Annual Meeting on

Human Dignity and Humiliation Studies

12th - 13th September 2003
Maison des Sciences de l'Homme
Paris

Meeting Notes

On Friday: Maison des Sciences,
54, boulevard Raspail (metro Sèvres-Babylone)
room 215, 9.00-18.00

On Saturday: Maison Suger
16-20 rue Suger, (metro Odeon/St. Michel) 9.00-19.00

Contents

Day One, September 12, 2003

Humiliation: How to Defuse Conflict and Violence in the World and Our Lives

Presentation by Evelin Lindner, University of Oslo, Norway (in cooperation with the University of Columbia, New York, and the Maison des Sciences in Paris); this presentation also includes a short overview over the current state-of-the-art from Lindner's perspective and it includes a presentation of the envisaged *Center for Human Dignity and Humiliation Studies*.

Evelin says that her presentation may last from ten minutes to five days, yet always addresses the following topics:

I.   Why study humiliation?
II. Where do we find cases of humiliation?
III. What is humiliation?
IV. What is new?
V.   What do we do now?

I.   Why study humiliation?

A.   "Desire for prevention"

1. Growing up in a refugee family (or, more precisely, a family of displaced people or "Vertriebene"), I never identified with where I grew up. I grew up in my father's head so-to-speak, in his imagination of the farm that he had lost. I grew up with the identity of being an "unwelcome guest with no home to go to."

2. My father was doubly traumatized. He did not support Nazi ideology, was severely punished, and subsequently lost one arm, all this while being under the age of twenty. This he had to bear in addition to having lost his beloved brothers, later his father, not to speak of his farm, which was his home and

livelihood. The intricate layers of humiliation in his life contributed to a heavy atmosphere in my childhood home, an atmosphere of continuous trauma, mourning and sadness. Only a few years ago, I feel, my father began to relax.

3. This situation made me wish very early - "Never Again!"
4. Seeing the destruction of my father was heartbreaking for me as a child, therefore, I wanted to live my life to be a project dedicated to promoting "Never Again."

B. After finishing school - learning about the world

1. After finishing school at nineteen, I started the project of "Never Again." At first, I felt I needed to understand more. During the first ten years after finishing school, I tried to read the "content table of planet Earth" so-to-speak. I studied psychology first, then medicine, and during that time carried out my own anthropological studies by working all over the world. I spent one to six months abroad every year, as a psychology and later medical student working at health institutions.
2. May aim was to acquire a "gut feeling for the world" by becoming part of other cultures as much as possible.
3. As part of this endeavor, my goal was to learn at least one language out of each of the five large language families dominating the globe, such as the Slavic languages, Latin languages, Germanic languages, Arabic languages, and Sino-Tibetan languages. I wished to obtain a gut feeling for these languages and the cultures formed by them.
4. After ten years, I had graduated both as a psychologist and a physician, and I proceeded to immerse myself in Egyptian culture for seven years. This was like opening a chapter in the "book of the planet Earth" and reading it in more depth. I worked as a clinical psychologist and counselor, with people speaking Norwegian, German, French, English, and by time also Egyptian Arabic.

C. Global social responsibility

1. After returning to Europe, I compared definitions of German and Egyptian ideas of "what is a good life" for my doctorate in medicine. During the interviewing process I felt that I had developed a sense of responsibility to the world that other scholars who had not traveled did not have. I wanted to communicate this to others.
2. I entered politics and in 1994 was a candidate for European Parliament for Hamburg.
3. I also embarked on social activism.
   a) I wanted to get everyone thinking about what they could contribute to global social responsibility. I decided to invite the city of Hamburg to do exactly this.
   b) In the beginning, the journalists I talked to about this idea thought I was either a scientologist or crazy. However, after a month of checking my credentials, I was welcomed to go on all media, radio, television and newspapers. I invited the citizens of Hamburg (1.5 million citizens) to sit down and think about global responsibility. I then invited them to come to

the large park in the center of Hamburg one Saturday evening in 1993. I had founded the non-for-profit organization *Global Understanding* as legal body to stage this event, which I called the *Hamburg Chain of Ideas*.

    c) Around 20,000 people came to contribute with ideas, ca. 4,000 had prepared objects (such as drawings, lists of ideas, speeches), and for about five hours people walked the seven km long line where the objects were being displayed. A multitude of other, diverse happenings was being staged in the rest of the park by participants.

4. After this event, I wondered what I should do with the rest of my lifetime (I "plan" to live to be 120 years old!), considering my aim to help getting closer to "Never Again." Should I build further on my activism experience and make "inviting cities" my life, or should I go on with my fresh political career? I found both to be too superficial to me. In the meantime I had earned my PhD in social medicine, and I went back to academia.

D.   Hunch that humiliation is the most significant obstacle to social cohesion

1. I spent two years trying to find the "most important question" that would guide me to optimally contribute to "Never Again." I concluded that the most important question must be the question as to what hampers peace most, of what causes the most significant disruption of social cohesion. My hunch was that humiliation is at the core.
2. My first hunch built on my experience as a clinical psychologist and counselor.
3. My second hunch built on history. The Treaty of Versailles is seen to have humiliated Germany, while the Marshall plan did not. The first led to war, the second to peace. However, there seems to be little research about the exact role of humiliation in this historical dynamic of humiliation.
4. I found that humiliation was not really an academic term. I explored the literature on humiliation to find only few writings, for example, by Klein, 1991d, Hartling, 1995, Gilligan, 1996, Miller, 1993, Nisbett and Cohen, 1996.
5. I looked at books such as *The Decent Society* by Margalit, 1996.

E.   The nature and role of humiliation is complex

1. I conducted a pilot study about "what is humiliation?" (54 people) and found that the phenomenon of humiliation is intricately complex; understanding humiliation requires a multidisciplinary approach.
2. Humiliation is complex. Humiliation is something that is perpetrated as an act; however, it is also something that is suffered and felt as a feeling; while thirdly it may merely be observed – an actor or a victim may not find an event humiliating, but a third person might find it humiliating. Marx' notion of "false consciousness" falls into the last category. Marx suggested that workers ought to feel humiliated and rise up; however, they did not.
3. Humiliation is furthermore not always perpetrated intentionally; some people merely try to help and still humiliate.
4. Humiliation is not always avoided. Some people seek humiliation, such as in sadomasochism, or in religious self-humiliation to praise god.

5. Some people use shame interchangeably with humiliation when they study it; however I believe that these two constructs must be differentiated.

II.   Where do we find cases of humiliation?

On the background on European history, its wars and the Holocaust, I intended to also study more recent cases of atrocities. I chose Somalia and Rwanda, both having had recent genocidal episodes.

A.   First I went to Somalia and was one of very few foreigners there at the time

1. Somalia is a culture of noble warriors in a vast country of mainly scarce semi-desert, while Rwanda is a profoundly different culture in a tiny country of mainly farmers in fertile hills.
2. There was war and famine in Somalia in 1991.
3. In 1992, the US came to help with Operation Restore Hope.
4. A dead US soldier was dragged through streets triumphantly, so the US left Somalia. An act of help ended in humiliation.

B.   Then I went to Rwanda

1. In Rwanda, a power overturn had been initiated by the Belgian colonial authorities. The Tutsi had been minority leaders, initially kept in place by the Belgian colonial powers, however, shortly before independence, Hutu were helped into power.
2. In 1994, Hutu extremists in the government instigated the killing of the former Tutsi elite with the argument that the Tutsi had to be prevented from humiliating Hutu in the future, as they had done in the past.
3. Public rape was used as a tool to humiliate not only the victims themselves, but also the men related to the women who were raped.

C.   The example of Germany

1. Tearing down the Berlin Wall was done in an atmosphere of joy over unity; however, within a few years a popular slogan was "We want the wall back!"
2. Many East Germans felt humiliated by West German arrogance. They reached back, or even constructed, their separate cultural identity, not wanting to be part of a West they felt to be disrespectful.

D.   Dynamics of humiliation can lead to rifts

1. From these experiences, I found that the dynamics of humiliation can lead to rifts, more or less benign rifts
   a) in international relations
   b) in intergroup relations
   c) in interpersonal relations.

E.   Film

    1.   Showing the film *Humiliation and Coping in War: Fragments of a case study* (with focus on resilience) failed, because the sound was too quiet.

III.   What is humiliation?

A.   Scientific method

    1.   When I returned from Africa to Norway I had to write my dissertation. Scientificity of method was central. During the first weeks in Somalia I understood that my initial western science approach humiliated informants. I did not get valid responses because people did not reply honestly. I realized that typically a "contract" is struck between researcher and informant, often hidden within institutional relations; students, for example, get points when they participate in research, others even receive payment. However, I was not in a position to pay my Somali informants.

    2.   I found I had to be authentic and invite the participants in my study to become co-researchers. I devoted a long chapter in my dissertation to explaining why may approach is scientific – people spoke from their hearts more and thus validity was safeguarded.

    3.   Somalis told me, "First you colonize us, establish a quasi democracy, then support dictators and sell them weapons, you watch them killing us, and then come to research our suffering! We feel "humiliated by your arrogant and self-congratulating help."

B.   Developing a theory of humiliation[1]

    1.   When I set out to write my dissertation, I initially felt more confused than ever. I considered that there might be "legitimate" and "illegitimate" feelings of humiliation and situations that compound humiliation – a puzzle.

        a)   Each year in Pakistan, for example, ca. 1000 people are being killed in honor killings, a pre-Islamic practice. These killings are regarded as appropriate repair of humiliated family honor. However, for human rights advocates honor killings do not alleviate humiliation; on the contrary, they compound it.

        b)   To get out of this puzzle, I looked at history. Understanding globalization seemed to be essential to this.

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[1] See for Lindner's publications so far: Lindner, 2003b, Lindner, 2002d, Lindner, 2002b, Lindner, 2002f, Lindner, 2002e, Lindner, 2002c, Lindner, 2002a, Lindner, 2001i, Lindner, 2001d, Lindner, 2001j, Lindner, 2001h, Lindner, 2001a, Lindner, 2001f, Lindner, 2001g, Lindner, 2001b, Lindner, 2001e, Lindner, 2001c, Lindner, 2000r, Lindner, 2000o, Lindner, 2000n, Lindner, 2000a, Lindner, 2000k, Lindner, 2000j, Lindner, 2000p, Lindner, 2000q, Lindner, 2000d, Lindner, 2000c, Lindner, 2000g, Lindner, 2000h, Lindner, 2000i, Lindner, 2000f, Lindner, 2000b, Lindner, 2000e, Lindner, 2000m, Lindner, 2000l, Lindner, 1999c, Lindner, 1999a, Lindner, 1999b, Lindner, 1998.

C.   Defining humiliation

    1. The core of the act of humiliation is "putting down someone or something." The word humiliation entails a spatial metaphor. "Humus" means "earth," and the prefix "de" in words such as "degradation" or "denigration" means "down" or "down to." This linguistic structure is to be found in many languages.

    2. In 1757 the meaning of the word humiliation changed.

        a) Before that time, "humiliating" and "humbling" were merged in one word and seen as legitimate and prosocial acts. In 1757, for the first time, the word humiliation signifies a violation and thus the meanings of the words "humbling" and "humiliating" part. "Humbling" remains being seen as legitimate and prosocial, "humiliating," however, as an illegitimate and antisocial violation.

        b) Incidentally linguistic event occurs concurrently with the development of the US Declaration of Independence, the French revolution, also the "emergence of the self" (Lyons, 1978) and altogether the inception of the human rights revolution.

    3. I wondered, what had happened and why did this change occur?

D.   Periods of human history

    1. Hunter and gatherer period: For more than the first ninety percent of human history, humans lived as hunters and gatherers in relatively small egalitarian groupings.

        a) "Pride" is for me the most appropriate label for the emotional culture of hunter and gatherer communities, pristine pride, pride that is yet untouched. The act of putting down was not yet applied to human beings in an institutionalized form. It was however, applied to abiotic nature. Language may be taken to be the first application of the "putting down" act, language "puts down" objects by naming; furthermore, tools were made, tools "putting down" pristine nature by instrumentalizing it.

        b) The egalitarian hunter and gatherer societal structure of pristine pride may be visualized by drawing a horizontal line, the line of equal pride.

    2. Agricultural period: About 10,000 years ago, agriculture emerged. The agricultural period of human history lasted until very recently and still dominates the non-industrial parts of the world.

        a) "Honor" is for me the most appropriate label for the emotional culture of agriculturists. Not only animals were domesticated and "put down," also humans were humiliated by others, in a ranked manner, with each layer having its "honor." Domestication and slavery represent an expansion of the act of "putting down" – an expansion from "putting down" abiotic nature to also "putting down" biotic nature and humans. Animals and people were used as tools, not just abiotic matter. This can be expressed graphically by substituting the line of pride by a master-slave gradient, ranging from a top line for masters and a bottom line for underlings and slaves.

b) For thousands of years, ranking human worthiness hierarchically was seen as the core characteristic of civilization – egalitarian societies were looked down on as "barbaric." Up until around 300 or 250 years ago, the idea that humiliation/humbling may be a violation of norms did not exist. Until the 1700s, humiliating/humbling underlings, or to show them "their place," was regarded as profoundly legitimate. In Norway, for example, until as recent as 1868, Norwegian law obliged husbands to beat insubordinate wives.

c) When underlings tried to rise, they replaced the master rather than eliminating the hierarchical system.

3. Present period: Around 1750, the notion of human dignity entered the stage of human history, dignity for each individual in an ever more global knowledge society.

a) "Dignity" is for me the most appropriate label for the emotional culture of present knowledge society. Equal dignity means the dismantling of the idea that "putting down" may be legitimate. The central message of human rights, enshrined in the preamble, is that every human being is endowed with equal dignity.

b) This historical change can be made visible graphically by dismantling the master-slave gradient and regaining the line of pride in the middle, or, more precisely, now the line of equal dignity and humility, since pride is no longer pristine. I describe pristine pride as a pre-humiliation state, and equal dignity and humility as a post-humiliation state. Human rights advocates accuse masters of arrogating superiority and call for their descent from arrogation to humility, while underlings are empowered to define their lowliness as humiliating violation of their dignity. Human rights promoters invite masters down and underlings up.

IV.   What is new?

A.   Advocating human rights increases feelings of humiliation

1. According to my observation, the awareness of human rights is growing worldwide.

2. Human rights turn old practices of subjugation into a illegitimate practices. People who learn about human rights, learn that they have the right to feel humiliated when they find themselves being placed somewhere at the bottom of society as *lesser* beings. They become conscious that they are justified to have feelings of humiliation.

3. The problem is that in response, they may not become "Mandelas," but "Hitlers."

4. In a human rights context, a former habit of underlings becomes particularly malign, namely the tendency of underlings to admire and imitate masters in an attempt to rise. Imitation, however, typically does not achieve equal dignity, and those who get disappointed may encourage revolt (see, for example, Fanon, 1986).

5. However, there is more. Human rights ideals also turn the "licking of the master's shoes" into a shameful undertaking. More discussion and thinking needs to be carried out on the intricate web of shame over elite admiration, which – as soon as they subscribe to human rights ideals of equal dignity – may be perceived by underlings as self-humiliation. Shame over elite admiration may be at the core of the unprecedented cruelty of present genocides. Long-established elites suppress, while recently risen underlings seem to "cleans," see for example Rwanda. Perhaps this "cleansing" does not so much function as the cleansing of the other ethnic group, but as the cleansing of the own, now shameful admiration for the former elite. Genocide, understand thus, may be seen as an attempt to undo self-humiliation.

6. Genocide becomes more than oppression. It is cleansing.

7. Human rights advocates have a responsibility to not only instigate feelings of humiliation, and risk Hitler-like responses from underlings, and cruel cleansing of perceived elites. Human rights advocates carry the responsibility to invest into peaceful and constructive ways out of feelings of humiliation.

B.   Globalization and egalization

1. In the course of human history smaller entities often were absorbed into larger entities (typically with women "inside" and men guarding the frontiers to the "outside"). The global village represents the first and unprecedented coming-into-being of only one single entity – everyone is invited to be part of the one single family of humankind.

2. Globalization for me is the coming-together of people into one single global village, and I consider this as basically beneficial because in-group /out-group definitions disappear.

3. Yet, how will this village be formed? Will it be a hierarchical entity with masters subjugating underlings? Or not? Will globalization continue being combined with hierachization, as is the case at present, or will *egalization* win out? I coined the term *egalization* to differentiate the coming-together process entailed in globalization from the question whether hierarchies of higher and lesser beings will be dismantled or not. I see globalization as being opposed to fragmentation, and I prefer globalization. And I see egalization as being opposed to humiliation, and prefer egalization. Thus, I advocate merging globalization with egalization. Combinations of globalization with humiliation, or worse, fragmentation with humiliation, I find less suitable for world peace.

4. When people talk of human rights, is this only empty rhetoric to cover up for old practices of subjugation and humiliation, or will we dismantle such practices and gather everyone at one single middle line of equal dignity and humility? Will we build an "honor global village" or a "dignity global village"?

C.   What is suitable for today's world, an honor or dignity culture?

1. Questions to consider:
   a) Is the new ethical mindset of equal dignity worth defending?

b) Or is it western imperialism to impose human rights on other cultures?

c) I believe that the honor code was functional in the past, in hierarchical agricultural societies in the pre-global-village period of human history, and that the dignity code is more functional for the knowledge society of the global village. Each code had and has its place. We live in times of transition and I believe that the dignity code is more suitable than the honor code for building a *decent global village* (see *The Decent Society*, by Margalit, 1996).

V.   What do we do now?

A.   What do we do with our knowledge, how do we bring this into the world?

1. Message to rising underlings: step out of the master-slave dyad and act autonomously!
2. Message to rising underlings: educate masters!
3. Message to third parties: forge alliances between the moderates ("Mandelas") on all sides and collectively attend to extremists ("Hitlers") on all sides. "Mandelas" respond to humiliation with constructive change, while "Hitlers" turn the spiral of violent humiliation and humiliation-for-humiliation. The important fault lines thus run between moderates and extremists, not between Israelis and Palestinians, or Singhalese and Tamils, or women and men, or advocates of environmental protection and entrepreneurs.
4. Call for a *Moratorium on Humiliation*!

B.   How can this be helped?

1. A center for humiliation studies should be created.
   a) Columbia University has been chosen as a host for the "Center for Human Dignity and Humiliation Studies."
   b) The Center has three purposes, or agendas – firstly research, secondly education, and thirdly advocacy and intervention.
   c) The Center is a platform for "you" (those here at the conference). Equal dignity for all should be its spirit also for all its participants. "You" are needed!

Appreciative Psychology and Humiliation

Presentation by Donald Klein, Graduate College, the Union Institute and University, USA[2]

Don addresses the following topics:

    I.   Humiliation as a Collective Phenomenon
    II. Humiliation as a Barrier to Our Inherent Capacity for Awe and Wonderment
    III. The Mental Scrim: How We Create Reality In Our Minds
    IV. Appreciative Psychology as an Antidote to Humiliation

I.   Humiliation as a Collective Phenomenon

Although humiliation is experienced as a personal phenomenon, it is most accurately and usefully understood as collective in nature. I coined the term "humiliation dynamic" in order to connect the personal experience of being the "victim" of humiliation to the fact that two other roles are involved: there must also be an "humiliator," some one (or ones) whose attitude or behavior inflicts the humiliating experience; there must also be one or more "bystanders" (real or imagined) who witness the fact that someone is being ridiculed, made to feel small, rendered powerless, or otherwise demeaned. (Klein, 1991b). Societies differ in terms of what they define and experience as humiliating. Although, in my view, the experience of personal and collective humiliation is universal, the values and beliefs of each society contribute significantly to how humiliation is defined and, therefore, what is experienced as humiliating or demeaning by members of that society. It is also apparent from events in human history such as the recent American conquest of Iraq that members and leaders of one culture often are unaware of what constitutes humiliation to those in another.

Equally apparent is that societies differ from one another in the extent to which assaults on personal and collective dignity are acknowledged and discussed. In the United States, in my experience, there is a pervasive failure, especially among males, to acknowledge humiliation when it occurs. To be or feel humiliated is bad enough; to acknowledge to another person that what they did or said to one was humiliating is well nigh unthinkable (Klein, 1992).

Because I believe that humiliation or the fear of humiliation is at the root of much of the most destructive interpersonal and intergroup behavior, I feel an urgency to bring the humiliation dynamic to the forefront of attention in American society. My assumption is that our societal denial of the potency of humiliation must be removed. We must be able to recognize, acknowledge, and talk about this dynamic in order to reach the point of being unwilling to participate in it, either as humiliator, victim, or bystander. To use the

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[2] See for his publications, for example, Broom and Klein, 1999, Klein, 1992, Klein and Morrow, 2001, Klein, 1991a, Klein, 1991b, Klein, 1988.

term Evelin mentioned in her presentation, my mission can be thought of as a matter of "presence," that is, conveying the message that present times should include connecting people and experiences, up to and including their experiences of difference from one another as well as feeling put down and demeaned by one another by virtue of those differences (Klein, 1991a).

Consistent with the pervasive denial of humiliation as a powerful factor in human affairs is the striking fact that modern psychology, which is largely European and American in its cultural origins, has until recently almost entirely ignored the humiliation dynamic. This despite the fact that a persuasive case can be made that humiliation and the fear of humiliation as motivators are more powerfully destructive of loving and collaborative human relationships than those other "psychic furies" that have been studied and written about extensively in psychological literature, namely, guilt, anxiety, and shame. Those few who have written about humiliation have been psychoanalytically oriented psychodynamic theorists, who have lumped the experience of humiliation with shame because both are clearly related to individuals' perceptions and feelings about their interpersonal relationships (see, for example, Lewis, 1971).

I believe that, despite certain similarities and the apparent ease with which they can be confused with one another, it is highly useful both for psychological practice and social policy to make a clear distinction between shame and humiliation. Without going into particulars, the vast difference between them, in my view, is illustrated by the following analogy:

> If I cheat on my wife and she discovers my infidelity, I would be ashamed. If, on the other hand, my wife cheats on me and I discover her infidelity, I would feel humiliated.

II. Humiliation as a Barrier to Our Inherent Capacity for Awe and Wonderment

Elsewhere I have made what I think is a clear case for the fact that every human being is born with an inherent capacity to experience the world through the lens of awe and wonderment, thereby being able to view events in our lives with simple clarity, to maintain a sense of humor and joyful perspective, and, above all, to avoid wasting energy on distracting thoughts, including the fear of humiliation (Klein and Morrow, 2001, Klein, 1988). Everyone is born with this wonder-filled capacity. In more than a decade of inquiry, I have not found anyone who has not experienced the sense of awe and wonderment many times in his/her life. What everyone has in common, however, is that they allow themselves to have such experiences only under special circumstances. For me it was a beautiful sunset. For others, I've discovered, the circumstances cover an amazingly wide range, including, for example, listening to beautiful music, having good sex, feeling "close to nature" in a variety of settings, dancing, water-skiing, and achieving the so-called "runner's high." [Participants in the meeting contributed their examples; everyone agreed that they had experienced feelings of awe and wonderment many times in their lives.]

In the early 1970's, I became curious about the fact that my experiences of awe and wonderment were so fleeting. Once the sun went down I typically returned quickly to ordinary reality. "Where did those good feelings go," I wondered. As I began to think about it, simple logic almost immediately convinced me that they did not, in fact, disappear with the sun. The feelings were mine. They were in me, not in the sun. Next it occurred to me that, logically at least, if I could permit myself to gain access to those feelings during a beautiful sunset, I should be able to experience those feelings at any time, regardless of circumstance. That seemed almost too good to be true. Even more puzzling was the fact that simply knowing what *should* be true, didn't automatically make it so. It was clear that something was blocking me. What was it, I wondered, that kept me from my birthright of what I began to refer to as "appreciative knowing."

The answer to the puzzle came in 1972 during one of the many Summers I spent in Bethel, Maine, as a staff member of the National Training Laboratories, conducting so-called "Training Laboratories" on interpersonal relations and group dynamics. One evening staff and participants were listening and dancing to the music of a rock band imported for the occasion. This was new music for me and I was drawn to it. I tried to dance to the music but felt uncomfortable and awkward doing so. So I sat for awhile, thinking about what it had been like being raised as a Jew in New England. Rather than being emotionally expressive, using my body, and waving my arms to reinforce what I had to say, I had early on developed a buttoned-down, Yankee manner. To raise an eyebrow was enough to express strong passion. Moreover, being a skinny, awkward teen-ager, I had also done my best to appear suave and sophisticated in order to avoid being ridiculed. There was an "aha moment." By holding myself stiffly in order not to appear awkward I had, in fact, made it difficult for me to be anything but awkward. The solution seemed obvious. Here was a possible opportunity to break out of my self-imprisonment. All that was needed was to move onto the dance floor, let myself respond to the music, and give myself permission to act ridiculous, feel ridiculous, and, very likely, appear ridiculous to others. To use a vernacular expression, in effect I let myself go. Twenty minutes later, happy and covered with sweat, I had discovered that I had a capacity for rhythmic and graceful movement that I never before consciously experienced. I also had experienced another setting where I felt the kind of special sense of alive-ness that I had heretofore allowed myself to experience only while watching a beautiful sunset.

III.   The Mental Scrim: How We Create Reality In Our Minds

My experience that summer in Bethel opened up an awareness of how the fear of humiliation is part of a developmental process that makes it so difficult for individuals to gain everyday access to their inherent ability to experience appreciative knowing. Soon after returning home from Bethel in 1972 I had an opportunity to experience LSD Therapy as part of a project carried out by a nearby research institute. During a single day on a heavy dose of pure acid I had repeated experiences of feeling intense fear, allowing myself to experience that fear without any attempt to block or escape from it, then moving into an almost prototypic, intensely unpleasant experience, and finally emerging

in the calm, quiet, beautiful space of appreciative knowing. Two of the prototypic experiences were crying out hysterically for help and knowing that no one was there to help me and begging desperately for forgiveness and realizing that no one was going to forgive me. I call such experiences prototypic because I believe that all of us have had such experiences as small children. The fear of abandonment and losing the love of significant others is, so to speak, in our bones even if such experiences lasted only minutes or even seconds. I make the assumption that such fears are at the heart of our susceptibility to the humiliation dynamic. For those early terrifying experiences tell us that we are terribly and helplessly vulnerable to abandonment and loss of significance in the eyes of others on whom our very lives depend.

Those early experiences also are part and parcel of every human being's need to strive to create an idea of self. This created self includes both an individual and a collective identity. It is shaped by one's interpretations of how other react to one and what reactions, both favorable and unfavorable, they might have under various circumstances. The self provides a fighting chance of never having to be on the receiving end of the humiliation dynamic or, if the worst happens and one is faced with inescapable degradation, to be able to right the balance, even if that means venting one's humiliated rage by torturing and killing others.[3]

Several Western psychologists have provided in-depth documentation of adaptive and maladaptive forms of this created self. Erich Berne, creator of Transactional Analysis (see, for example, Berne, 1972), is the only one, so far as I know, who has paid attention to the fact that every human being has what I refer to as a "creative self" that, from birth on, begins a process of designing a "self" and of maintaining or even modifying that design throughout one's lifetime. Berne spoke of the "little professors" within all of us who does his/her best to sort out and make sense of ourselves and the world in which we live.

I liken this process of self-creation to the use of the scrim in the theater. The scrim is a transparent curtain on which theater people paint scenery. When illuminated by footlights and spotlights from the rear of the theater, the scenery appears opaque. That scenery and the actors playing their parts on the stage in front of the curtain constitute "reality" for audience members. The curtain no longer is perceived as transparent. If, however, the scrim is lit from behind, the scenery fades or even disappears. The curtain now appears

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[3] Following the Paris conference *The New Yorker* published on January 5, 2004, an article by journalist Lawrence Wright about journalism and the culture of Saudi Arabia. In the article Wright reports on interviews he conducted with relatives of the young pilots who flew airliners into the twin towers of the World Trade Center in New York City. He says, "There was a sameness to the stories of the hijacker pilots. They had become Muslim extremists in Europe and America – presumably as a way of holding onto their sense of who they were in the engulfing West. *Their own cultures offered them no way to be powerful in the world*. (Italics added). ... Unemployment and idleness became central facts of life for young Saudi men ... Bin Laden gave young men with no control over their lives an identity and a wanton chance to make history. "Death is better than life in humiliation!: bin Laden said" (P. 63).

transparent and the audience can see through the curtain to a whole new vista of objects and people, that is, a new reality.

It is as if each of us has a mental scrim on which, from earliest childhood, we have been painting the scenery of our lives, literally millions of thoughts about ourselves and the world around us. When we are an ordinary state of being, we take these ideas very seriously and treat them as the only reality that is available to us. Under ordinary circumstances, this is the only reality of which we are aware. It is also virtually the only reality that has been studied and described elegantly and in-depth by Western psychologists. It is a reality of projected thoughts.

IV.   Appreciative Psychology as an Antidote to Humiliation

Under special circumstances, however – as, in my case, when I witnessed a beautiful sunset and experienced the awe and wonderment – our mental scrims become transparent. The clutter of thoughts about ourselves and the world fade or even disappear. We see through and beyond our mental scrims and are once again in touch with our inherent capacity for what I am calling "appreciative being." Within that state of being one experiences a psychology that is beyond the realm of thoughts, of distinctions of good and bad, right and wrong. This is Appreciative Psychology.

Appreciative Psychology involves experiencing every event in one's life – regardless of how one thinks about it in one's mind – through the lens of that special feeling state referred to above as appreciative being. It is not a matter of liking what we see; we don't even have to find virtue, pleasure, or goodness in it. Appreciative being is simply the state of experience every situation with a sense of awe and wonderment. By doing so, we wipe our perceptual windows clean of the clutter of ideas that in the ordinary state of Projective Psychology we attach to whatever situation in which we find ourselves. It is also not a matter of reframing, which is a term used for rearranging our thought patterns, such as when we redefine a "problem" situation as a "possibility." Nor is it an approach that seeks to salvage something good and useful out of disaster (e.g., making lemonade out of lemons.)

I have discovered that as we see beyond the mental scrim, we no longer take seriously the cluttered scenery of ideas inscribed on it. This means that, in effect, we can no longer take the part of "victim" in the humiliation dynamic. By not taking ourselves seriously, we no longer suffer from the fear of humiliation and are no longer vulnerable to others' efforts to ridicule or otherwise degrade us. I find that I no longer feel the need to defend myself against the threat of mortification and abandonment. My energies are not distracted by thoughts of getting even. Also part and parcel of the state of appreciative being, I have discovered empirically, is a deep sense of compassion and forgiveness. The dignity of others is, I find, no less and no more important in the scheme of things than is my own. I am prepared to embrace those whose beliefs and behavior appear to be dysfunctional, both for themselves and for human betterment in general, while doing my best to find ways to make it impossible for them to achieve their objectives.

A challenge that keeps many people from making the personal shift from everyday Projective Psychology to an everyday state of appreciative being, is that in order to render one's inner mental scrim transparent one must take the revolutionary step of no longer taking one's created self seriously. For most people this involves a leap into a fearsome void. Until now they have enacted their lives in front of the familiar scenery of their mental scrims. What lies beyond ... how they will cope ... what they will experience ... whether they will even survive. These are questions that can be answered only after they enter the state of appreciative being. I know that they will survive; I know they will cope with far less wear and tear than ever before; I know they will thrive; and I know that they will deal with the situations in which they find themselves with far greater clarity, energy, and delight than before. Such reassurance, however, has little meaning. The best I can do is invite those in this conference and anyone else with whom I speak to act with faith and take the leap into the unknown.

Shame and Humiliation: From Isolation to Relational Transformation
Presentation by Linda Hartling, Wellesley College, USA[4]

Linda addresses the following topics:
  I.   Introduction
  II.   Three goals for this talk
  III. Relational-Cultural theory (RCT)
  IV.   A relational analysis of shame and humiliation
  V.   Relational ways to transform shame and humiliation[5]

I.   Introduction

  A.   I have lifelong fear of public speaking

   1. This fear is largely rooted in a fear of humiliation.
   2. Many people rate fear of public speaking greater than their fear of death, exemplifying the power of humiliation.

  B.   To transform my own fears, I am inspired by the words of people who have resisted their humiliation, for example, Audre Lorde – black, feminist, lesbian, poet, and activist.

   1. "The master's tools will never dismantle the master's house" (Lorde, 1984).
   2. "When I dare to be powerful – to use my strength in service of my vision, then it becomes less and less important whether I am afraid" (Lloyd, 1997).

  C.   It is not my goal to be a living demonstration of humiliation, but I am willing to risk feeling humiliated because this topic is so important.

II.   Three goals for this talk

  A.   The goals are to

   1. introduce to Relational-Cultural Theory (RCT) as one framework for understanding experiences of humiliation,
   2. offer an analysis of shame and humiliation based on a relational framework,
   3. begin to explore relational ways to address and transform experiences of humiliation.

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[4] See Hartling, 1995, Hartling and Luchetta, 1999, Hartling, 2003a, Hartling and Sparks, 2000, Hartling and Ly, 2000, Hartling et al., 2000, Hartling, 2003b, Jordan and Hartling, 2002.
[5] The references I used for my talk, are the following: Gilligan, 1996, Hartling, 2003b, Hartling et al., 2000, Jordan and Hartling, 2002, Jordan, 1986, Jordan, 1989, Klein, 1991d, Laing, 1998, Lloyd, 1997, Lorde, 1984, Miller and Stiver, 1997, Miller, 1986, Putnam, 2000, Resnick et al., 1997, Ward, 2000.

B. The literature

    1. The literature has focused on individual, internal experiences and has not understood the relational dynamics of humiliation.

C. Taking a relational view

    1. enriches and deepens our understanding of humiliation,
    2. leads to new possibilities for transforming these experiences.

III. Relational-Cultural theory (RCT)

What is Relational-Cultural Theory (RCT)? How is it Useful for Understanding Humiliation?

A. Traditionally, Western theories of psychological development have

    1. focused on self-development,
    2. suggested that healthy development involves progressively separating from relationships,
    3. focused on becoming more independent and self-sufficient

B. Problems with "Separate-Self" theories

    1. There is a cartoon saying "I want to show her I am strong and independent, but I can't seem to do it alone."
    2. RCT suggests that no one does it alone.
    3. All people grow through and with relationships.

C. RCT

    1. RCT (Jordan & Hartling, 2002) proposes that Growth-fostering relationships (GFRs) are necessary for human development and that the lack of GFRs are a primary source of psychological problems,
    2. RCT proposes that relationships are highly defined by the cultural context in which they exist.
    3. RCT is an evolving theory, which is growing and changing with research and development.
    4. Conceptualization of RCT:
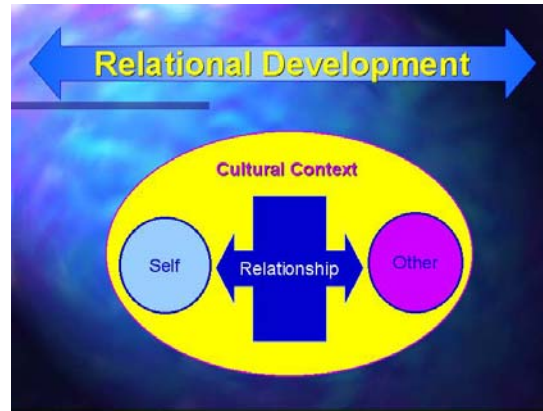
D.   Research supporting relational view

1. Research on resilience.
   a) Children who have at least one supportive relationship with an adult have better outcomes when faced with adversities, including poverty, parental mental illness, marital conflict, and other risk factors.
   b) See paper *Strengthening Resilience in a Risky World* (Hartling, 2003b).
2. Research on risk reduction.
   a) In the US research shows that children who feel connected to an adult or parent have a reduced risk of early sexual activity, drugs, violence, depression, and suicide, regardless of race, socioeconomic status, and education (Resnick et al., 1997).
3. Research over the lifespan.
   a) Adults who are involved in formal and informal groups, who are married, or participate in relationships have lower mortality rates.
   b) Robert Putnam at Harvard suggests that research has "...established beyond reasonable doubt that social connectedness is one of the most powerful determinants of our well being" (Putnam, 2000, p. 326).

E.   Characteristics of growth-fostering relationships

1. Mutual empathy – A joining together based on the authentic thoughts and feelings of all the participants in the relationship. Because each person can receive and then respond to the feelings and thoughts of the other, each is able to enlarge both her own feelings and thoughts and the feelings and thoughts of the other person. Simultaneously, each person enlarges the relationship (Miller and Stiver, 1997, p. 29). Mutual empathy is a two-way dynamic process that functions as a central component of psychological growth. "Mutual empathy occurs when two people relate to one another in a context of interest in the other, emotional availability and responsiveness; cognitive appreciation of the wholeness of the others; the intent to understand" (Jordan, 1986).
2. Mutual empowerment – A two-way process in which both or all people in the relationship feel they can influence the relationship.
3. Authenticity – This is not about disclosure or honesty or spontaneity; it is about being fully present and being able to fully participate in a relationship, as opposed to hiding parts of oneself because of fear of humiliation.

4. Movement toward mutuality – "...affecting the other and being affected by the other; one extends oneself out to the other and is also receptive to the impact of the other. There is openness to influence, emotional availability, and a constantly changing pattern of responding to and affecting the other's state. There is both receptivity and active initiative toward the other" (Jordan, 1986, p. 82). It does not mean sameness, equality, or reciprocity; it is a way of relating, a shared activity in which each (or all) of the people involved are participating as fully as possible" (Miller and Stiver, 1997, p. 43).

F.   *The Five Good Things*

1. Some outcomes of Growth-Fostering Relationships are, for example, *The Five Good Things* (Jean Baker Miller, 1986):
   a) Greater sense of zest or energy.
   b) Empowerment to take action on behalf of self, the other, and the relationship.
   c) Increased clarity or knowledge about self, other, and the relationship.
   d) Increased sense of worth for all people in the relationship
   e) Desire for more connection.

G.   The "five bad things"

1. Outcomes when people cannot access growth-fostering relationships, non-mutual relationships, or humiliating relationships:
   a) Diminished energy.
   b) Disempowerment, helplessness.
   c) Confused, disoriented state.
   d) Diminished sense of worth.
   e) Avoidance of relationships, alienation, retaliation, isolation.

H.   RCT – Culture, power, connection

1. Each person in a relationship embodies culture.
   a) Each person has multiple social identities,
   b) and frequently these differences are profoundly stratified in dominant-subordinate, better than-less than.
   c) It is the stratification rather than the difference that constrains the capacity for authenticity and undermines our desire for connection.
2. Stratification is enforced by power-over practices.
   a) Power-over practices suppress differences,
   b) They cut off opportunities to participate in growth-fostering relationships,
   c) they use humiliation as social control,
   d) they separate and isolate people;
   e) "Isolation is the glue that holds oppression in place" (Laing, 1998), and humiliation does this as well.

IV.   A relational analysis of shame and humiliation

A.   Shame and humiliation are part of a family of emotions

1.   Shame and humiliation are part of a family of emotions including guilt and embarrassment. Some of the literature describes these emotions as "self-conscious" because people who experience shame and humiliation tend to reflect upon themselves (Hartling et al., 2000).

2.   I propose that it might be useful to view these emotions as "relationally-conscious" emotions because when we experience shame and humiliation we reflect upon ourselves in our relationships.

B.   Defining shame

1.   Individual definition – to hide, to cover, to fail, failure of whole self, failure of being.

2.   Relational definition – felt sense of unworthiness to be in connection, feeling that there is no empathic possibility, something that keeps people from engaging and participating in relationship, from being authentic (Jordan, 1989).

C.   Defining humiliation

1.   Individual definition – being disgraced or degraded.

2.   Relational definition – unjustly being made to feel unworthy of connection, unworthy of relationship.

D.   Distinguishing shame from humiliation

1.   As Don Klein says, people tend to believe they deserve their shame, they do not believe they deserve their humiliation (Klein, 1991d).

2.   It is possible that people think they are feeling shame (they deserve to be degraded) when it is really humiliation (they don't deserve to be degraded).

E.   The complexity of humiliation dynamic
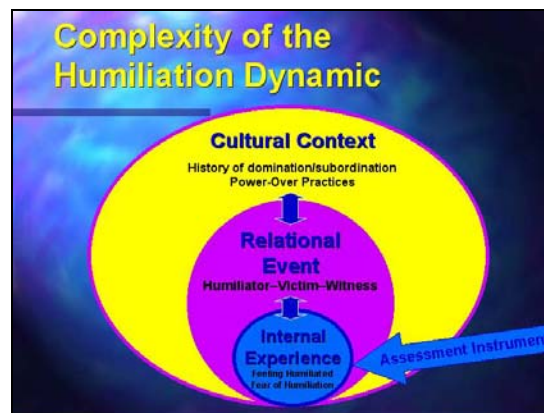
F.   Humiliation Inventory

1.   32 item scale

a) 12 items for cumulative humiliation.
b) 20 items for fear of humiliation.
2. Quantitative exploratory study — Women reported higher levels of humiliation on both cumulative humiliation and fear of humiliation. Perhaps men are socialized not to admit to fear and humiliation.
3. Qualitative analysis.
a) People scoring high on humiliation scale wrote about their experiences as if they happened yesterday; moderate scorers removed themselves from the situation, they changed a relationship, a job, or their housing; low scorers did not describe experiences of humiliation.

G. Impact of humiliation

1. Strategies to survival:
a) Moving away – withdrawal, hiding, silence, secrecy.
b) Moving toward – attempts to earn connection, appease and please others, may create dangerous alliances.
c) Moving against – power-over practices, counter-humiliation, and aggression.
d) All three strategies lead toward greater disconnection and isolation.

H. Example of moving against: School shooters in the USA

1. The FBI report suggests that school shooters lack empathy for others, ridicule those who show emotions, and dehumanize others. Their use of humor is insulting, belittling, and demeaning.
2. Don Klein points out that the FBI analysis was conducted by an outsider.
3. On the link between violence and humiliation see the reflections on a national epidemic of violence in James Gilligan's book (Gilligan, 1996) – all prisoners had been humiliated as children.

V.   Relational ways to transform shame and humiliation
A. Relation practice – in therapy, useful also in other relationships

1. Listening and responding – how do we create conditions where people can talk about shame and humiliation? "Listen people into voice."
2. Building mutual empathy – not only empathizing with others and their experiences, but also empathizing with our selves and our experiences of humiliation.
3. Encouraging authenticity – by creating conditions in which people can be fully present in a relationship, in which people can bring more of their experiences into the relationship, and in which they can participate more fully in the relationship.
4. Creating movement toward mutuality – meaning both participants in a relationship feel that they can influence this relationship.
5. Having a sense of humor can help move some experiences of humiliation, see, for example, a cartoon of women in traditional roles.

B. Building healthy resistance and resilience to humiliation

    1. Janie Ward's work at Harvard on racial discrimination with adolescents (Ward, 2000) indicates steps to resistance and resilience:
      a) read it
      b) name it
      c) oppose it
      d) replace it
    2. Ward's model works with having an outside witness to help the person read the situation.

C. Creating "Humiliation-Free Zones" – some steps

    1. Recognizing – recognizing humiliating practices or potential for humiliation.
    2. Responding – changing or preventing humiliating practices, for example, Evelin's effort to create a humiliation-free meeting.
    3. Repairing – helping people move out of their feelings of humiliation, for example, Don Klein's work with the Union Institute, with people who have been humiliated through traditional educational systems.
    4. Reconciling – bringing people back to relationship.

D. Transforming and preventing experiences of humiliation requires working together

    1. Gandhi says, the first principle of non-violent action is non-cooperation with everything humiliating.
    2. We must work together to transform and prevent experiences of humiliation.

Discussion on Humiliation

- Pierre Hassner -

    ▪ I feel that in the field of political philosophy and international relations, passions and emotions are essential. I grew frustrated at that they are neglected in the political science literature.

    ▪ I therefore wanted to learn from psychologists, and from those who have studied humiliation and its role in politics and world peace. I am born in Romania, I am a refugee, I am Jewish, I also lived under the German regime and under a socialist regime.

- Don -

    ▪ I am interested in politic forces and dynamics – for example, in why the US President is labeling others as evil.

- Pierre Hassner -

  - The Texan concept of manliness indicates that putting the self into question is alien to Bush's mental framework. If there is a threat, and Bin Laden is a threat, the response is contempt for non-warlike reactions.

- Evelin -

  - In Egypt, I worked at the American University as a clinical psychologist and counselor. It seemed to me that it was a good idea to recommend to students to use the conflict resolution strategies within their families. In case of problems, girls, for example, can move to aunts or other family members, who then help the girl to stand up to her parents. Girls should not move out and get their own apartments. This would violate the girl's and her family's sense of family honor. Getting her own apartment would represent a major revolution that would not necessarily help a girl in a situation where she already is vulnerable and has enough problems at hand. Strong women may be the ones to carry out revolutions, however, not the weakest. Yet, some of my American colleagues wanted their young female clients to get their own apartments, with the argument, that unfortunate Egypt had not had chance to learn the American way of life and that it was about time it did. I remember particularly one colleague, who was adamant that the American way of life was the path to psychological health – through learning personal independence – and that these girls had to learn precisely this. My American colleagues were deeply well-intentioned and willing to help their female clients, however, they would not understand that their help, in the way the offered it, perhaps was rather counterproductive and furthermore deeply humiliating to Egyptian culture. I was profoundly puzzled by the combination of kind-heartedness and blindness on the part of my American colleagues, and from then on set out to understand more about the American mindset.

  - On my quest to understand the American mindset – and I had many American clients – I found that America may suffer from a hidden legacy of rejection. Behind the official version of American strength and superiority, there might lurk the question of "why did they not want us?" Adopted children, even though they live lives in security and care, ask this question as to their biological parents and grapple with it. Michelle Fine, in a personal conversation in July 2003 (see, for example, Fine et al., 2002), told me that almost all children in foster care do not "make it;" the rejection in their biography undermines other, constructive efforts. I believe that Americans grapple with rejection – US forefathers were not only heroes, they often started out by being rejected or at least feeling rejected, subsequently became heroes and came to America to build a better world. When I speak to my American friends, I hear the following message: "First you reject our forefathers so that they have to leave. Then our forefathers manage to build the best country in the world. Then rejection and harm are being repeated on us by international terrorism. And we try to defend ourselves. And you have nothing better to do than stabbing us in the back!"

- Pierre –

    - Some people keep pride in their home country when they move to the US. Americans do not think of themselves as originating in rejection; however, perhaps they felt rejected when they left.

- Evelin –

    - Michelle Fine said that American identity displays the rugged individualism of "we are strong." However, perhaps this is only the surface of American identity. Perhaps there is doubt underneath. Perhaps the forefathers indeed felt rejected and that this was why they went to the US. Those who react with violence to present problems do perhaps not acknowledge their deep sense of rejection.

- Linda -

    - Perhaps people do not have experience in engaging in "good conflict." Dominants groups want subordinates to believe that all conflict is "bad," and they may suppress conflict.

    - But conflict is important for growth of people and groups. It is not that conflict is "bad," but it is the ways that conflict is conducted that can be destructive.

    - People who do not know how to engage in constructive conflict may see conflict only as war. This may serve current power systems and sustain those who dominate in their position of power.

- Misgav -

    - You are making a negative judgment of humiliation. Is there a positive aspect to it? Is it not a positive role humiliation plays in initiation rites, or for the identity as victim?

    - In my research I study humiliation in medieval times. Jews, for example, see humiliation as a powerful force. In the Israeli/Palestinian conflict part of the process may be that periods of humiliation lead to finding ones own dignity or the dignity of the other. I want to find the positive role of humiliation.

- Linda -

    - Within Christianity, humility is valued, but not humiliation.

- Victoria -

    - Humiliation is used in rites of passage. I entered the French army at the age of fifteen. This involved finding an identity as part of a group. Indeed, I underwent humiliation to become part of the group. The problem, however, is that you get to be the one to humiliate the next cadet.

- Evelin -

    - Perhaps Misgav's question as to what may be positive about humiliation, refers to those cases where people do not leave humiliating situations. Beaten wives, for example, may stay with their perpetrators. Why do people continue humiliation? Is there something "positive" that keeps them? We know the expression "repetition urge," or Freud's "Wiederholungszwang."

Psychoanalysts suggest that people, who were humiliated as children and who failed to acknowledge this and work through it, instead may create situations where they are humiliated again. In these relationships they then find the "positive" opportunity to pinpoint humiliators. Perhaps there is a sense of satisfaction derived from getting acknowledgment for victimhood?

- Norbert Elias (Elias, 1994) suggests that shame and humiliation were civilizing agents, which he saw as "positive." However, I believe that what Elias refers to is not humiliation, but humbling. I believe that only humbling is positive; humiliation is not.

- Don -

  - Reciprocal humiliation – typically both groups claim victim status and the right to victimization.

- Misgav -

  - Being humiliated might become an identity. When it becomes an identity it becomes positive. Jews in Europe in past developed an identity of being humiliated. The myth of genocide perpetrated on the Jewish people in the medieval ages, for example, give valorization to the Jewish people, particularly when victim status is interpreted as divine appreciation: "they want to kill us because we are the chosen people!" Jews believe that their suffering signifies that God has chosen us.

  - Also Christians are proud of martyrs.

- Rick -

  - Religion is an essential part of this. Religion justifies humiliation. If I believe what I am doing to you is going to lead me to heaven and you to hell, then you do not matter.

- Olivier -

  - Part of this is having no doubt, of feeling certainty. George Bush is a born-again Christian; therefore he knows that he is right.

- Misgav -

  - All humans think they are right.

- Evelin -

  - There is something called "fundamental attribution error." It means that whatever you do well you see as your own doing, whatever you fail at you ascribe to circumstances. When you think of others, then you turn this into the opposite. Thinking that I am rather "right," talented and well-intentioned, while you are rather "wrong," in need of help by circumstances and ill-intentioned, seems to be a universe human tendency.

  - The world could be viewed as divided into people who believe in after-life and those who do not. People who have gone through constant struggles in this life

may be pushed into after-life, because that is the only positive thing that they can grab.

- My parents are born-again fundamentalist Christians. At the age of nine I tried very hard to become part of their world. However, to my dismay, I developed what was called "religious doubts." I found religion, as I experienced it, to be arrogant, unjust, unfair and lacking noble honesty. I prayed every day for about three years asking God to explain to me my doubts. At the end, since doubts only grew, I concluded that I was not worth God's attention. As a result, until I was eighteen, I felt isolated from my family and religion. I was aware that not even suicide would help, since probably I would meet divine condemnation also after death. I was devastated and retreated into reading and thinking. I felt deeply excluded and humiliated. Today, I have a good relationship with my parents, not least because I understand that they were "pushed out" of this world by unbearable war trauma. The thought of an after-life was the only constructive thing they could obtain; it is their life-saver. My doubts were an unacceptable threat to their survival.

- Misgav -

  - In this era of dignity, will there be a place for humiliation?

- Don -

  - I can agree with Misgav's query as to possible positive sides of humiliation insofar as I usually invite people, in this case you, to explore fundamental holes in our ideas, to be a "doubting Thomas." Catholics say that they are grateful for anyone who is humiliating them because it brings humility; it gets one in touch with his or her ego.

- Misgav -

  - I want to understand humiliation before sacrificing/killing it and declaring it to be a negative experience that has to be eradicated.

- Victoria -

  - To what extent are societies trying to reconcile the humiliation that they have perpetrated?

  - Most often than not I feel ashamed of being part of the human race. What does that say about me?

  - I am thinking about forgiveness as a concept.

  - However, how can we provide help and answers when you have not experienced what others have experienced?

- Eric[6]

  - I met Evelin Lindner in February 2001 in Oslo on a week-end seminar on "traditional …" organized by Birgit Brock-Utne (Advisory Board member of

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[6] See Grasdorff, 2003.

HumanDHS). Evelin's talk about humiliation, its different forms and mechanisms have deeply marked me. It suddenly occurred to me that I have known that feeling for a while! And I have unwittingly been dealing with the phenomenon since my very childhood. Let me explain…

Having grown up in Dakar, Senegal, (and later in Germany) my identity building process did not follow the path of an average European child. I very early in my life realized that I would not be able to feel completely part of either culture I had been exposed to. Though identities are always to a certain degree constructed and not natural (see Anderson, 1991), this process in my own case happened very consciously. More and more, I began to reject my European identity in face of the history of domination and exploitation and the paternalistic behavior of most Europeans I knew … I remember the many arguments I had with my father about this shameful European legacy – he was praising the benefits of the European presence in Africa, enabling the continent to be part of "modernity" (indeed an argument one still finds everywhere, hidden in the news for example, just listen or read the news on the Zimbabwe conflict and the "poor white farmers" who are represented as the only ones capable of assuring the country's future). I was not older than eight…

The more I identified with Africans, with their history and culture, the more I could empathize with the humiliation people of African origin must have felt throughout their recent history, particularly since the dramatic encounter with imperialistic Europe. On the ground of absolute superiority and hierarchy, Africans have been enslaved, deported, exploited. Africans were not treated as humans, but as semi-animals, as property to be owned, sold, and even killed whenever the "master" would feel it necessary. Later their lands were colonized, fragmented and exploited, still on the grounds of racial and civilisational superiority. Slavery and colonization were the deepest humiliation ever inflicted on a people (maybe except the intended total extermination of a whole people like the Indians or the Jews).

In this sense, Lindner rightly defines 'humiliation' as follows:

Humiliation means the enforced lowering of a person or group, a process of subjugation that damages or strips away their pride, honour or dignity. To be humiliated is to be placed, against your will and often in a deeply hurtful way, in a situation that is greatly inferior to what you feel you should expect. Humiliation entails demeaning treatment that transgresses established expectations. It may involve acts of force, including violent force. At its heart is the idea of pinning down, putting down or holding to the ground. Indeed, one of the defining characteristics of humiliation as a process is that the victim is forced into passivity, acted upon, made helpless.

It is however Lindner's holistic, culturally sensitive and self-critical approach as well as her attentiveness to hidden forms of humiliation that have convinced me in participating in this meeting and movement. She states that humiliation might also happen without the perpetrator realizing it, like in research or in the help business. This is precisely where my interest lies, namely in the revealing of more hidden forms of humiliating practices.

It is indeed quite easy to identify the role played by humiliation in a deadly conflict, in an invasion and occupation of a territory or in a genocide. The mobilization of people for the hurting, killing or extermination of another people or group literally requires the putting down, often the de-humanization of this Other. However, in an era in which hierarchy and rank are increasingly being questioned and in which the "honor paradigm" is in the process of being superimposed by another paradigm characterized by equal dignity and human rights (see Taylor, 1993, Lindner, 2003a), the open repression, oppression and exploitation of others have become increasingly unacceptable. Obvious and open humiliation is an old phenomenon and hence not very hard to recognize (though it still may be hard to avoid or heal).

Humiliation however is also to be found in more "modern" forms of power relations. Globalization for example spurs seemingly benign images of 'One World' and the building of one "Global Village". Formerly colonized peoples are not anymore openly stigmatized as inferior, but as fellow human beings with equal human rights and human dignity. And yet the globalization process is experienced as deeply humiliating and is being increasingly rejected by different social groups all over the world who denounce its structural, epistemic or cultural violence (see Galtung, 1969, and Odora, 1998). One author who in my opinion helps us better understand the structural violence of the modern world is Michel Foucault.

- Rick -
  - What was striking me was that religion drives people into religion, it reinforces the religious.

- Evelin -
  - Pragmatic secular values as they are to be found in parts of the West may be the values of those who have the opportunity to lead wealthy and dignified lives before death. Perhaps after-life is the only place for those who in some ways feel excluded from dignified life before death on planet Earth.

- Rick -
  - Thus, people think, "I'm going to suffer to have a good after life."

- Olivier -
  - Defense against humiliation may be flight. One of the solutions is to get away from humiliation into another world, into one's religion. In other words, fundamentalist religious after-life orientation may be seen as a flight from humiliation.

- Eric -
  - In relation to Africa and the so-called Third World in general, humiliation often is much more indirect and covert. For example, the humanitarian helping business is often humiliating.

- Evelin -

    - Yes, in the case of humanitarian aid, there is a book entitled, *Do No Harm: How aid can support peace - or war* (Anderson, 1999).

- Eric -

    - In order for humiliation to occur, the victim must identify with the humiliator.

- Don -

    - My experience in Cyprus – with Greek and Turkish Cypriotes – is that they are not in contact with each other and cannot appreciate their complicated relationships. Instead, the slogans that people on both sides create talk about how they have been humiliated.

    - Bringing people together requires getting them to the level of the heart and telling very human stories, such as "what happened to my family, what was the grief I experienced?" and hearing these stories from the other side. It is necessary to create a heart language that gets passed the war slogans. But the difficulty in giving up one's power.

- Evelin -

    - The most important fault line, according to me, runs between extremists and moderates. The extremist kills the moderates first. The responsibility is to get together across the fault lines between extremists and moderates. What do we do with our extremists? How do we give them some sort of therapy?

- Don -

    - That suggests that they are sick?

- Misgav -

    - They are sick. They are out of reality. Suicide bombers are a tiny minority who thinks that paying the price is not important; for the justification of suffering for themselves and others, they are willing to do anything.

- Evelin -

    - Is a strong after-life orientation necessarily "sick"?

- Don -

    - Aren't there some moral standards? Do they have certain standards?

- Evelin -

    - As to forgiveness – Rwandans said that forgiveness is not the point and even is not necessary.

    - They say that it is necessary to live for a while in minimal coexistence, without retaliation.

- Victoria –
    - That is negative peace. Do you know of any such situation that did not escalate again?
    - The state of negative peace is in itself festering. Most perpetrators I spoke to told me that they were scared, and therefore they went to kill their neighbor.
- Don -
    - I suggest that we devote all or part of tomorrow to discuss strategies that we would use to create a humiliation-free world.
- Olivier -
    - Could we also talk tomorrow about the roles of group? And plan for the meeting of next year?

Day Two, September 13, 2003

The Polarization between Occupier and Occupied in Post-Saddam Iraq
Presentation by Victoria Firmo-Fontan, Sabanci University, Turkey[7]

Victoria addresses the following topics:

I.   Introduction
II. Objectives
III. Honor, shame and humiliation – What is it?
IV. Victimizer and victim point of view
V.   Honor and Iraqi women
VI. Mediasation
VII.   Fallujah
VIII.   How do you repair? Recommendations

I.   Introduction

A.   Am I competent?

1.   Sometimes people do not view me as if I should know about Iraq, because I am not from there. A reversed form of orientalism is being applied to Western scholars trying to understand the Middle East, this on the part of scholars either from the region, or within the region. My work on Lebanon for instance is not being well received by most Lebanese scholars, who think that only themselves can understand their own country. The same can be applied to Iraq. However, our detached outlook might be as useful as an insider's view. We should all be complimentary and not penalize one another because of our origins.

2.   First I worked on Lebanon, now I am working on Iraq.

3.   The West and the coalition look at Iraq as if it resembles other countries.

B.   Conceptualization of post-Saddam Iraq – the fall of Baghdad on the 8th of April

1.   "Old Iraq" and "New Iraq" – perhaps we should not throw away all of old Iraq, perhaps we can use it to rebuild new Iraq.

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[7] Her list of publications is as follows: Firmo-Fontan and Freisleben (Eds.), 2004, Firmo-Fontan, 2004b, Firmo-Fontan, 2004a, Firmo-Fontan, 2003f, Firmo-Fontan, 2003e, Firmo-Fontan, 2003g, Firmo-Fontan, 2003b, Firmo-Fontan, 2003c, Firmo-Fontan, 2003d, Firmo-Fontan, 2003a, Firmo-Fontan, 2002a, Firmo-Fontan, 2002b.

2. Liberation or occupation? Looking at the mass graves from 1991 made it difficult for me to decide if going to war was "good" or "bad;" this is difficult for a peace researcher.
3. Who are the actors? Occupiers and occupied, liberators and liberated? Bystanders of history, the media, local and international?

II.   Objectives

1. In this presentation, I will try to conceptualize mechanisms of honor and humiliation in post-Saddam Iraq; the denial of collective human rights refers to one form of humiliation that Evelin mentioned. This talk is only touching on a small part of the humiliation in Iraq.
2. I will try to show that both actors see themselves as victims, something which will escalate violence.
3. I will examine the role of the media in conveying their perceptions.

III.   Honor, shame and humiliation – What is it?

A.   I am new to the concept of shame and humiliation

1. I am new to the concept of shame and humiliation, but I have read that humiliation is same as shame (Levin, 1967; Steinberg, 1996).
2. I have read that humiliation is triggered by a shame-inducing event, for example, in Iraq when a woman cheats on her husband, the whole family thinks about gossip. Gossip holds society together in Iraq.
3. Humiliation is equated to shame in Iraq; shame is the antonym to honor.

B.   Arabic language describes three forms of honor

1. *Sharaf* – This is a high rank of nobility acquired at birth or through years.
2. *Ihtiram* – This is honor derived from the power of coercion and violence. An example is the Saddam regime.
3. *'Urd* – This is the honor associated with the preservation of a woman's purity.
   a) In Iraq, you find the image of the woman as someone who cannot control herself. If she is not controlled from outside, she will impose shame on the whole family. If a woman shows her hair or erogenous zones, this will be perceived as an invitation to a sexual act, and men will "attack."
   b) The Baath party tried to change this view. Saddam said that it will be the man's responsibility to restrain himself in the presence of women who do not wear a covering.

C.   Coalition forces in Iraq

1. The reason for that the Coalition forces do not receive help in Iraq is because they are perceived as violating the honor of the Iraqis and as humiliating.
2. 80% of Iraq's population would support the removal of Saddam if their lives had been improved, but they are enduring worse conditions.

IV.   Victimizer and victim point of view

  A.   Victimizing the victimizer

    1. Example: A retired police officer whom I interviewed allegedly was robbed, his money and handgun were taken and he was beaten by Americans. I found that everyone seemed to know someone who had been beaten by the Americans. Such rumors spread like wildfire. The important point is that the robbery of the officer was a shame-inducing event. He was stripped of his social status (*sharaf*) and his monopoly of physical force (*ihtiram*).
    2. The de-Baathification process is another example. Former Baath members must sign a document that states: "I will obey the laws of Iraq and all proclamations, orders and instructions of the Coalition Provisional Authority."
       a) L. Paul Bremer's name is on this document. His name is written as Paul Bremer, III. This leads to a perception that he is proclaiming himself like the king.
       b) Everyone has to sign the de-Baathification form or else they will be arrested – this resembles the Versailles Treaty; it is humiliating, as if people are like the slaves of the coalition.

  B.   Disregarding the complexities of Baathist membership

    1. Official records were burned when the coalition arrived.
    2. Over-simplification was sustained and deepened by the international media.
    3. There is a failure to differentiate between the active and passive Baath party membership.
    4. There is a failure of media to monitor centers of power.
    5. Saddam purged the Iraqi elite, he was victimizing Iraqi society. Now "we," the West, are purging and victimizing Iraqi people.

V.   Honor and Iraqi women

  A.   Honor - women as bearers of shame

    1. The family is at the bottom, then comes the clan, then the tribe, then te top leadership
    2. Reparation of humiliation has to be carried out at the interpersonal and intergroup level.
    3. Shame brought about by one person is put on the whole family. The Iraqi's have a proverb expresses this: What the daughter does falls back on the mother.

  B.   Upsurge of insecurity

    1. The de-Baathification process has purged the police of experienced members. This led to an upsurge of insecurity.
    2. Women are being targeted and there is fear of rape and abductions. Human Rights Watch produced a good report in July about women's situation, see http://hrw.org/reports/2003/iraq0703/iraq0703.pdf.

C. The story of the abducted daughter

    1. 16 year-old Baida Juffur Sadick was abducted on her way to school on May 22, 2003.
    2. If she were to return, she would be considered to be dead to society. The reason is that she may have been raped, indicating that she might have to be killed by her brother.
    3. If she could show that she was not raped, she might be able to live, but would be under house arrest.
    4. Only if a woman marries the rapist, then she will be saved.

D. Women who have been raped are seen as non-entities

    1. They are treated in the morgue not at the hospital.
    2. However, at present women who need to prove that they were not raped cannot even go to the morgue. Forms are required that are signed by the police. However, the police have no authority, and the US forces do not sign the forms.
    3. In Iraq security is more important than food. Honor is more important than democracy. If people cannot walk into the streets because of risks to their honor, then they would rather have Saddam in control.
    4. There are growing gangs of foreign and Iraqi traffickers of women.

E. Everyone sees their honor lost: through targeting of women or through De-Ba'athification process.

F. Baida (kidnapped girl)'s case shows the inability of coalition to spot warning signs of perceived humiliation.

VI. Mediatisation

A. The media merely create images

    1. The media are creating an image, rather than describing a situation. Because of this, the Iraqi people's perception of being humiliated by coalition troops is taking epic proportions. Newspapers are reinforcing Iraqi people's worst fears and concern with regards to lack of security and attempts to their honor.
    2. The switch from a liberation to a occupation frame in Iraq was sparked by discontent over the law and order situation. In beginning newspapers referred to themselves as "paper of the new Iraq," however, they dropped this after a few months, for fear of alienating themselves from their readers who reject any notion of new versus old Iraq.
    3. Perhaps the media were not equipped to deal with the "New Iraq" because it was used to getting news from the Iraqi Ministry of Information for 25 years?

B. Unverified reports fuel fears in the population

    1. For example, Uday Hussein was seen as a serial rapist.

2. Americans also are seen as corrupting Iraqi woman. Americans are seen as raping and engaging woman in sexual acts.
3. Rumors becoming facts by allegations being seen printed in Iraqi papers. They print that Americans are having sex with Iraqi women in tanks, handing pictures of naked women to schoolgirls and that their night-vision goggles actually allow them to see women naked even when clothed. Many Iraqis believe these rumors, as ridiculous as they may seem, because they see them printed.

C. Local journalism in new Iraq is fueling the divide between occupied and occupier

1. Rumors may be preceding the facts.
2. The divide is between international and local media (www.bagdadbulletin.com, only in English, the bridge between local and international, successful, but locals don't read it), as well as occupied and occupier. The Baghdad Bulletin, for instance, will only be read by the international community in Baghdad, first and foremost because it is being printed in English.
3. Names on US tanks are reinforcing occupation frame-see slide for examples

D. Arrests of Iraqis all over Baghdad in humiliating ways

1. Arrests of Iraqis are taking place all over Baghdad. Iraqis are placed face down in the dirt, which is deeply humiliating. Perhaps this is how people are arrested in the US. Yet, it is very humiliating for Iraqis and perhaps we should consider paying attention to cultural differences when entering another country.

VII. **Fallujah**

A. Example of killing

1. Killing someone is a direct attack on the clan in Iraq. There are about 150 tribes and 2000 clans in all of Iraq.
2. On April 28, 2003, demonstrators were killed by Coalition forces. They belonged to several different tribes; all seven tribes in the area were violated.

B. Example of roadblock

1. At a roadblock, a woman was stationed to keep people from entering street.
2. Two sorts of MP officers: one marine shouting threats and people, one other officer, a reservist, maintaining the crowd more respectfully. These discrepancies in behavior give out confusing signals to the local populations
3. Fear on both sides

VIII. How do you repair? Recommendations

  A.   Recalibrate the de-Baathification, get professionals to help rebuild the country

  B.   Initiate dialogue with the local community

  C.   Organize media training sessions

  D.   Show cultural relativity awareness

Discussion

    Humiliation and honor are important and hard to understand for Westerners.

    There is individual humiliation and collective humiliation.

Cross-Cultural Communication: HRI Profile
Olivier du Merle, CEO of Human Resource Improvement, France, www.hri-group.com

Olivier addresses the following topics:

  I. A behavioral model to understand humiliation
  II. How the model helps us to understand causes and reactions to humiliation

I.   A behavioral model to understand humiliation
  A.   The human brain

    1. We know from research on evolution that the brain contains three main layers, firstly the reptilian brain for survival of the individual, then the limbic brain, which stands for the relationship with the surroundings and the environment and represents an interface between the body and the mind, and finally the cortex, responsible for abstraction, thus a kind of "intellectual computer," see the *triune brain* researched by Paul D. MacLean, 1985, MacLean, 1997.
    2. The brain contains two complementary hemispheres, the left brain and the right brain. The left brain is characterized by a sequential and binary way of analyzing and processing information and it is tuned to details. The right side of the brain, in contrast, is characterized by a rather global and analogical way of processing; it entails important capabilities of spatial thinking.
    3. The *Cerebral Typologies* model that I present here, integrates the physical specificities of the brain with the psychological approaches based on the *psychological types* as developed by Jung. The *Cerebral Typologies* model divides people in four main types of personality: *Logical, Innovative, Secure* and *Social*. It focuses on identifying in what way people use certain parts of their brains more than others. That is what we can call our "dominance."

  B.   Dominance

    1. Dominance may be mono, bi, tri or quadruple.
    2. For example, a person dominant on the *Logical* dimension must be expected to have a tendency to be deductive, analytical, rigorous and technically oriented. Facts would be important.
    3. A person dominant on the *Innovative* dimension would have a tendency for creativity, innovation, intuition, and multi-tasking and she could be characterized as open-minded.
    4. A person dominant on the *Secure* dimension would have a tendency to meticulously control things and be pragmatic.
    5. A person dominant on the *Social* dimension would have a tendency to be emotive, empathetic, to take care of others on a non-profit basis, and she would have considerable communicating abilities.

6. Someone who displays dominance on the *Logical* dimension, for example, will try to *understand* everything, while others, who show *Innovative* dominance, will try to *improve* everything. Others, who are characterized by *Secure* dominance, may be expected to try to *control* everything, while a person with *Social* dominance, may tend to rather *believe* everything or *trust* in everything.

II.   How the model helps to understand causes and reactions to humiliation

A.   The cause of humiliation

People dominant on the *Logical* dimension tend to be judgmental of people. When this tendency is over-developed, people with such leanings may be expected to have a strong propensity to valorize others negatively. This behavior may be considered and perceived as disregarding and despising. With only a few thousand soldiers, for example, the English army succeeded to control thousand million of Indian people during the last century. Demonstrating the power of their arms and proving their mental strength, English officers showed little consideration for the Indian population.

Fear of doing something badly or not pleasing authorities dictates the way personalities dominant on the *Secure* dimension behave. Being disobedient causes them anxiety and in order to save their own status, people with such leanings may humiliate those who are designated by authorities. Stanley Milgram, 1974 demonstrated this in his book *Obedience to Authority*.

Innovative dominant people tend to show a sarcastic humour and preserve distance between them and other people. Their strategic and global vision may prevent them from seeing the impact of their often rather egotistical strategy on others.

People dominant on the *Social* dimension are those who make an effort to please everyone. In spite of good intentions, however, this may lead to discord. Wanting to bring happiness to people, who do not want it, is not always constructive. It can be humiliating to force people to accept help or listen to truths they do not wish to hear. This dilemma can be observed at all levels, the level of the individual and the collective. Humanitarian aid, for example, has sometimes been perceived as humiliating – this representing the group level; neither do good intentions guarantee success at the individual level.

B.   The reactions to humiliation

The same model allows us to understand how people react to humiliation.

People displaying a predominantly *Logical* way of reacting will face humiliation by censoring their feelings in a first attempt. However, under increasing pressure, they may exhibit a behavior pattern consisting of an easily-aroused irritability or anger, a syndrome named Type A behaviour, TAB, by Friedman and Ulmer,

1984, Friedman and Rosenman, 1959. In case of overload, this may even lead to coronary heart disease. An initially only mild impression that the world is against them may transform into full-fledged paranoia.

People dominant on the *Secure* dimension, having a strong need for security, may tend to react aggressively towards humiliation. They are vexed by any lack of consideration and respect, the more so since they depend on having their role in society confirmed. They continuously mull over the situation and interiorize their frustration. In severe cases this may have devastating effects on digestive organs.

Those who value creativity, people dominant on the *Innovative* dimension, are rather globally oriented are not easily humiliated. They are independent and not very sensitive to others' attempts to influence them. However, when pressure increases and becomes too strong, they might see their mental protection breaking down and may have unpredictable reactions when being humiliated. They may find compensation in drugs, alcohol and everything which can provide them the means to escape. Henri Laborit, 1985 describes this in his book *Praise of Escaping*. They may escape into an imaginary unconstrained world where there is no room for dominating persons.

Socially dominant personalities, who are tuned towards others, show little defense against humiliation. When they fall victim to it, they try to escape. They have a tendency to become depressed.

The *Cerebral Typologies* model helps us to understand how individuals cause and react to humiliation. However, individual behavior cannot be understood without taking into consideration social environments. Combined with Hofstede's *intercultural* model the *Cerebral Typologies* model can also illuminate collective behavior regarding humiliation.

Geert H. Hofstede, 1980 recognizes four criteria which determine national cultures: *power distance, individualist versus collectivist orientation, uncertainty avoidance,* and *male versus female orientation*. These four criteria can be combined with the four main types of personality presented in the *Cerebral Typologies* model such as *Logical, Innovative, Secure* and *Social*. Hofstede's criteria have been quantified in more than 120 countries, providing us with comprehensive national culture profile data bases. It is possible to study how humiliation can be perceived in different cultures using this mixed model.

Discussion
-   Evelin -

    ▪   I think Olivier makes fascinating and daring connections in his work, as he is thinking about different types of people perpetrating and reacting to humiliation. It is interesting to reflect upon how strategies around humiliation

can fit into the four quadrants Olivier describes, strategies relating to recognizing humiliation, responding to it, repairing it and achieving reconciliation.

- Victoria -

    ▪ I am thinking about how globalization enters into this, how this pattern is imposed on others.

    ▪ Globalization is humiliating especially when it is academic.

- Olivier -

    ▪ We in the West are predominantly left cortical, education develops the left side. Asian countries develop more of the right side of the brain, "everything is in anything."

- Victoria -

    ▪ How does our left cortical dominance impose itself on the right hemisphere? People who predominantly use their left hemisphere, think they know the truth and want to impose it on others.

- Don -

    ▪ Different cultures, individuals within cultures may find their culture less confirming and less supportive than their culture; this could be the space where people could feel most vulnerable and humiliated.

- Eric -

    ▪ Colonialism, and later globalization (its imperialist aspects) started by looking for countries that were similar to their own, and if similarities did not exist, then they were tried to be created or even forced upon those cultures.

- Olivier -

    ▪ Typically, those higher up in corporations are rather "cortical," those lower down tend to be rather "limbic."

- Linda -

    ▪ Where do such orientations or dominant uses of the brain stem from? From disposition or do they emerge out of the situation? Zimbardo assigned the roles of guards and prisoners to students in a prison role-play. Within a few days, the "prisoners" became more submissive and the "prison guards" became more dominant. The experiment had to be discontinued. (Evelin: Read in Haney, Banks, and Zimbardo, 1973, p. 89: "[W]e witnessed a sample of normal healthy American college students fractionate into a group of prison guards who seemed to derive pleasure from insulting, threatening, humiliating and dehumanizing their peers...The typical prisoner syndrome was one of passivity, dependency, depression, helplessness, and self-deprecation.")

Discussion of the Future of the Group and the Center at Columbia University
This discussion is accessible to our core team members

A Conversation with Arne Næss[8]

I.   Introduction by Evelin Lindner

1. Everyone in the fields of philosophy, environmental protection, or extreme mountaineering, in Norway, Europe and America, knows Arne Næss.
2. He is the philosopher who developed the concept of "deep ecology."
3. He will be 92 in three months.
4. Næss is one of the most renowned philosophers in Norway and perhaps the world.

II.   First questions: What is humiliation? What is non-violent conflict resolution?

A.   Humiliation: To define it in a way that is deeper than vocabulary

1. What is the essence of humiliation? It is a judgment, a negative, personal, expression of negative evaluation.
2. It is a state of affairs done to certain persons, definite instances include "he or she was humiliated," or it may refer to a whole people. It was humiliating for a whole people, for example, when Norway was invaded by Germany and its citizens put in prison.
3. There are many synonyms, but all have definite set of implications, something worth being humiliating is bad.

B.   Kit-fai asks: Arne, you often say that you are never humiliated or offended, how is that?

1. Arne: I consider myself a human being, something which in a sense is wonderful. Even a criminal is a human being, a fellow human being. Those on the wrong side after the war, for example, on Hitler's side, still were fellow humans.
2. I held seminars after the war, and I invited people who had been on Hitler's side to speak. Usually, they were nervous at the door when they came for the first time, but the next week they were fine. I had shown them respect as fellow human beings.
3. How does a person get on Hitler's side? Many merely happened to get involved with the wrong people. This is something that can happen to

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[8] For some of his publications, see, for example, Naess, 1958, Naess, 1953, Naess, 1978, Naess, 1952.

anybody. However, the problem was that in a next step they found themselves on the wrong side. Do not characterize them as bad humans!

C.   Question to Arne on self respect

1.   Question to Arne: say a bit more about it and how you experience it, especially when someone tells you are stupid, or did something stupid.
2.   Arne: I have self respect. When you are being called stupid, that does not diminish you; you are still a human being.
3.   I do not see any "murderer" in anyone, I see that someone "has murdered." "I see no murderers, I see people who have murdered."

D.   Kit-fai asks: Arne, self-esteem or self-respect – are we born with it?

1.   Kit-fai: Are we born with self-respect, or is it something we learn? I am Chinese, and for Chinese it is important not to lose face. In a Chinese context, when I am invited by two people on the same evening, for example, I ask myself, should I give face to you? Or give face to the other? This is the translation of what it means to accept an invitation in a Chinese context.
2.   Arne: Nurture not nature, some parents do a very good job, some are very bad.
3.   However, there is no evil.
4.   I'm an optimist about humans.
5.   If you have people who are criminals, if they stay with other criminals they will keep that habit, but with others they may no longer.
6.   Include people who are excluded by so-called normal society!

E.   Kit-fai protests

1.   Kit-fai: How can you say that a criminal will stop being a criminal by being together with non-criminals! I remember a man, who had killed a woman after raping her. He was put in prison for sixteen years, which is the maximum in Norway. During these years he had the right to have "vacations." The prison gave the prisoner a female chaperone. They went to cinema. However, they did not come back. He killed her. How far do we have to go to show our fellow humanship? It is hard for me to distinguish people from what they have done.
2.   Arne: Yes, there is a high probability that criminals will continue to be criminals. But there is a possibility to get them out of it, perhaps only diminish their activities. We need to see them – apart from as criminals – as part of society.
3.   Probability of criminal activities may only decrease, not go away, but decrease.
4.   Linda asks: Arne, Kit-fai's example illustrates a failure of the system to have empathy for a person's behavior.
     a)   The system provides the least understanding, the least resources for those people; the system does not try to figure out what would be the environment that is needed so that these people can be human beings.
     b)   We see criminals as disposable people.

III. Kit-fai: Tell us about Gandhi non-violence and liberation

1. Arne: What distinguishes Gandhi from nearly everyone else is that he went into the center of conflict. He was thrown down and would get up again. He had absolutely no negative conception of humans, not of the essence of humans, only of their behavior.
2. Going into conflict non-violently requires risking to never thinking negatively toward other human beings. It means being present with a completely positive attitude toward other human beings.
3. You have to be very critical of yourself, but not too critical. You must think of yourself as a wonderful being, you are a human being, you have wonderful possibilities, you are a unique being on this planet, it took more than one million years to make someone like you, you should have self-respect in that way.
4. They say that Einstein is a genius, but how do you know?
5. Who would you consider a potential Gandhi person today and what can you do to support them?

IV. Kit-fai: Why don't you like pacifism?

1. Arne: There can be one hundred pacifists doing nothing in a crisis.
2. Gandhi says it is your duty to get into the worst of the conflict, to get into the center. Pacifism is often merely passivism.
3. You are able to stand up.

B. Kit-fai asks: Arne, you describe six rules of non-violent Gandhian communication in your book

1. First rule: In nine of ten cases, what you think someone thinks is not what they are thinking. You have to clarify, you have to explain and ask, do you mean such and such? Or such and such?
2. Second rule: Never make your opponent more stupid than necessary.

C. Kit-fai asks: Arne, how would Gandhi react in Iraqi conflict?

1. Arne: Gandhi would go into midst of the conflict. He would describe opposite views.

Discussion on Humiliation

- Don -

  ▪ The denial and inability or unwillingness to speak one's truth decreases the possibility of meaningful connection and increases humiliation. If we can not acknowledge our own motives, how can we relate to groups that are challenging those motives?

- Linda -

  ▪ People who hold the most power are most likely to obscure the use of that power, says Jean Baker Miller.

- Evelin -

  ▪ Example of the Prisoner's Dilemma game

- Don -

  ▪ Explaining the game: Two people commit a crime. If both keep to their cover-up story, then they both win. However, if the police gets one to tell the truth, then the teller wins and the non-teller loses. If both tell, then both lose, if neither tells, both win. It is a game on cooperating or cheating on each other.

- Evelin -

  ▪ Lee Ross played this game with students (Ross and Samuels, 1993) and called the game either the "Wall Street Game" or the "Community Game." Merely giving the game another label changed the way people behaved. The cheated on each other when it was called the "Wall Street Game" and cooperated with each other when it was called the "Community Game." In other words, we have to be alert to labeling and framing, because this affects how things happen. Frameworks affect behavior.

- Don -

  ▪ If Gandhi had been out *against* war he would have been creating war, but he was *for* something, he was *for* peace, *for* non-violence, and thus was able to create it.

  ▪ It is probably not a good idea to be *against* humiliation, but perhaps to be *for* dignity?

Discussion of the Center for Human Dignity and Humiliation Studies
This discussion is accessible to our core team members

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