

Love Is the Very Foundation for Human Dignity

Excerpt for Bonnie Selterman from the middle of chapter 4 of an early draft of Lindner, Evelin Gerda (2022). From humiliation to dignity: For a future of global solidarity. Lake Oswego, OR: World Dignity University Press of Dignity Press.

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I also follow Tore Frost, for whom *love* is the very foundation for human dignity. ‘Our emotional life, in the tension between passion and suffering, confronts us with love as the basic premise of human life in all its complexity. Love is what life is about’.¹ Tore Frost goes even further and I follow him here, too. In his endeavour to avoid overly abstract and lifeless humanisms, he asks whether the term respect, as in ‘respect for inherent dignity’, is sufficient. After all, respect is something humans should demonstrate for all life, not just for human life. Therefore, what about ‘awe of life’? Frost recommends the term *awe* because it can serve as a reminder that humans are living creatures, both to be honoured and to be feared. He speaks up for awe and reverence for the human being including all its bright sides and its dark sides — after all, a *shaken love* life characterises human faring.²

By using the word *shaken* (*rysted* in Norwegian), Frost draws on philosopher Jan Patočka (1907–1977), who was one of the original signatories and main spokespersons for Charter 77, the human rights movement in Czechoslovakia in 1977. As fellow dissident Václav Havel (1936–2011) explains, ‘When Jan Patočka wrote about Charter 77, he used the term “solidarity of the shaken”. He was thinking of those who dared resist impersonal power and confront it with the only thing at their disposal, their own humanity’.³

I follow Jan Patočka in that I stand up for dignity in a way that could be described as ‘naked’, meaning that I am unprotected, unprotected by institutions, with nothing but my loving shaken humanity. I follow also protestant theologian Paul Tillich, for whom love is the fundamental ethical commandment — I follow Martin Luther King Jr. developed Tillich’s ideas further in his doctoral dissertation. For Tillich, love has *being*, while justice has no separate being apart from being a way to put love into practice.⁴

Philosopher Martha Nussbaum sees love as a universal emotion that gives us the strength to embrace justice principles and nurture social ties, including relations with people from other cultural realms. Compassion and love are more than irrational desires for Nussbaum, they are judgements that ‘involve cognitive appraisals’, ‘value-laden perception and/or thought’.⁵ Love can overcome anger, including that between hostile out-groups, love can help universalise standards of fairness. In this way, and in contrast to philosophers such as Kant and Nietzsche, Nussbaum leans towards a ‘positive’ view of human nature, she sees the appraisal of fair treatment arising from a maturing sensibility about dignity protection, a sensibility that proceeds from ‘primitive’ early childlike impulses to the secondary emotions of learned emotive states. For Nussbaum, equal access to resources is the precondition for this love and compassion, for building greater awareness and solidarity around the principle of equal dignity.

When we put Nussbaum’s conceptualisation in relation to Kant and Nietzsche, then we see that Kant thought we humans *cannot* help being unsocial, Nietzsche thought we *should* not help it, while Nussbaum thinks we *can and should* help it. Kant saw humans suffer from ‘ungeselliger Geselligkeit’ or ‘unsocial sociability’ — he saw humans betraying each other for the sake of self-advancement despite the fact that they need each other for survival.⁶ For Nietzsche, humans ‘abuse’ compassion and love, to suppress their rancorous resentment.⁷ I follow Nussbaum in many of her points, and I assume she will resonate with me when I say that ‘childlike impulses’ are not necessarily ‘primitively unsocial’ (see more the concept of human nature in chapter 10).

Love is also what philosopher Howard Richards speaks of when he explains that ‘natural’ human rights were not created by nature or by a social contract, but by history:

Human rights, then, are a gift of history that help us to put into practice the fundamental ethic of love, also known as solidarity. Rights give love the force of law. For those who are not religious,

Mahatma Gandhi offered a secular argument for a love ethic: if love were not the law of our species, our species would never have survived and we would not be here today.⁸

Through my work, I strive to let a *literacy of love* flourish,⁹ and I see the Lévinasian-Buberian interpretation of dignity fitting this path better than the Kantian interpretation. While Kant emphasises the individual's rationality, Lévinas highlights the face of the Other as *Thou* — to use Martin Buber's formulation — rather than the Other as *It*. The Lévinasian view helps preserve the cohesion of the social fabric within a community, while the Kantian version could be simplified as saying that 'although you are poor, you can have equal dignity'. Kant would say that 'in order to have dignity you need a societal framework that gives you political rights, such as the right of free speech, and if you work hard, you may even be able to rise from poverty'. The Lévinasian-Buberian version, again simplified, could go as follows, 'You are poor, others are rich, and this is because all live under circumstances that violate everybody's human dignity. It is the responsibility of the entire community to create circumstances that help ensure equal dignity for all. A dignified quality of life depends on a sense of personal responsibility for the common good in a web of supportive relationships of mutual care and solidarity'. Lévinas would agree that 'dignity is a relational term and concept; inherent to every human being it requires affirmative action and therefore recognition from others. In this sense it is at the same time a radical individualised and a socialised moral concept'.¹⁰

We could say that Kant adapted his dignity concept to the *Zeitgeist* and systemic frames of his time, while Lévinas did the inverse, he aimed at adapting the *Zeitgeist* and systemic frames to dignity. Kant was ahead of his time in leaving behind the notion of dignity as something that gives dignitaries higher status, and Lévinas was ahead of his time when he surpassed Kant. I often meet people who discuss negative and positive (or 'welfare') rights as if they are separate, and, as has been discussed at the beginning of this chapter, many who welcome negative rights reject positive rights. The Lévinasian ideal of equal dignity entails a hidden bridge to on-the-ground social and economic equality. I see his notion of equal dignity 'sneaking' into the Kantian view as a pro-social Lévinasian 'Trojan horse'. The 'Trojan' connection is implicated in the human rights stipulation that also Martha Nussbaum acknowledges, namely, that equal opportunities and nurturing environments for all are a necessary precondition for protecting human dignity.

Poet Victor Hugo said it already in 1890 in his *Les Misérables*, 'Remember this, my friends: there are no such things as bad plants or bad men. There are only bad cultivators'.¹¹ The presently unfolding coronavirus pandemic brings this insight to the fore starkly.¹²

Dignity is an existential value we must uphold with decency, says international relations expert Steven Roach, who describes decency as a moral value and dignity as an existential value. Both are norms that are constructed by different cultural understandings and practices, whereby dignity 'aligns itself with the core elements of decency'.¹³ Dignity 'can be thought of as the metaphysical value we assign to human existence or the inherent capacity of humans to feel and reason', while decency 'expresses the value placed on the proper moral conduct needed to uphold such standards'.¹⁴

I was born into a geographical and linguistic context that connected me very early on with the biographies of all three above-mentioned thinkers — Kant, Lévinas, and Buber — including their often painful life experiences. I was born into a German-speaking family that had been forcibly displaced in 1946 from Silesia to a city near Hannover in Lower Saxony (spelled Hanover in English), where I learned Latin, French, English, and Russian at school and was surrounded by displaced people who hailed, among others, from East Prussia. Kant's name will forever be connected with Königsberg in East Prussia, Emmanuel Lévinas suffered the painful fate of being a prisoner of war in Hannover in 1942, and Martin Buber had to flee Germany in 1938 after Hitler's rise to power, when Buber was dismissed from his post teaching philosophy at the University of Mannheim south of Hannover.

The context of my upbringing filled me with awe already as a child, awe for us humans 'as living creatures, both to be honoured and to be feared', as philosopher Tore Frost formulated it. Donald

Klein as well, pioneer in the field of community psychology and founding pillar of the global dignity fellowship I am part of, always spoke about the human ability to feel ‘awe and wonderment’ in the face of this world with all of its living creatures.¹⁵ I follow both. In my book on the *satyāgraha* approach of Mohandas K. Gandhi, I speak up for *big love* as antidote against ‘big hate’.¹⁶

My definition of my personal meaning of life, my personal ‘religion’ is therefore — *love, humility, and awe for a universe too large for us to fathom*.¹⁷

I say yes to psychologist Kirk Schneider’s call for an ‘awe-based’ consciousness of daily life in the face of the encroachment of mechanisation on our most intimate human engagements, I agree that ‘we need to deepen — and perhaps even institutionalise — a sense of awe, both in our religious outlooks and individual lives’.¹⁸ Already as a small child, I asked ‘What does it mean to be spiritual?’ even before I knew about the approach to spirituality by philosopher David Hume,¹⁹ and it was immediately clear to me that the only answer can be that ‘love is the only rational act’.²⁰ I survived the ‘search for meaning’ throughout my adolescence, among others, by reading Holocaust survivor Victor Frankl’s reflections on meaning.²¹ My personal ‘worship’ is through my relationships, ‘where unique beauty fills the senses each day for those with eyes to see it’, as Kenneth Gergen formulates it.²²

In this spirit, I regard the dignity work that I do as sacred work, as part of my path from local war trauma to global healing. In resonance with the analysis of historian Morris Berman, I am at home ‘in the world’ rather than in a particular ‘homestead’, just like our Palaeolithic forebears were at home in vast stretches of land.²³ I am always open to experience and surprise, perceiving the divine as a process from which we cannot separate, recognising the sacred as immanent in all human affairs. With Berman, I am aware of the disastrous results for the planet and for human relationships if we continue believing that nature is independent from humans and that ‘we can use nature for our own purposes’. Through my work, I try to save us from our ‘nature-deficit disorder’²⁴ by helping us move towards *mutualism*.²⁵

I see my work as sacred because relational processes carry a sacred dimension, following psychologist Jean Baker Miller and her successors, among them Kenneth Gergen, in that ‘which contributes to the growth and extension of relational process acquires aspects of the divine’.²⁶ In Gergen’s words, ‘we are invited, then, to view the divine as a process within which we exist and from which we cannot be separated. The sacred is not distinct and distant, but immanent in all human affairs’.²⁷

I am very fortunate to be affiliated, among others, with the Department of Psychology and the University of Oslo in Norway, and gratified to see that my colleagues there work on *kama muta*, which is Sanskrit for ‘moved by love’.²⁸ Based on Alan Page Fiske’s relational models theory, the *kama muta* framework posits ‘that being moved induces communal sharing and increases feelings of warmth’, and that ‘being moved is a culturally dependent positive affective state that often includes tears, goose bumps or chills and informs the experiencing, engaging, reinforcement, and building of communal sharing relationships’.²⁹ Here is an explanation:

In English, people speak of being moved, touched, or overwhelmed with emotion, having a heart-warming, tear-jerking, or poignant experience, feeling nostalgia or sweet sorrow, and the rapture of divine love. People also have feelings evoked by cute babies or adorable kittens, and feelings that occur when feeling one with nature or the cosmos — neither of which feelings has a clear and definite name in English. Three years ago, we began exploring what seems to be the emotion common to these experiences. To avoid the ambiguity and unwanted connotations of vernacular terms varying across languages, we call this emotion *kama muta* (Sanskrit for ‘moved by love’). We also coin this scientific term because we think that people are not entirely consistent in their use of any vernacular term, so that sometimes, for example, a person says they are moved when they are feeling awe or sadness, not *kama muta*. And because we believe that people feel *kama muta* about kittens and the cosmos, without being able to give their feeling a name. Moreover, being *moved* denotes approximately the same set of experiences as *gǎn dòng*

(Mandarin 感动), Malayan-Indonesian *terharu*, Estonia *olema puudutatud* and *olema liigutatud* — but not exactly. These vernacular lexemes are the best translations for each other, but do not have precisely the same prototypes or fields of reference; so which term would we use? And while English speakers who say they are moved, touched, overwhelmed with emotion, having a heart-warming, tear-jerking, or poignant experience, feeling nostalgia or sweet sorrow, and rapture usually are referring to the same emotion, each of these lexemes encompasses some relationship-specific and context-specific aspects of experiences; which English term would we select to denote the intersection of these terms? So we call the emotion we are studying ‘*kama muta*’.³⁰

Taking historian Morris Berman and anthropologist Alan Page Fiske’s reflections together, I can say that my home is planet Earth, this is where I have my roots. Many think that I am a nomad, but no, I am sedentary on planet Earth as a whole, rather than in one locality of it. While most people have a ‘home’ surrounded by ‘not home’, my home is all of planet Earth. My only not-home may be planet Mars, or planet Venus, or any other place outside of planet Earth — admittedly, the ghettos of the Global North often feel like planet Mars to me.

I perceive my global mobility as sacred because it aims to bring back what the Palaeolithic period appears to have offered, namely, space for meaning that is grounded in being moved by love, moved by the *kama* of unbounded ‘we’ relationships. I cherish all Indigenous peoples who live in dialogue with their land and who call a particular place their home, I deem economic systems dangerous for human life on Earth that allow people to use land as an object of speculation — land is a ‘false commodity’.³¹ Wherever I find genuine practices of true guardianship of our Earth, I try to give its practitioners strength by connecting them through my global life, by strengthening them through global connectivity.

Wherever I go, I observe that it causes immeasurable misery when meaning is sought in ‘we versus them’ oppositions, in ‘we in our in-group tribe are right’, whereas ‘they, all those out-groups, are foreign or wrong’. It becomes even more hurtful when ‘a culture of the market’ mediates relationships, as this creates an arm-length distance between people also within in-groups, it sacrifices the direct solidarity that otherwise could occur within a ‘we in our in-group tribe’. I am not surprised that right wing groups now reach back to the solidarity of the tribal ‘we against you’ to regain lost solidarity (see more in chapter 7).

My mission is to make known that there is another solidarity on the table now, namely, the global solidarity of *we and you*, of *all with all*, and this is because what anthropologists call the *ingathering* of the human tribes is reality now. My experience of more than four decades of global living has given me the confidence to assert that we humans are indeed capable of manifesting this global solidarity, that we do not need outer enemies to feel that we belong together.³² Global solidarity is like a seed waiting to be nurtured — nurtured by taking it seriously that the yearning for equal dignity in global solidarity is universal, that is not simply a Western idea.³³

We live in a historical time that offers us the extraordinary opportunity to leave behind all forms of hostile configurations based on ‘we as demarcated from not-we’. For the first time, we can co-create *one single unbounded global in-group* that manifests the unity in diversity of ‘we together, all of us’. The first step for us to take is to embrace *what we are*, namely, one single family of high diversity as integral part of nature. As soon as we embrace this insight, the very ‘we together, all of us’ can emerge that provides the kind of solidarity that no longer depends on a not-we. Gergen is right, if ‘no/thing truly or fundamentally exists for us outside our immersion in relational processes’³⁴ and all individual action emerges from a matrix of relationships, then it is our highest duty to nurture relational processes that create dialogical bridges, and it is our highest duty to do so globally. It is time to build connecting bridges in our global village instead of alienating fences.

I meet many people who get angry at me and say that human nature stands in the way of such ambitious visions of the future. I can attest to the opposite. I have given my entire life to test this hypothesis by way of several decades of global living, and increasingly more research is on my side. There is, for instance, research on equity, on the question as to whether people are willing to

share equally or not.³⁵ My dear friend and doctoral advisor, social psychologist Lee Ross, who sadly passed away recently, always encouraged me on my path. He and his colleagues found that the myth that ‘humans are greedy by nature’ is inaccurate.³⁶ They found a strong tendency to share equally, yet, only within in-groups, not with out-groups. Human nature has two faces, there is a strong scope of justice within in-groups, and this ends where the out-group begins.³⁷ ‘The right within versus the wrong without’³⁸ — in other words, there are in-group ethics and out-group ethics.

Today, there is only *one* single global village left. This is a fundamental ‘game changer’. As long as the world was divided into ‘many villages’, each village lived in fear of the other villages and they had no choice but to complement their in-group ethics of inclusion with hostile out-group ethics of exclusion. The ethics of each village had to serve the dominator model of society that had emerged in response to this fear, a model of society where honour and decorum meant that ‘dignitaries’ presided over lesser beings. Today, as there is only *one* single global village left, this has two highly beneficial consequences — first, out-group ethics become redundant when there is no out-group, second, the dominator model of society can be abandoned and it becomes feasible to manifest the partnership model of equal dignity for all.³⁹

In a global village that is united in diversity, each ‘villager’ can find space to be equal in dignity in connectedness and compassion⁴⁰ and collaborate with all others in mutual solidarity, care, and responsibility.⁴¹ The *literacy of love*, as I call it, can finally flourish on the entire globe.

Human rights ideals are the only suitable and logical ethics for the global village. In 1948, it was the growing consciousness of the oneness of the human family that enabled the international community to declare human dignity as inherent to every human being, and, by doing so, they widened the scope of in-group ethics to include all of humanity. They declared traditional hostile out-group ethics to be illegitimate, leaving only in-group ethics on the table. We, as humanity, decided to surpass the past’s haughty decorum of ‘dignitaries’ and committed ourselves to the notion of equality in dignity as the moral core of human rights ideals. The term ‘dignity’ came to be placed before the phrase ‘rights’ in the foundational sentence, ‘All human beings are born free and equal in dignity and rights’, and this highlighted that the equality in rights is a specification of equality in dignity.⁴²

If we accept equal dignity in solidarity as the moral compass for a decent future for all of humanity in our global village, then the task at hand is to bring this compass out of the realm of theory into the realm of practice, and to do so more effectively and intentionally than before. Manifesting these ethics means offering to all people on planet Earth, to all living beings, the same care and loyalty, the same communal sharing, that many of us are used to offer to all of our family-like relations, and that is practiced in many traditional tribes and local villages.⁴³ The ethics of the global village are the same ethics that any local village, any local community, is familiar with that ever prided itself to be a decent village, with the added bonus that from now on there is no need for out-group ethics anymore — to keep an interconnected world artificially divided is foolish, there is no need to accept a divided world where honour and decorum are reserved for in-groups and indignity and humiliation are meted out against out-groups. In a first step, we can look into all in-group ethics that ever manifested in our planet’s diverse cultural realms, identify those codes that foster dignity, ‘harvest’ them, and then expand them so that all of humankind can enjoy them.⁴⁴

The concept of a ‘global village’, if we fill it with life, is thus revolutionary. For the first time in human history can we have one single in-group without out-groups. Equal dignity can be extended to all corners of the world, human rights ideals can form our global in-group ethics. All members of the global family can be moved by *Kama muta* to embrace our diversity with love. It is my life mission to work for this goal, and my global life experience indicates that human nature does not stand in the way, on the contrary, our inborn desire for relationships makes it possible, under the condition that we overcome our belief in and practice of keeping our world politically divided.⁴⁵

Throughout this book, and also in this chapter, I give the floor to many diverse voices and views. In this way, this book is true to *interconnected individuality* as a path to dignity. This path means leaving behind the indignities oppressive collectivism ever inflicted, as much as transcending the

indignities of present-day's ruthless individualism.⁴⁶ Kenneth Gergen formulates it more beautifully than I could:

Relations between groups — religious, political, tribal, ethnic — have brought untold misery in the history of civilisation, and the future hangs in the balance. The route from separation to alienation, and then mutual destruction, is a route to the demise of meaning altogether. Dialogic practices that restore the flow of productive meaning are vitally needed. Similarly honoured are practices that bring humans and their environment together into a mutually sustainable world. All such actions are realisations of second-order morality — a revitalising of the relationship among relationships. All harbour sacred potential...⁴⁷

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¹ *Respekt for menneskets verdighet — en hovedfaktor i alle forsoningsprosesser*, lecture by philosopher Tore Frost, representative of the prize committee, during the award ceremony of the Blanche Majors Reconciliation Prize 2012 being awarded to HRH Crown Prince Haakon, Peace House in Risør, Norway, 13th June 2012, www.aktive-fredsreiser.no/forsoningspris/2012/hovedtale_respekt_menneskeverd.htm. Translated from the Norwegian original by Lindner: 'Vårt følelsesliv, i spennet mellom lidenskap og lidelse, konfronterer oss med kjærligheten som selve grunnpremisset for menneskelivet i hele dets kompleksitet. Kjærligheten er hva livet dreier seg om'.

² *Respekt for menneskets verdighet — en hovedfaktor i alle forsoningsprosesser*. Read the full quote in the Norwegian original in the electronic version of this book. It was translated by Lindner. See also note 1066 in this chapter.

³ *Politics and conscience*, speech by Václav Havel, 1984, www.vaclavhavel.cz/showtrans.php?cat=clanky&val=73_aj_clanky.html&typ=HTM. Read the full quote in the electronic version of this book.

⁴ See Tillich, 1954, and King, 1955. See also Richards, 2016.

⁵ Nussbaum, 2013, p. 17.

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⁶ See Kant, 1784. Kant speaks about ‘man’ in the sense of all humans and he sees man being caught in an ‘Antagonism’ created by nature, namely, his ‘ungesellige Geselligkeit’ or ‘unsocial sociability’: On one hand, man is a social being, who has a tendency ‘sich zu vergesellschaften’, to live in social units, ‘weil er in einem solchen Zustande sich mehr als Mensch, d.i. die Entwicklung seiner Naturanlagen, fühlt’, because he feels he can unfold his talents only under such conditions. However, at the same time, man is also explicitly unsocial, as he has an equally strong tendency, ‘zu vereinzeln (isolieren)’, to isolate himself, and ‘alles bloß nach seinem Sinne richten zu wollen’, to want to arrange everything according to his way. See also Schneewind, 2009.

⁷ See Nietzsche, 1887/2013.

⁸ Richards, 2016.

⁹ *Emotional literacy* is the title of a book by Claude Steiner, 2003, a psychotherapist who has written extensively on Transactional Analysis (TA). I thank Janet Gerson of reminding me of Steiner’s work.

¹⁰ Pless, et al., 2017, p. 225.

¹¹ ‘Mes amis, retenez ceci, il n’y a ni mauvaises herbes ni mauvais hommes. Il n’y a que de mauvais cultivateurs’, Victor Hugo, 1890, p. 311. See also ‘If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin, but the one who causes the darkness’, translated from ‘Si l’âme est laissée dans les ténèbres, les péchés seront commis. Le coupable n’est pas celui qui commet le péché, mais celui qui cause les ténèbres’, Victor Hugo, 1890, p. 30.

¹² See ‘Why are women-led nations doing better with Covid-19? A new leadership style offers promise for a new era of global threats’, Amanda Taub, *New York Times*, 15th May 2020, www.nytimes.com/2020/05/15/world/coronavirus-women-leaders.html.

¹³ Roach, 2019, p. 82.

¹⁴ Roach, 2019, p. 81.

¹⁵ It was a great privilege to have Don Klein as founding member of the Human Dignity and Humiliation Studies community and member of its board of director until his passing in 2007, see www.humiliationstudies.org/whoweare/don.php. We will always honour his spirit.

¹⁶ I speak up for what I call *big love* in my book on gender and humiliation, see Lindner and Desmond Tutu (Foreword), 2010.

¹⁷ See Lindner and Desmond Tutu (Foreword), 2010. See more in note 4250 in chapter 12, and see www.humiliationstudies.org/whoweare/evelin.php. See also note 64 in the Preface.

¹⁸ *The phenomenology of awe: Core to a cross-cultural religiosity, key to our humanity*, paper prepared by Kirk Schneider for the Society for the Phenomenology of Religion Conference, Graduate Theological Union, Berkeley, CA, 26th January 2018, www.facebook.com/thesphere/posts/369900043470908. See also Schneider, 2009, 2017. It is a privilege to have Kirk Schneider as an esteemed member in the global advisory board of our Human Dignity and Humiliation Studies community. See also Harari, 2018, and his warning that rapid technological change alters the possibilities for human dignity.

¹⁹ I appreciate the concise summary of the approach of philosopher David Hume in this article, ‘What does it mean to be spiritual? A rational answer’, by Zat Rana, *Medium*, 6th January 2019, <https://medium.com/personal-growth/what-does-it-mean-to-be-spiritual-a-rational-answer-857380fda855>.

²⁰ A quote from Mitch Albom’s conversations with his dying professor Morrie Schwartz that he chronicled in *Tuesdays with Morrie: An old man, a young man, and life’s greatest lesson*, first published in 1997, republished in 2006 by Anchor in New York, p. 52. I thank Mark Singer for making me aware of this quote. It is a privilege to have Mark Singer as an esteemed member in our Human Dignity and Humiliation Studies community.

²¹ See Frankl, 1946/1959. See also Pless, et al., 2017, p. 225:

According to Honneth, 1992/1995, individuals gain self-esteem and dignity in interpersonal processes by participating in different forms of social life, including family, community, culture and work. He distils love, solidarity and rights as the three core forms of recognition from his analysis of the early Hegel. Maak, 1999, broadens these conceptually and speaks of emotional recognition — mainly expressed
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through love and friendship, but also through espoused emotional intelligence; social recognition — whether in groups, communities or the workplace; and political recognition — expressed in civil and human rights.

²² Gergen, 2009, p. 393:

From a friend: ‘if someone asked me where I worship, I would answer: through my relationships, inside my body through yoga/meditation/movement and outside in nature, where unique beauty fills the senses each day for those with eyes to see it’.

²³ In historian Morris Berman’s trilogy on the evolution of human consciousness, the third volume is titled *Wandering god*. See Berman, 1981, 1989, 2000. Berman traces the societal movement from the congruent, horizontal, egalitarian relations of Palaeolithic foragers to the vertical and hierarchical relational patterns that succeeded them. For Berman, the Palaeolithic period was not a dark era of irrational mythical thinking, on the contrary, living-in-the-world protected against separating self and world.

My global experience resonates deeply with what Berman suggests, namely, that human beings are ‘hard-wired’ to be on the move, with sedentism and agriculture having been ‘forced upon us by a combination of external circumstances and a latent drive for power and inequality’, Berman, 2000, p. 153. Nomads do not wish to ‘settle down’, usually governments nudge them or force them. Sedentary agriculture is a step forward only from the point of view of dominator mindsets, while for humankind as a whole, it is a step backward, as absolute paradigms took the place of the nomadic spirituality of openness to experience.

See also the work of Fuglestedt, 2018, and of David Suzuki, 1992, who explored the ecological wisdom of Native Peoples from around the world. I thank Linda Hartling for making me aware of David Suzuki’s work. Historian and psychologist Carolyn Baker, 2009, foresees that our journey through the collapse of industrial civilisation will be as much a spiritual one as a physical one, that it will be a journey back from profound disconnection to the sacred. I thank Caroline Hickman for making me aware of Baker’s book.

²⁴ Louv, 2006. I thank Michael W. Fox for reminding me of Richard Louv’s work. See also Fox, 1986, 2001, 2016, 2017. Michael Fox, 2017:

Adult rationalisation, denial and ethical blindness are rooted in early childhood conditioning and desensitisation leading to acceptance and eventual participation in many forms of animal exploitation and cruelty. Without question, these are cultural norms which children quickly learn to adopt to be accepted. This is vividly documented by British hunt saboteur Mike Huskisson showing children witnessing deer and fox hunting and being ritualistically ‘bloodied’ and receiving parts of the murdered animals to take home either to eat or as prized trophies, mementoes of their presence at the kill. See his book *Outfoxed: take two: Hunting the hunters and other work for animals*, published by Animal Welfare Information Service, www.acigawis.org.uk.

²⁵ Michael Fox, 2017:

The sociology of mutualism is based on the sociobiology of symbiosis, mutually enhancing relationships as between the beneficial bacteria and other microorganisms in the soil and in our guts and the plants and us who cannot survive without them.

²⁶ Gergen, 2009, *Relational being*, p. 392. I thank Linda Hartling for sharing her reading of Gergen’s book with me.

²⁷ Gergen, 2009, p. 393.

²⁸ Fiske, et al., 2017a, Fiske, et al., 2016, Fiske, et al., 2017b, Schubert, et al., 2018, Zickfeld, et al., 2017. See also the Kama Muta Lab, <http://kamamutalab.org/about/kama-muta-in-other-languages/>:

Speakers of Sanskrit commonly used the word *kāma* to refer to erotic love, in particular, but we’re using *kama muta* as a scientific term, defining it as a theoretical construct that doesn’t correspond precisely to the original meaning of काममूत or to any word or phrase in any everyday language. In fact, some languages don’t have any word that is specific to our kama muta concept. However, keeping in mind that the translations are never exact, here are some terms that generally designate this emotion (although sometimes people use them loosely, to name other emotions).

²⁹ See Zickfeld, 2015.

³⁰ Fiske, et al., 2016, pp. 1–2. Italics in original.

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³¹ See Polanyi and Joseph E. Stiglitz (Foreword), 1944/2001. For a definition of *indigeneity*, and a view on the difference between Indigenous and indigenous, please see note 72 in the Preface. See also the common *Indigenous worldview* manifestations described by Four Arrows (Wahinkpe Topa of Cherokee and Muscogee Creek ancestry, aka Donald Trent Jacobs) presented in note 701 in chapter 3.

³² In social psychology, there is a long tradition of discussing the formation of in-groups. In the very year I was born, Gordon Allport, 1954, explored the formation of in-groups in his book *The nature of prejudice*. He asks in chapter 3, on page 41, ‘can there be an in-group without and out-group?’ and on page 43, ‘can humanity constitute an in-group?’

See also Arash Abizadeh, 2005, ‘Does collective identity presuppose an other?’ I thank Michael Karlberg for making me aware of this publication. See more in note 922 in this chapter.

³³ The anti-apartheid campaign led by African and Asian nations is often hailed as the earliest sustained international human rights struggle alongside decolonisation. ‘Human rights were embraced as a fundamental goal of the struggle for racial justice’, Sikkink, 2018.

Read also Trinidadian historian and revolutionary CLR James, 1938/1989, who tells the story of François-Dominique Toussaint Louverture (1743–1803), the most prominent leader of the Haitian Revolution, who has been described as ‘the apogee of the revolutionary doctrines that underpinned the French Revolution’, Lowe and Lloyd, 1997, pp. 231–32. See more in note 2860 in chapter 9.

³⁴ Gergen, 2009, p. 372.

³⁵ Jost and Ross, 1999. My gratitude goes to Lee Ross for having been one of my great doctoral advisers, and it a privilege to have him as an esteemed member in the global advisory board of our Human Dignity and Humiliation Studies community. I had the privilege of meeting him for the first time in 1997, he headed the group ‘Psychological barriers to conflict resolution’ at the Summer School on Peace and Conflict of the Protestant Academy in Loccum, Germany, 20th–25th July 1997. To our chagrin, he passed away on 14th May 2021 at the age of 78. His last book, Ross and Gilovich, 2016, was titled *The wisest one in the room: How you can benefit from social psychology’s most powerful insights*. I so much thank his wife for writing to me on 27th June 2021:

Thank you for the kind words you emailed about Lee. He talked about you often as someone ‘with the right values’. He appreciated your work and your friendship across the seas. We all miss him so much.
Judy Ross.

³⁶ See also ‘What a simple psychological test reveals about climate change: If everyone’s success depended on it, would you share — or be selfish?’ by Dylan Selterman, *National Geographic Magazine*, June 2018 issue, 2018, www.nationalgeographic.com/magazine/2018/06/embark-essay-tragedy-of-the-commons-greed-common-good/. Selterman created optimal conditions in his class for *altruistic punishment*, a term introduced by economists Fehr and Gächter, 2002. Selterman offered a self-sacrificial zero-point option in his class, where his students could forgo points for themselves in order to help the group by restraining those who take too much. This is relevant for the discussion as to whether or not it is possible to protect commons. See the work of Hardin, 1968, 1998, 2007, and Ostrom, 2010, Poteete, et al., 2010. Dylan Selterman is a lecturer at the University of Maryland, College Park, and former editor in chief of the psychology magazine *In-Mind*. He is the son of Bonnie Selterman. It is a privilege to have Bonnie Selterman as an esteemed member in our Human Dignity and Humiliation Studies community.

³⁷ See, among others, Opatow, 1995. See more in notes 4255 and 4260 in chapter 12.

³⁸ Gergen, 2009, p. 394.

³⁹ See Eisler, 1987, for the dominator versus partnership model of society. Linda Hartling prefers to speak of the mutuality model of society, see her personal communication, 5th October 2020.

In social psychology, there is a long tradition of discussing the formation of in-groups. See more in note 1081 in this chapter.

⁴⁰ See, among others, Niemi and Young, 2016. Read more on connectedness and compassion in note 75 in the Preface.

⁴¹ Lindner, 2006, p. 66.

⁴² Habermas, 2010. See also Pless, et al., 2017. I thank Heidetraut von Weltzien Høivik for making me aware of this article.

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⁴³ See for the practice of communal sharing the research of anthropologist Alan Page Fiske.. See more in the section titled ‘Some definitions of dignity undermine dignity’ in chapter 10. Our concept of ‘labour of love’ is an invitation into meaningful living, it is not an exploitative trap for the profit of others. See an adept explanation in Sarah Jaffe, 2021. See also note 1085 in this chapter.

⁴⁴ For ‘harvesting’ from all cultures, see, among others, Lindner, 2007. See more in note 166 in the introduction to Part I.

⁴⁵ *Emotional literacy* is the title of a book by Claude Steiner, 2003, a psychotherapist who has written extensively on Transactional Analysis (TA). I thank Janet Gerson of reminding me of Steiner’s work.

⁴⁶ See Lindner, 2007. I am glad that now also young conservatives begin to resonate with my thoughts. In in Germany, for instance, it is Jenna Behrends, 2019. See also note 2375 in chapter 7.

⁴⁷ Gergen, 2009, p. 395. Historian and psychologist Carolyn Baker, 2009, foresees that our journey through the collapse of industrial civilisation will be as much a spiritual one as a physical one, that it will be a journey back from profound disconnection to the sacred. I thank Caroline Hickman for making me aware of Baker’s book.