

# ***Dignilogue between Linda Hartling and Evelin Lindner 2014***

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**Introduction by Linda Hartling: This is a special opportunity to *walk the talk* by engaging in a dignilogue about the efforts of our ever-evolving community. We hope this will be a clarifying and affirming conversation about some of the fundamental and unique ways our community's work has developed into what it is today!**

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## **Dignilogue between Linda Hartling and Evelin Lindner**

### **The Message, rather than the messenger**

Question from Linda: *Many people connect to this work through you and you've said you are willing to be the "face at the forefront" in service of this work, and at the same time you are not interested in being put on a pedestal or turned into a guru. You and I have discussed keeping the focus on the message, not the messenger. What does this mean to you and HumanDHS?*

Answer by Evelin: First, dear Linda, words do not suffice to express my gratitude for the privilege of meeting you! I cannot imagine our dignity work without YOU. And yes, both you and I, we are part of "the face" at the forefront of our work in service of the message of dignity. We organize our lives so that we can carry the message and invite others to share in

it. Being put on a pedestal would turn us into objects, rather than what we are and want to be, namely, “gardeners of dignity” looking for other gardeners.

Working in service of a shared message is what is important. It is the message that counts rather than the messenger, the message of dignity, and the message of being aware of humiliation as a violation of dignity. Let me illustrate this with a little example: Imagine, a fire broke out and Linda and I pointed at the fire and called out: “fire!” It would make us very unhappy if the reaction were to simply look at us and expect that we extinguish the fire alone. Our aim is that everybody joins us in attending to the fire, rather than standing back or standing by.<sup>1</sup>

The best “applause” we can imagine for our efforts is when others contribute to the dignity work waiting to be done in this world. It is a great joy to be together in our global dignity movement with so many who do this, who have heard the message, who are beacons of dignity, who are Mandelas. We wish to applaud all of you!

As you know, our Human Dignity and Humiliation Studies work is an unpaid labor of love to which many contribute. Without Michael Britton and Uli Spalthoff, for instance, we could not imagine our global outreach, and without Tonya Hammer and Phil Brown, we could not imagine our annual Workshop on Transforming Humiliation and Violent Conflict at Columbia University.

### **A ripple-out organization, rather than top-down**

Question from Linda: *We have evolved away from the traditional top-down, ego-building, empire-building organizational structure and moved toward a more ecological, ripple-out network. This means we are less interested in “controlling the organization” and more interested in “unfolding the organization,” in creating conditions for people from all backgrounds and all walks of life to participate and engage.*

*From the outside, sometimes people think we don’t know how to organize our community because we don’t follow a traditional institutionalized structure. What do you say to people who assume we should be following a conventional organizational path?*

Answer by Evelin: Yes, we have seen it happen in conventional non-profit organizations, how good intentions can go bad. We are intentionally moving into a new direction. By now, we define ourselves as a movement, rather than an institution, a movement that is part of a globally emerging dignity awareness. Another way to think of our movement is that it is the trunk of a tree that is connected at its roots with other trees in a “forest of dignity.” We offer our loving support as much as we can to strengthen our connections with other trees, and to invite like-minded people to create their own “branches” and “leaves” on our tree trunk, by drawing on their own areas of interest, passion, and concern. Like the mighty California Redwoods, we grow because our roots are all connected in mutual support.

Anthropologist Alan Page Fiske found that people, most of the time and in all cultures, use just four elementary and universal forms or *relational models* for organizing most aspects of sociality.<sup>2</sup> These models are: (1) communal sharing, (2) authority ranking, (3) equality matching, and (4) market pricing. Good quality family life is informed by communal sharing, and this is the model we wish to emphasize, the model where “all give what they can, and receive what they need.” Trust, love, care, and intimacy can prosper in this context.

Authority ranking involves asymmetry among people who are ordered along vertical hierarchical social dimensions. In our dignity work, we wish to be gardeners of dignity, like

good parents, rather than gurus or authoritarian leaders. Equality matching implies a model of balance such as taking turns, for instance, in car pools or babysitting cooperatives, while market pricing builds on a model of proportionality with respect to ratios and rates. The latter two models impoverish social relationships if given priority to, if given space to dominate the first.

We emphasize the first model, are cautious with the second, and extremely cautious with the latter two models. Our “input” of love needs to be unconditional – if it is conditional on its reciprocation, it will produce only a downhill degradation of our relationships. If we only add fuel when the scenery is nice, we will soon be at a standstill. Only after we have put in lots of hard work and lots of resources can we enjoy a world filled with the nice view of love, which comes to us as a bonus.

### **Our dignisphere**

Question from Linda: *One of our most radical notions in HumanDHS is “putting relationships first.” This is not about being nice or just getting along with others, it is more about creating the conditions of growing the work by supporting the growth of all involved.*

*What does this radically relational approach mean to you?*

Answer by Evelin: In my book on gender, humiliation, and global security,<sup>3</sup> I have developed the concept of *Big Love*, of a social glue of *satyāgraha* (nonviolent action), a term that is assembled from *agraha* (firmness/force) and *satya* (truth-love).<sup>4</sup> It means love as social oxygen, as “renewable super fuel” for relationships, as you, dear Linda, would formulate it! Our network is a type of life support system that acknowledges that the health and well-being of the world depends on relational work. Among many others, it is part of parenting, teaching, caregiving, or social and environmental activism. Putting relationships first is merely telling the truth about the centrality of relationships in our lives. It means giving priority to Alan Page Fiske’s model of communal sharing.

I recently came across a system of thought called the *manosphere* (*man plus blogosphere*), or *androsphere*, or *mandrosphere*. Within this system, the solidarity, cohesiveness, and comradery of a group involves being praised and raised in status – the kind of cohesion that occurs when standing together in the face of war or other hostile life challenges.<sup>5</sup> Women were traditionally assigned the role of supportive nurturers in the background, a role that has often been treated as invisible. Just as abundance of natural resources once was taken for granted, this nurturing work was treated as “a given.” And just as we understand today that natural resources cannot simply be depleted but must be replenished, also this social nurturing work must be replenished. What happens in many present-day contexts is that it is being depleted and relational “malnutrition” sets in, and this happens wherever people are primarily embedded into abstract rules of either status (the authoritarian version of Fiske’s authority ranking) or market (Fiske’s forms of exchanges).

With our dignity work, we wish to nurture the very connectivity that characterizes a good family (Fiske’s communal sharing), which is the most comprehensive manifestation of sociality. We wish to nurture a *humanosphere* that focuses on nurturing the development of all people.

Linda and I, we notice that the nurturing of social cohesion is neglected as soon as a group of people organizes itself officially, institutionalizes itself, perhaps because this means that it moves more into the public sphere, which is traditionally a “male sphere.” What we have also

observed is that passionate idealism can easily become combative, which leads to war-like responses, which are particularly counter-productive when peace is the ideal.<sup>6</sup> We have observed how even the most peace-loving groups can be ripped apart by almost war-like inner hostility as a result.

Over time, Linda and I have realized that we are in many ways ahead of other groups – one might even call it “revolutionary” – in so far, as we protect the nurturing work as our primary task. If we were to do our dignity work under the conventional rules of “professionalism,” we would soon see a well-oiled bureaucracy without the most important element: this relational oxygen, this organizational glue, this “super fuel,” without which the unity in creative diversity that characterizes dignity fails to emerge.

### **Waging good conflict**

Question from Linda: *Our relational approach is different from just “being nice,” although kindness counts. We talk about waging good conflict (Jean Baker Miller) or constructive conflict. What does this mean?*

Answer by Evelin: Violence sells: “if it bleeds, it leads.” It is dramatic to cut a tree, while a forest grows in silence. Unfortunately, conflict has become synonymous with cutting trees, synonymous with violence. All the while conflict is a natural part of growth in relationships, and conflict needs to be separated from aggression. What we aim at in our dignity work is to enhance clarity and greater understanding by strengthening the skill of disagreeing without being disagreeable. Our aim is to create new possibilities and to foster greater authenticity in relationships. When this succeeds, good conflict has the potential to lead to even better connection. At least “five good things” characterize growth-fostering relationships according to Jean Baker Miller, which include zest, energy for action, greater clarity, a sense of worth, and a desire for more connection.<sup>7</sup> Jean Baker Miller, a pioneer in women’s psychology, suggests that conflict is a necessary part of growth and change in relationships. She stipulates that conflict is not the problem – the way we engage in conflict is. Miller encourages us to learn how to “wage good conflict.”<sup>8</sup>

You, dear Linda, had the privilege of having Jean Baker Miller as your close mentor when you were the Associate Director of the Jean Baker Miller Training Institute!<sup>9</sup> I regret that I could not read Jean Baker Miller’s work when I was nineteen. It would have saved me decades of tears. Words do not suffice to express my gratitude and thank you for bringing Jean Baker Miller into the Global Advisory Board of our Human Dignity and Humiliation Studies network. Her spirit is with us strongly, also since her passing in 2006. You, dear Linda, wrote in the Afterword to one of my books:

Jean Baker Miller was an internationally renowned psychiatrist, teacher, and activist who wrote the bestselling classic, *Toward a New Psychology of Women* (1976/1986), a groundbreaking text that continues to inspire readers today. Her book traveled far beyond the field of psychology, influencing courses in medicine, education, organizational management, political activism, and even international relations and being translated into more than 20 languages. As the associate director of the Jean Baker Miller Training Institute at Wellesley College, I was the “relational bridge” between Jean and Evelin Lindner.<sup>10</sup>

## **Awe and wonderment**

Question by Linda: *For the last decade we have been using what we call the “Frame of Appreciative Enquiry”? Why did we take this particular approach to studying human dignity and humiliation?*

Answer by Evelin: Equally, words do not suffice to thank you that you, dear Linda, also brought Donald C. Klein, pioneer in the field of community psychology, into our network in 2003 when he was 80 years old, and remained a central pillar until his passing in 2007. Jean Baker Miller and Don Klein are beacons of love, not of inconsequential rosy love, but of firm and wise love, love that has life-changing effects.

Our beloved Don Klein suggested that it might be more useful to come into the study of humiliation from a perspective of curiosity, openness, and wonder, rather than from a perspective of judging, doubting, and debating. Such an approach allows people to bring their creative ideas to the table and share those ideas in a supportive community. It allows everybody to channel their energy into constructive work, rather than into defending their territory. Rather than tearing down ideas, we build on each other’s ideas. This, he suggested, is a useful way to study humiliation and dignity, and even more, it is also a useful way of being in the world.

## **Dignifunding**

Question from Linda: *When it comes to supporting our work economically, we like to describe our network as “extreme lean, lean, green, but not mean,” we are a non-profit/non-profit. Some people may think this is an unrealistic, starry-eyed approach. How do you respond to people who question economic sustainability?*

Answer by Evelin: Many non-profits do highly admirable work. There are, however, recurrent problems. First, one may ask foundational questions, such as: do we really wish to live in a world where not-for-profit organizations do so-called *good* work to offset the freedom of for-profit organizations to do *bad* work? Why do we accept tenets such as “we are a business, not a charity!” The pinnacle of irony is when, for instance, a charity that works for ending breast cancer accepts as a sponsor a company who informs on their own website that the chemicals they use cause breast cancer.<sup>11</sup> There is obviously a great danger of selling out one’s vision for the requirements of funders, many of whom might have ulterior interests. Not to mention the best projects that might have to be given up because the funding is cut.

Wherever I go on this planet, I meet former idealists who started out by doing valuable ground-work, only to hit the overarching power structures at some point, and, as a result, turn either into depressed or even vengeful cynics who have settled for trying to get the “best deal” at least for themselves. In a way, they start out with wanting to manifest the ideal of Fiske’s communal sharing for all of humanity, only to realize that the world as a whole functions on premises that undermine this ideal.

You, dear Linda, brought Jane Austen to me; *Pride and Prejudice* makes the reader understand how new the idea was, and how revolutionary, that one should “marry for love and not for money.” Nowadays, dignity means going one step further. It is not enough to marry for love and not for money, the next step is to create a world where it is possible to live for love and meaningful purpose, and refrain from selling one’s lifetime for money (see Buckminster Fuller’s words further down).

In our dignity movement, we have been doing our work for more than a decade now, supporting our efforts by pooling our resources, and by valuing action gifts. “Money must serve, not lead,” this is our motto. Our lean and green approach protects our intellectual integrity and freedom, as our message of equal dignity cannot be bought or sold. Furthermore, it supports our inclusivity; registration fees and membership fees are not prerequisites for participation. We have worked for years to better understand our world’s presently existing economic frames, an inquiry that has culminated in the publication of a book titled *A Dignity Economy*.<sup>12</sup>

Our conferences and workshops are examples of sharing the expenses equally and inviting people to contribute according to their circumstances and ability – we call this *dignifunding!* And our dear Rick Slaven is our brilliant Director of Dignifunding! We have no words to thank him!

We are also very proud to have one of the pioneers of the concept of gift economy with us in our Global Advisory Board, Geneviève Vaughan!

### **Evelin’s life**

Question by Linda: *You live your life as a global citizen and you have donated your whole life to this work, but you aren’t looking for others to live as you do. What do you want? What do you want for our community as we go forward with this work?*

Answer by Evelin: My home is indeed the entire global village.<sup>13</sup> Many believe that I live a nomadic life, or that I travel a lot. However, this is not my experience. I “stay in love”: I see myself being much more “still” and true to “my place,” which is the place of love, than those who live a life defined by those large-scale global social and societal frames that, during the past decades, have increasingly become toxic. I see many people travel extensively, yet, usually, they stay within a “caged rat race” frame within which they travel, they jump from one Western “bubble” to the next and use the rest as “exotic” zoo to watch, to say it provocatively, or are in search of commons that still can be exploited.

I prefer to “stay still” in the realm of love. I am closer to a person who chooses to live a simpler life closer to nature than to a frequent business flyer who travels in circles in the isolated elite ghettos of international hotels. I never search for a “place to stay.” I move between different relational contexts of love and “a place to stay” is secondary to being embedded into relationships of mutual care. Getting from A to B in the smoothest way is not what I aim for; I foreground the experiences of solidarity and cooperation that might emerge even in the midst of great difficulties.

My aim is to inspire others, as much as possible, to invite everybody to broaden their horizon and experiment with their own lives in whatever ways they feel called for. From my global perspective, I observe that what is needed most is the co-creation of visions for possible futures for the entire human family on planet Earth. In other words, my main aim is to bring the message to everybody that a sense of global responsibility is what is most needed.

## Expanded background reflections

### The message is important, rather than the messenger

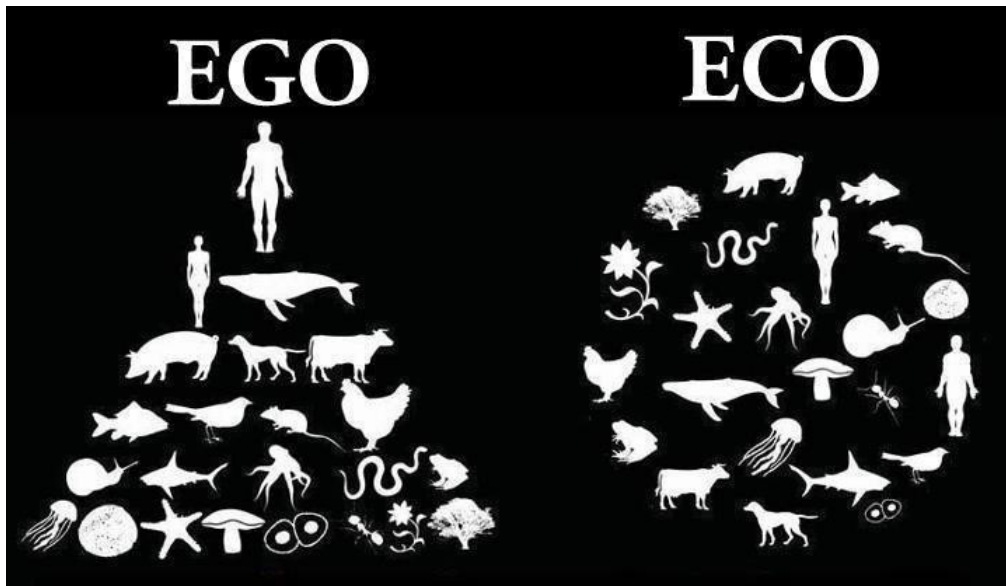
Wilfred Bion, a British psychoanalyst, studied *Experiences in Groups*, and found three basic assumptions in groups: (1) dependency, (2) fight-flight, and (3) pairing.<sup>14</sup> In dependency, a group first idealizes their leaders, only to topple them later, out of resentment, so as to repeat the process with new leaders. A group holding fight-flight assumptions unites behind leaders who identify someone or something worth fleeing from or worth fighting against. Pairing would be the assumption that two people carry out the work for the group, so that the group can relax.

Linda and I, we manifest neither of the types of leaders described by Bion. We deeply resonate with leadership concepts that speak of humble and selfless or servant leaders.<sup>15</sup> John Dewey (1859 – 1952) was a psychologist, philosopher, educator, social critic, and political activist, who was a professor of philosophy at Teachers College, where we have our annual Workshop on Transforming Humiliation and Violent Conflict – you can see his bust in Zankel Hall at the main entrance of Teachers College. When discussing servant leadership, his thoughts are foundational.<sup>16</sup> He is famously quoted as saying, “A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experiences.”<sup>17</sup>

Service is what is important for Linda and me. It is the message that counts rather than the messenger, the message of dignity, and the message of being aware of humiliation as a violation of dignity. As already mentioned, this can be illustrated with a little example: imagine, a fire broke out and Linda and I pointed at the fire and called out: “fire!” We are encouraged when others step up and join us in taking care of the fire. We are happy when everybody who hears and sees us joins us in attending to the fire, rather than standing back or standing by.<sup>18</sup>

People are often said to change after extreme life-challenging experiences; they become less self-centered and more open to serve the common good. Linda and I, we both have lived through extreme experiences in our lives. We can no longer be “bribed,” be it by status or money. We define ourselves as nurturers, as “gardeners” of dignified relationships in the world. We deeply appreciate all like-minded people and invite them to be with us in our effort to jointly deepen our path toward dignity.

Linda and I, we keep our egos at the door of this workshop, more, our egos have in many ways left our lives altogether. We invite everybody to come together and co-create, together with us, a world of Eco rather than Ego:



Picture found on [www.futuristgerd.com](http://www.futuristgerd.com)

Our selfless orientation has many reverberations, and we would like to encourage those participants in our work who have known it for some time to explain our community's approach to the others who are new. Participants in our conferences refrain from "competing for air time," they refrain from giving "presentations" – rather, everybody participates in collaborative conversations and dignity dialogues – we have coined the term *dignilogue*.

Another consequence is that we refrain from building a traditional top-down organization and abstain from wanting to become an "empire." We regard our organization as a fluid, flexible, and organically evolving movement, rather than as a rigid organization that is being engineered "to grow." As Linda formulates it poignantly: From the outside, sometimes people think we don't know how to organize our community because we don't follow a traditional institutionalized structure. Our reply is as follows:

We have evolved away from the traditional top-down, ego-building, empire-building organizational structure and moved toward a more ecological, ripple-out network. This means we are less interested in "controlling the organization" and more interested in "unfolding the organization," creating conditions for like-minded people from all backgrounds and all walks of life to participate and engage.

We feel a universal responsibility for the entire human family and empathize with the suffering of all sides. We extend compassion to everybody who professes to suffer, rather than focusing on distributing blame or denying "the right to suffer," a denial which often is experienced as the deepest of humiliations.

We invite all those people who wish to respond to humiliation with dignity – rather than with new cycles of humiliation – to join a presently unfolding global dignity movement, of which our organization is only one part. We regard our organization as a fertile ground for dignity, as one tree in a forest of trees, where the other trees represent like-minded dignifying initiatives. *Our dignity movement is one tree among many that are all connected through their roots.*

Many ask about the projects that our organization "does" and whether we "partner" with other institutions. We reply that we invite all like-minded people who resonate with our movement's spirit, with our "tree" so to speak, to grow their own "branches" and "leaves" on



it. Individuals who walk their talk of dignity are part of our movement, and their projects and their institutional affiliations represent our projects and partnerships.

### The nurturing of love

What Linda and I engage in, is reaching out into the uncharted territory of love, we intentional nurture what I call *Big Love*.<sup>19</sup> As already mentioned above, there are many words for this, from planetary loving cohesion and solidarity to Gandhi's term of *Satyāgraha* (nonviolent action), a term that is assembled from *agraha* (firmness/force) and *satya* (truth-love).<sup>20</sup>

This love could be called the “social glue” or the “social oxygen” that keeps our social atmosphere healthy, just as oxygen gas keeps our biosphere alive. The relational oxygen of love is invisible, but without it, humans would not survive. Due to its invisibility, many take it for granted, and its importance is easily overlooked; yet, securing its presence is the very first task to attend to in our lives as human beings. In an airplane crisis, this becomes dramatically apparent: adults are asked to get their oxygen masks first, because otherwise they will not be able to care for anybody else, including their children.

Traditionally, men are socialized to attend to the “hard” facts of life, while women are taught to care for the maintenance tasks, including the maintenance of relationships. For instance, a traditional secretary would send flowers to her boss's wife on their wedding day, and she would intervene to harmonize relationships with her boss's colleagues. Even in the most egalitarian Western family, it is often still the woman who remembers the birthdays and maintains the emotional and social life with her family, friends, and neighbors.

Recently, I came across a system of thought called the *manosphere* (*man* plus *blogosphere*), or *androsphere*, or *mandrosphere*. Within this system, the solidarity, cohesiveness, and comradery of a group involves being praised and raised in status – the kind of cohesion that occurs when standing together in the face of war or other hostile life challenges. It seems as if this type of cooperation is in a way re-active, heroically emerging from standing together against adversity. Some argue that very phenomenon of cooperation originally arose in this way, namely, through biological selection from being exposed to the risk of being killed by fellow humans.<sup>21</sup>

Others oppose such explanations; allow me to quote Morton Deutsch, the founder of cooperation studies:

Modern science indicates that evolution has given humans the potential of many different kinds of behaviors and that the behavior of an individual is determined by such factors as the characteristics of the situation he or she is in, the cultural values and practices that have been absorbed and the life experiences in the family, community, schools, groups, organizations, etc., that the person has participated in. This is not to deny basic biological needs and basic forms of response to certain types of stimuli.<sup>22</sup>

Women have traditionally been assigned the role of creating the relational oxygen in the lives of their families pro-actively, as a kind of unheroic background “given.” This is the very work that, according to our observation, is the most overlooked and undervalued, while it is of primary importance. Martha Albertson Fineman, scholar of legal theory and family law, in her book *The Myth of Autonomy*, warns that the quietness of the nurturing task should not mislead us to underestimate its significance.<sup>23</sup> She says that, “families bear the burdens of dependency, while market institutions are free to operate as though the domestic tasks that

reproduce the society were some other institution's responsibility." Fineman concludes that by "invoking autonomy, we create and perpetuate cultural and political practices that stigmatize and punish those among us labeled dependent.<sup>24</sup> Women's pro bono work is not counted in the GNP of nations and not given a monetary value – society free-rides on their quiet nurturers.<sup>25</sup>

The image of oxygen for nourishment that is necessary to function is one metaphor. We could also use the image of fuel. The care and maintenance flowing from traditional female socialization could be seen as a "renewable super fuel" that once was regarded to be naturally abundant, however, which is depleted if it is not intentionally renewed. Just as abundance of natural resources once was taken for granted, also female nurturing work was treated as spontaneously plentiful. And just as we understand today that natural resources cannot simply be depleted but must be replenished, also this social nurturing work must be replenished.

As mentioned earlier, Linda and I, we notice that the nurturing of social cohesion is neglected as soon as a group of people organizes itself officially, institutionalizes itself, perhaps because this means that it moves more into the public sphere, which is traditionally a "male sphere." We have observed how even the most peace-loving groups can be ripped apart by almost war-like inner hostility as a result.

Over time, Linda and I have realized that we are in many ways ahead of other groups – one might even call it "revolutionary" – in so far as we protect the nurturing work as our primary task. If we were to do our dignity work under the conventional rules of "professionalism," we would soon see a well-oiled bureaucracy without the most important element: this relational oxygen, this organizational glue, this "super fuel," without which the unity in creative diversity that characterizes dignity cannot emerge.

At the same time we maintain a very high level of professionalism ourselves, I know almost nobody who is as efficient as Linda – we have calculated that each of us in our core leadership group does the work that usually would be done by 10 to 15 people. What we do is expand the definition of professionalism by completing it by the otherwise devalued nurturing work. Professionalism without soul, without including the humanity of all involved, to us, is the opposite of professionalism, it is a tool to impoverish humanity.

Some believe that we are "against the UN" or other similar organizations. Far from it, we only have a slightly different agenda: for us, dignity-talk entails much more than duties-and-rights talk. We wish to build on all existing dignity ideas and all dignifying work presently being carried out, including that of the United Nations, rather than opposing it or tearing it down.<sup>26</sup>

Anthropologist Alan Page Fiske has been presented above. He found that people, most of the time and in all cultures, use just four elementary and universal forms or *relational models* for organizing most aspects of sociality.<sup>27</sup> These models are: (1) communal sharing, (2) authority ranking, (3) equality matching, and (4) market pricing. Good quality family life is informed by communal sharing, and this is the model we wish to emphasize, the model where "all give what they can, and receive what they need." Trust, love, care, and intimacy can prosper in this context. Authority ranking involves asymmetry among people who are ordered along vertical hierarchical social dimensions. In our dignity work, we wish to be gardeners of dignity, like good parents, rather than gurus or authoritarian leaders. Equality matching implies a model of balance such as taking turns, for instance, in car pools or babysitting cooperatives, while market pricing builds on a model of proportionality with respect to ratios and rates. The latter two models impoverish social relationships if given priority to, if given space to dominate the first.

As already reported, we emphasize the first model, are cautious with the second, and extremely cautious with the latter two models. Our "input" of love needs to be unconditional

– if it is conditional on its reciprocation, it will produce only a downhill degradation of our relationships. If we only add fuel when the scenery is nice, we will soon be at a standstill. Only after we have put in lots of hard work and lots of resources can we enjoy a world filled with the nice view of love, which comes to us as a bonus.

We wish to go beyond the social-psychological illiteracy and relational “malnutrition” that emerges in many present-day contexts where people are embedded into abstract rules of either status (Alan Page Fiske’s authority ranking) or exchange and market (Fiske’s EM + MP). We wish to nurture the very connectivity that characterizes a good family (Fiske’s communal sharing, CS). With our dignity work, we wish to nurture the very connectivity that characterizes a good family.

Our appreciative emails, our conferences, everything we do, are part of this nurturing work. Particularly in our times of crisis – when global challenges endanger both the social and ecological spheres – this is our most important contribution to the world, we believe. We wish to nurture a *humanosphere* that focuses on nurturing the flourishing of all people, while also replenishing our shared ecological habitat, planet Earth.

When we speak of illiteracy, we allude to the “alphabet of lovingly waging good conflict.” Jean Baker Miller (1927 – 2006) was a pioneer in women’s psychology and Linda’s mentor.<sup>28</sup> She suggests that conflict is a necessary part of growth and change. She stipulates that conflict is not the problem – the way we engage in conflict is. Miller encourages learning how to “wage good conflict” in ways that lead to positive change and growth.<sup>29</sup> This is the opposite of combative conflict, as much as it is the opposite of avoiding conflict through “keeping smiling.” We are privileged that Linda brought Jean Baker Miller and her husband Seymour M. “Mike” Miller into our Global Advisory Board. Jean Baker Miller’s spirit is with us since she passed away in 2006.

Donald C. Klein (1923 – 2007) is one of the fathers of community psychology. Also he is one of the pillars of our global dignity movement, with his spirit always being with us since he passed away in 2007.<sup>30</sup> He always spoke about awe and wonderment. As humans, he said, we have the ability to live in awe and wonderment, not just when we see a beautiful sunset or the majesty of the ocean, but always.<sup>31</sup> We can live in a state of constant awe and wonderment. We can do that, Don explained, by leaving behind the psychology of projection. The psychology of projection is like a scrim, a transparent stage curtain, where you believe that what you see is reality only as long as the light shines on it in a certain way. However, it is not reality. It is a projection. In order to live in awe and wonderment, we have to look through this scrim and let go of all the details that appear on it, in which we are so caught up. When we do that, we can see the beautiful sunset, the majestic ocean always. In everything.

What Jean Baker Miller manifested in her personal life, was to connect Don Klein’s awe and wonderment with love – the love of waging good conflict – and the result was loving awe and wonderment. This is what Linda and I attempt to manifest in our lives and our work. When I am asked about my religion, I reply: “My religion is love, humility, and awe and wonderment.”

What Linda and I notice is that most people would agree that loving awe and wonderment is great, yet, they would immediately decry it as being impractical, since what really counts is economic substance. Clearly, we understand this concern. Everybody needs to eat and have a roof over his or her head. This is why we have worked for years to better understand our world’s presently existing economic frames, an inquiry that has culminated in the publication of a book titled *A Dignity Economy*.<sup>32</sup> Apartheid may serve as an example – it was not anybody’s personal fault, and it could not be overcome by personal effort. In a system of apartheid even our very best intentions always lead us down the road to destruction in some

way, as we are all caught in the same destructive game. What Nelson Mandela promoted was large-scale systemic change. This is also our approach.

As part of these reflections, we have concluded, after more than a decade of dignity work, that we need to aim for loving awe and wonderment directly, rather than indirectly. The indirect approach ranges from applying to funding organizations to arranging charity lunches with celebrities, just to name two examples, with the aim to carry out “projects.” We have invested a lot of time in trying out this path during the initial years of our work, yet, the lessons that we learned have motivated us to change our strategy.

Increasingly, we have understood how important it is that “money must serve, not lead,” and to what extent the indirect approach can be a trap. We all know the proverbial hungry man who is not just given fish to eat but taught to fish. What the indirect approach can amount to would be like teaching a fisherman to create a destructive fishing industry so that he can relax, relax on a beach that is now polluted. To formulate it simplified, the indirect approach can seduce one to risk destruction in the hope to attain construction. It requires an enormous amount of diligence to avoid sliding toward money being the leading concern and no longer serving.

Slowly, we also realized the significance of the insight that “love cannot be bought.” Wanting to buy love is antithetical to love. Research shows that being paid for help can diminish the motivation to help – self-determination theory has emerged from the insight that extrinsic rewards can undermine intrinsic motivations.<sup>33</sup>

So, how do Linda and I do our unpayable and unsellable labor of love work in a world that is built on paying and selling? We won’t have food to eat if we do not participate!?! What if we do not have food to do our work? Should we then not apply for funds?

Our suggestion is that everybody goes as far as s/he can in her own life in testing out alternative life-forms based on loving connectivity. Linda and I, we indeed balance on the edge of what is possible. We do so not because we are unable to reach “safe mainstream grounds,” but because we wish to offer our lives as a gift to the “experiment with loving connection.” We are hesitant to participate in a world where people believe that “the market” will protect the common good indirectly if everybody acts according to their personal self-interest in a spirit of *Homo economicus*. The result we observe is that this market fosters the social-psychological illiteracy and malnutrition referred to above, something that also might be called “economic horror”<sup>34</sup> or “terror economicus,” meaning the exploitation of the world’s social and ecological resources. This happens in overt, covert, and often half-covert ways, be it under the protection of the so-called business secrets, or through legal clauses in trade agreements, or, as it were, through co-opting initiatives that ought to be not-for-profit.<sup>35</sup>

With our dignity work, we wish to foster a world where *Homo amans* can live, the loving being (amans = loving). There is no global “dictator” around nowadays who “terrorizes” the world; what happens might rather be called structural terror, where occurrences of open and direct terror are instrumentalized to strengthen this structural terror.<sup>36</sup> Under dictators – if we think of an Adolf Hitler, for instance – a clear-cut intention drove them to hijack the system and implement the domination of self-declared supremacists over the rest. Nowadays, there is no such clear intention manifested in one person or one coherent elite group.<sup>37</sup> The present-day capture of power manifests itself more covertly, for instance, as mentioned above, through such seemingly “innocent” interventions as so-called investor-state dispute clauses in trade agreements.

Many countries are proud of their resistance against Nazi Germany. I call for *global citizenship of care* as today’s equivalent.<sup>38</sup> *Indignez vous! Cry Out!* exclaims French wartime resistance hero Stéphane Frédéric Hessel, 2010. He calls on people to “cry out against the complicity between politicians and economic and financial powers” and to “defend our

democratic rights.” I say this forcefully, because I would like to invite into the real world all those lucky enough to be privileged with resources. Bystanders who close their eyes today, may be seen in the future as being as guilty as the bystanders in Nazi Germany.

Again, what if Linda and I, and our dignity movement friends, do not have food to do our work? Should we not then apply for funds? Or, should we not work to get accreditation with the United Nations? Our reply: Yes, we highly appreciate whatever dignity work is done under the auspices of the United Nations and several of our network members work, or have worked, with the UN. And we have much experience with fund raising. We are well equipped and have enough expertise to take the traditional path. And yes, perhaps fund raising is sometimes necessary, therefore we are thinking about *dignifunding* (dignity + funding). Dignifunding’s main aspect, however, is that it should steer clear of simply being another clever way to maintain the old system (like Facebook et al., which seemed new at the beginning, but seem to reinforce the old paradigm more than they wish to admit). Dignifunding only deserves this name when it helps with the transition to a world where money and the market play a profoundly different role than today.

We feel that, in times of crisis, it is mandatory to “dig deeper” so that we can create a new “game,” rather than trying to “win” in the old game. As mentioned earlier, many people who are used to playing the old game think that Linda and I ought to learn to play that game better. We try to explain that we reach out into uncharted areas, so as to create a new game. With our work, we wish to do more than simply build just another well-oiled abstract impersonal bureaucratic machinery that is part of the traditional paradigm. Sometimes, Linda and I feel that explaining this is as difficult as explaining color to a blind person: the core element in this new game is love that is bigger, love that embraces all living creatures as a family.

The Norwegian philosopher Arne Næss (1912 – 2009), “father” of deep ecology, and another father of our dignity movement, developed the notion of the “depth of intention,” the “depth of questioning” or “deepness of answers.”<sup>39</sup> Næss writes, “our depth of intention improves only slowly over years of study. There is an abyss of depth in everything fundamental.”<sup>40</sup> Greater depth means continuing to ask questions at the point at which others stop asking.<sup>41</sup> Linda and I, together with our colleagues, we wish to continue asking deeper questions. We wish to approach everything, including the role of economics and monetary structures for right relationships, with the necessary humility, but also with due candor.

Inspired by the word *shareholder*, we wish to invite everybody to become *careholders* and *sharegivers* in our world. This means contributing to more dignity in this world with whatever gift one is able to offer.

In our work, many voices are brought together – in what Linda and I mean when we speak of “harvesting the best of human culture” so as to create new ways of being together on this planet.<sup>42</sup>

### **Avoiding humiliation**

Linda and I, we take great care to protect our systemic approach from being misunderstood as criticism, particularly as criticism directed at individuals. We are aware that our message can have humiliating effects and create backlashes if misunderstood as personal criticism. In contrast, we do not wish to deny systemic problems by individualizing them. We understand our wish to find ways out of systemic crises as an invitation to all like-minded people to join in and search for systemic solutions together.

We observe the trend to and mis-attribute personal discomfort to individual “perpetrators” in many contexts where systemic dynamics would need attention. Many participants in the

above-mentioned manosphere, for instance, feel personally hurt, insulted, and humiliated, and they put the blame on people, particularly on women, whom they identify as “feminists.” We wish to avoid such dynamics in our work. We know that humiliation is the “elephant in the room,” and that also our work can be misunderstood as personal criticism rather than as personal invitation, and when this happens, it can have humiliating effects and create backlashes. We heed Wilfred Bion’s warning that words, while they carry meaning and can be descriptive, can also be direct action.<sup>43</sup> When we present our systemic analysis, we therefore attempt to always emphasize our inclusiveness and avoid using derogatory words or negative emotions as signaling language, which could be misconstrued as attacks on individual people.

Yet, sometimes even our best efforts cannot protect us against being misunderstood. Here is a case from music that can illustrate this dilemma. When Igor Stravinsky’s *Le Sacre du printemps* had its premiere in Paris in 1913, his listeners felt that it was a personal affront against them. This is what composer, conductor, writer, and pianist Pierre Boulez explains.<sup>44</sup> Surely, Stravinsky had no intention to attack his listeners. Yet, “from the moment the premiere performance of Stravinsky’s *Le Sacre du printemps* (*Rite of Spring*) began on this night in 1913, it was clear that even an audience of sophisticated Parisians was totally unprepared for something so avant-garde.”<sup>45</sup> In retrospect, however, Stravinsky’s score can be seen as “paving the way for 20th-century modern composition, and it sounds no more daring to today’s listeners than the average dramatic film scores. Yet no present-day listener – and certainly no listener who first encountered it as part of the soundtrack to Disney’s animated *Fantasia* (1940) – can possibly appreciate how shocking the dissonance, droning and asymmetrical rhythms of *Le Sacre du printemps* sounded to its premiere audience on this night in 1913.”<sup>46</sup>

Here is a personal example. I received an email from somebody, who felt personally insulted by my systemic analysis, in her case in connection with our economic frames. Allow me to share it here, in a paraphrased form, because the misunderstanding underlying this conversation is so common. The author of the email began her letter to me by stating a belief that many hold to be true, namely, that money was “only created to make the bartering more convenient.” Indeed, even Adam Smith thought that the use of money arose because exchanging cows and chicken, for instance, became too difficult, and money was invented to facilitate such exchanges of goods.<sup>47</sup> However, as anthropologist David Graeber explains, historically, this has never been true. What indigenous communities manifested was *reciprocity*: “I share with you my harvest today, and whenever you are able to, you will share with me.”<sup>48</sup> (Linda and I, in our work, use the terms *mutuality* rather than reciprocity, because mutuality is more generous and avoids connoting a calculus of equal exchange.)

The author of the email then continued explaining that she wants to make money so that she can engage in the activities she enjoys. By holding a job, she is far from endangering the common good; on the contrary, through her work, she improves all aspects of life, helps create new jobs, and increases the standard of living for her fellow human beings. She explains in her letter that whatever she buys at the supermarket allows her to live, the roof over her head saves her from homelessness, while the water company, the electricity supplier, or the washing machine manufacturer enable her to keep herself and her clothes clean.

The author of the email clearly felt that my way of speaking devalued her personal path and life choices. While I commend people for their good intentions and call on them to deepen them, she felt personally attacked as if I insinuated that hers were bad intentions.

Let me now use yet another example, one that most people may resonate with: in Nazi Germany, it was legal to take over property at low cost or even at no cost from Jews who had been pushed out of their homes. Many honest and hard-working non-Jews might have felt this

to be a lucky opportunity and may not have harbored any second thought. Many may have been authentically unaware of the inhumanities perpetrated around them. They would have felt profoundly misjudged, just like the email author introduced above, if their good intentions had been doubted. Others might have been able to ask deeper questions, learn more, and assume more substantial responsibility, yet, did not see any good reason to do so. In other words, we could call this terror that inadvertently flowed from solipsism, solipsism out of an innocent lack of exposure and curiosity, in addition to terror flowing from neglectfully holding on to solipsism, apart from, of course, the solipsism of callous righteousness.

Emma Johanna Henny “Emmy” Göring, could serve as an illustration. She was a German actress and the second wife of Luftwaffe Commander-in-Chief Hermann Göring. Since she served as Adolf Hitler’s hostess at many state functions, she was known as “First Lady of the Third Reich.” After the war, Emmy Göring was adamant that she had simply lived a normal life, that she only did her very best, and that she had no knowledge whatsoever of the Nazi atrocities that were committed around her under the command of the country’s power elite, of which she was a part. “Zweckdummheit” or “purposeful ignorance/stupidity” is the description used for this stance in a documentary that portrays her life.<sup>49</sup>

Today, many people, me included, profit from the exploitation of social and ecological resources in other parts of the world, simply by being part of mainstream society, and often without being aware of it. Clearly, moral sensibilities have been changing over the past centuries; slavery was once accepted as an unalterable “given” or life, like a law of nature, and it is now being recognized as a human-made institution that can also be undone by humans. Slavery has lost its “natural law” legitimacy, at least officially, even though its practice is still widespread.<sup>50</sup> The mistreatment of women is being decried more than before,<sup>51</sup> and the finiteness of the planet’s gifts to human kind is slowly being recognized.<sup>52</sup> Awareness is rising for the mistreatment of animals for mass-produced meat or the inappropriateness of buying products from child-labor.

Yet, most of us would perhaps proudly buy the tablet computer without wondering where the rare earths may come from that make it work. Business leaders say “we are a business, no charity!” and present-day mainstream society accepts such tenets just as slavery once was taken to be an expression of laws of nature. Another, similar chain of tenets is that “one needs a job to make a living,” and that “creating more jobs” thus is pro-social, and since economic growth is needed to achieve this goal, also economic growth is pro-social. What is overlooked is that the planet’s resources are already overstretched, and that infinite growth is not feasible in a finite context. It is even ultimately suicidal; Easter Island can serve as a warning. Apart from *ecocide*, this mindset also leads to *sociocide*. “Having a job,” with work being defined as paid work, unpaid work being degraded as “play,” overlooking the fact that a sense of purpose can even be undermined by monetary incentives, all this betrays to which extent Fiske’s most impoverished versions of sociality, the ones based on exchange and ratios, have succeeded in hollowing out communal sharing, which is the only model that protects the dignity of all. See also my book *A Dignity Economy*.<sup>53</sup>

These are the words of futurist and systems theorist Buckminster Fuller:

We should do away with the absolutely specious notion that everybody has to earn a living. It is a fact today that one in ten thousand of us can make a technological breakthrough capable of supporting all the rest. The youth of today are absolutely right in recognizing this nonsense of earning a living. We keep inventing jobs because of this false idea that everybody has to be employed at some kind of drudgery because, according to Malthusian Darwinian theory he must justify his right to exist. So we have inspectors of inspectors and people making instruments for inspectors to inspect inspectors. The true

business of people should be to go back to school and think about whatever it was they were thinking about before somebody came along and told them they had to earn a living.<sup>54</sup>

From Jane Austen and *Pride and Prejudice* the reader understands how new and revolutionary the idea was that one should “marry for love and not for money.” As intimated earlier, nowadays, dignity means going one step further. It is not enough to marry for love and not for money, the next step is to create a world where it is possible to live for meaningful purpose and refrain from selling one’s lifetime for money.

In short, we are all embedded into the same global frames; it is nobody’s personal fault. Good intentions are most laudable; however, particularly in times of crisis, they need to be filled with more substance. Rather than saying “I do my best within a system whose effects I do not understand in depth,” Linda and I wish to invite all of us to ask deeper questions, to widen our horizon to include the larger-scale frames of our world. We invite everybody, ourselves included, to lift our eyes and look at the systemic frames that surround us.

There might be many reasons for why messages such as ours may be misunderstood as personal attacks or insults. One reason may be found in the fact that we live in times of increasing individualization. In that context, systemic problems are personalized systemically,<sup>55</sup> a trend that may persist not least because it facilitates profit maximization (see Allen Frances’s confession further down).

Sociologist Norbert Elias argued that what we experience as “civilization” is constituted by a particular *habitus* or psychic structure that is embedded within broader social relationships.<sup>56</sup> For Pierre Bourdieu, *habitus* is “socialized subjectivity,” our second nature, the mass of conventions, beliefs, and attitudes that we share. *Habitus* is the part of culture which is so taken for granted that it is virtually invisible to its members. Rules are unnecessary in homogeneous societies, and are replaced by *habitus*, the “orchestrated improvisation of common dispositions.”<sup>57</sup>

Concepts such as *méconnaissance* (misrecognition) and *naturalization* were used by thinkers such as Roland Barthes, Pierre Bourdieu, and Michel Foucault (among others). They address how in power structures the concealed nature of *habitus* are used to manipulate not just overtly but covertly and stealthily, making it much more difficult to rid oneself of these manipulations.

Michel Foucault coined the term *governmentality*,<sup>58</sup> describing a novel kind of governing that emerged in Europe during the sixteenth century when feudalism (an earlier form of governmentality) was failing. New governmentality was made possible through the creation of specific (expert or professional) “knowledges” as well as the construction of experts, institutions and disciplines (for example, medicine, psychology, psychiatry).

I call it *voluntary self-humiliation*, when elite “expertise” is followed blindly (clearly, following it blindly is as misguided as rejecting it blindly).<sup>59</sup> Peace researcher Johan Galtung forged the notion of *penetration*, or “implanting the topdog inside the underdog,”<sup>60</sup> illustrating the fact that acceptance of subjugation may become a culture of its own. The term *subaltern* is related,<sup>61</sup> as is the notion of *Obrigkeitsdenken* (German for blind trust in superiors and voluntary submission). Also Jürgen Habermas’s concept of the *colonization of the lifeworld*<sup>62</sup> may lend itself to describing the covert manipulation of *habitus*. Patricia Hill Collins’s concept of *controlling images*<sup>63</sup> is related, describing images being imposed by a dominant culture, images that are voluntarily or involuntarily accepted by disempowered subordinate groups.

Linda and I observe that the trend toward individualization in isolation has increased throughout the past decades. Critical psychologist Ole Jacob Madsen writes that, “the



more modern society's malaise is placed at the feet of the individual," the modern self internalizes psychological issues and "the therapeutic narrative" may in some cases actually increase human suffering rather than reduce it.<sup>64</sup> Indeed, "for each generation of the 20th century, the chances of becoming depressed have increased."<sup>65</sup> The expansion of the Diagnostic and Statistical Manual of Mental Disorders (DSM) system from around 50 disorders in the first edition in 1952 to over 400 in the fourth edition, and an even more in the fifth edition released in 2013, demonstrates the growth of the therapeutic narrative. In other words, according to the governmentality tradition, "individuals now exercise control over themselves in a more radical sense."<sup>66</sup>

Nelson Mandela could serve as an example to illustrate this trend. If he had been influenced by present day's individualism, he might have subjected himself voluntarily to psychotherapy to become a more resilient and a more assertive person within the apartheid system. In my language, he would have engaged in *voluntary self-humiliation* to overturn himself to "slavery" (to say it simplified), identifying with his capturers (in the spirit of the infamous Stockholm Syndrome), and selling out his psychological, social, and ecological integrity.<sup>67</sup>

For Linda and me, it represents utmost systemic humiliation when people are forced or bribed to fit themselves into a world where profit maximization is the primary goal rather than health, and then to observe that additional profit is made from selling Band-Aids to those who have become damaged. Former chairman of the DSM-IV task force, Allen Frances, confesses that "there is good reason to expect that these new diagnostic categories will be exploited by the pharmaceutical industry and cause future false epidemics."<sup>68</sup>

Other dynamics of humiliation that we need to be aware of in our dignity work may emerge from mere misunderstandings, or category mistakes, or the confusion of levels of inquiry, when personal experience, intellectual thought, and meta-reflections are being confused. I so much resonate with Ruben Nelson, of Foresight Canada, that first-hand reporting of personal experience, intellectual thought, and meta-reflections need to be explicitly distinguished, and that the development of a shared capacity to engage in meta-reflections needs to be encouraged.<sup>69</sup> Nelson recommends the "tools for the mind" developed by Robert Horn, specifically the argumentation maps, mess maps, and information murals.<sup>70</sup>

Allow me to illustrate this thought with some observations. Building Manichean bulwarks to securely separate right from wrong, for instance, may not always be appropriate and may even do a disservice to the their constructors, rather than a service.

I was once thrown out of a class where I was giving a lecture, and the reason was that I illustrated the phenomenon of humiliation with a photo of a suffering person. I was not prepared that for my audience the suffering person was not a human being. They only saw that this person had a nationality that they regarded as their enemy. They did not wish to sympathize with their enemy as a human being. They even accused me of having been paid by this enemy to make them feel sympathy so as to weaken their resolve in the face of their foe. On my part, I had no other intention than showing a suffering human being and inspiring reflection on dynamics of humiliation. I was flabbergasted and profoundly shocked by the accusations leveled at me, and by the degree an enemy could be dehumanized.

There are other examples. The Buddhas of Bamiyan were two 6th century monumental statues of standing Buddha carved into the side of a cliff in the Bamiyan valley in central Afghanistan. They fell victim to Islamic religious iconoclasm; they were regarded as unholy idols by the Taliban, and in March 2001, they were destroyed by dynamite.

When I went to see the opera *The Death of Klinghoffer* by John Adams on November 5, 2014, protesters stopped me in front of the Metropolitan Opera, decrying the opera as anti-

Semitic.<sup>71</sup> In response to the protests, the Metropolitan Opera had canceled the simultaneous live transmission of “Klinghoffer” to movie theaters and a radio broadcast.<sup>72</sup> Had the protesters succeeded in stopping the opera altogether, would that have served their aims? I am not sure.

Linda and I, we feel it to be our utmost duty to avoid distributing blame and humiliating people. We call on us all, us included, to build on our good intentions, and to personally assume a more systemic, shared, universal sense of responsibility.

### **The fluidity of knowledge**

What has astonished me most during the past forty years of global life is “the human capacity for curiosity and thirst for knowledge, yet, even more, the human resistance to knowledge.”<sup>73</sup>

When I live my global life I meet many very different people of all walks of life, yet, at the core, I feel that I find two types of people: those who strive to be open to knowledge, to knowledge-seeking as a process, and those who aim to build closed and fixed dogmatic systems of beliefs, meaning that they engage in continuously judging a situation with regard to right or wrong, duties and rights, and agreement and disagreement. The second approach, to my observation, is basically not compatible with the processual nature of reality and, unsurprisingly, as I observe it, this approach is bound to produce more problems than it solves. One problem that emerges is that overt agreement is often undergirded by nagging underlying doubt and disagreement, which, in turn, undermines the overt aim of wanting to gain undisputed clarity.

Indeed, research shows that the challenges of life can be approached with either an *ego-oriented performance* orientation or a *task-oriented learning-mastery* orientation.<sup>74</sup> Those with an ego orientation entertain an implicit *entity* theory of intelligence, they regard intelligence as fixed and try to look smart and avoid mistakes. Others think that intelligence is malleable, they adhere to an *incremental* theory of intelligence, or what Carol Dweck (2007) describes as a “growth-mindset,” as having a desire to learn new things, even if they might get confused, make mistakes, and not look smart. Students with a growth-mindset are basically more successful.<sup>75</sup> Work done in the Middle East draws on the same insight.<sup>76</sup>

I myself was born into a family where one parent represented the open and processual way of being in the world, and the other the closed and fixed way. I have learned, over the years, to move away from wanting to construct fixities to cling to, toward “swimming” in the flux of life. Consequently, nothing I say here is meant to be “proof,”<sup>77</sup> everything is to be understood as illustrative, as invitation to all those who are interested to co-create a dignifying course for humankind on our little planet.

Like Wilfred Bion, I would say that knowledge is not something that can be possessed or had; it is an eagerness to know, yet, without insisting on knowledge.<sup>78</sup> Love or Hate or Knowledge are the relational triad of Wilfred Bion,<sup>79</sup> and my focus is on Knowledge, rather than on Love and Hate. I appreciate Bion’s goal for his work, namely, “To prevent someone who KNOWS from filling the empty space.”<sup>80</sup>

Many thinkers and traditions emphasize fluidity and flux. Also Buddhism teaches that reality is constantly in flux and how to let go of fixation. A participant in one of our workshops, Neal Gupta, made us aware of *encaustic painting*, a 2000 year old method of painting, which artist Barry Margolin practices as a fusion of cosmology and spirituality in Buddhist traditional spirituality to demonstrate the impermanence of things, to let go of unnecessary fixation.<sup>81</sup>

During my global life, I have observed that true solidarity and cooperation emerge in a context where all involved respect each other as equal in dignity, and are willing to maintain an open, generous, and loving attitude vis-à-vis other living beings, giving them the benefit of the doubt rather than looking for opportunities for confrontation. There are many ways to describe this orientation, and I have experienced them at all corners of our planet: Buberian *I-Thou* orientation, *connected knowing* (rather than *separate knowing*, Mary Belenky), *let-it-flow thinking* (rather than *verdict thinking*, S. M. Miller), *listening into voice* (Linda Hartling), *flourishing* (Martha Nussbaum, Amartya Sen), or *dialogue* (Paulo Freire).

I have coined the term *egalization* to connote the true manifestation of equality in dignity and match the word globalization to form the term *globegalization*. “Let us co-operate for *co-globegalization!*” would be a call to become serious about global family love.<sup>82</sup>

Morton Deutsch, the father of the field of conflict resolution, is the honorary convener of our Workshop on Transforming Humiliation and Violent Conflict at Columbia University. I wish to end this section with *Deutsch’s crude law of social relations*: “Cooperation breeds cooperation, while competition breeds competition.”<sup>83</sup> Cooperation fosters also trust, and trust fosters cooperation.<sup>84</sup>

### **New forms of events**

While working on this text, I read what interdisciplinary Earth/Life scientist Kurt Grimm wrote about the future of humankind:

1. Many of us are familiar with this parable: A young man confesses that two wolves are living inside of him: one is ravenous angry and greedy, the other is selfless, peaceful and kind. He is troubled over the struggle within him, and asks the sage, “Which wolf will prevail?” The sage replies, “The one you feed.” I resubmit the assertion that it is INSTITUTIONALISM (particularly rigid and authoritarian institutionalism) within religious AND secular organizations of all sort, where the greedy ravenous wolf often prevails. The future we view, “as if through a glass, only dimly,” is life-centric and life-loving; institutionalism can and does kill, whether by starvation, suffocation or by trampling-laceration. The paradox of institutionalism presents a leverage point, perhaps the prominent leverage point. The alternative is not anarchy, and the solution awaits further discussion and discovery.

2. I am reminded that every family is a little civilization, every neighbourhood and so on; perhaps there are limits of scale. However, Parable of the Wolves certainly applies to this great undertaking. We all desire – deeply and at times tearfully – that what is beauty-full, great and good shall prevail over what is mean and ugly and small. We all desire to be a part of that, to contribute our very best to manifesting it. We are unified in this simplicity-truth, even as that is and shall be embedded within our individual and collective imperfection. As a community of scholars and (perhaps) sages, I am and we are being given a great opportunity to share like this. What I am and what we are doing is unique in my experience; it is transformative.<sup>85</sup>

To conclude, Linda and I would like invite all of us, ourselves included, into co-creating dignity in the world as sharegivers and careholders, while staying aware of the “elephant in the room,” namely, humiliation, and engaging in “off the grid,” extreme, lean, green (but not

mean) “non-profitereing” work in a spirit of cooperation rather than competition. We encourage everybody to create revolutionary new forms of initiatives and events.<sup>86</sup>

We embrace you all and thank all members of our global dignity movement for letting us learn from you! Thank you for being such wonderful Global Social Artists, Global Gardeners-Guardians of Dignity, Global Community Gardeners of Dignity!

As Linda formulated it so poignantly: “We have evolved away from the traditional top-down, ego-building, empire-building organizational structure and moved toward a more ecological, ripple-out network. This means that we are less interested in ‘controlling the organization’ and more interested in ‘unfolding the organization,’ creating conditions for people from all backgrounds and all walks of life to participate and engage.”

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<sup>1</sup> See for work on bystanders Staub, 1989, 1993, 2015. See also a number of recent publications on our work, Hartling, et al., 2014, Hartling, et al., 2013a, b, Lindner, et al., 2012.

<sup>2</sup> The relational theory model (RTM) was introduced by anthropologist Alan Page Fiske. See Fiske, 1991, Fiske, et al., 2007, and an introduction on [www.sscnet.ucla.edu/anthro/faculty/fiske/reimodov.htm](http://www.sscnet.ucla.edu/anthro/faculty/fiske/reimodov.htm).

<sup>3</sup> Lindner and Desmond Tutu (Foreword), 2010.



<sup>4</sup> We thank Linda M. Hartling for sharing her impressions of meeting Gandhi's grandson Arun M. Gandhi at the "Messages of Peace" Conference, September 20, 2009 at Marylhurst University in Oregon, USA. Gandhi described the crucial lessons he learned from his grandfather about the lifelong practice of nonviolent action. He also offered a rare glimpse into how the women in his grandfather's life shaped the development of nonviolent principles and practices. "You cannot change people's hearts by law," Grandfather said. "You can only change hearts by love," Gandhi, 2003, p. 91. See also [arungandhi.org](http://arungandhi.org).

<sup>5</sup> Lee, 2015.

<sup>6</sup> Lindner, 2006a.

<sup>7</sup> Linda M. Hartling paraphrases Jean Baker Miller's conceptualization as follows: The "five good things" are increased zest, empowerment, clarity of thought, sense of worth, and a desire for greater connection. The benefits are authentic engagement and communication, energy going into the discussion of ideas rather than into defending one's perspective or position, the emergence of creative ideas and new understandings, and, most importantly, the prevention of humiliation and promotion of human dignity.

<sup>8</sup> Miller, 1976/1986.

<sup>9</sup> See Linda's doctoral dissertation, of which Jean Baker Miller was the academic advisor, Hartling and Luchetta, 1999.

<sup>10</sup> Afterword by Linda M. Hartling to Lindner and Desmond Tutu (Foreword), 2010.

<sup>11</sup> "'Shame on Komen': Protesters Charge 'Pinkwashing' over Fracking-Charity Partnership," by Lauren McCauley, *Common Dreams*, October 27, 2014, [www.commondreams.org/news/2014/10/27/shame-komen-protesters-charge-pinkwashing-over-fracking-charity-partnership](http://www.commondreams.org/news/2014/10/27/shame-komen-protesters-charge-pinkwashing-over-fracking-charity-partnership). The PR action was called off after advocates slammed the national breast cancer organization for teaming up with cancer-causing corporations. See also The Daily Show of Jon Stewart, on December 3, 2014, where Samantha Bee satirically rebrands known carcinogens to be breast cancer-friendly, <http://thedailyshow.cc.com/videos/yosyx6/pink-fracking>.

<sup>12</sup> Lindner, 2012a.

<sup>13</sup> Lindner, 2014b.

<sup>14</sup> Bion, 1961, Rioch, 1970. I thank David Bell for reminding me of Bion's work. Bell directs the Fitzjohn's Unit in London, UK, a specialist service for serious/complex psychological disorders. Bell opened the Conference "Knowledge as Construction, Knowledge as Experience: Reflections on Psychic Change," co-sponsored by the Contemporary Freudian Society (CFS) and the International Psychoanalytic Studies Organization (IPSO). This was an IPA Visiting Scholar Clinical Weekend at Mt. Sinai Medical Center, New York, November 21-23, 2014. The focus of the weekend was to underline how different theoretical persuasions lead to differences in therapeutic aim, therapeutic action, and therapeutic technique. See <http://internationalpsychoanalysis.net/2014/09/30/ipa-visiting-scholar-clinical-weekend-with-david-bell/>. In his talk on knowledge as construction versus knowledge as experience, on November 21, 2014, Bell explained that the most pervasive phenomenon he observes in his work is not knowledge and its qualities, but resistance to knowledge. He is in awe at how covert disagreement can persist alongside overt agreement. He made clear, however, that the cases he shared were meant to be illustrative, rather than "proof."

<sup>15</sup> See related publications in *Harvard Business Review*, such as Collins, 2001. See also [www.selflessleadership.com](http://www.selflessleadership.com). So-called *outside-inside* leaders – see Bower, 2007 – can forge innovative ways of organizing collaborative teams, with a flexible network orientation, rather than rigid organizational structures. See also Gratton and Erickson, 2007.

<sup>16</sup> Dewey, 1916, Dewey, 1938, Dewey, 1944, Simpson, et al., 2005.

<sup>17</sup> Dewey, 1916, p. 110.

<sup>18</sup> See for work on bystanders Staub, 1989, 1993, 2015. See also a number of recent publications on our work, Hartling, et al., 2014, Hartling, et al., 2013a, b, Lindner, et al., 2012.

<sup>19</sup> Lindner and Desmond Tutu (Foreword), 2010.

<sup>20</sup> We thank Linda M. Hartling for sharing her impressions of meeting Gandhi's grandson Arun M. Gandhi at the "Messages of Peace" Conference, September 20, 2009 at Marylhurst University in Oregon, USA. Gandhi described the crucial lessons he learned from his grandfather about the lifelong practice of nonviolent action. He also offered a rare glimpse into how the women in his grandfather's life shaped the development of nonviolent principles and practices. "You cannot change people's hearts by law," Grandfather said. "You can only change hearts by love," Gandhi, 2003, p. 91. See also [arungandhi.org](http://arungandhi.org).

<sup>21</sup> See also Wayne Lee, 2015, who makes the argument that cooperation originally arose through biological selection from being exposed to death by fellow humans:

Some scholars argue that Talheim, Ofnet, and Jebel Sahaba all represent conflict from locations and times during which humans were settling into sedentary patterns of life that emphasized and hardened territoriality and intensified competition for local resources. But again moving backward in time, it becomes clear that the pivotal issue is not sedentism but biological selection. Did it operate on human evolution to favor traits — especially group size and self-sacrificing cooperation (usually called altruism) — that provided a competitive advantage in intergroup conflict? (p. 67)

...

Did violence among our own hominid ancestors go back far enough and was it frequent enough to have evolutionary effects? In other words, did death by fellow humans generate an evolutionary selection effect? Historian Samuel Bowles, using a variety of estimates of lethality — including from the ethnographic record of hunter-gatherer warfare, from the conflicts of chimpanzees, and from the limited archaeological evidence of prehistoric foragers societies — has developed a mathematical model he says indicates that “for many groups and for substantial periods of human prehistory, lethal group conflict may have been frequent enough” and lethal enough to have a selection effect, and furthermore, it was selecting for “quite costly forms of altruism.” Cooperation and conflict, it seems, proved to be two sides of the same revolutionary coin, each reinforcing the other, as groups evolved larger and more successful systems of cooperation in order to succeed at conflict, and the persistence of conflict necessitated ever more complex forms of cooperation (p. 70).

<sup>22</sup> Deutsch, Morton, in a personal communication, November 21, 2014.

<sup>23</sup> Fineman, 2004.

<sup>24</sup> Fineman, 2004, p. 31.

<sup>25</sup> Waring, 1988.

<sup>26</sup> See, among others, Lindner, 2007.

<sup>27</sup> The *relational theory model* (RTM) was introduced by anthropologist Alan Page Fiske. See Fiske, 1991, Fiske, et al., 2007, and an introduction on [www.sscnet.ucla.edu/anthro/faculty/fiske/reldmodov.htm](http://www.sscnet.ucla.edu/anthro/faculty/fiske/reldmodov.htm).

<sup>28</sup> See Linda’s doctoral dissertation, of which Jean Baker Miller was the academic advisor, Hartling and Luchetta, 1999.

<sup>29</sup> Miller, 1976/1986. Jean Baker Miller and S. Michael (Mike) Miller are members in the global advisory board of our Human Dignity and Humiliation Studies network, see [www.humiliationstudies.org/whoweare/board.php](http://www.humiliationstudies.org/whoweare/board.php). They received the Lifetime Achievement Award of the Human Dignity and Humiliation Studies network in the 2011 Workshop on Transforming Humiliation and Violent Conflict, see [www.humiliationstudies.org/whoweare/annualmeeting18.php](http://www.humiliationstudies.org/whoweare/annualmeeting18.php).

<sup>30</sup> See, for instance, Klein and Morrow, 2001, and more of Klein’s work at [www.humiliationstudies.org/whoweare/don.php](http://www.humiliationstudies.org/whoweare/don.php).

<sup>31</sup> Don Klein spoke about awe and wonderment in all of our conferences. He participated in our foundational conference in 2003 in Paris, our conferences in 2004 in Paris and New York City, and our conferences in 2006 in Costa Rica and in New York City.

<sup>32</sup> Lindner, 2012a.

<sup>33</sup> See, among many other publications, for instance, Gagné and Deci, 2005.

<sup>34</sup> Forrester, 1996.

<sup>35</sup> The so-called investor-state dispute clause in trade agreements such as TTIP, TPP, CETA, or TISA allows companies to sue governments if they see their profits threatened, and states may have to compensate investors for taking legitimate environmental measures (The Transatlantic Trade and Investment Partnership, TTIP, The Trans-Pacific Partnership, TPP, The Comprehensive Economic and Trade Agreement, CETA, or Agreement, TISA). The investor-state dispute settlement clauses in the current trade agreements are described as a “Trojan horse” for capturing global power, see, for instance, a German publication, Gerstetter and Meyer-Ohlendorf, 2013. See also Capaldo, 2014.

<sup>36</sup> At present, the argument is being made that humankind has never lived in a dictatorship like now, namely, of total surveillance, see a German publication as an example, Ammann and Aust, 2014.

<sup>37</sup> If we are to believe scholar and strategist David J. Rothkopf, 2008, a small number (circa 6,000) of largely unelected powerful people around the globe have shaped the world during the past decades in ways that made the financial meltdown possible.

<sup>38</sup> Lindner, 2012b, 2013, 2014a.

<sup>39</sup> Arne Næss was a pillar of our 2nd Annual Meeting of Human Dignity and Humiliation Studies, September 12–13, 2003, at the Maison des Sciences de l’Homme de l’Homme in Paris, see [www.humiliationstudies.org/whoweare/annualmeeting02.php](http://www.humiliationstudies.org/whoweare/annualmeeting02.php). Arne Næss is a member in the global advisory board of our Human Dignity and Humiliation Studies network, still with us in spirit after his passing in 2009, see [www.humiliationstudies.org/whoweare/board.php](http://www.humiliationstudies.org/whoweare/board.php).

<sup>40</sup> Næss, 1978, p. 143. Warwick Fox, in his paper “Intellectual Origins of the ‘Depth’ Theme in the Philosophy of Arne Næss,” explains: “The extent to which a person discriminates along a chain of precizations (and, therefore, in a particular direction of interpretation) is a measure of their depth of intention, that is, the depth to which that person can claim to have understood the intended meaning of the expression,” Fox, 2000, p. 5. See also Fox, 1992.

<sup>41</sup> Fox, 1990, chapter 4, pp. 81–118, chapter 5, pp. 119–145.

<sup>42</sup> Lindner, 2007.

<sup>43</sup> Bion, 1970, p. 125.

<sup>44</sup> *Von Debussy bis Dalbavie mit Pierre Boulez (1/2)*, concert on Arte (Association relative à la télévision européenne, a Franco-German TV network), <http://concert.arte.tv/de/pierre-boulez-un-certain-parcours-12>:

Im Mai 2011 feierte Pierre Boulez seinen 85. Geburtstag am Dirigentenpult zweier Orchester, mit denen ihn eine langjährige Zusammenarbeit verband: das von ihm 1976 gegründete Ensemble intercontemporain und das Orchestre de Paris.

Für sein Geburtstagskonzert versammelte der französische Dirigent die bedeutendsten Komponisten des 20. Jahrhunderts, darunter Bartók, die Vertreter der Zweiten Wiener Schule sowie Debussy, Ravel und Strawinsky.

Die Einführung der Stücke übernahm der Maestro selbst und erläuterte, warum er sich für die jeweiligen Komponisten entschieden hatte: Béla Bartók für seine Raffinesse, mit der er aus Volksmusik Kunstmusik gemacht hat; Anton Webern für seine reine Klangsprache.

‘Nuages’ von Claude Debussy erinnerte Boulez an Frühwerke Monets - ein Stück, in dem Debussy wirklich sein Innerstes zeige. Und in Arnold Schönbergs Orchesterstück ‘Vergangenes’ schätzte Boulez diese ‘unendliche Sehnsucht’.

Von Maurice Ravel gab der Dirigent eine orchestrierte Fassung der ‘Barque sur l’Océan’ und von Igor Strawinsky spielte er ‘Le Sacré du Printemps’, das einst die Musikwelt erschütterte und für Boulez in seiner radikalen Modernität vergleichbar war mit Picassos ‘Les Demoiselles d’Avignon’.

Das Konzert ist eine einmalige Reise durch die zeitgenössische Instrumentalmusik, wobei es Boulez darum ging, eine Art Weg nachzuzeichnen und die entscheidende Frage eines jeden Künstlers zu beantworten: Kämpft man sein ganzes Leben lang oder richtet man sich irgendwann ein? Abgerundet wird dieser erste Teil des Konzerts von einer kleinen Geburtstags-Überraschung der Musiker für ihren verehrten Maestro.

<sup>45</sup> “May 29, 1913: Stravinsky’s Le Sacre du Printemps Makes Its Infamous World Premiere,”

[www.history.com/this-day-in-history/stravinskys-le-sacre-du-printemps-makes-its-infamous-world-premiere](http://www.history.com/this-day-in-history/stravinskys-le-sacre-du-printemps-makes-its-infamous-world-premiere).

<sup>46</sup> “May 29, 1913: Stravinsky’s Le Sacre du Printemps Makes Its Infamous World Premiere,”

[www.history.com/this-day-in-history/stravinskys-le-sacre-du-printemps-makes-its-infamous-world-premiere](http://www.history.com/this-day-in-history/stravinskys-le-sacre-du-printemps-makes-its-infamous-world-premiere).

<sup>47</sup> I recommend *Capitalism*, a documentary series by Ilan Ziv in six episodes, each 52 minutes, [www.tamouzmedia.com/in-production.htm](http://www.tamouzmedia.com/in-production.htm). What this film draws attention also to Adam Smith’s book on moral sentiments, Smith, 1759.

<sup>48</sup> See some of Graeber’s publications here: Graeber, 2001, 2011, Hudson, 2012.

<sup>49</sup> *Emmy Göring - Die First Lady der Nazis*, documentary, Mitteldeutscher Rundfunk (MDR, Central German Broadcasting, the public broadcaster for the federal states of Thuringia, Saxony and Saxony-Anhalt), 2015, see [www.welt.de/kultur/medien/article145257174/Die-Zweckdummheit-von-Hermann-Goerings-Frau-Emmy.html](http://www.welt.de/kultur/medien/article145257174/Die-Zweckdummheit-von-Hermann-Goerings-Frau-Emmy.html).

<sup>50</sup> *The 2014 Global Report on Trafficking in Persons* was released on 24 November 2014 in Vienna by the UN Office on Drugs and Crime (UNODC), see [www.unodc.org/unodc/en/data-and-analysis/glotip.html](http://www.unodc.org/unodc/en/data-and-analysis/glotip.html). It shows that one in three known victims of human trafficking is a child – a 5 per cent increase compared to the 2007–

2010 period. Girls make up 2 out of every 3 child victims, and together with women, account for 70 per cent of overall trafficking victims worldwide: “Unfortunately, the report shows there is no place in the world where children, women and men are safe from human trafficking,” said UNODC Executive Director Yury Fedotov. “Official data reported to UNODC by national authorities represent only what has been detected. It is very clear that the scale of modern-day slavery is far worse.”

<sup>51</sup> “UN Sounds Alarm to End ‘Global Pandemic’ of Violence Against Women,” *UN News Centre*, November 25, 2014, [www.un.org/apps/news/story.asp?NewsID=49443#.VHaVQ815VhW](http://www.un.org/apps/news/story.asp?NewsID=49443#.VHaVQ815VhW).

<sup>52</sup> Kosheek Sewchurran, Associate Professor in Innovation Management and Information Systems, and director for the Executive MBA program at the Graduate School of Business in Cape Town, invited me to present my book *A Dignity Economy*, on July 5, 2013, to his students and colleagues. He was just back from the First Innovation for Sustainability Conference convened by the Academy of Business in Society in Copenhagen, Denmark, 12-15th June 2013. He reported the following: “At the conference, the marketing directors of Unilever excitedly pointed to the huge opportunities to sell products to a growing population of consumers in India, Brazil, Africa, and China. While this utopian view of profitability is a reality, the CEO also pointed out that this will imply that we need six to nine extra planets, as well as growth levels with an environmental impact that goes far beyond the current planetary boundaries,” Kosheek Sewchurran, Reflections on the First Innovation for Sustainability Conference run by the Academy of Business in Society, 29th July 2013.

<sup>53</sup> See Evelin Lindner’s book *A Dignity Economy*, Lindner, 2012a.

<sup>54</sup> R. Buckminster Fuller, in “The New York Magazine Environmental Teach-In,” by Elizabeth Barlow, *The New York Magazine*, March 30, 1970, p. 30, [http://books.google.de/books?id=cccDAAAAMBAJ&printsec=frontcover&redir\\_esc=y#v=onepage&q&f=false](http://books.google.de/books?id=cccDAAAAMBAJ&printsec=frontcover&redir_esc=y#v=onepage&q&f=false).

<sup>55</sup> Beck and Beck-Gernsheim, 2002.

<sup>56</sup> Elias, 1994, Elias wrote the manuscript in 1939.

<sup>57</sup> Bourdieu, 1977, p. 17.

<sup>58</sup> Foucault, 1979, 1991.

<sup>59</sup> Lindner, 2006b, p. 175.

<sup>60</sup> Galtung, 1996, p. 199.

<sup>61</sup> Guha and Spivak, 1988.

<sup>62</sup> Habermas, 1987.

<sup>63</sup> Collins, 1991.

<sup>64</sup> Madsen, 2014a. See also Madsen, 2014b. Madsen points at the work of Illouz, 2008.

<sup>65</sup> Madsen refers to Weissmann and Crossnational Collaborative Group, 1992.

<sup>66</sup> Cruikshank, 1996, Rose, 1996, as quoted in Madsen, 2014a, p. 622.

<sup>67</sup> Lindner, 2009, chapter 8.

<sup>68</sup> Frances, 2013.

<sup>69</sup> Ruben Nelson in his response on November 30, 2014, to “Meaning, Religion, and a Great Transition,” by Michael Karlberg, *Great Transition*, December 2014, invited by Paul Raskin, [www.greattransition.org/publication/meaning-religion-and-a-great-transition](http://www.greattransition.org/publication/meaning-religion-and-a-great-transition). See also Raskin, 2014, Raskin, et al., 2002.

<sup>70</sup> Horn, 1998, see also [www.stanford.edu/~rhorn/](http://www.stanford.edu/~rhorn/).

<sup>71</sup> “Protesters decry Metropolitan Opera’s ‘Death of Klinghoffer,’” by Priscilla DeGregory and Yoav Gonen, October 20, 2014, *New York Post*, <http://nypost.com/2014/10/20/protesters-decry-metropolitan-operas-death-of-klinghoffer/>.

<sup>72</sup> “Met Opera Cancels Simulcast of ‘Klinghoffer,’” by Michael Cooperjune, *The New York Times*, June 17, 2014, [http://www.nytimes.com/2014/06/18/arts/music/met-opera-cancels-telecast-of-klinghoffer.html?\\_r=0](http://www.nytimes.com/2014/06/18/arts/music/met-opera-cancels-telecast-of-klinghoffer.html?_r=0). This is not the first opera in history to have had an impact on society. There is, for instance, Giuseppe Verdi’s *Un Ballo i Mascera*, which was forced to undergo significant changes due to the censors’ refusal to allow the depiction of a monarch’s murder on the stage. And, indeed, the opera *La Muette de Portici* by Daniel Auber, generally regarded as the earliest French grand opera, did incite riots with its nationalistic view, riots that played a large role in the founding of the Kingdom of Belgium.

<sup>73</sup> I very much resonate with David Bell's message. He directs the Fitzjohn's Unit in London, UK, a specialist service for serious/complex psychological disorders. In his talk on knowledge as construction versus knowledge as experience on November 21, 2014, he explained that the most pervasive phenomenon he observes in his work is not knowledge and its qualities, but resistance to knowledge, how covert disagreement can persist alongside overt agreement. David Bell opened the Conference "Knowledge as Construction, Knowledge as Experience: Reflections on Psychic Change," co-sponsored by the Contemporary Freudian Society (CFS) and the International Psychoanalytic Studies Organization (IPSO). This was an IPA Visiting Scholar Clinical Weekend at Mt. Sinai Medical Center, New York, November 21-23, 2014. The focus of the weekend was to underline how different theoretical persuasions lead to differences in therapeutic aim, therapeutic action, and therapeutic technique. See <http://internationalpsychoanalysis.net/2014/09/30/ipa-visiting-scholar-clinical-weekend-with-david-bell/>.

<sup>74</sup> Dweck, 1999.

<sup>75</sup> Dweck, 2007.

<sup>76</sup> Halperin, et al., 2010.

<sup>77</sup> This was also David Bell's message, see above.

<sup>78</sup> Parsons, 2000, p. 48. Bion links Hatred to Envy, following Melanie Klein, 1957. I would use other terminologies.

<sup>79</sup> Jacobus, 2005, p. 233.

<sup>80</sup> Jacobus, 2005, p. 259.

<sup>81</sup> "Encaustic painting - Buddhism and physics. Letting go of fixation - Mr. Margolin," by Neal Gupta, *CEdR/academic: Culture Education Discussion Research Network*, taped at the open art studios, Rosalindale, MA, November 2014, <https://youtu.be/9wtiFXyKkRk?list=UUMjnGfdx9hAYPf6P8BzTDQ>. These are the books that Margolin recommends: Dalai Lama, 2005, Ricard and Thuan, 2004, Mansfield and Dalai Lama, 2008.

<sup>82</sup> Lindner and Desmond Tutu (Foreword), 2010.

<sup>83</sup> Deutsch, 1973b, p. 367.

<sup>84</sup> Deutsch, 1973a.

<sup>85</sup> Interdisciplinary Earth/Life scientist Kurt Grimm is Associate Professor at the Earth, Ocean and Atmospheric Sciences Department at the University of British Columbia, Vancouver, Canada. He wrote his response on November 30, 2014, to "Meaning, Religion, and a Great Transition," by Michael Karlberg, *Great Transition*, December 2014, invited by Paul Raskin, [www.greattransition.org/publication/meaning-religion-and-a-great-transition](http://www.greattransition.org/publication/meaning-religion-and-a-great-transition). See also Raskin, 2014, Raskin, et al., 2002.

<sup>86</sup> See, for instance, "We Don't Know: Reflections on the New Story Summit," by Charles Eisenstein, October 30, 2014, <http://charleseisenstein.net/we-dont-know-reflections-on-the-new-story-summit/>.