

On Solidarity: Cultivating Global Dignity Together

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If we, as humanity, were magicians, we could implement new global constitutive governance rules overnight, try them out for a few months, and replace them until we found the most dignifying ways for us to arrange our affairs on this planet. As we are not magicians, the maximum we can do is envision eutopian futures, and then try them out as best as we can. This is what humanity did so far, very slowly, always waiting for bloody revolutions to halt outdated experiments, or, as happens now, even risking human extinction in the vain hope for victory through competition for dominance.

I dedicate my entire life to calling on all of us to envision and try out dignifying eutopian futures as much as is feasible in our presently existing world, and at the same time always remain prepared to adjust and try again. I have embedded myself in as many cultural contexts as was possible for me to realise during my lifetime with the aim to collect as much experience and knowledge as possible about what we humans are capable of in terms of dignity and what the best ways may be for us to arrange our journey on our planet Earth. I made the human family my family and took the planet as my university. To avoid having my dignity mission suspected of being influenced by ulterior national, political, or corporate interests, I live on small gifts and almost without possessions and money, and this gives me the freedom to develop out-of-the-box perspectives on our human condition. I am not an idealist driven by any religion, I am a realist in a loving and caring I-Thou relationship with all of humanity. I give unconditional love without expecting rewards. This is my personal gift to humanity, motivated by my family history of trauma inflicted by the Nazi regime and the war it unleashed in the twentieth century.

Together with relational psychologist Linda Hartling and a dedicated core group of scholars and educators, I have the honour of nurturing a global collaborative movement of people who wish to walk the talk of dignity. I do so ever since the idea for this work was born in 2001. We call it Human Dignity and Humiliation Studies (HumanDHS). Linda Hartling describes it as ‘more than a fellowship, more than a community, more than a network, more than a family, more than a movement, more than any currently available definitions ... perhaps it could be described as an *ecosphere, a relational ecosphere of loving beings connected in efforts to cultivate a better future for all people*’.¹ Linda Hartling is our director, I am the founding president, and we have both written a doctoral dissertation on the topic of humiliation (Hartling in 1995, Lindner in 2001). We look back on nearly twenty years of ‘holding hands in dignity leadership’, twenty years of organisational experience and lessons learned, and we plan to continue with this work throughout our entire lifetimes, as this is not a ‘job’ for us but a life mission.²

In the information we send to interested people, we offer the following text as a description of our *dignicommunity*, which also serves as an encouragement and inspiration for others:

We are a global transdisciplinary network of concerned scholars, researchers, and educators of all academic fields, in collaboration with practitioners, creative artists, and many others, all of whom share a wish to stimulate systemic change, globally and locally, to open space for dignity, mutual respect, and esteem to take root and grow. Our goal is to foster healing from cycles of humiliation throughout the world, ending systemic humiliation and humiliating practices, and

preventing new ones from arising. We wish to open space for feelings of humiliation to be transformed into action that dignifies the lives of all people and that replenishes our planet. We suggest that a frame of cooperation and shared humility is needed — rather than a mindset of humiliation — if we wish to build a better world, a world of equal dignity for all in solidarity.

We work primarily with individuals rather than with organisations, and these individuals then bring their organisational affiliations into our network. In this way, we answer the call we hear from all around the world, namely, that what is most lacking today is ‘global transformative collaboration among multi-local human actors’.³ We invite people who focus on the ‘ultimate drivers’ of deep systemic change, namely, the ‘values, knowledge, power, culture, all of which shapes society and the human experience’ at their core.⁴

The HumanDHS network has convened more than 35 conferences all around the world since 2003 — usually two conferences per year — and we also wish to invite the reader of this book to participate in the future. Thus far, we have had one global conference taking place at a different location each year, including conferences in Europe (Paris, Berlin, Oslo, and Dubrovnik), Costa Rica, China, Hawai’i, Turkey, Egypt, New Zealand, South Africa, Rwanda, Chiang Mai in Northern Thailand, Indore in Central India, and the Amazon in Brasil. Furthermore, we come together for a second time each December, namely, for our Workshop on Transforming Humiliation and Violent Conflict at Columbia University in New York City, with the late Morton Deutsch as our honorary convener. During the coronavirus pandemic, this workshop is being convened online.

A new educational effort emerged out of our dignity network in 2011, namely, the World Dignity University initiative, into which we invite all learners and educators for whom dignity is central. In 2021, Dignity Press was established with its imprint World Dignity University Press. It has published a wide range of books in several languages on topics related to dignity and humiliation.

All efforts are a pro bono labour of love and entirely maintained by wealth that is measured in gifts of time, energy, and talent, all creatively shared by the network’s members and supporters.⁵ Our experience has shown that dignity quickly falls by the wayside when monetary exchanges become involved. Therefore, we intentionally strive to avoid becoming yet another ‘profiteering’ non-profit, instead, we live by the maxim that ‘money should serve rather than lead’. We forego competing for donations, grants, or corporate sponsorship, and maintain a close to zero budget. Thus, we keep our dignity mission ‘unsullied’ by stepping outside of the monetised world. We practice various approaches to a gift economy,⁶ as we have learned that this is the only way for us to prove the integrity of our mission. No one can suspect us of running errands for national or corporate interests. In this way, our HumanDHS network takes seriously the insight that ‘mission-driven organisations are less corrupt’.⁷ Philosopher Howard Richards who contributed with the Foreword to this book said it well, ‘Gandhians can associate being mission-driven with dharmic living, Christians with vocation, Marxists with solidarity ... the list could go on’.⁸ We are driven by dignity.

In line with our ‘lean’ approach, we forego investing energy in building brick-and-mortar structures. We have no ‘headquarters’ that would give our work a national anchoring that might suggest all other places are *not* our headquarters, thus tempting people to associate us with specific national interests. We are a fellowship of individual citizens, we are United Global Citizens for Dignity, and in this respect, we are even more global than the United Nations, as it is a fellowship of nations. In practice, taken together, all the places are our headquarters where members of our organisation are based, thus manifesting us as a *glocal* movement, headquartered on planet Earth, with the postal address of ‘planet Earth’. I serve as our global ambassador, my laptop could be called our globally mobile headquarters, with Linda Hartling living in Portland, Oregon, and our members coming from all continents. We invite all like-minded people to join us in creating a strong sense of lifelong belonging to this global dignity family.⁹

These highly deliberate ways of organising our efforts grow out of our community’s ongoing ‘dignicreativity’. Linda Hartling’s mentor was groundbreaking thinker Jean Baker Miller, who

observed that creativity is a ‘continuous process of bringing forth a changing vision of oneself, and of oneself in relation to the world’.¹⁰ As a community, we cherish Oregonian poet William Stafford’s insight that ‘the creative life of unknown people might be a tremendous hidden river’.¹¹ We work to un-hide such rivers of dignicreativity and chart new dignifying paths for people and our planet.

In my case, when people ask me, ‘Where are you from?’ I reply, ‘I live in the global village as part of a global dignity family’.¹² When people ask, ‘What is your religion?’ I reply, ‘My religion is love, humility, and awe and wonderment’. When people ask what drives my creativity, I ask back, ‘Perhaps the aim of life is to understand the universe?’¹³

Through our work, we meet many people around the world who are intelligent and diligent, hardworking, and prolific. Few, however, are sensitive to humility, few understand the growing significance of dignity and the increasing danger from its violation, humiliation. This sensitivity is like a foreign language that some people speak and others do not. It is a language that is difficult to learn — some people seem to know it intuitively, perhaps through particularly harsh life experiences that they succeeded in overcoming without becoming other- or self-destructive. This sensitivity is what is most valuable for us, more important than any ‘tangible product’ or achievement. We look for people who embody and cultivate the language of dignity through their efforts. Through our work, we wish to spell out in ever-greater depths what this new language of equal dignity in solidarity means, the language of which so few people have an inkling. We ourselves are only learners as well, of course — we are all perpetual apprentices.

We think very long-term and plan the collaboration in our community to last throughout our lifetimes. Everyone who embodies and cultivates the language of dignity is welcome in our dignity family. Since our work is not about money, power, or other quantifiable markers of success, our dedication to dignity is our ‘dignity credential’. We are aware that many of those who live by material markers look down on our work and discard it as a ‘humiliation credential’. The nomination for the Nobel Peace Prize in 2015, 2016, and 2017 gave us great courage and has been lifesaving for many of our members around the world who often stand up for dignity under the most adverse conditions, some even putting their lives on line. We hope this recognition can be an inspiration also for you and the many others who work for dignity throughout the world.

Our dignity fellowship is a fluidly evolving cooperative community rather than a monolithic organisation that speaks with one voice, neither do we wish to be a monolithic organisation.¹⁴ Rather, we aim to manifest dignity by holding space for unity in diversity. In this context, Linda Hartling and I wear two ‘hats’ — one for unity and the other for diversity. We wear the first hat when we convene our global dignity community and organise our conferences, in this role we are unifiers who strive to protect the diversity of the entire fellowship so that everyone can forge their own path to dignity in their work and lives. We wear the other hat when we write books, articles, or give lectures, then we are simply one part among others of the diverse membership of our community. It is therefore important for me to make clear that I speak only for myself in this book, as an individual researcher, and that my views do not define any ‘official’ position of our dignity movement. My judgements and misjudgements are entirely my own, and I am humbly aware that I am per definition as blind to my own blindness as we all are.

As I hail from a displaced family who has been deeply affected by the two world wars of the last century, I am particularly aware of the vulnerabilities of our human faring on this planet. All my life, I have been preparing for the next ‘Eleanor Roosevelt moment’ like in 1948. I wait for a new window of opportunity to open for dignity to regain the attention it deserves. Together with Linda Hartling and all other close collaborators, I am helping to nurture a moment like this to manifest, ready to be among its co-authors if needed, ready to contribute with our approach to loving dignity.

In 1962, when Rachel Carson alerted the world to the dangers of the indiscriminate use of pesticides for the whole natural world, many were full of hope for a substantial turnaround.¹⁵ Many ‘yes we can’ moments followed, the Brundtland Commission in 1987, the Earth Summit in 1992,¹⁶ the Nobel Peace Prize for the Intergovernmental Panel on Climate Change in 2007,¹⁷ and the Paris Agreement on global warming in 2015.¹⁸ Yet, in the end, at least so far, short-term corporate

interests always prevailed. 'It is a sad fact that humanity has largely squandered the past 30 years in futile debates and well intentioned, but half-hearted responses to the global ecological challenge. We do not have another 30 years to dither. Much will have to change if the ongoing overshoot is not to be followed by collapse during the twenty-first century', these were the words of environmental pioneer Donella Meadows in 2004.¹⁹ Fifteen years later, in 2021, we still dither, and corporate interests are still winning out. For instance, if we look at the Sustainable Development Goals set by the United Nations General Assembly for 2030, we see that Goal 8 shows an exponential economic growth curve, a curve that represents an impossibility in a finite context.²⁰

The world went from 'Earthrise' in the 1960s, to 'profit versus planet' around 1970–1987, environmentalism turned into 'sustainability' around 1987–1997, and finally into 'market environmentalism' from 1998 to 2018.²¹ In 2019 came Greta Thunberg. In 2020 and 2021, we have the Covid-19 virus. What comes next?

In 2021, veteran political analyst Roberto Savio invites us to look back. He was born in the early 1930s and was personally present during many important turning points since World War II.²² After the horrors of WWII opened a window of opportunity in 1948 for human rights ideals to be adopted, Savio saw the non-aligned nations movement arise in 1955 from the denouncement of the colonial system, then, in 1974, enthusiasm culminated in the hope 'that this was only the beginning of a process of dignity and freedom'. Unfortunately, Savio concludes, this enthusiasm was premature, as history began to go 'backwards again' in 1981.²³ The great question for 2021 is this: Can we make history go forward again?

Why have we, the human family, missed so many historical invitations to unite in dignity, even in today's situation where we face global crises that urgently need collective action? We turned down the fortuitous invitation entailed in the ending of the Cold War, we let the grim invitation of the September 11 attacks in 2001 pass, and in 2008, we failed to recognise the call for unity in dignity in response to an enormous financial crisis as well. The 4,000-page report by the International Panel on Climate Change scheduled to be published in February 2022 states that 'we need transformational change operating on processes and behaviour at all levels: individual, communities, business, institutions and governments. We must redefine our way of life and consumption'.²⁴

As we watch cascading crises unfold around the world, our shared hope is for an exponential change of heart so that global unity rooted in respect for local diversity becomes possible. We have a time window of roughly ten years before us where we still can mitigate catastrophe. The central question we face, as humanity, and that we must ask and answer together in all languages, remains:

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

No problem can be solved from the same consciousness that created it. We have to learn to see the world anew.

— Albert Einstein (1879–1955)

The person who says 'it cannot be done' should not interrupt the person doing it.

— Chinese Proverb²⁵

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¹ Linda Hartling in a personal communication, 10th June 2021. See for Linda Hartling's work, among others, Hartling, 1996, Hartling and Luchetta, 1999, Hartling, 2008, Hartling, et al., 2008, and Hartling, 2020. See a selection of publications that we wrote together: Lindner, et al., 2011, Hartling, et al., 2013a, Hartling, et al., 2013b, Hartling, et al., 2013c, Lindner and Hartling, 2014, Lindner, et al., 2012, Hartling and Lindner, 2016, Hartling and Lindner, 2018a, Hartling and Lindner, 2018b, c, Hartling, et al., 2020. See also Lindner, 2011, and Chowdhury, et al., 2020.

² See, for instance, Lindner and Human Dignity and Humiliation Studies network members, 2006–2021, or Lindner, 2006. We are highly aware of the risks posed by *horizontal hostilities*, or the irony that the more shared issues overlap — in our case the wish to transcend humiliation and nurture dignity — the greater the risk for a sense of betrayal to arise, the greater the urge to defend one's own position with angry disappointment. Since we consider our dignity mission to be aligned with being 'moderates', we wish to primarily 'work *for* a new future' and are aware of the antipathy from 'extremists' who wish to focus on 'fighting *against* old injustices that persist'. See White, et al., 2006, and also 'What are "horizontal hostilities?" (and why are they especially relevant to the GOP today?)', by Laura Martocci, *Psychology Today*, 29th April 2017, www.psychologytoday.com/us/blog/you-can-t-sit-us/201704/what-are-horizontal-hostilities:

Consider the antipathy that extremists have toward moderates. Confrontational and boasting a 'take no prisoners' mind-set, they have nothing but derision for more tolerant, middle-of-the-road positions. Those who would compromise signal that they have sold out or betrayed the party / cause. And the betrayal by moderates is more heinous than straightforward opposition to their cause. That is, in an attempt to bring moderates 'in line,' extremists can turn to dominant systems of discrimination and oppression to disenfranchise 'add-on' issues that are the stuff of compromise). Given these dynamics, it is hardly a stretch to see how horizontal hostilities are a stepping-stone on the path to institutionalised bullying. If the cause does not fizzle out due to splintering, one or another position becomes dominant. At the point of triumph, the majority will quickly create laws and policies that cement their position, to ensure it is not undermined from below.

³ Kemal Taruc, senior scholar based in Indonesia, in his contribution to the Great Transition Initiative (GTI) Forum on the topic of 'Thinking globally, acting locally?' 26th July 2019:

The wisdom of organisational change states that institutions (companies, cities, municipalities, organisations — all as abstract entities) do not change. But people do. Then, perhaps, we should go back to the pedagogy of Paolo Freire (www.beautifultrouble.org/theory/pedagogy-of-the-oppressed) and the goal of building the 'ideal speech' condition among all human actors, as described by Jürgen Habermas (namely, when communication between individuals is governed by basic, implied rules). I think this could only be done if we organised ourselves as effectively as (as good as to be able to counteract) the way global corporations and the military operations are doing in pursuing their imperial thrusts. This could be done without being trapped into the unnecessary romantic ideals of 'localism' or 'horizontalism' as a priori concepts. The Global Transformative Collaboration among multi-local human actors is perhaps what we are lacking today.

It is a privilege to have Kemal Taruc as an esteemed member in our Human Dignity and Humiliation Studies community.

⁴ Paul Raskin's *Great Transition* theory differentiates between 'proximate drivers' and 'ultimate drivers', where proximate drivers are the direct institutional and technological levers of social-ecological change, while the ultimate drivers are values, knowledge, power, culture, all of which shapes society and the human experience in greater depth. See Raskin, et al., 2002, figure 9, p. 50, and accompanying text. See also Mackey, 2020.

An important caveat: Paul Raskin's thinking should not be confused with the 'great reset' conspiracy narrative that has appropriated the 'shock doctrine' of Naomi Klein, 2007. In fact, Raskin's thinking represents the opposite of this conspiracy narrative. See, among others, 'How the "great reset" of capitalism

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became an anti-lockdown conspiracy’, by Quinn Slobodian, *The Guardian*, 4th December 2020, www.theguardian.com/commentisfree/2020/dec/04/great-reset-capitalism-became-anti-lockdown-conspiracy. See more in note 27 in the Preface, and see the section titled ‘Indignation entrepreneurship hinders sober and constructive action’ in chapter 10.

⁵ Our concept of ‘labour of love’ is an invitation into meaningful living, it is not an exploitative trap for the profit of others, as author Sarah Jaffe, 2021, so convincingly warned against in her book *Work won’t love you back: How devotion to our jobs keeps us exploited, exhausted, and alone*. We continuously are in dialogue in our fellowship about the difficulties of balancing between *horizon 1* (the dominant system at present, ‘business as usual’) and *horizon 3* (a viable future) as formulated in the ‘three horizons’ framework by International Futures Forum (IFF) members and other futures practitioners. See www.internationalfuturesforum.com/three-horizons. See also H3Uni, a University for the Third Horizon, www.h3uni.org.

For the dilemma of informal versus formal organisation, see also TESS (Towards European Societal Sustainability), a European research project to explore the role of community-based initiatives in transitioning to a sustainable and low-carbon Europe. See the final publishable summary report, 2017, www.tess-transition.eu/wp-content/uploads/2017/02/TESS-Final_report_2017.pdf.

⁶ Ninety years ago, economist John Maynard expected that by 2030 people would only work three hours a day and turn their attention to art, culture, and metaphysics. See Keynes, 1932. His thoughts are revisited by contemporary economists now, see, for instance, the book *The infinite desire for growth* by economist Daniel Cohen, 2015/2018. In my book *A dignity economy*, Lindner, 2012, in chapters 4–9, I walked through some of the humiliating effects that flow systemically from present-day economic arrangements and come to the same conclusions.

It is a privilege to have Geneviève Vaughan, the ‘mother’ of gift economy, as an esteemed member in the global advisory board of our Human Dignity and Humiliation Studies community. It was a great honour to have her with us in our 24th Workshop on Humiliation and Violent Conflict, Columbia University, 4th–5th December 2014. See also Armstrong and Vaughan, 2007, Vaughan, 2007, 2008.

In our work with the dignity community, Linda Hartling and I attempt to realise an approach to money that is not always easy to explain to the mainstream mindset. On 6th August 2020, Linda Hartling listed some of the pieces of ‘friendly admonishment’ we have received from people:

Linda and Evelin, your efforts are not practical. Perhaps you have an ulterior motive? In any case, you will fail in your endeavours in the long run. You should be able to raise money through your community or by reaching out to benevolent funders. You are naive about money. You are fools for not capitalising monetarily on the topic you study. If your work is worthy, it should be easy to get funding. People in your community have money, why not ask them? Why not charge registration fees or membership fees? Why not have a ‘Go Fund Me’ account? Why not get a corporate sponsor who wants to ‘do good’ in the world?

Linda Hartling concluded: ‘Rather than recognising that it has been a minor miracle to sustain the work for seventeen years without using humiliating money-making tactics, it seems we must continue to endure the doubters and the sceptics who treat us with suspicion for failing to buy into the monetary charity game. I’m thankful that we are not owned by any “benevolent” donor. I’m thankful we have had the capacity to move the work forward while protecting the integrity of the message’.

⁷ Howard Richards in a personal communication, 31st December 2017.

⁸ Ibid. In my 2017 book on terror, I wrote on p. 146: ‘Terrorism, corruption, trafficking of drugs and people, bank crashes, tax evasion, industrial torture of animals, social and ecological dumping on a global scale, all are seen as unavoidable externalities to this monocapitalism, while they may be the truest children of its logic, sometimes even its pillars’.

⁹ With our work, we attempt to create memory and coherence. We work to realise the best of what *hyper-history* has to offer in a situation where the post-Westphalian equation is breaking up, namely, the equation of ‘political multiagent systems = nation State = citizenship = land = story’, where ‘an ontology of interactions replaces an ontology of entities, or, with a word play, ings (as in interact-ing, process-ing, network-ing, do-ing, be-ing, etc.) replace things’. See Floridi, 2017. We thank Prince El Hassan bin Talal for making us aware of Floridi’s work.

¹⁰ Miller and Stiver, 1997, p. 24.

¹¹ Stafford and Stafford, 2003, p. 41.

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¹² Lindner, 2020.

¹³ *Is life fundamental?* by Sara Imari Walker, BEYOND: Center for Fundamental Concepts in Science, Arizona State University Blue Marble Space Institute of Science, The Foundational Questions Institute, 2012, http://fqxi.org/data/essay-contest-files/Walker_SIWalker_FQXI_essay.pdf. Sara Imari Walker received her Ph.D. in Physics and Astronomy and is member of the leadership council for the space science research and education non-profit Blue Marble Space and a researcher at the Blue Marble Space Institute of Science. See also Walker, et al., 2017.

¹⁴ See also our webpage ‘declarations and campaigns for equal dignity’, www.humiliationstudies.org/intervention/declarations.php.

¹⁵ Carson, 1962.

¹⁶ Greta Thunberg had a forerunner, her name was Severn Suzuki. As a twelve-year-old, she spoke at the Earth Summit Rio92 to the leaders of the world. Her speech was hailed by everyone, it was felt to be deeply touching. Twenty years later, she came back to the Rio+20 Summit and her message was the following: ‘nothing has happened!’ See *Severn Suzuki’s speech at Rio92*, 1992, published on 28th February 2007 by Evandro Barboza, <https://youtu.be/5g8cmWZOX8Q>. See what she said twenty years later, at Rio+20, *Severn Cullis-Suzuki revisits historic ‘92 speech; Fights for next generation*, published on 21st June 2012 by Democracy Now! <https://youtu.be/z5qcFpPlsYI>.

See also *Severn Suzuki’s speech at Rio+20*, 2012, published on 20th June 2012 by ONU Brasil, <https://youtu.be/1FmSxmpitBA>: ‘After 20 years, the 12 year-old-girl, who made a speech in front of the Chief of States at RIO92, came back to Rio de Janeiro to tell what she wants for the future of the planet’.

¹⁷ The Nobel Peace Prize for 2007 was awarded to the Intergovernmental Panel on Climate Change (IPCC) and former US Vice President Al Gore. See www.nobelprize.org/prizes/peace/2007/gore/facts/.

¹⁸ The Paris Agreement, <https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement>.

¹⁹ Meadows, et al., 2004, p. xvi. The first *Limits to growth* report, commissioned by the Club of Rome, was published in 1973. The report was revisited again by Ugo Bardi, 2011.

²⁰ For the Sustainable Development Goals, see <https://sustainabledevelopment.un.org/sdgs>. If the exponential growth curve of Goal 8 were to be taken seriously, it would undermine the success of the other goals. See an interdisciplinary introduction to the UN Sustainable Development Goals (SDGs) that looks at all SDGs and their progress and challenges and is offered by Johan Schot, a historian working in the field of science and technology policy. See www.edx.org/course/the-un-sustainable-development-goals-an-interdisci?gclid=EAIaIQobChMI1ILQ_qOR7QIViNptCh1Vzg-4EAAAYASAAEgL4Tfd_BwE.

Consider also Inger Andersen, UNEP Executive Director, who warns, ‘There’s this idea out there that we have to log, mine, and drill our way to prosperity. But that’s not true. By embracing circularity and re-using materials we can still drive economic growth while protecting the planet for future generations’, see *New trade rules vital to protecting the planet*, United Nations Environment Programme (UNEP), 20th November 2020, www.unep.org/news-and-stories/story/new-trade-rules-vital-protecting-planet.

I resonate with the conclusion of the member of the Club of Rome Stefan Brunnhuber that the monetary system is the most important and crucially missing link in the debate of sustainability. See Brunnhuber, 2021, and Lietaer, et al., 2012. This is why I wrote the book *A dignity economy*, Lindner, 2012.

Green New Deal proposals suffer from the same problem, as they intend to implement public policies built on the same economic principles that led to ecocide and sociocide in the first place. For European efforts, see, for instance, ‘Statement by President von der Leyen on delivering the European Green Deal’, European Commission, Brussels, 14th July 2021,

https://ec.europa.eu/commission/presscorner/detail/en/STATEMENT_21_3701.

See also ‘Beware UN food systems summit Trojan horse’, by Jomo Kwame Sundaram, *Inter Press Service*, www.ipsnews.net/2021/07/beware-un-food-systems-summit-trojan-horse/.

For an easy-to-read text on financial instability, see, among others, ‘The stock market is one black swan away from the greatest reset in history: How a hidden stock market crash exposed the illusion of stability’, by Concode, *Medium*, 15th May 2021, <https://medium.com/concode/the-financial-system-is-a-lot-more-fragile-than-were-led-to-believe-7303fb6bcac8>.

²¹ ‘The history of ESG [Environmental, Social and Corporate Governance] in 5 cartoons: What next?’, by Duncan Austin, *Medium*, 21st April 2020, <https://medium.com/@duncanaustrin/the-history-of-the->

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environmental-movement-in-5-cartoons-c5203d675c7a. I thank Duncan Austin for his contribution to the Great Transition Initiative (GTI) Forum on the topic of ‘Corporations in the crosshairs: From reform to redesign’, 20th November 2019, in response to White, 2019.

²² ‘From the non-aligned movement to active non-alignment: History and lessons’, by Roberto Savio, *Wall Street International Magazine*, 8th May 2021, <https://wsimag.com/economy-and-politics/65727-from-the-non-aligned-movement-to-active-non-alignment>. Savio explains that he has witnessed a historical ‘triple process’ in his lifetime, first decolonisation, then the Non-Aligned Movement, and then the Group of 77. After WWII, ‘something new was developing’ in the colonies, ‘especially among the national elites, many of whom had had access to higher education, often in the major universities: a growing sense of dignity, frustration and injustice’. The Bandung conference in 1955 was attended by 29 countries, most of them newly independent, it was a conference about ‘Afro-Asian solidarity and the struggle against colonial rule’. It was inspired by the keen awareness that these countries ‘represented the majority of the human race’, and it was driven by the hopeful spirit ‘that this was only the beginning of a process of dignity and freedom which, however long it lasted, would change the world forever’. The Non-Aligned Movement (NAM) was born in Bandung, but even more so in 1956 in a meeting convened by Yugoslav leader Josip Broz Tito on the island of Brioni off the Dalmatian coast, with the message that ‘there is no peace without global security, and this means an end to the domination of one country over the others’. India’s leader Jawaharlal Nehru, when asked whether Moscow or Washington was more dangerous, answered, ‘whoever wants to dominate, puts himself in the same category’. The non-aligned movement was formerly established in the Belgrade conference in 1961, with the Afro-Asian component remaining its backbone. The Group of 77 that was founded in 1964 in Geneva had a more Latin American identity. The greatest moment in the history of the United Nations and multilateralism came in 1974, Savio reports, when the UN General Assembly adopted ‘a visionary blueprint for a plan for global governance’, with ‘the idea of a New Economic Order based on greater international justice, peace, cooperation and respect for the rights of developing countries’.

²³ Ibid. The demise began with the North-South Summit in Cancún in 1981. Among the 22 participating heads of state was Ronald Reagan, newly elected President of the United States, and British Premier Margaret Thatcher. Reagan, supported by Thatcher, made four points, namely, first, ‘the system of democracy on which the United Nations was based had become a straightjacket for the United States’, second, ‘trade and private initiative had to be the basis of international relations ... ‘trade, not aid’, third, states were ‘an obstacle to private initiative’, and fourth, ‘he alone was capable of determining what American interests were’. Upon hearing this, Tanzania’s leader Julius Nyerere was ‘indignant’ and said at a coffee break with a very loud voice to ‘a very annoyed Indira Gandhi’, ‘Here the worst of colonialism and the worst of imperialism have come together, and history is going backwards...’. See also the book *The unmaking of America*, by author Kurt Anderson, 2020, who titled the third part of his book ‘Wrong Turn’, pointing at the 1980 election of Ronald Reagan.

²⁴ A draft of the 4,000-page report by the International Panel on Climate Change was leaked in June 2021. See ‘Climate: we are not doing enough: The Keeling Curve continues to rise steadily’, by John Scales Avery, *Wall Street International Magazine*, 17th July 2021, <https://wsimag.com/economy-and-politics/66415-climate-we-are-not-doing-enough>. John Scales Avery is a theoretical Chemist at the University of Copenhagen. He is the Chairman of the Danish National Group of Pugwash Conferences on Science and World Affairs (Nobel Peace Prize, 1995). It is a privilege to have John Scales Avery as an esteemed member in the global advisory board of our Human Dignity and Humiliation Studies community. On 9th August 2021, the Intergovernmental Panel on Climate Change (IPCC) launched *AR6 climate change 2021: The physical science basis*, representing the first part of its Sixth Assessment Report, see www.ipcc.ch/report/ar6/wg1/. The first line of its report summary reads, ‘It is unequivocal that human influence has warmed the atmosphere, ocean and land’. The Intergovernmental Panel on Climate Change is a body of the United Nations that is mandated to provide objective scientific information relevant to understanding human-induced climate change. See also ‘IPCC report: ‘Code red’ for human driven global heating, warns UN chief’, *United Nations News*, 9th August 2021, <https://news.un.org/en/story/2021/08/1097362>.

²⁵ This is known to be a Chinese Proverb. I thank conflict resolution expert Christine Locher for making us aware of this quote. A dear friend and China expert kindly attempted to find out more about this saying and shared with us the following findings on 13th February 2015:

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I have searched on www.baidu.com, a Chinese search engine, and found some people who express their doubt. They cannot find a Chinese equivalent to this proverb. Someone mentions a saying that could be translated as 'You should not impose upon others what you do not like'.

On 16th February 2015, he added, 'I asked one of my friends. He said it might be derived from a proverb used to criticise one who is not only incapable of any achievements, but also frustrates those who have the potential to succeed. Obviously, the English version is softer'.