 1985.

[28] Belenky, et al., 1997b.

[29] Heller, 1984.

[30] See, among others, Habermas, 1962, Habermas, 1981, Habermas, 1985, Habermas, 1989.

[31] On November 16, 2011, writer and peace scholar Janet Gerson took me to Zuccotti Park and The Atrium in New York City, where most of the Occupy Wall Street activities took place. Janet shared with me her doctoral research and I thank her for reminding me of the significance of the notion of *grappling*. See www.humiliationstudies.org/whoweare/evelinpics11.php.#OWS.

[32] As to the concept of *nudging*, see, among others, Thaler, and Sunstein, 2008.

[33] Deutsch, 2006.

[34] Dobson, 2012.

[35] Linda Hartling in a personal communication, June 4, 2009.

[36] Miller, 2013.

[37] Buber, 1923, 1944.

[38] Nussbaum, and Sen, 1993. See also, among others, Orton, 2011.

[39] Freire, 1968, 1973, O'Shea, and O'Brien, 2011.

[40] Bohm, 2004.

[41] Scharmer, 2009.

[42] Swidler, and Mojzes, 2000.

[43] Inga Bostad, Vice-Rector of the University in Oslo, Norway, sent a personal message after the 22/7 terror attacks in Oslo and Utøya. In this message, Inga Bostad encouraged and urged everybody to engage in dialogue. This message was recorded on 26th August 2011 by Lasse Moer. See youtu.be/hbOBj_UJt2Y. See also Bostad, and Ottersen, 2014.

[44] David Bell opened the Conference "Knowledge as Construction, Knowledge as Experience: Reflections on Psychic Change," co-sponsored by the Contemporary Freudian Society (CFS) and the International Psychoanalytic Studies Organization (IPSO). This was a IPA Visiting Scholar Clinical Weekend at Mt. Sinai Medical Center, New York, November 21-23, 2014. The focus of the weekend was to underline how different theoretical persuasions lead to differences in therapeutic aim, therapeutic action, and therapeutic technique. See internationalpsychoanalysis.net/2014/09/30/ipa-visiting-scholar-clinical-weekend-with-david-bell/.

[45] Parsons, 2000, p. 48.

[46] Jacobus, 2005, p. 259.

[47] Jacobus, 2005, p. 233. I would use other terminologies than Love and Hatred, and would perhaps not link Hatred to Envy, as Bion does, following Melanie Klein, 1957.

[48] Bion, 1970, p. 125.

[49] Glover, 2009.

[50] Edmondson, 1999, p. 354. See also "New Research Reveals Surprising Truths about Why Some Work Groups Thrive and Others Falter," by Charles Duhigg, *The New York Times*, February 25, 2016, www.nytimes.com/2016/02/28/magazine/what-google-learned-from-its-quest-to-build-the-perfect-team.html.

[51] Volkan, 1997.

[52] "Large-Group Identity, International Relations and Psychoanalysis," by Vamık D. Volkan, Paper given at "Deutsche Psychoanalytische Gesellschaft e.V. (DGP) Meeting" Gasteig Cultural Center, Rosenheimer Platz. May 23, 2008, www.vamikvolkan.com/Large-group-Identity,-International-Relations-and-Psychoanalysis.php.

[53] "The Power and Weakness of Inciting Violence," by Shibley Telhami, *The Washington Post,* December 5, 2014, www.washingtonpost.com/opinions/the-power-and-weakness-of-inciting-violence/2014/12/05/120dedca-74c3-11e4-9d9b-86d397daad27_story.html.

[54] The three core components originally listed by Adorno et al. are authoritarian submission ("submissive, uncritical attitude toward idealized moral authorities of the ingroup"), authoritarian aggression ("a general aggressiveness, directed against various persons, which is perceived to be sanctioned by the established authorities"), and conventionalism ("adherence to conventional, middle-class values"), Adorno, et al., 1950, p. 148.

[55] Right-Wing Authoritarianism (RWA) is characterized by obedience to authority, moral absolutism, racial and ethnic prejudice, intolerance and punitiveness towards dissidents and deviants, teaching children obedience, neatness, and good manners, Stenner, 2009. "Right-Wing Authoritarianism (RWA) has been conceptualized and measured as a unidimensional personality construct comprising the covariation of the

three traits of authoritarian submission, authoritarian aggression, and conventionalism," write John Duckitt, et al., 2010 (Abstract). However, the authors continue, "new approaches have criticized this conceptualization and instead viewed these three "traits" as three distinct, though related, social attitude dimensions." The traditional view was that RWA is a personality dimension, however, "new approaches have begun to suggest that RWA might be better conceptualized as social attitudes and values. A second issue, which arises partly out of this personality versus social attitude issue, is that of whether RWA is a unidimensional or multidimensional construct," ibid, pp. 686-687. See for more, among others, Duckitt, and Fisher, 2003, or Mavor, et al., 2010.

[56] Duckitt, et al., 2010, p. 687. See also Duckitt, 1989, Feldman, 2003, Kreindler, 2005, Stellmacher, and Petzel, 2005, Stenner, 2005.

[57] 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 Shelly Chaiken's work, showing that people who are more open to discrepant evidence tend to make more accurate predictions—Chaiken, 1980, Ledgerwood, et al., 2014.

[58] Lindner, 2009, p. 136-137.

[59] Serres, 1997.

[60] Zembylas, 2002.

[61] Appiah, 2006.

[62] Lévinas, 1985.

[63] Wintersteiner, 1999.

[64] Lindner, 2006b, pp. 43-45.

[65] Lindner, 2006b, p. 43.

[66] See Snyder, 2000.

[67] See Keen, 1986. I thank Gordon Fellman for this reference.

[68] Buber, 1923, translated into English, Buber, 1944.

[69] "The Election, Lao Tzu, a Cup of Water," by Ursula Kröber Le Guin, *Book View Café*, November 21, 2016, bookviewcafe.com/blog/2016/11/21/the-election-lao-tzu-a-cup-of-water/. I thank Linda Hartling of making me aware of Ursula Le Guin, Linda's fellow Portland citizen, and her work.

[70] Claudia Neubauer, Fondation Charles Léopold Mayer (FPH), in her contribution to the Great Transition Network (GTN) discussion on the topic of "A Higher Calling for Higher Education," May 25, 2016, in response to Escrigas, 2016. See also Neubauer, and Calamé, 2013. See, furthermore, Fellman, 1998. John Amos Comenius (1592 — 1670) speaks of gardens, a Czech philosopher, pedagogue and theologian, considered to be the father of modern education. Philosopher Henning Vierck has even created a Comenius garden in one of the most socially vulnerable parts of Berlin, see *Der Comeniusgarten in Berlin*, ttt — titel thesen temperatmente, ARD (Arbeitsgemeinschaft der öffentlich-rechtlichen Rundfunkanstalten der Bundesrepublik Deutschland — Consortium of public broadcasters in Germany, a joint organization of Germany's regional public-service broadcasters), July 24, 2016, www.daserste.de/information/wissen-kultur/ttt/sendung/comeniusgarten-berlin-neukoelln-100.html.