

Human Dignity and Humiliation Studies Network

5th Annual Meeting (3rd in Europe) Berlin, Germany

15th - 17th of September 2005

at Heinrich Böll-Stiftung, Berlin, Germany

Meeting Notes

(in British English, since this meeting took place in Europe)



The group on the roofs of Berlin, Sept. 05

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Introduction Day 1

15th September, 2005

Welcome by Linda Hartling

Linda is acknowledging Eric for making all the arrangements. We know it takes a lot of work to go through those details.

She is further acknowledging:

- ⑩ Eric for the design of the Website
- ⑩ Don Klein
- ⑩ Victoria for her book project
- ⑩ Paul Stokes
- ⑩ Bert Wyatt-Brown
- ⑩ Evelin, because she really walks the talk
- ⑩ Linda

Things we've learned over the last few years: (Linda shows PowerPoint slides)

- ⑩ None of us is as smart as all of us
- ⑩ Not just the work *that* we do is important, but *how* we do it. It is important *how* we engage in the process and dialogue. Therefore it is so important to set the frame of how we wish to go about at the outset of our meetings.

Appreciative Inquiry is the frame that we are setting here. Appreciative Inquiry does not mean we will always like everything that is said, but that we are present in a way that is respectful and open.

Don adds: The frame was developed by David Cooperrider at Case Western University. Social scientists tend to have a “glass half empty” perspective, but we should look at it the other way, by asking: What is working well? We in this meeting might look at where human dignity is present rather than focus only on where humiliation exists.

List of Appreciative Practice (See slide):

- ⑩ Relational-Cultural Awareness
- ⑩ Listening each other into voice
- ⑩ “Waging good conflict”
- ⑩ Connection through reflection
- ⑩ Take our work seriously, take ourselves lightly

Jean Baker Miller: Five Good Things (slide)

The participants present themselves

Linda encourages us to have a brief conversation about what we appreciate and what we want to get out of this conference:

Magnus Haavelsrud:

It is encouraging that the appreciative perspective is set at the outset of the meeting.

Jörg Calliess:

Jörg is interested in conflict resolution, peace building and crisis prevention. His professional life consists of networking with people in the field. Most people working in the field know how to build an economy, civil society etc, but they do not know much about the people, their feelings and experiences, the humiliations and violations that they may have suffered for years and years. He hopes to learn about this in this meeting and bring what he learns to the community he works with.

Vidar Vambheim:

Vidar leads the Masters Program in Peace Studies at Tromsø University.

Miriam Marton:

Miriam is an ex-social worker, who worked in the field of sexual assault and domestic violence.

Rick Slaven:

Rick says that his mission is to support Linda.

Ana Ljubinkovic:

Ana is from Yugoslavia, lived in Italy, is studying humiliation.

Mari Blikom:

Mari studies refugees and humiliation.

Christine Locher:

Christine works in intercultural communication.

Evelin Gerda Lindner:

Evelin's task at this moment is to enjoy having people here and to collect energy and courage to continue her work.

Eric van Grasdorff:

Eric was born in Senegal, that is where his interest in Africa comes from. He studied political science and will do his Ph.D. at some point, but is too busy now. He created an NGO – Africavenir – here in Berlin. The film that will be shown later as part of the conference is a joint presentation with Africavenir.

Corinna Gayer:

Corinna finished her master's two days ago. The topic was the land conflict in Brazil about indigenous people and environmental issues. She will study gender roles in the conflict of Israel and Palestine.

Arie Nadler:

Arie makes the point that the psychology of reconciliation is distinct from conflict resolution.

Emmanuel Ndahimana:

Emmanuel met Evelin in 1999 in Rwanda. He wants to use what he learns at this meeting at home to help his countrymen.

Varda Mühlbauer:

Varda is from Israel. She teaches psychology courses in the M.B.A program in Netanya College. Her research field is gender studies and the psychology of women.

Judith Thompson:

Harold Feinstein, her husband, is an artist, and prepared her name sign! She has a Ph.D. in Peace Studies from the Union University, and is now creating learning communities for peace building, wishing to create social healing paradigms. She wrote her dissertation on compassion.

Magnus Haavelsrud:

Magnus has been involved in the peace education movement since the late 60ies. The development of peace education was inspired by both peace research and peace action. The integration of the three is important in confronting humiliation, violence, marginalisation and ecological crisis. Already in the 60s, ecology was seen as part and parcel of the problem of peace, see for instance Richard Falk's book: "This Endangered Planet." Humiliation is a problem that too many people have had to experience. He believes that continuity is important in working for human dignity in order to avoid even more humiliation in the present and in the future.

Donald Klein:

Don is chairing the Education Agenda of this group and is hoping to come away from the meeting with a better idea of what that might entail.

Don explains that he brings three "strands" to this meeting. He brings with him early work in the field of mental health and prevention, a desire to creating environments that help enhance mental health and an interest in the field of group dynamics and involvement in the National Training Laboratory (NTL).

He thinks of himself as “recovering psychologist,” because Western psychology has not addressed sufficiently what is the reality beyond the mind, what it is like to live in a state of wonderment and awe and not take ourselves an ounce seriously.

Don sees us as a possible future for a shared space where we enrich one another and ourselves, and have the opportunity to make life richer for all.

Jean-Damascène Gasanabo (Damas):

Damas met Evelin in 1999 in Geneva. He just finished his Ph.D. in education. The topic was: *The Conception of History and How History Books in Schools Construct the Other* - focusing especially on Rwanda. He is now based in Paris to work on history text books in the Balkans. He is interested in humiliation and human dignity because as human beings we can provide or inflict both, and, being from Rwanda and having lived through its difficult history, he can see – through the text books – how this has a big impact on people. He wants to learn more from this group and this meeting, and from history, because it is necessary to know more.

Eric Van Grasdorff:

Eric gives the group a warm welcome from the Heinrich Böll Stiftung. That is a political foundation aligned with the Green Party in Germany. It is Heinrich Böll Stiftung that kindly gives our group the opportunity to use their rooms.

Linda Hartling:

Linda is a student of Don Klein. She developed a scale to assess the internal experience of humiliation. She is working at the Jean Baker Miller institute where she is looking at relational development – as versus individual psychology.

Pandora Hopkins:

Pandora found the Human Dignity and Humiliation Studies network by searching the net. Pandora is born in France; her father was a painter, her mother from America. Her parents led a Bohemian life of going from country to country. Through her rootlessness, nationalism and localism are difficult to understand for her. For her, identity issues are important. She is working on several books on the subject of identity and multiculturalism. She has a Ph.D. in Folklore. In her work, she focuses on oral transmission and how it is controlled in a particular way. Pandora moved to Mexico to write full time and at some point realised that she was also working with stigma and shame.

Humiliation in a Globalising World - Does Humiliation Become the Most Disruptive Force? (Evelin Gerda Lindner)

Evelin is from a refugee family from what is now part of Poland. She wishes to contribute to “never again” (never again war, Holocaust, genocide...). This is her “life project.” She began this life project by studying psychology and medicine. She used these studies to learn about the world, about the breadth of human behaviour. As a psychology student and medical student, she worked all around the world. She first was “reading the contents lists of the world” so-to-speak, then, ten years later, she opened one chapter of the book, which was the Arab world. She lived for seven years in Egypt, working as a clinical psychologist and psychological counsellor. Later she wrote her doctoral dissertation in medicine on German and Arab assessments of quality of life. After about twenty years of practicing to be a global citizen, Evelin realised she had developed a gut feeling for what she calls “global responsibility.”

After “learning about the world,” the next step in her life project became to communicate “global responsibility” to the rest of the world. She tried politics, which was too slow, too repetitive for her; then she moved on to activism. Her project in Hamburg in summer 1993 invited everyone to “better global understanding.” 20,000 people came, 4,000 people brought objects which were put on a seven kilometres long rope in the center of Hamburg, thus forming a “procession of ideas” (Ideenkette).

Even though this festival was extremely interesting, Evelin felt that this was too superficial. What happens after the festival? She hoped that someone would take the idea forward, “mobilising cities,” but nobody did. She retreated into reflection for our about two years, searching for the core question that could guide her life project further. She came up with the core question of, “What is the strongest force that hinders cooperation?” The intuitive answer was: “humiliation.” This intuition emanated from her experience as psychologist and from German history. When she tried to find literature about humiliation, she found almost nothing, except for Don’s and Linda’s work and a handful of others. She drew up a four year research project for a doctoral project in psychology, received a grant to carry out this research, and did field work in Somalia and Rwanda. Evelin is now working to develop the group Human Dignity and Humiliation Studies, that she founded, globally.

She explains the role of humiliation in German history and in the history of her family: Hitler made the “little people” feel dignified by inviting them into fighting against the humiliation of Germany after WW I. Her father was drafted, at the end of the war, as an adolescent, against his will. He tried to engage in peaceful relations with the occupied population where he was stationed, thus sabotaging war, was punished and subsequently lost one arm. Both, her father’s and her mother’s families lost their homes when Silesia

was taken over by Poland in 1945. The resulting trauma has never healed. Now her father lives in deep religiosity, with God. Also for her mother religion became central.

Evelin can easily empathise with refugees and displaced people around the world, who yearn for a home that they no longer have. However, in contrast to people who desire to link culture to land, and thus need to fight for this land, she wishes to participate in the incepting global knowledge society and not “go to war to get the farm of my father back.” Coming from a displaced family, the question of “How do we build identity?” is central for Evelin and she decided to let go of the culture of her parents, as painful as it is, and become a global citizen instead.

Humiliation is a difficult concept. Sometimes even a 3rd party could see something as humiliating that the two parties involved would not agree with (Marx: false consciousness).

The word “humiliation” evokes a downward movement. It is derived from the Latin word “humus”: ground, earth. Humiliation is therefore pushing someone to the ground, lowering him, pushing him into the dirt.

Evelin stresses the fact that 90% of human history was not a history of war. Systematic war began ca. 10,000 years ago with complex agriculture and hierarchical societies, where humiliation was part and parcel of ranked social and societal structures. As William Ury indicates, we are currently entering a more benign framing of the world in tact with the emerging global knowledge society. We move away from the finite resource of land, and the expandability of the resource of knowledge allows us to return to the more benign win-win situation that characterised the first 90% of human history, when wild food was abundant. Inscribed within this transition is the human-rights call for equal dignity for all and the stipulation that nobody ought to be humiliated.

Ury, William (1999). *Getting to Peace: Transforming Conflict at Home, at Work, and in the World*. New York, NY: Viking.

Justice, Humiliation and Reconciliation (Arie Nadler)

Arie finds himself between two cultures, the culture of academics and the culture of social responsibility. He sometimes feels torn between the two, even though his main identity is in academia. “Nothing more practical than a good theory”.

He stresses the importance of justice and the human need for it. He explains the connection between justice, humiliation and reconciliation.

(Notes below correlate with PowerPoint slides)

The need for justice is like the need for food, water and sex:

- ⓐ e.g. Looking at murderous groups, regimes, or terrorist groups (having to get a Rabbi to say Yitzhak Rabin was harmful to that society and needed to be killed)
- ⓐ Why is justice such a basic human need?
- ⓐ We are all trying to maximise our own gain. Freud and Hobbes: if rules are not formed, people will lose what they already have. Children are willing to forego unilateral gain in order to have stability

Injustice and Humiliation:

(Arie uses Evelin’s definition of humiliation here)

The two concepts are linked to each other.

- ⓐ Social scientists talk about systems of justice as “justice versus injustice and humiliation,” which would bring about the need for change. Maybe the concept of humiliation is not talked about because once you do you bring it up, the need arises to change the situation for the better.
- ⓐ Social scientists become bored and tired with cognitive approach to society. For our emotions drive our behaviour. If we want to understand human behaviour and behaviour change, we have to understand emotion. See, for example, Scheff, Thomas J. (1990). *Bloody Revenge: Emotions, Nationalism and War*. Chicago, IL: University of Chicago Press.

Types of humiliation:

Primary humiliation: to forcibly put someone down

Secondary humiliation: This concept is linked to the “Just World Phenomenon”

Just World Phenomenon: People have a need to believe that good things happen to good people and bad things to bad people. People need to see the world in a just way. People need to maintain a stable reality. This type of humiliation finds its expression in stigmatisation.

How to overcome humiliation?

On the gut feeling level, revenge is the immediate remedy. It is good psychologically because revenge restores equality.

- “It is true you have to forgive your enemies, but only after you have seen them hanged”
- In that way, cycles of revenge tend to develop

Within a justice system, people have to find the healing power of truth.

- ⑩-There is a difference between knowledge and acknowledgement – one is private the other public. If it is private, we might feel some responsibility for the victimisation, public acknowledgment rids some of this. True public acknowledging can make victimisation a memory and end traumatising.
- ⑩*Death and the Maiden* / film about South America
- ⑩Books about Apartheid explain the healing power of truth. See, for example, Gobodo-Madikizela, Pumla (2003). *A Human Being Died That Night: A South African Story of Forgiveness*. Boston, MA: Houghton Mifflin.

This shouldn't be used in every case but public acknowledgment can be helpful in some cases for healing.

Retributive and Restorative Justice

Retributive Justice is focused on a person and on punishing that person, it does not focus on the relationship between victim and perpetrator.

Restorative Justice focuses on relations, not on finding a punishment for the guilty, but on healing the relations of the two parties involved.

Apology-Forgiveness cycle: This cycle is effective because both parties get what they need most. The perpetrator needs alleviation of his guilt to be reincorporated. By forgiving the victim can bring him back, the victim regains power by forgiving the perpetrator.

Restorative Justice is not used in our society.

The world is more complicated than “Let's forgive and forget.”

Is everything forgivable? No. Hannah Arendt: “The holocaust is never forgivable or punishable.”

Discussion:

Don:

What are the dangers of being naïve and saying “restorative justice for everything?” Morally, crimes like Auschwitz cannot be forgiven.

Arie:

Arie stresses the link between the concept of trust and the concept of forgiveness. Trust needs to be there first or forgiveness can backfire.

Jörg:

Jörg appreciates the point that justice is a need for every human being. Historically, humans tried to create justice. Now a justice system is established. Most of these rules come from religion. Now, with migration, minorities coming from different backgrounds, there are different religious and cultural views. Now we have the problem to come up with new ideas of what justice could be. Also, within Western societies, a lot of religion has disintegrated and no longer serves as a guidance model.

Arie:

Social institutions want to defend themselves. When they feel threatened they regroup and put out their arms which they perceive as just behaviour.

Don:

Is there anything from Israel that would help us understand this?

Arie:

The Israeli system is based on British justice system, it does not reflect the system from where the Israelis came from.

Judith:

The word “forgiveness,” as it is used in most settings involving conflict transformation, peacebuilding or reconciliation has a very Christian connotation and relies more heavily on the notion of the personal burden one releases upon forgiving and the notion of making right with God. It is less concerned with the relational aspect. The Hebrew sense of forgiveness is relational. These days, “forgiveness” is becoming a buzz word that is very controversial.

Arie:

When he did literature search for “forgiveness”, most of the titles involved religion. Forgiveness and apology. The Israeli prime minister at that time – Barak – wanted to apologise and it cost him votes because there was lack of trust.

Actions from society are coarse. What is being proposed now needs to be a lot more gentle and light-touch.

At the cultural level there are three kinds of reactions: retaliation, revenge and redistribution.

Forgive versus Forget-Hypothesis: It is easier to remember when you forgive. A full completion of the forgiveness cycle allows complete memory, more than not forgiving and trying to remember. Walking in Berlin the other day at the holocaust memorial, there had to be some time for forgiving in order to remember in that effective way.

Damas:

It is important to know first what kind of crime is being talked about (when thinking of restorative versus retributive justice). How can I forgive without being asked for forgiveness? The victim and the perpetrator are both afraid – the victim is afraid to forgive, the perpetrator is afraid to ask for forgiveness. All of this depends on the context. Impunity? It is necessary to punish, but that depends on the crime.

Arie:

The point about the perpetrator asking for forgiveness brings up the fact that it needs to be a cycle. For example, in the Middle East in the year 2000, Arafat requested from Barak that they accept responsibility for suffering of the other side. Groups simultaneously taking responsibility can be important in the process. These processes need to be institutionalised, especially when both parties view themselves as the victims (e.g. Israelis and Palestinians).

Emmanuel:

In Rwanda there is a case that illustrates this, two months ago they released 20,000 prisoners who accepted responsibility and apologised. They went through an empathy training. Not everyone thinks it is a good idea, but the government thinks it is a way to move forward. If it is possible, maybe others will be released in the future.

Round Tables

Rick presents the way the round table is run:

There are 7 people inside the circle, each person has up to 10 minutes to present. Then after each presentation is done, the round table is open for discussion within the group, including outside people coming in to join the circle for their statement and go back out to make room for the next person to join.

Round Table 1 Humiliation and Assistance

Linda:

Her paper is in response to Arie's work, looking at power and relationships, to tell the truth about power specifically in dominant / subordinate relationships. If we are going to find effective ways to heal humiliation, we need to tell the truth about power. We also need to know who is telling the story about relationships and whose interests the story serves, to start the analysis from there. Even though power seems obvious it is around us all the time, people holding the most power don't talk about it. We need to recognise power and talk about it, power is a relational experience. Don Klein is telling us about the "conspiracy of silence," Evelin is researching violent conflict and humiliation.

Who is telling the story and who's interest is it serving?

Individual autonomy is not really our reality, it is just part of what keeps hierarchical structures in place. Where do we go from there: creating something new together, co-creating the story.

Some organisations that were successful in restructuring hierarchical structures: Tostan, an NGO (together with UNICEF) in Senegal brought village women together and focused on their health needs. Issues like genital mutilation were not treated as the main topic, but part of a larger picture.

Linda proposes to stay away from concepts of autonomy and independence. We ought to use terms like mutuality instead (she gives out a paper with a definition of mutuality). This perspective represents another way to change hierarchical systems.

Even when there are temporary hierarchical relationships or functional hierarchies, people can still work in mutual ways and people still grow and change, just not in the same way. Mutuality is common, and we can see it in a lot of relationships.

Linda's main point is that there are three ways that are helpful, 1) work to tell the truth about power, 2) identify who is telling the story and whose interest is being served, and 3) tell a new story. Evelin is an example of this.

Ana:

Ana noticed that there can be misunderstandings. Yes, persons in need can end up having lower self esteem through accepting help, but there may also be intentional humiliation on the part of people who deliver aid, for example, within the context of military humanitarian interventions. Ana did a field work in London with Somalis and studied intentional and non-intentionally provoked humiliation. Victims were intentionally injured, killed, raped. There are different kinds of victims and different types of scars: physical and emotional scars. Most of these effects can come from any kind of war, but what we talk about seems different. Trauma is particularly difficult to heal when it comes from someone who is supposed to help (this theory was developed in the study of child abuse).

This might be called “intellectual humiliation.” It means that people who cannot find the answers to a question feel humiliated. We need to offer alternative stories as a way to overcome the trauma of humiliation. Some of these stories might seem silly to us, but there is some sort of need for these people to develop these ideas.

Some of the horror stories were: Soldiers urinating in bottles and giving these to people or splashing it on people, raping women in front of their husbands, raping men as well – that generates a huge amount of shame in people. An example for forgiveness: Belgian soldiers were racing their car and caused an accident. The victim is now paralysed, but some soldiers came and said they were sorry, and this man is more at peace with what happened than others where no one asked for forgiveness.

Jörg:

Jörg did not prepare a paper because he came to the conference with a lot of questions, and not with answers. He is bringing his background of helping people build peace after violent conflicts or war. He started in 1991ish, and learned that sometimes development aid is harmful because helpers are coming with their own world view and do not know much about the traditions of the place and the history of the conflict.

He learned during the last 6 years that it is important to facilitate, but not to teach or promote. It is always difficult to come as a person knowing what is right and what is wrong. We have to learn to be very modest. We also need a lot of time. A lot of the projects only have money for a year or half a year, and then the coordinators need to ask for money again and to do so they have to tell a story of success, instead of looking precisely at what they did, what happened and what the impact was.

Our major problem is to find a new perspective for cooperation. People from the outside should be in the country, all groups coming from the outside should do no harm.

Asking “Who is telling the story” is important because it brings the question of “with whom do we have to work with in this region.” Europeans and Americans handle things very differently. Americans are action-oriented, quick with a lot of money. Europeans (Dutch and Scandinavian societies particularly) go and look and listen, and wait for who comes to speak with them, the latter approach takes longer time. But taking that time is important because people need to be listened to. By listening to your partners, you learn to tell their stories. Arie spoke about truth that could heal, but Jörg doesn’t know if there is one truth, and in peace processes it is very important to identify that there is more than just one truth.

Reconciliation – yes, given that we know that there are some things that cannot be forgiven. Not co-existence, but to live together for the future, despite the background of bad history (convivence).

Emmanuel:

Emmanuel works in economic development. When he decided to take part in this meeting he didn’t want to come empty-handed but with some ideas. This concept (of humiliation) was quite new to him, when he first met Evelin. By time, he understood that if the concept of humiliation was better understood, it could change the world. This is why he decided to come here. He asked people around him about the concept. At first people seemed confused about what it is, but when explained people think “Oh that is so important.” He talked to the Chairman of the commission of unity and reconciliation. He agreed “we should have used that concept that could have helped us so much.” This concept is so important that it should not be left only to psychologists, chiefs of enterprises, governments, etc. It can help to better manage their personnel.

The genocide in Rwanda has been caused by many years of bad government from colonial times. This is not to excuse what happened, but helps putting it into context. People were killed but killed with humiliation, also the fear of humiliation pushed people far. Some people said humiliation can be a good thing because it puts people in action when they work to avoid it.

Some identities should be allowed to die. Are there identities that can be used constructively, instead of those that lead to mass murder? Rwandans have a Rwandan identity card now, but some people still want to maintain their own cultural identity as Hutu and Tutsi. The National Council of Dialogue is chaired by the head of state, national unity and reconciliation commission is in need of support.

Damas:

Damas confesses that he didn’t prepare anything either, like Jörg, and he is surprised by the round table.

Damas contributes with a personal example of humiliation: A few months ago in Geneva, he went to meet someone, a well-known person. He had asked to meet him because he wanted advice and was looking for a job. He had sent his CV everywhere. So this man

came and they talked. The man said that he did not have anything to offer, but that he could give Damas some money. Damas said “Why? I don’t need money, I need a job!” The meeting left him feeling very humiliated. Humiliation is something that can happen in any place anywhere and to anyone.

In May, Damas was in Rwanda for a workshop on education of values (at school). One evening he was invited with a colleague from London to go to the Belgian embassy to meet some others. They went and there was a party and a discussion about the technical assistance from Belgium to Rwanda. People from Belgium felt humiliated because what they had done had not reached the people who needed the assistance, and thus they did not achieve their goals. Also the Rwandans who received the assistance felt humiliated. It is humiliating to ask for help, and humiliating when you are not helped in the way you were asking for.

These two examples show the complexities of the human being. We have to be humble in what we say and what we do. Assistance is good, but how do we do this assistance? Even in the classroom, children can feel humiliated because they can’t reach where the teacher is directing them. We should bring humility when we try to help.

Pandora:

Pandora explains that she has strong feelings about this. This subject reaches close to the issues that she works with: Humiliation as a kind of weapon. It is happening in the United States because they are trying to make people feel ashamed about themselves. In Mexico, where she lives now, it is different. When something good happens because of a more equitable culture, people are happy, “Oh look, they are giving away the morning after pill, isn’t that great?” She has a feeling of hope about the position of women in Mexico. She feels that it is going the other way in the US under the current government.

The idea of gift giving is central. Rules are always complex: you can’t draw a line between folk cultures and relief cultures. People with most power do the least talking about that power. Unmarked cultures are so powerful, this we learned, for example, from literature on ethnic cultures or from women novelists. What is at stake is the concept of visibility – cultures that do not assume that they are “cultures” are the unmarked and powerful ones. When going into a culture, for example, for teaching, mutuality is important. Anthropologists go in and say that they are going to learn, but the anthropologists learn more, so it is not exactly a mutual situation. They always have to tell a story of success: They couldn’t ask questions when they were writing to get grants. But you can not be afraid to ask questions. You have to be willing to expose yourself to learn something.

Arie:

teaching versus telling, instructing versus giving.

One type of assistance such as giving a boat shows “I know that you can make it.” That conveys a sense of either inequality or equality. These two types of assistance reflect a lot about the giver and can be humiliating. Recipients also have assumptions about their role. Underlings know they are underlings – they expect to be supported by higher classes.

The givers are humiliated when the recipients seem ungrateful, receivers feel humiliated because they feel they are about to be dominated again. These dynamics can lead to a lack of trust and can cause things to crumble. In certain situations, the higher class has a tendency to give “fish” (instead of the “fishing rod”) because this maintains the social order of dependency. That is gentle dominance – but the gentleness makes it more dangerous and more subtle. It keeps power relations not through obvious dominance, but in ways that are not obvious to reject.

Evelin:

The UN Chief of humanitarian affairs in 1994 wrote to Evelin about his time in Somalia. She reads his email aloud, as an example of an contributing voice.

Sam Engelstad, UN’s Chief of Humanitarian Affairs, and, on several occasions, Acting Humanitarian Coordinator in Mogadishu in 1994, wrote (personal communication from Sam Engelstad, 28th September 1999, quoted with his permission): “During my own time in Somalia in 1994, humiliation was never far from the surface. Indeed, it pretty much suffused the relationship between members of the UN community and the general Somali population. In the day-to-day interaction between the Somalis and UN relief workers like ourselves, it enveloped our work like a grey cloud. Yet, the process was not well understood, and rarely intended to be malevolent.” Engelstad added that “Among the political and administrative leadership of the UN mission, however, humiliation and its consequences were far better understood and were frequently used as policy tools. Regardless of intent, it was pernicious and offensive to many of us.”

Evelin also reads a message from African intellectuals saying, “You in the West: how good would it be if you were to really listen to us once!”:

“You from the West, you come here to get a kick out of our problems. You pretend to want to help, but you just want to have some fun. You have everything back home, you live in luxury, and you are blind to that. You arrogantly and stupidly believe that you suffer when you cannot take a shower or have to wait for the bus for more than two hours! Look how you cover our people with dust when bumping childishly and proudly around in your four-wheel drive cars! Look how you enjoy being a king, while you would be a slave in your country! All what you want is having fun, getting a good salary, writing empty reports to your organisation back home, in order to be able to continue this fraud. You pay lip service to human rights and empowerment, but you

are a hypocrite! And you know that we need help – how glad would we be if we did not need it! And how good would it be if you were really to listen to us once, not only to the greedy among us who exploit your arrogant stupidity for their own good!’ (this is a condensation from statements that were repeated in Somalia and Rwanda, Burundi, and Kenya during Evelin’s fieldwork).

Varda

Varda explains that she comes from a cognitive and developmental psychology background. She thinks that it is often a choice/decision that can be made regarding the experience of humiliation. Does every case of power abuse need to result in humiliation? Even in concentration camps there was choice to maintain dignity. This is why she wants to bring a developmental approach in. In later stages in life – when one matures – one’s vulnerability to humiliating communications decreases. She thinks that humiliation is sometimes a kind of manipulation. There is so much good will going toward assistance. Often when a person experiences extreme rage (not simple anger or disappointment) it is also indicative of the person’s inner dynamics and not outer reality.

Ana:

Ana thinks that this is a good point because it shows how humiliation depends on the person. Again we have to separate two types: if I stand up and say something bad to you it is your choice to feel humiliated or not (particularly when you understand that my need for humiliating others betrays weakness), but there are other instances where it is not a choice (rape, cutting off an arm, etc). The perspective of psychology is helpful, but society and educational systems do not create a way for people to know and understand psychological theories.

Damas:

Damas defends himself, saying that he did not choose to feel humiliated in the situation with the man who offered him money instead of a job; it didn’t feel that it was a choice. He doesn’t think that people choose to be humiliated. At first he was surprised, then he felt humiliated because he felt that giving him money meant: “I give you money, so that you go away and don’t come back, and I don’t have to listen to you again.”

Pandora:

There is a difference between humiliation and shame. It is a choice to feel shame or not, but humiliation is inflicted on you. Not just you, but also what someone else thinks of you. What someone thinks of you has repercussions, economic repercussions, for example. You have a choice of shame, but not of humiliation, that is not a choice. The film *Hurricane* has a great example of how not letting yourself be ashamed.

Arie:

Arie dislikes Varda’s position because it is very easy to blame the victim. That way, other people can exercise some control.

Emmanuel:

Emmanuel confesses that he feels closer to Varda's opinion; there is a lot of subjectivity to what is humiliating. We have to consider that there is a lot of subjectivity and have to educate ourselves to be less easily humiliated. When he did his survey (asking people what they thought about humiliation), one person said it is possible to eradicate humiliation. People can know how to handle things, humiliation, etc., knowing how to react is a sign of education. Society should develop the capacity of its citizens to go beyond humiliation.

Ana:

This is the key. We have to go deep and psychology is important to go beyond the surface of the issue. It is important to work toward spreading psychological knowledge, some kind of popular representation. If the person doing the humiliation can see that she is the weak one (that it expresses weakness to have to humiliate others) this could help end practices of humiliation, counteracting that people who humiliate initially feel stronger through putting down others.

Jörg:

Jörg also disagrees with Varda's point. What it means to have dignity as a human being is not a question of relativity. There has been a European discussion of this for over 250 years. This helps maintain society, Damas was free not to feel humiliated, but he was still humiliated. Even if he doesn't feel humiliated he is losing his own dignity – that is a question of standards.

Humiliation is a question of whole society, not just of two people in it. The level of education affects the ability to deal with the situation. One is an advocate for all others in a situation.

Linda:

It puts too much responsibility on the victim to say it is all the choice of the victim, but the victim can also build up resistance. Research shows: Social pain is processed in the same part of the brain as physical pain. Is it really a choice that we react in the way that we do?

Rick:

Status systems based on knowledge makes him uncomfortable.

Vidar:

Vidar wanted to add variables of expectation and position in society. It is clear that the concept of expectation comes into this; humiliation is moral and ethical concept, not purely psychological concept. The upper dog has a choice, under dog does not. There are many situations where the upper dog would feel deeply humiliated, where an outcast might think it is normal.

Don:

Thinks this is a very important discussion. Are we at choice or at effect of things in our life? When we give over then we are making ourselves vulnerable. When you are truly in a lower position, you are vulnerable. In the 60s, he was helping to work with racial issues in the office. A black colleague and he worked together. The colleague told him what it was like to be a black man with a Ph.D. in middle class America. His friend couldn't get a taxi cab because he was a black man; they feared they would be getting mugged. Don learned that this colleague had put his guard down when he talked to Don on the train, he made himself vulnerable and that manifested in anger about the cab. Under certain circumstances vulnerability to humiliation can be more open.

Evelin:

There is the example of Mandela being humiliated in prison. Did he feel humiliated? He could have retaliated in various ways: there is a Hitler way out of humiliation, and a Mandela way. Some people cling to humiliation from which they gain secondary advantages, justifying mayhem....

Arie:

There are two assumptions about the person doing humiliation: people are weak or strong. If we believe that they are strong we can say anything to them. There is a responsibility of the person doing the talking to be sensitive. Of course, the listener also has to have some sensitivity. There is status-related chronic humiliation and situational humiliation. There is a difference between structured internalised chronic humiliation and situational humiliation.

Judith:

From personal experience: how she feels and what she chooses to do about it are two different things. The visceral FEELING does not change. However, she has LEARNED how to watch and label feelings and is free to choose to interact with those feelings. The feelings themselves can be very productive, in any case.

Damas:

This man who he went to see for a job was in a very high position, and Damas had very high expectations. He was sure that this man would have been able to connect him.

Magnus:

As Bourdieu has pointed out there is a relationship between habitus (dispositions to think feel and act) and social position. People in different layers of society learn to think, feel and act in different ways. We need to look more at this relationship between social position and cultural expression. Whether one can choose a feeling or not depends on where in society you are coming from. Whether you are in control of yourself or not, some more spontaneous – others follow rules more.

Varda:

Of course we are living in hierarchical society, that is given and we dream about changing it. Responding to Don, her view is that we are talking about dynamic constructs that change. After 9/11 events in the U.S., anxieties were intense and passengers are asked to step aside for search before a flight. However, to feel humiliated would have meant to give power to others. We have to remember that we switch positions in society and power structures tend to shift.

What could have been the motives of the person who has offered some money? If a person deliberately intends to put one down then the reaction is different... We can't expect everyone around her to be sensitive. Varda wishes we could get a dignity code, and get people to realise the difference between dignity and indignity.

Pandora:

That is parallel to rape, when the cop says "you probably enjoyed it." But even the most sexual person would feel humiliated. There is dialogue outside of verbal dialogue. A person can not avoid humiliation, but he/she can avoid shame.

Ana:

Some terms that we are using bring confusion. Choice: Damas' feeling was his instantaneous reaction. We only have a choice after the fact when we decide how to react. Choice is not there automatically. Feelings are like an alarm, it is good that we have them. We need to revisit our feelings because sometimes we are in completely different situations and act the same. Not being humiliated does not always mean winning. The victim is not automatically weak because he feels humiliated. There is always something that leads the humiliator to humiliate.

Emmanuel:

Emmanuel explains that he thinks there is room for a trade-off between the two groups. Once you have a feeling, you have it. But in the human development process you can reach a level where the number of humiliating situations can be reduced. Rape and not getting offered a job are not the same. Varda defended herself well, and helped us find all the sites of the problem.

Rick:

From the perpetrators side, it is a continuum. Certain acts are humiliating by their "nature," others may or may not be depending on more information.

Jörg:

It is necessary to have a very precise standard. What does it mean "violating human dignity." The feeling is important. Comparing the two stories (Varda's airport-search story and Damas no-job-offer story), these are very different. Airport security has rules because of values.

Damas:

Another example: he was in Jerusalem in May, in Tel Aviv airport. He was the only black person and all the others were white. Inside the building, there were five policemen just looking at people. When they saw him they beckoned him forward. He did not feel humiliated; they were just doing their job. Maybe they are not used to seeing a black man. His expectation and the context affected his feelings about the situation.

Vidar:

Now, in unclear territory, are we talking about intervention and help, or about cause and effect? The man Damas was meeting was not listening to what Damas was actually saying. He was feeling pity and that is humiliating. Vidar explained that he felt that what Varda said was condescending to Damas.

[At this point, the discussion was scheduled to end, but people felt Varda should have a chance to respond]

Varda:

Varda explains that she did not understand why Vidar felt that she was condescending. As a cognitive and existential psychologist she believes a person – not always but in many cases – has a choice! There are always alternative interpretations to any single communication.

Judith:

Now Varda had a chance to voice her opinion. We all need to take a break. We will continue the conversation later together and with others.

Round Table 2

Terrorism and Humiliation

Magnus:

How do we relate to our own past perpetrations and acts of humiliation? We all have to approach this topic in our own ways. Magnus' way is to acknowledge past institutional/structural terrorism or violence. He tells a personal story: A little girl named Sissi Klein used to live in the complex where he now lives in Trondheim. She was arrested by the Norwegian police in 1942 and killed in Auschwitz some months later. The German occupiers of Norway gave the order and the Norwegian police followed. There is now a statue of her in the park in front of the building and the road is named after her. Magnus went to the state archives to look for documentation of this and other incidents and learned that such documentation was kept secret until 2023 – 80 years after they took place. This is a type of humiliation, as it is humiliating to be a Norwegian citizen and not be able to access this information in order to know the truth.

Many humiliating acts are happening as part of the law. He read *Long Walk to Freedom* by Mandela not too long ago. The sort of culture described in that book is possible and is amazing. Sissi Klein's perpetrators have been hidden for too long.

What should we do about getting out the truth? If people want to research the specific details of what and why humiliation happened, should they not be allowed to? What was done in Norway about WWII is different than what was done in South Africa. Even though Norway is small and everyone knows everyone, is it really necessary to protect those living today from having access to the truth? The Norwegian police were under pressure to commit crimes because the laws in occupied Norway were unjust.

Magnus wonders if the terrorism of the past should not be taken more seriously than it has been taken, and therefore state archives have to be available to everyone including the families of the victims. Even though there are arguments for hiding the truth about past humiliations, there are also arguments for getting at the truth in order to reach reconciliation.

A major problem is how education relates to past perpetrations and acts of humiliation committed by members of the own nation. In a report in *Adressavisen* from November 11 2005, under the heading "The Norwegian SS-Killers," a commentator writes that 150,000 prisoners of war, mainly from the Soviet Union, Yugoslavia and Poland, were kept in camps in Norway during WWII. 150,000 Russians perished in Norway mainly from hunger, low temperatures, during attempts of escape, shootings or torture in five Norwegian concentration camps. 3,000 Serbs, some as young as 12 – 13 years worked not only under the occupants' guards but also for Norwegian guards. In the years 1942-43, when the Norwegians had all the responsibility for guarding, 69% of the prisoners died. This percentage is equal to and in some cases higher than the worst Nazi

concentration camps. In a recent doctoral dissertation, Marianne Neerland Solheim describes the fate of the Russian prisoners of war and how the Norwegian government in 1951, 6 years after the war, opened 88 grave sites and replaced 7551 corpses in a mass grave under severe protests from the Soviet Union.

This policy of forgetting seems to Magnus to represent a double humiliation. First the brutality of humiliation itself – then the hiding of the facts of that humiliation. The examples given here are not extraordinary. Magnus supposes that, unfortunately, they are ordinary. How will humiliation studies relate to the past perpetrations committed by members of our own nationalities and communities?

Miriam:

Miriam worked with survivors of domestic abuse (survivors of humiliation). There is a tendency of committing an act of destruction after an act of humiliation, that could range from destruction of self, others, property, etc. She liked what Arie said about “what is our response?” In the US at the current situation, revenge is a guise of something else.

The victims of humiliation also grow up to be susceptible of acts of seduction. It is important to look at fundamentalist religions because this is the greatest seduction. When we do not see these acts of humiliation, we feed the power of the fundamentalist, the divinely inspired, divinely sanctioned acts of terror. Miriam stresses the fact that it is important not to focus on one religion.

Tentacles of humiliation spread like a cancer, often their goal is to oppress women’s lives and sexuality. Now for example, we have a whole group – Israeli women that are not given a Jewish divorce by their husbands. Fundamentalist religions often are obsessed with women’s bodies. Another example: the “promise keepers,” a group in the US. They stay with their families in exchange for power. That supposedly turns them into “real men” again. In Miriam's experience, 50% of victim abusers had the Bible in other hand.

George W. Bush is displaying the war in Iraq as protecting the US. On the other hand, there is the planned new Iraq constitution that states that no law shall contradict the law of Islam. There has been a posting on the Internet by an Iraqi woman in the middle of August: “Always the women pay the price” (see paper for exact quote). Having this constitution is going to cost Iraqi women their lives, dignity, jobs and selves.

Victoria:

(from the United Nation University for Peace in Costa Rica)

Victoria is researching the escalation of violence in Fallujah. How escalation came about and how it became a self-fulfilling prophecy. Terrorism has become a self-fulfilling prophecy in Fallujah and all of Iraq. Humiliation is the vector for this. We had thought it would be over when Fallujah was destroyed last November but there was a whole group of refugees in Baghdad who were humiliated by the US and by their own people because their town was destroyed by these two groups. In Fallujah, 60% of the town was

destroyed by US military, and the rest was given as training ground for the new Iraqi army. Much of the foot population of the new army are Shiites.

Saddam left spirit of nationalism, but that was destroyed.

Kurdistan: The bomb attack in May killed 120 people, many more were hurt. One had never thought that Kurds would harm Kurds.

They also use humiliation in this conflict. The opposing group is defined as sexual deviant and psychotic. A TV show portrayed these people as pedophile, terrorist, gay, serial killers – an absolutely grotesque use of humiliation for political purposes.

Victoria sees the current situation as a precursor of dictatorship. History is repeating itself. Kurds being friends of the coalition will end up being a regime that is anti-western.

Judith:

Magnus' "Structural Terrorism" is a good term, something to which we should pay attention.

- ⑩ Being terrorised is something that people feel and maybe that is coming from things other than "traditional" terrorists
- ⑩ The sexual dimension to terrorism, for example the torture at Abu Ghraib, needs more attention
- ⑩ The gender dimension needs be explored more
- ⑩ Terrorism is also about power, for example, in domestic violence
- ⑩ Terrorism and the ability to commit it tends to be a patriarchal function

Jörg:

Jörg was in Saudi Arabia earlier this year for a number of weeks. There was a debate on humiliation and discrimination. This is the background for excusing terrorism. 500 years ago the Arabian world was far more developed than the European world. One would have said they had won the "race." They feel very much like losers now. However, they do not think about what they forgot to change in society in the last decades. They blame the others and that there is a conspiracy. These feelings can be a barrier to change.

Magnus:

Is it important to note that that the occupation happened without the legitimacy of the United Nations. Does that factor have a function in the dynamic that is happening now?

Victoria:

It is established now that the war was illegal and this is indeed used as justification for some groups, and for Osama Bin Laden. It stigmatises the coalition. During her stay in Iraq, Victoria saw Iraqi police with hoods (being afraid to be recognised and harmed), and she thought "There it is, peace is lost. There is no way they can make it if they have to hide themselves from their own people." When you read Bin Laden's speeches, he

talks about Saudi Arabia, he doesn't even talk about Al Qaeda anymore. This whole talk about Al Qaeda-ism – it is like there is a mutation. The war was lost before it started.

Emmanuel:

Emmanuel sees humiliation as the cause of evil, as all the evil. If we eradicate humiliation we will have peace. Do you propose that we eradicate it? If we do, how do we address the humiliating situations of the past?

Miriam:

Miriam doesn't see humiliation as the cause of all evil. She believes that there is true evil out there in the world, some things are just not explainable. The Iraqi war was illegal; the "war" is an act of "terrorism" on the part of the US government. She wonders what would happen in our minds if we saw it as an act of terrorism.

Magnus:

How important it is to know the truth? Educationally we can do a lot; Iraqis will need to study this later.

Victoria:

The army should withdraw from Iraqi right away. An apology will never happen. If we withdrew right away that would help, OR send twice as many troops and TRULY control the ground.

Arie:

What do we mean when we say terrorism? Illegitimate use of force is not terrorism in his mind. What about structural terrorism? What is the definition of terrorism? If we talk about it, we should first discuss the definition.

An assumption: terrorist acts are being driven by humiliation: that almost gives an excuse for it.

Is terrorism an ultimate act of humiliation?

Ana:

If a war is defined as illegal in the mass media, what is the effect of this on the victims? We should compare Somali victims with Iraqi victims.

Victoria:

Most victims of American force in Iraq have joined the insurgency, that is, if they haven't died. If you are humiliated from a conflict that is legal or receive compensations you might not react in this way. The portrayal of the war as illegal and as negative has fueled the insurgency. There was a time window in May and June 2003 and the media destroyed it.

Ana:

Somalis were humiliated by humanitarian forces.

Introduction Day 2

Linda's introduction:

Starting with a moment of reflection for about 10 minutes.
Adjust what? Change? Adapt? Grow?

Miriam

Miriam says that she really appreciated the hard work that Rick and Judith did yesterday.

Linda

Linda appreciates the fact that people are being very flexible, everyone has been great and collaborated with all others.

Paul Stokes

(Lecturer in National University of Ireland)

Paul does research in cybernetics and social cybernetics. What brings him here is his interest in the history of conflict, its emotional and relationship dynamics. At the heart of those are shame and humiliation. He got some funding ten years ago to study this. Now he is research director of our organisation. This summer, he asked for proposals about humiliation and terrorism and humiliation and refugees.

Victoria Fontan:

(Director of the International Peace Studies Program at the United Nations University for Peace in San Jose, Costa Rica)

Victoria is currently working on a book project.

For the book, she has been collecting papers from us about *Violent Conflict and Humiliation*. The topic will be explored from 3 tracks: top down, bottom up and horizontal.

She needs people's titles and abstracts again because she had to leave Iraq quickly. The deadline will be December or January; the proof will be ready by March or April. This book project is going to take our name outside and show us as emerging discipline.

The second part will be a sort of tool-kit sharing knowledge for peace. There will be four DVDs with professors speaking, a core CD-ROM with all the readings, and glossary, etc.

She wants the book to become a tool kit as well, ideally one that would be disseminated all over the world. Plan is to film Evelin and others teaching in Costa Rica, if possible, then put on DVD and disseminate around the world.

Judith

Please say more about the categories (Track 1, 2, 3).

Victoria

One way to organise the book would be to divide theory and practice, the other way is the three mentioned tracks. In that case we don't have to separate theory and practice because the articles have both theory and case studies in them. So far Victoria has nine chapters and she still needs one or two more.

In regard to the toolkit, will have two main professors, Victoria and Evelin. Perhaps they could record the lecture from their locations. Lectures have activities as part of them, the activities will also be described in the teachers' guide. University of Peace offices in various parts of the world will disseminate the toolkit. The level of the CD would be at the Masters Degree level. They try to make it approachable and very basic, kind of like. "human dignity for dummies." They are in connection with Damas about disseminating the book and about a conference in December in Paris with UNESCO. Funding shouldn't be too hard, she has various ideas for sources.

Her objective, since joining this organisation, has been the dissemination and exposure of our group and what we are doing.

Jörg:

Jörg points out that most books are from the US and Great Britain. He thinks it would be important to have material from other countries as well.

Magnus:

Globalising our group is important, also diversifying in class, gender and ethnicity.

Humiliation and Violence (Paul Stokes)

Paul has ideas that have been percolating in his head for a while.
He is influenced by his experience of Ireland and the History.
He has the experience of putting together proposals on terrorism on humiliation.

Are we in danger of saying there is a necessary connection between humiliation and violence, is it a causal connection or not?
Will terrorism be the only way out of a humiliating situation? Our work could be seen as a justification of terrorist violence?

The Target of Humiliation

- Proud, strong people seem to be immune
- Humiliation finds its target in identity-weak people. This is where humiliation can do terrible damage. These people are on a precipice.

Identity-weak groups are at the precipice, and are pushed over by enemies. If you see humiliation as an attack, and response to retaliate, then you see an endless cycle, the hole keeps getting deeper and deeper and everyone is ending up dead (simplified). When we are down at the bottom in the hole it is a bad place to respond from, the best advice is to stop digging.

There is an alternative that can be joined at any point. He has seen groups spiralling down take the other root – recovering dignity through identity recovery. They forge their own future in self respect and dignity.

If humiliation is an attack, who are the attackers?

Paul proposes that we think seriously that the emotive or “revenge” response is the wrong response. We can conceptualise it as a weak response from weakened people.

He has seen the IRA switch from a terrorist to a political organisation, a strong organisation. It is switching from violence to being an organised identity formation. It may still be attacked, but when it comes to rational violence (calculated, political, strategic), there is ALWAYS a point where parties can come to discussion. As for irrational violence, that leads to intractable conflict, endless murder and dead ends. This is not to say that he advocates a certain type of violence, but there are differences.

Humiliation is an attempt to keep people down; it is a deliberate strategy to keep a group weak.

Discussion

Linda:

As to the identity strong / identity weak question – she doesn't want to pathologise identity-weak folks. She thinks that identity-strong people set up the rules which keep them strong. Many people in powerful positions are relationally malnourished. Systemic humiliation then occurs in various ways.

Paul:

The key word is social capital.

Don

There is a concern that we have in common. It is even stronger if you think about degrees of vulnerability that exist for people as individuals and in groups. He thinks that there is a very important distinction between task-oriented response (doing something about increasing the competence, dealing with a task issue) and violent response. There are also differences between how people are acting in anxiety situations (fight/flight), as compared to people who try to get close and be nice, identifying with the situation and approaching in a very needy type way (affiliating).

Don thinks that everyone in the world has felt humiliated at some point in life. He thinks that each of us carries it around, everyone carries around a humiliated child in their being and does what they can to avoid further humiliation.

Paul:

He sees it more as a continuum. We are all vulnerable; none of us is 100 % strong. For example, jokes about Dublin and Kerry put all of them in their place, but there would never be a civil war.

Judith:

You started with question of “does humiliation lead to violence?” If you take other frames, gender violence, or violence against children, for example, it is different, because the means to respond violently are not there. We need to pay attention to these aspects.

Paul:

Shame is a feeling, humiliation is an emotion. This model is more about political stuff.

Judith:

The “right” response: Paul introduced what worked in women's movement.

Ana:

Ana has a question about the idea of rational violence.

Paul:

Rational violence will come to an end, this does happen in wars, etc.

Arie:

The concept of weak and strong identities: Weak groups can have very strong identities. This applies in the caste system, for example, while one group is not likely to be humiliated, the other one is chronically humiliated.

Paul:

That is a good point, because often people don't realise that they are being humiliated until they try to change it.

Linda:

When is it strong identity and when is it hubris?

Don:

He thinks that people from Africa who were enslaved ALWAYS felt humiliated, they never accepted their fate but learned to live with it.

Paul:

Children and adults can live in a submerged state where they don't realise what is going on until later.

Arie:

That is a relative term, gender relations etc., in rest of the world vs. caste system in India.

Emmanuel:

He found a lot of humiliation in his country in the past and present and he is afraid it will still be there even in the future. Maybe humiliation is related to the state of development of a society. But it is true what Don said about all being at risk of humiliation.

Are we equal before humiliation occurs? Is it the more we develop, the more we will be free of humiliation? Is there a difference between developing and developed countries? Obviously we (in Rwanda) want to reach that point and live like you (= developed countries). But the system is organised in a competitive fashion and the developing countries are kept from ever being able to reach that level. There is a lot of competition, for example, he wanted to get ICT (information communication technology) and was told by a World Bank person: "no don't do that, that is for us".

Jörg:

Max Weber said "Power is the ability not to be forced to learn." People who have no power are always forced to learn. The more power the less you are forced to learn. Power is an important framework in terms of social hierarchy.

Paul:

This is to answer Emmanuel's question: Individual and group humiliation are very different.

Emmanuel:

So the more we develop, the less humiliated we will be?

Ana:

That depends on what kind of development.

Victoria:

How do we protect ourselves from attacks against our research on violence (for example that people misunderstand our research as condoning violence)? Dialectic is a way to frame it.

Evelin:

Evelin is conveying greetings from very many people who wish they could be here. Many people follow what we do through the website.

She also informs of the following:

If someone knows who could become director of World Clothes for Equal Dignity Project (www.humiliationstudies.org/intervention/clothes.php), please come forward! The World Clothes for Human Dignity project aims at giving visibility to cultural diversity in clothes. Mostly, indigenous clothes don't appear in daily life (London, Paris, Milan, New York are like a global "dictatorship" for clothes design). The idea is to study clothes in various countries and introduce more cultural diversity into day-to-day wear. The idea works through people giving money for research and receive clothes. Please see the details on www.humiliationstudies.org/intervention/clothes.php.

Open Space

Don:

is introducing the open space design intended for large groups. So this group will make an experiment.

⑩Step one:

anyone who has a topic writes on a piece of paper topics they are interested in and people sign up

⑩Step 2: groups meet (after that, lunch break)

⑩Step 3: all groups report.

This design is used for the following group activity.

Topic introduction:

⑩Magnus: Interlinking peace education and humiliation studies

⑩Emmanuel: Eradication humiliation as a business “An emerging discipline or an emerging business”

⑩Corinna: To talk about research projects

⑩Vidar: Conceptual challenges in empirical studies of humiliation and violence. When we discuss these things we don't always know what we mean by 'humiliation' and other terms.

Open Space Debrief:

Business group:

Emmanuel starts to report:

I am happy to report that I have only good news for you. Emmanuel thinks they can make many millions even billions 😊 It is important to discuss business because we can increase our capabilities, increase our impact because when we are making money, people are taking us more seriously.

How?

⑩We have to set up business plan

⑩We have to have capital, but the capital is HUMAN capital (using group experiences)

⑩We may need a little money in beginning as start up, but not much

- ⑩ Things to market: organise workshops, training activities, consultation services, refining government, the tool kit that Victoria is preparing
- ⑩ Also identified areas of our interest: corporate and political governors, conflict resolution and peace building – not specifically humiliation because that is negative.

YES it is possible! All we need is good business plan and good organisation and the will to do it.

The name of the group: “Dignity Works”

The book and tool kit are the key beginnings. The group has to approach funders with the book project. Then we can start to offer short courses on topics like governance, peace building, cross-cultural awareness, peace keeping, etc. These would be offered to those who can provide 2,000 dollars per person in return – only for peace-keeping missions. Any foreign army who would be interested in training before a peace keeping mission would be a potential client.

Proposal that corporate headquarters be in Costa Rica.

Discussion:

Paul:

Paul has training in corporate social responsibility.

Evelin:

We started the process last November to establish our group as a non-profit organisation to get that status. Currently, we are unsure where we are in that process.

It would be great with cooperation between for-profit and non-profit organisations to support each other.

Ana:

Ana thinks that we should be very careful with training the military. By improving military interventions we might supporting interventions that we otherwise would not condone.

Victoria:

It would only be for UN Peace Keeping missions.

Judith:

One of the major problems with peace keeping has been the lack of understanding of human dignity and human rights. This is an interesting idea that goes right to the root of the problem.

Miriam:

Another field would be training police and others who deal with domestic abuse cases. This works well in helping them understand the dynamics of what they are getting into.

Pandora:

We need to be really careful of who we are getting sponsorship from. We should not get it from companies that have agenda quite different from ours.

Evelin:

Noam needs to be included. Also Heidi von Weltzien Høivik on our Global Advisory Board who built up the business ethics programme at a Norway university. There is also Ragnhild Grødal, who helped Evelin financially.

Don:

The Board of Directions should discuss this.

Paul:

If a company signed up for corporate social responsibility it would show their commitment.

Linda:

Victoria and Emmanuel can get the ball rolling.

Don:

What he was hearing was “this is a good idea and this is what I am going to do” It is very exciting.

Pandora:

She suggests a model of online fundraising as in Moveon.org.

Research Group:

Don:

He sat in on the last part of the research group and the energy was incredible. There was very intense intellectual energy, a lot of ways of looking at humiliation and a lot of conviction about defining some parameters.

Paul:

The issue is research funding and putting together the research proposals. There is a great diversity of proposals, intellectual backgrounds, concepts and degrees of experience. Somehow all of this needs to be made compatible to be given as one packet to UN University. This shows him how badly we need some consistency in research methods.

He didn't come to any specific conclusions, but he suggested some books to get a methodological handle on this.

As far as funding is concerned: we need a kind, generous benefactor. Something that would sustain this a bit, and let meetings happening without so much out-of-the-pocket.

Arie:

Arie mentions EU funding for network building. We should look at this source of funding.

Paul

Paul's Head of School asked if he would spend time bringing in big international research projects. He may do that.

We also discussed that each project needs to seek its own funding and move ahead on their own if they can, if enough people do this then there could be a book or something put together.

Vidar:

We have 9 projects on Terrorism and Humiliation and 21 projects on Refugees and Humiliation and 0 funding for any of this at this point. What is critical at this point is to find someone who can work more with fundraising. AND each of us needs to explore the connections we might have. We didn't have enough time to go into all of the concepts.

If you take the concept of humiliation and take that anything that causes fear and reaction is humiliation, then you can run into conceptual problems. Evelin's diagram shows the difference between humbling and humiliating. It is good to refrain from emphasising that elites must come down and underlings rise up, what we rather wish to work for is creating something new – a 3rd room. Coming down for the elite is not a loss – they also gain something.

Don:

There is a difference between desegregation and integration. Desegregation is usually like "you folks come join us and be more like us," whereas integration is more like meeting in a 3rd room. When he was invited to join in 3rd room with African Americans the experience was so rich, he learned things that he would have never thought of before.

Evelin:

In the past, the elite were using only one arm so-to-speak, the sword arm, and the subordinates the other arm, the nurturing arm. In the new situation both, the elite and the underlings, are using both arms.

Vidar:

We have to take intensity into account. What other variables are there?

Don:

That wasn't clear...there could be two approaches:

- ⊗one we MUST develop a definition of humiliation in order to do research
- ⊗others leave definitions loose as long as we know what we are looking at

Judith:

Judith liked what Evelin said about welcoming fluidity and broad methodology. She agrees with Don that it is a question of any researcher to be clear about what she is using as a definition. She also liked Arie's three-pronged definition.

Arie:

The problem with the concept of humiliation is its richness in order to make it more communicable. It can be a process, an outcome, or feeling of individuals – each has different humiliation programs that need to be defined and studied.

Turning to the dilemma that Don brought up: “there is nothing more practical than a good theory.”

Jörg:

He totally agrees that this is a rich concept. But are we focusing on the richness? Important to discuss what we are discussing as well as rules, structures, frameworks, etc. One will only change reality by proposing a new idea. Maybe this is the traditional German way because we are thinking of Kant. There is a good work being done in Germany, for example by Dieter Senghaas, who made it very clear that there are six rules of structure.

See, for example:

Senghaas, Dieter (2004). *Zum irdischen Frieden*. Frankfurt am Main: Suhrkamp.

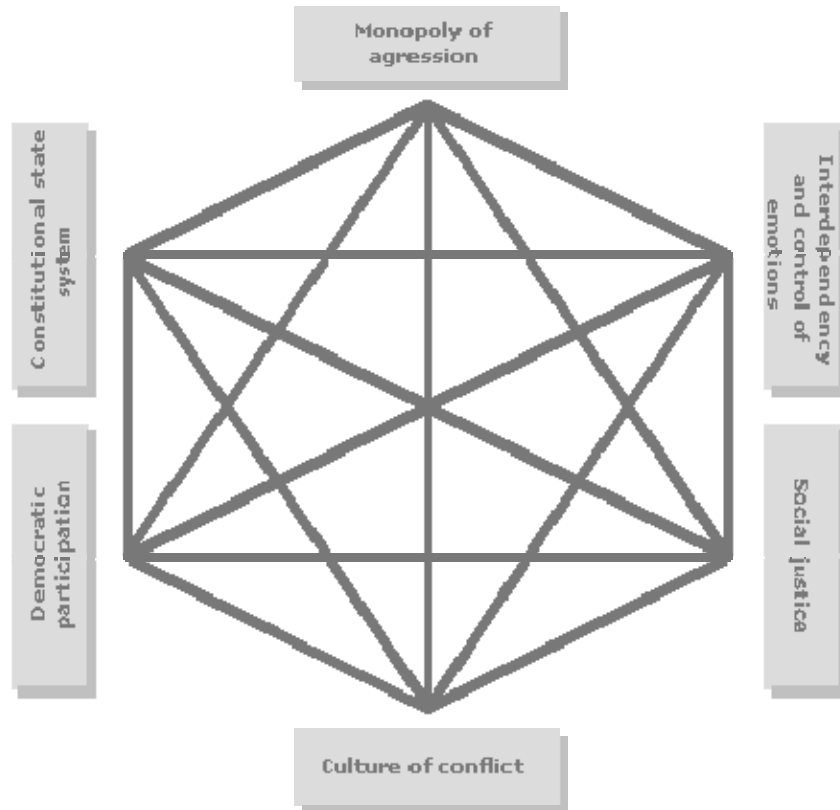
Senghaas, Dieter (2002). *The Clash Within Civilizations: Coming to Terms With Cultural Conflicts*. London, New York: Routledge.

See more material in Appendix II.

We will not change the world without changing the structure.

There is a hexagon, the monopoly of power.

**“Civilising Hexagon”
Conditions for society to live in peace**



Source: http://www.dadalos.org/frieden_int/grundkurs_2/hexagon.htm

Paul:

Between the states there was anarchy.

Jörg:

Humiliation should be related to the other things in the hexagon.

Evelin:

According to the author Margalit, a civilisation can only be called decent if people are not humiliated: Margalit, Avishai (1996). *The Decent Society*. Cambridge, MA: Harvard University Press.

Research group (Paul reports)

Summaries/abstracts are on the website at
www.humiliationstudies.org/research/projects.php

- ⑩ The material you see on the website is fairly self explanatory
- ⑩ When we compiled the projects, we did not do a critique of cost
- ⑩ We put in a research management budget of 100,000 USD that would cover for about a year.
- ⑩ (Don: the management figure is quite low)
- ⑩ Paul: the management costs SO much because of what is demanded from bureaucracy is hugely expensive.
- ⑩ UN University figures seemed low for management

Some budgets are quite low, some quite sizable.

Usually there is more dialogue and details that went into the projects.

Paul:

Paul felt very uncomfortable with the way things went - proposals should have been refined more.

Evelin:

Refining proposals is a step-wise process, and we are at the beginning. First we get some funding, and only then we spend time on refining proposals.

Paul:

We should be more critical, there are some things that need serious reconsideration.

Don:

He is reminded of the time with National Institute of Mental health. His job was to fund projects that seemed shaky if they were more ground-breaking. Having the conservative voice and the risk taking voice in groups is important.

Emmanuel:

Is there any interest in research in humiliation outside this group? Are there other people in other parts of the world who work on this issue?

Evelin:

Evelin knows about everybody in the field who works with humiliation and is in touch with them. There is only one person who never returns emails. That person took ideas from Evelin and is now working in the field promoting these ideas.

Arie:

I can see 2 scenarios:

One there is funding, the other is there is no funding to support this research.

What would be the outcome of this if there is funding, what if there is not?

If there is, we would have meetings, and continuous support. What if there is no funding?

Paul:

He would like to publish the research projects of those people who were able to go ahead and do. This is new research and it is interesting. He wants to have a research committee, but had difficulty getting this committee together. There are a few people so far but he wants to branch out.

Don:

Don is reminding us that we started with the idea of doing the glass half full approach. Evelin is seeing the glass half full and Paul half empty.

Paul:

Paul is very concerned, full of optimism as we are. He wants to focus on what steps are next. If anyone is interested in research management please let him know (Linda volunteers).

Evelin:

Evelin explains that we are invited to have our 2007 meeting in April in China.

Introduction Day 3

Evelin:

Evelin gives an update on what was discussed at September 16, 2005, in the Board Meeting.

Round Table 3 Peace Education and Humiliation

Magnus:

What, how, and the context of peace and dignity

What regards the content

How is how we communicate

Context is anything related – from the micro-place of where we are meeting to history

It is important to have broad frame when interlinking peace education and humiliation studies.

Maybe we can look at the two as two separate rivers coming from the mountain and joining. Maybe the peace education river is bigger, older, or maybe more polluted. The Humiliation River might be smaller, fresher. Maybe they are seen as one river at the end. This is why we are talking about 3 things.

The similar focus on *how* we communicate in both is necessary. The concept of dialogue is crucial. We communicate as whole persons, not just from the head up, and we are a combination of heart and intellect.

The *how* informs the content as well, and vice versa (see the chart that Magnus drew)

What

Peace is a vision, the opposite is violence

Dignity is a vision, the opposite is humiliation

Both have a statement of vision, both identify a problem

Dignity is the absence of humiliation

What words do we use when we define dignity in a positive way?

Is dignity enough?

Both should be defined in a positive way.

Micro versus macro in terms of time and space:

We as humans are located in a specific reality, a micro context of our lives. The human being is always located in a micro-reality. This is located in a bigger world, social, political, etc. These two are always linked.

The *what* of peace cannot separated into micro and macro. We always need to be aware of the influences going between the two in both directions.

You can not have someone come in and tell someone else what their reality is, because only they know it.

This influences the *how*.

- ⓐPositive versus negative
- ⓐImportance of relation between macro and micro
- ⓐPeace as interaction, but also as a structure

Structure is a process made over time.

We have to be attentive to relationships. The 100 heads of states that meet in NY have to know their relationships, their interactions and policy making for the future – whether it will be good or bad.

We need the *what*.

We need to see the gap between what is and what ought to be.

We have to look at the causes so that we know what to do.

The most important word is “action”

Knowledge involves both reflection and action.

Judith:

Judith is trying to weave together compassion and social healing in her work.

Judith has just completed her dissertation about the topic of compassion. In this the *orientation* is as important as the *how to*.

She sees the right to seek utopian life as a human right.

She worked from two places:

- ⓐFeminist
 - ⓐAction and Participatory Research
- The idea is that we co-create meaning – that we know *together*.

Judith brought together a large group of peace practitioners in dialogues. There is a Jesuit from Columbia who she thinks should be part of our group.

About the topic:

Compassion is slightly different than empathy. Compassion confers a greater depth. Compassion confers a relationship to human dignity that includes awareness of the suffering of the other and the desire to relieve it. Compassion is about suffering, how we hold to, relate to, etc. It brings awareness of the suffering of others, it makes us witnesses of the suffering. In a state of compassion, we are in a state of being fully present. If we are a witness to humanity, we are a witness to dignity.

Four basic things that came through the dialogue:

- ⑩ Compassion as solidarity: That is limited because it is a victim to victim situation that is easily formed but is not necessarily rendering bridges.
- ⑩ Mutuality between victim and perpetrator, when the perpetrator apologises and really feels remorse and the victim accepts the apology and sees the humanity of the perpetrator. Sometimes they don't see each other.
- ⑩ "If we could read the secret history of our enemies, we would find sorrow and suffering enough to dispel all hostility." Henry Wadsworth Longfellow (1857)
- ⑩ Story-telling and working in circle is crucial.

The Buddhist approach offers the most sophisticated map of suffering and compassion. They do not separate cognitive from affective.

The broadest form of compassion is a compassion which can be felt for others, even when mutuality does not exist. This seems to come from a deep understanding of the multiple identities we all share as victims, perpetrators and bystanders. Thus, even if you can not FEEL for them, you can HOLD TO an awareness of their suffering based on the knowledge of your own suffering and a fundamental premise that all people caught in war and violence suffer. Even if you do not know the other person, you have some sense of the suffering of the other. The bridge between compassion and this sense is human dignity.

Linda:

She wants to step in and be an advocate for conflict. Because conflict can lead to growth. We have been educated that conflict is waged as war in the past 10,000 years. How can we educate ourselves that conflict can move us to something different and new? How can we find ways to jump in, without aggression?

Tom:

Tom professes that he feels like home and really resonates with Judith. He has been involved with comparative philosophical studies for a long while. Peace and the pursuit of peace should be a moral quest for all people. This has been his quest for a long while. Do we need a comparative epistemological definition of enlightenment? We are trying to come up with a discourse of what enlightenment is, not from just one religious angle. There is something blocking our enlightenment, what is it?

The human project is still the same, with mass genocide, mass hunger – just as bad as centuries ago. Is there something blocking this innate wisdom in us? He is a philosopher of language. He has created a multilingual dictionary of philosophical terms.

He is looking at why we are afraid of wisdom. What blocks us from attaining wisdom? He is proposing *Sophiaphobia* (the fear of wisdom) as a medical term.

Some part of us has a fear or resistance to wisdom. What are the signs of this? Wisdom is a challenge to power structures. "Authority" in Latin is "the ability to grow things." Illegitimate power is the blocking of others from growing. The person who is holding the power tries to silence the person holding the actual wisdom. This is often done by silencing, destroying educational structures (burning of libraries), for example an emperor of China ordered the burning of Confucian books.

What is going on sociologically? Why is it that people who stand for wisdom become humiliated? One explanation from the West: The snake in the garden of Eden gave wisdom of good and evil. In church history, those who became too wise became accused of heresy (for example witches). That is also part of anti-Semitism because Jews were perceived to be too clever because they were often more educated.

Envisage a world in which wisdom can be manifested fully. If we continue to live in a world where we are able to fully manifest our potential, this would lead to a world that is free of humiliation.

The first bit of his paper deals with the topic of recognition. Re-Cognising means really knowing someone and yourself.

The third concept he introduces is the fear of love (*Philiaphobia*). The only thing we are more frightened of than wisdom is love.

In the 1990s, Tom set up a journal for studying these topics. Love reveals our vulnerability, our mortality. We recognise our interdependence, we become vulnerable. Sex and death go together, so of course we are terrified.

If we could transcend these two phobias we could reach an entirely new level.

Don:

Two things:

One fairly mundane thing: conflict as something valuable. Someone at NTL-workshop called this "going beyond conflict." Morton Deutsch has written on constructive and destructive conflict. Start with diversity, there is a great number of many important differences. Sometimes these result in disagreement, and out of that we might have conflict. That is where people are advocating their own point of view and making the other view seem wrong. There are various ways of managing conflict: is the conflict useful or not? Where does it fit the spectrum of difference?

In terms of phobias he has realised, in the course of his life, that what was getting in the way of his functioning was his own ego. The self is our own creation. All he had to do was not take himself so seriously anymore. When he realised that, it felt like walking to a black hole, at one point he had the fear that if he no longer took himself seriously he

would disappear into tiny little dots. What he is suggesting is that the human creature has the fear of death, the fear of no longer being in existence, at the bottom of all other problems.

Damas:

To be accepted or to accept others: When Damas was doing research on history text books and doing his interviews, the words we use, how we communicate, and the way we see our neighbours, the people who are with us, these ways can humiliate others. For him, this was very interesting because we have to be careful about how we communicate and how we treat the other person. If we recognise ourselves as human, we are recognising that each of us has dignity.

There is the word “**Ubuntu**” in the sub-Saharan Africa, in Senegal, everywhere the word is used. The concept means “I exist as human being because you exist as human being”- if I don’t recognise you, I don’t exist. How we communicate, how we see other persons really needs to be thought about.

Living Values International Education is an organisation that Damas is part of in Geneva. How do I recognise your values? If I live my values I will recognise that you also have values - if I LIVE mine I will see yours. That is mutuality, interaction between two people, between two groups, etc. This interaction is important.

Magnus:

The idea of compassion and Ubuntu, are they practiced? What is the gap between those ideas and reality?

We NEED to talk about the HOW.

Round Table 4

Humiliation and Human Dignity in Family and the Workplace

Paul:

Paul explains that he has no expert knowledge on the topic of the family and the workplace. The work of John Gottman deals with broken relationships. See, for example, Gottman, John and Silver, Nan (1999). *The Seven Principles for Making Marriage Work*. London: Weidenfeld & Nicolson.

Gottman finds that the single most important factor that is behind broken relationships is intent. Much of the thinking about this topic began in family therapy and family conflict resolution work.

Paul sees an area of confusion between shame and humiliation. They are often used interchangeably even though they are not (Helen Lewis, Scheff and many other authors).

From these texts comes the constant confusion of shame and humiliation.

There is a distinction between feelings and emotions:

- ⑩ Feelings are a means of orienting ourselves towards the world
- ⑩ Emotions are way of interviewing, of acting in the world
- ⑩ Shame is a feeling
- ⑩ Humiliation is an emotion

Miriam:

Miriam says that she feels tired, so her presentation is going to be short. Please see her paper that is posted online. In the last 14 years she has been working with survivors of humiliating situations in families, mostly rape and domestic violence.

It is important to note that humiliation occurs on many levels and layers. First is the act. Family members need to learn that love and trust cannot be connected to rape and abuse. That is hard to disconnect when one has grown up that way. On the next layer the child believes that somebody should have intervened and that that person should have been the child himself. This ends in survivors' guilt (why did I survive) and siblings feel the same way, namely that they should have intervened.

Shame and humiliation get internalised. Subsequently, adulthood is filled with destructive acts as a way to try to relieve it. This includes rape and prostitution, rape and cutting, rape and eating disorders. There is a tendency to repeat patterns of abuse.

Miriam tells two stories to illustrate the connection between self destructive behaviours and abuse:

There was a 10 year-old girl in her group that told that she had been abused by her father. Later the little girl wished she hadn't told, because when she performed oral sex on her father (as bad as that might have been) he loved her during that time. Since she spoke up, he never even looks at her anymore, never paid any attention to her. This example illustrates humiliation with its huge tentacles that reach into everything.

Pandora:

Reading a couple of verses about being a soldier

These verses were for children four to five years old in 1904. The mother would be bouncing the child on her knee and singing songs about the child's impending death by musket fire.

It is important to look at how far we have come in a century, there can be progress – and people can also take that progress away. Pandora lives in Mexico now because she got tired of people trying to take progress away in the United States.

She states that the masculine mystique is not a benefit for men (nor was the feminine mystique for women). The crux of the anger and hostility of people trying to destroy the progress of egalitarian society is that these people target men. "No, I won't go to war!" strikes fear into Richard Pearl (US), for example. Some people want to have wars, and there was a time when women were proud to be gold star soldiers. The parallel for that is going on now is what went on with Nazi Germany and the Nazi closing down of women's organisations and the feminist movement. There is a quote from a national socialist worker who said "It's not easy to get women interested in National Socialism, we have to do it by getting them to see that if they are really in favour of the father land they need to give up what is most important to them – their sons."

The concept of egalitarian society is going by the wayside in the US now, those in power say it doesn't work. Pandora explains how sexual shame is being brought back to establish this process and hierarchy. "Out of wedlock" is becoming a big term again. Men are being attacked for not being strong. They are seen as having to earn money while women are breeding babies. Genetic engineering brings back old racist ideas. Racism, sexism, all these concepts are coming back.

Varda:

Varda in her work is trying to monitor change in domestic violence in Israel. Change process really interests her. Now the topic of domestic violence is out in the open in Israel.

How was it possible to bring about this process of making domestic violence more visible?

Social institutions and ideologies were supporting and maintaining domestic violence in Israel. There is collusion between religion and national ethos. There is an atmosphere of

pro-having babies. Jewish families are the central institution in Jewish life. Family gets the number one priority.

Between 1948 and the beginning of the 70s there was much concern of physical and cultural annihilation of Jewish life. This made for a synthesis of three factors that viewed women as mothers and not as human beings.

In the 1970s there was a change in the national ethos. Minority groups were for the first time allowed to bring up their voice. Feminists and human rights groups spoke up. The feminists at the beginning were American women who immigrated to Israel, or women with American or European friends.

“Global Locals” or “Insiders Outsiders” – these were the forces that brought the topic of domestic violence to the foreground. They were trusted because they were on the inside. In other words, what we learn is that there has to be someone who is in the inside rather than just outside. Change has to be pursued in a grassroots-style.

Closing

Small appreciative reflection and one thing we are going to take with us:

Rick:

Rick appreciates what Eric has done in terms of organising, refreshments, and rooms.

Thomas:

Thomas appreciates the fact that this group exists. He appreciates everyone and the work we are doing and the vision we hold for a better world. And when we are meeting, with the world poised for difficult decisions, he appreciates the courage to take steps to make this reality: Taking away shunyata (<http://en.wikipedia.org/wiki/Shunyata>: Śūnyatā, शून्यता, Sanskrit, Pali: suññatā, or "Emptiness," is a term for an aspect of the Buddhist metaphysical critique as well as Buddhist epistemology and phenomenology. Shunyata signifies that everything one encounters in life is empty of soul, permanence, and self-nature. Everything is inter-related, never self-sufficient or independent; nothing has independent reality. Yet shunyata never connotes nihilism, which Buddhist doctrine considers to be a delusion, just as it considers materialism to be a delusion.)

Mary:

Mary (who accompanies Thomas) is very appreciative of the potential of meeting all of us and to take away the focus on the word imagination.

Vidar:

Vidar appreciates the way this conference walks the talk and this is what he will take home.

Christine:

Christine read a lot about the network prior to the workshop. Now it is great to finally meet everyone in person. It is great to have a group where you can actually be yourself. That is quite unique. She is taking with her the desire to do more studying. This group motivates people to look at things from different perspectives. It is never too late to start doing things.

Corinna:

Corinna appreciates being here and meeting everyone, so many interesting and warm people. During dinner and lunch she had inspiring conversations with many of us. There is a great cultural variety. Not only the topic is fascinating, but also our individual life stories. She hopes to wrap it all together and take it to Israel with her.

Emmanuel:

Emmanuel sees himself as a potential consumer of our product ☺ He leaves this place with a sense of hope for a better future. He appreciates Evelin and her beautiful warm words.

Ana:

Ana appreciates the framework of the conference that allowed us to interact with each other. She believes in the power of transforming this into something positive.

Damas:

Two years ago, he wasn't able to come because he didn't get a visa. Last year he was sick and couldn't come. This year, he was finally able to come. He wants to thank Evelin for continuing the email communication; he would also like to thank Eric for the hospitality. Thank you everyone, it is so nice to meet you all. He goes back with new ideas and will look for humiliation in the text books that he will be analysing. Now we could say that we represent a village – it will grow into a town, a country and finally into the world!

Mari:

Mari appreciated everything that she has learned. She will take that new knowledge into her research.

Evelin:

Evelin explains that she never “works,” and she never has “vacation,” or she always works and always has vacation. The only thing she does is *live*. She enjoys with all senses to be alive and to be here with us. We provide her with existential meaning – our relationships are what give her existential meaning. She is trying to focus on this essence, rather than on things like our schedule, when we should have coffee, etc. She really wants to enjoy our presence. Evelin thanks us for being human beings with each other. She is thankful to everybody who does a step beyond just participating, a step into this existential mutuality – something that brings her joy and she lives for that.

Don:

Don is absolutely totally fatigued. He is filled with wonderment at our attempt to do a years work in a few days. He is filled with love and admiration to the commitment and to the variety we bring here, and to this experience of being part of a global community. Each year it becomes deeper and more meaningful.

Eric:

Our group has become more diverse, with more people from more parts of the world. He is really thankful for that and hopes there will be more of that in the future. This is what made this meeting very special and intense and meaningful. Hope that we do not always meet in the northern world.

Miriam:

Miriam appreciates everyone's mastery of English. She is continuously awed at people's linguistic abilities. She really appreciates the diversity, especially since she is coming from the American Midwest. She will take with her the incredible knowledge she found and the commitment.

Judith:

Judith appreciates all of us and the relationships formed here, the tone setting and invitation for us to show up in our full presence, to be vulnerable, to give each other space to share deeply without feeling humiliation. She appreciates the “leaders.” She appreciates Evelin’s personal story, she thinks we should all have that opportunity. She thanks Eric for organising, Linda for facilitating, and Rick. And she thanks Varda for staying present in difficult conversations.

Victoria:

Victoria appreciates the informality, we didn’t intimidate one another. She hopes we can take this to the NY meeting as well. She takes hope to do the book on humiliation and she hopes to have something to show next year in Costa Rica.

Paul:

Paul really appreciates the opportunity to meet all his old friends and meet loads of new friends. There are always wonderful and interesting people. He appreciates the humour, loves interacting with us, appreciates the fact that he feels accepted and that we tolerate him and his quirky ways. He is taking back with him to Dublin Evelin’s optimism – looking at glass as half full.

Pandora:

Pandora has never been to a meeting where people interact with one another in the way we are talking about, in a non-“humiliatorian” kind of way.

Varda:

Varda didn’t know what to expect. Everything surpassed what she had in mind. She hasn’t slept well the past three days because her mind is so active and this hasn’t happened in quite a while. She truly had a growth experience and learned a lot, of course from intense encounters she had here and really took it back to herself. It is wonderful to be part of a local-global community. She is truly thankful.

Arie:

Arie is first apologising for his late arrival – he needed to stay at the hotel for two more hours to do his “homework” for his afternoon lecture. He appreciates the very rich, stimulating discussions to which he was exposed. The link between practice and theory is always on the table in these meetings, more than any other meetings. He is taking with him the very unique quality of the group, very stimulating with its non-judgmental communication style.

Linda:

Linda appreciates all of us. She appreciates that people stepped up to co-create this concept of fluid expertise and fluid leadership. She is taking with her a sense of hope and

hopefulness, learning sentences like “I am because we are” (Ubuntu) energises her to move forward.

Linda thanks!

⑩Linda is thanking Becca for typing!

⑩To Paul: Linda gives Paul a thermos cup gift with the words “Make sure your cup is always full!”

⑩To Eric: Linda gives a jump drive gift to Eric so that he can have memory with him all the time!

Public Conference

Humiliation in Intercultural Relations (Evelin Gerda Lindner)

Evelin starts with saying that she will try to do her best to provoke and confuse so that people do not fall asleep (early afternoon).

She then explains why she started research in the field of dignity and humiliation. She comes from a so-called refugee family that was emotionally scarred. To her, it became the motivation for “never-again.”

“Never again” is a good goal – however, she felt that she had to understand the world first. So from the age of 20 to 40, she tried to understand the world by becoming as much of a global citizen as possible. However, then, at some point, she started thinking about how to apply what she was learning about cultures. After trying politics and activism, in 1994-1995, she sat down to think about how to contribute more effectively.

For a world that sorely needs to cooperate to solve its problems, the most important question is: What hinders cooperation?

Her intuition was that at the core of obstacles to cooperation is humiliation. This intuition was supported by her experience in Egypt and Germany (as clinical psychologist) and by the history of Europe. There we find a timeline of War > Humiliation through Versailles Accords > War > Respect through Marshall Plan > Peace. In other words, humiliation leads to war and respect leads to peace?

So, Evelin went to the library and thought: If humiliation leads to war, then there should be lots of books addressing this. But in 1996, there was hardly anything. People like Don and Linda – that was it. So, she drew up a research project and got it financed in Norway, being based at the Department of Psychology at the University of Oslo.

In other words, she now had four years to study something that is almost unstudied. First, she carried out a pilot study by asking a selected number of people: “What is humiliation?”

The results of the pilot study left her more confused than she had been before.

Humiliation – Evelin reads what humiliation means:

- ① Humiliation is a complex phenomenon. Humiliation is a word that is used for the act of humiliation perpetrated by a perpetrator; it is also used as a word for the feeling of humiliation felt by a victim.

- ⑩ However, the perpetrator may just want to help, still the receiver of this help may feel humiliated. Thus help may humiliate – a situation where the receiver of help defines a situation as humiliation, not the actor.
- ⑩ Or, neither actor nor victim may define a situation as humiliating, but a third party. The social worker wants to rescue the battered wife, but she just answers that beating her is her husband's way of loving her! Marx talked about false consciousness when workers did not feel humiliated and did not want to rise.
- ⑩ Then, there are “legitimate” and “illegitimate” feelings of humiliation, depending on the larger moral frame. In the case of honour killings, for example, a father may feel that family honour is humiliated when his daughter is raped and that this humiliation must be repaired by killing her. A human rights advocate will posit that rather than repairing humiliation, killing the girl cruelly compounds humiliation and that the mere thought humiliates humanity in general.
- ⑩ Then, you may expect that humiliation is avoided, yet, some people seek it, for example, in sado-masochism, or religious rites, where people whip and humiliate themselves to praise God.
- ⑩ So, humiliation is an act, an emotional state, a social mechanism, which is relevant for many fields, such as anthropology, sociology, philosophy, social and clinical psychology, or political science.
- ⑩ Its multidisciplinary nature may be one reason for why the notion of humiliation has almost not been studied on its own account until recently.
- ⑩ The other reason for why humiliation forcefully enters the stage of public attention at the current point in history is globalization in its combination with the human rights revolution. When people come closer, expectations rise, and when these expectations are defined by the human rights call for equal dignity for everybody, any lowering is likely to be felt as deep humiliation by millions or billions of global citizens, all those who learn about the incident and choose to identify in empathy with the victims.
- ⑩ Interestingly, while humiliation is painful, a very close word, namely humility, points at healing, at least in a normative context that is defined by human rights. Humiliation is healed by inclusive and shared humility. Victims of humiliation, who feel humiliated, do not undo this humiliation by haughty arrogation of superiority over their perceived humiliators. In turn, arrogant dominators need to be humbled into adopting humility, not humiliated.

Evelin went to Rwanda and Somalia to see if humiliation played a role not just in the past in Europe, but also outside of Europe, today. She defended her doctoral thesis in 2001 and has been forming our group since then.

Somalia:

The international community tried to help, could one posit, but why was the Somali response to this help humiliation? Why was the dead American soldier dragged through the streets of Mogadishu in a way that clearly was aiming at humiliating the helper, America?

Humiliation often starts with good intentions, and with help. Evelin thinks this is the basic structure for global terrorism as well. Providing help without humiliating at least some recipients is surprisingly difficult.

Another aspect of humiliation is that instigating humiliation is very cost effective for humiliation entrepreneurs. In the cases of Hitler or of Rwanda, one group of people (Hitler, extremist Hutus) “prevented” imagined future humiliation by killing other people (Jews, Tutsis). In Rwanda, everyone has a machete at home. With this neighbours were killed. No expensive weaponry was required to perpetrate mayhem. Therefore Evelin calls feelings of humiliation the “nuclear bomb of the emotions.”

Humiliation plays a role in less violent situations as well. In 1989, there was a profound sense of unity in Germany. Today, one sees people walking around with T-shirts saying “we want the wall back.” Many East Germans feel humiliated by arrogant West Germans, and West Germans feel humiliated by lacking Eastern gratitude. The reconstruction of a positive view of East German culture is a response to humiliation after the reunification.

Evelin’s fieldwork suggests that dynamics of humiliation may lead to rifts and the breakdown of relations at the international, intergroup, intrapersonal, and even intrapersonal level.

The concept of humiliation: what is humiliation?

Evelin asks the audience how they would define what is humiliation

Evelin explains that she felt that her understanding of the concept of humiliation was greatly helped when she focused on the core of the concept: at the core of humiliation is a downward movement. Humiliation means pushing down or holding to the ground. Focusing on this downward movement at the core of the phenomenon of humiliation allows to understand how the meaning of the word and the use of the concept has changed through history. In the past, to humiliate meant to humble, for example, only after 1757 it meant to violate.

Evelin builds her theory of humiliation on William Ury’s conceptualisation of history, see Ury, William (1999). *Getting to Peace: Transforming Conflict at Home, at Work, and in the World*. New York, NY: Viking.

There was no systematic war until about 10,000 years ago. Through 90% of human history humans were no “predators” because food was abundant. Humans lived in small, egalitarian bands. Then, with the development of complex agriculture, came hierarchical structures and warfare. Now, with what Ury calls the *global knowledge society*, we return to some of the benign conditions of hunting and gathering again.

How does Ury’s theory relate to humiliation:

- ⑩Pride: in early hunting and gathering, putting down was invested in making use of tools from nature (stones, bones, etc.).
- ⑩Honour: the idea that everyone may have equal rights became unknown; the idea that something that can be put down was expanded from nature to human beings. This was looked upon as profoundly legitimate, divine order. Starting about 250 years ago, we are now in a transition from honour and dignity. Masters had the duty to put down underlings. Evelin tells the story of the groom receiving a whip from parents of his future wife to a wedding gift. It was seen as the duty of those on top to keep hierarchy in place and “remind” those down in the hierarchy of power of their due lowliness - even the underlings typically thought that way. Underlings took humiliation as they would have put up with an earthquake or any natural disaster.
- ⑩Dignity: the human rights revolution deems as deeply illegitimate precisely what humankind used to see as legitimate practice of ranking human worth.

What are human rights? What do these ideals introduce?

Human rights defenders go to the elites and ask them no longer arrogate superiority. The beaten woman goes to the husband, Nelson Mandela went to de Clerck. Both, the elite and the underlings are invited to move into a third room of equal dignity – both gain something and give up something (elites give up privileges, underlings give up fear of being empowered – both gain wholeness): this is the vision of human rights.

In Rwanda, the rising up of the former underlings went “too far” so-to-speak and resulted in genocide. Within the human rights context, rising underlings need to “stop” at equal dignity and not rise up further replacing the master by arrogating superiority themselves or even eliminating the master.

In Palestine, students thought that Evelin would advocate the Rwandan model – that she would condone genocide as response to humiliation, but she does not. We have to meet at the line of equal dignity, masters and underlings – killing master elites is not compatible with human rights.

Human rights defenders use feelings of humiliation as “fuel” for the transformation that they wish to promote. In former honour contexts, only the aristocrat was permitted to invoke humiliation when his honour was soiled and defend it with the sword, in duels, for example. Underlings had to swallow demeaning treatment quietly; typically underlings hardly were awarded the right to invoke humiliation and fight for their honour. The human rights movement transfers the “right” to feel humiliated to the downtrodden.

This puts human rights defenders at loggerheads with representatives of the old honour order. In the old context, humiliation is often used as a political tool, for example, unruly underlings are humiliated to “keep order and stability.” Human rights defenders reject this use of humiliation.

In other words, we are in the middle of very difficult times. We live in a historic transition from ranking human worth and value – to not ranking it. This transition could be compared to changing from right-hand driving to left-hand driving. Such transitions ought to be carried out fast. Having some people drive in the left lane and others in the right lane, leads to nothing but accidents.

Despite of the need to be swift and consistent, the current transition is carried out in an amateurish way by humankind, to say it mildly. One central problem is that human rights ideals are being preached, while reality lags behind. If you put out ideals and rules and do the opposite on the ground, you create problems (empty rhetoric creates secondary humiliation).

Right now we are in the middle of this transition and many of the old practices and proverbs are indeed changing, however, too slowly and not in a coordinated way. This leads to secondary humiliation. People start believing in a better world, expectations rise, only to be disappointed.

Globalisation and egalisation (term coined by Evelin, meaning equal dignity for all, not necessarily meaning equality, egalisation included the presence of functional hierarchy) Before we had a global village we had many small villages.

Prior to the emergence of the imagery and reality of a global village, we lived in a world of many “villages.” The security dilemma (SD) reigned. Simplified, it means: I get weapons because I’m afraid of you, then you see I have weapons, then you get afraid, you get more, etc., etc., a cycle of armament is triggered that easily leads to war. Thus, in a world of many “villages” (that had land as resource, see Ury), fear was the reigning emotion. The results were many:

- ⑩SD forces a gender division (men are sent to war to do the early dying)
- ⑩SD forces rigid hierarchical structures
- ⑩SD something destructive because it keeps societies in an emergency mode (in the case of an individual this leads to cardiac failure because maintenance functions of the body are neglected)

The more we live in a world of one single global village, the SD gets weaker and fear is not longer the reigning negative emotion, but humiliation. No longer do heads of states and diplomats define international relations, but all world citizens regard themselves as being part of one single human family (therefore we call our group a global group, not an international group). As soon as a person sees herself as such, she begins to compare herself with the rest, and particularly, when she has heard the human rights message, she expects to be respected as having equal dignity and live in dignifying conditions. They feel easily humiliated when they detect that reality does not correspond to preaching. People from the privileged west tend to overlook this phenomenon. For example, what is the person thinking who is cleaning the room of a tourist with big belly and big camera in front of it? The poor cleaner also wishes to have the means to buy an air ticket, have a

passport that gives easy access to the rest of the world and send her children to school. But she cannot. She is paid to smile, however, what does she think in her head? She asks herself: What is this tourist intending? Is his human rights rhetoric genuine or not? Does he want to change the current structure of a few rich above masses of poor people or not? Since most poor indeed smile to the tourist, the tourist never detects the ocean of hopes and potential disappointment in their hearts and minds.

So, feelings of humiliation are becoming more and more important in current times.

There are several ways out of humiliation, two that are very relevant:

- Ⓣthe moderate Mandela-way (constructive change, ending of cycles of humiliation)
- Ⓣthe extremist Hitler-way (destruction, continuation of cycles of humiliation)

How do we go the Mandela-way? We can learn from Mandela or Gandhi to step outside of the master-slave dyad and learn to think autonomously. The downtrodden are left with much of the responsibility to drive this change, since elites typically don't have the motivation.

The moderates of the world, the "Mandelas," have to make strong alliances and "heal" their extremists leaders. They also have to work for improving the living conditions of the masses. Because "humiliation entrepreneurs" who feed off of the humiliated.

Evelin calls for *Moratorium on Humiliation*. She wants to continue building up our group/network.

Discussion

Damas:

Damas asks Evelin to explain more about the cycles of history. If we go to the Bible, to Cain and Abel for example: why did one kill the other? If we analyse this, we see the picture of ego. Between people we have this problem of ego, and humiliation does come with this.

Evelin:

What struck me at the beginning of my research was the intricate web of feelings of humiliation. Take for example, so-called honour killings. Why do you and I judge this to be "bad"? What we face, are different moral universes. The girl getting killed typically has no right to say "I am humiliated." On the contrary, family honour is seen to be "remedied" through her death. Why should we go there and say she is being humiliated, first through the rape and secondly through being killed instead of getting help? Evelin believes that we understand the different uses of humiliation by considering how they fit into different moral universes. Then we can devise calm and constructive strategies for change. Just getting enraged at each other and point with fingers at each other is no solution.

In Senegal, we have the example of Tostan. Women went to their elders with respect, asking to change the culture of genital mutilation.

“Perpetrators” ought to be included with respect. They are often embedded in a different moral universe. The mother of the girl is in another moral universe, she thinks that as a mother she must think of family honour. Evelin herself is seen as a “bad woman” by those who believe in female subservience. Evelin’s mother, for example, is very religious and believes that it is God’s order that women serve their husbands. Evelin could hate her mother for that, however, if Evelin appreciates the different moral universes, it helps her not to hate her mother, but to kindly explain to her that we live in times of change of moral visions.

Guest question from the audience:

Jesus Christ was humble and served the people in this world. Where does Christian ideology fit in this?

Evelin:

Her family is Christian. Evelin thinks that parts of Jesus’ message and life promote the idea of equal dignity for all. The idea of equal dignity was there, however, it didn’t define the institution “church.” Evelin recounts that she once met a woman in NY who told her how she felt down and insignificant, until she learned that Jesus loved her. So she felt that she could be loved. She now teaches children at church that they are worth something because Jesus loves them. Evelin reacted as follows: “I highly appreciate your dedication to Jesus. This is good. However, please don’t abuse Jesus this way. We shouldn’t need Jesus to say that we are loved, we human beings should be able to love each other without referring to higher authorities.”

Assistance and Humiliation (Arie Nadler)

Arie says that he is not sure where to begin. But he will begin and that will solve that problem.

Link between assistance and humiliation

In the beginning, he was working for years on the social psychology of receiving help. The recipient perceives assistance as a threat to self esteem. Evelin was interested in his work, and he and Evelin met. He has been in his area of research for years and years. It is hard to condense that in a few minutes.

Dependency and threat to self esteem

There is a dilemma connected to the feeling of self esteem, how one feels about oneself and how that is linked to the people's reactions to help. This is relevant at the individual level and also for intergroup assistance. Then bring all of that into the real world, especially into peace building projects, and specifically between Israelis and Palestinians.

There are basic links between assistance and humiliation. All cultures talk about how it is bad to be dependent on others, the goal is to be independent. However, secondly, there are ethical maxims that you should help others.

For example, on Yom Kippur, the holiest prayer says "don't let us be dependent on their loan, on their help. I want to be upright and independent in the next year."

(SLIDE 1)

So when we look at helping it is a double-edged sword – independence versus dependence. There is the obligation to succeed, but you have to succeed on your own. Assistance can be a threat to one's self esteem and can lower it. This is a "gentle" humiliation, however, it is much more dangerous because it is harder to resist. It is a form and tool of social dominance and can be a manipulative ploy. All cultures have it but there are culture-specific differences.

East and West:

⑩ In the East we have the concept of the interconnected self, where the self is seeking social harmony

⑩ In the West we have the independent self

However, all societies recognise: "Give help to every neighbour and seek help from none." That brings into mind a very lonely model of human beings.

Dilemma - issues of links between self esteem and receiving help

Do people who are more self confident/people with a large ego find it more difficult to receive assistance from other people? The answer is, if we compare, results shows that people with high self esteem have trouble accepting help and find dependency aversive.

What do they do with these aversive feelings?

- Ⓣ People with high self esteem tend to use help as a springboard to independence.
- Ⓣ People with low self esteem react the other way – for them help is the first link in a chain of future dependence. “If I get help now, I will also receive it in the future.”

How do you break the vicious cycle of low esteem and cycle of dependence?

- Ⓣ One way is therapy, however, this is expensive and long
- Ⓣ Maybe experience can be useful, such as helping others – helping the needed helps the self.
- Ⓣ To be given the opportunity for equitable relations may be fruitful. The responsibility is on us for framing relationships that really help.

We often use the terms assistance and help incorrectly. We need to differentiate between giving cooked fish or a fishing rod: When a helper gives the recipient cooked fish, he tells the recipient something: I do not think you can make it by yourself, the only thing between you and hunger is me giving you a meal. The other way, giving the rod, empowers in many ways and tells the recipient something about their abilities. Here lies the responsibility of helpers: the helper often has an agenda of maintaining their dominance. If the recipient is always dependent, I am helper and that person a receiver.

There are eight different types of helping interactions. The best kind of help is when the person is given a job. Helper and recipient form a partnership to reinforce the recipient's hand to the point that he will no longer need the other person.

It is the responsibility of the helper to devise help in constructive ways by considering equality and equity, and extending the fishing rod type of help.

Helping between groups, for example between nations, social classes

Here is an example to begin: Earlier, anthropologists and sociologists talked about gift-giving, what later was called reciprocity. Clan leaders invite others and give as many gifts as they can, and the more you give, the more broke you get, the greater status they have. Also today, people with money give lavish parties to maintain status.

The higher classes are gently dominating the lower classes. That is a potentially dangerous tactic of keeping them in place by making them dependent.

When social reality begins to change, when persons in lower class see the conditions as unstable, or changing, they begin to not be (and not wanting to be) dependent on the higher class, or negotiate the kind of help given to them.

The dynamics of social change in intergroup assistance bring about lots of conflicts. The giving group feels the receiving group is being ungrateful. The receiving group is more resentful. What is missing is the opportunity to air out and come to mutual understanding. Our society's affirmative action programs create similar problems.

The Israeli-Palstinian conflict

In 1993, after Oslo agreements, there was hope all over the Middle East. That collapsed. But they are trying to recreate it now. Projects that flourished between 1993 and 2000 were assisted by the US, Canada and Europe. Many failed because the stronger party, the Israelis, were not sensitive enough to the humiliating effect of their approach. In Casablanca, for example, at the 1st meeting about economic development, the Israelis came with laptops, excel charts, diagrams and 40 people. The Palestinians came with pencil and paper and 4 - 5 people. That was one reason why the meeting failed, because of the inability to transcend the higher-lower gradient.

What Israeli saw as a chance to cooperate, to build hospitals and share resources, did not work.

Arie once did a story in which he interviewed Israelis and Palestinians who were involved with projects that survived the conflict. Projects that focused on common human needs survived, for example agro projects or food projects. Projects addressing health and education crumbled, identity projects crumbled – anything that had to do with identity crumbled.

Groups of bereaved parents survived – they were the most vocal voice for peace. Another project that stayed focused on need of deaf children.

Discussion

Pandora:

The fish analogy is apt. She would like to throw into the stew the definition of fish and fishing pole. Welfare recipients in the US are now seen as getting fish instead of a fishing poles, in the past that was not the case. Welfare is seen as charity. She would like to throw the word entitlement into the stew when talking about fish and fishing poles.

Arie:

That is one major line helping people to define because often they are seen as different things.

Emmanuel:

Emmanuel explains how he is impressed by this presentation, however he disagrees with some of the issues developed. Arie seems to say that countries with high esteem are better off – but too much ego is dangerous for societies. Also confidence can create situations of conflict. The second doubt is about what you consider to be assistance – some is assistance, some is not assistance. For example, Congo has been receiving aid from Belgium, but Belgium has been taking resources out of the country. With less ignorance, that could have been changed. Getting people to grow more coffee, tea, etc. – degradation the environment is not assistance. We should be very careful, and should not be ashamed of the exchange of resources, even Europe has this exchange, we should continue to exchange goods, and should not call it assistance.

Arie:

Arie explains that he agrees with Emmanuel. We are in different disciplines, you are economist – I am a psychologist. We are looking at different things, what you said adds to the picture the economist's objective view of reality, the psychologist's subjective view of reality. There are many examples of rich countries taking resources and calling it aid.

Arie said that he didn't talk about high self esteem nations. Yes, if you are very proud and vain, you can bang your head against the wall for years, that is just as bad as being dependent on help.

Vidar:

Thank you for this informing lecture, that was very clarifying and something for us to work on later on. It also showed the relation between the micro and the macro level. Because who couldn't for example recognise this at parents versus teenagers compared to rich countries versus poor countries. When high self esteem is trying to help low self esteem, it doesn't work because projects and relationships that do work have a tendency towards mutuality.

Now Vidar has a really difficult question: Do you have a proposal concerning the self esteem question that has this neutral feeling or smell that these programs that worked have?

Arie:

Micro and Macro – that reinforces his own belief. Neutral issues are often sustainable issues for cooperation. Education programs on the other side are about issues of identity and tend to crumble. During crisis, there is no time to talk about identity. The only thing there is time for is basic human needs.

A woman in the audience, from Berlin Free University, asks:

Thank you for coming to Germany with your open way of presenting. There is a transgenerational trauma, the trauma of the decedents of those who survived the Nazi regime. Trauma is such a rich topic that we cannot go into it now.

Thomas:

I have a question about questioning. He thinks questions are terribly important. He is going to suggest a methodology: We should write our questions down and they should be appended to the documentation. Let's generate as many questions as we possibly can.

Reading his questions:

- ⑩ The politics of aid?
- ⑩ The dependency model?
- ⑩ Inbuilt dependency of capitalism?
- ⑩ Iraq – we come to help with military intervention: why aren't you grateful?
- ⑩ New Orleans?
- ⑩ Gift giving and the politics of hooking dependency by Capitalism [Mauss] and the Lottery culture and constant free gifts?
- ⑩ How does the image of self in dependency situations [Arie] link to the three strata of societies changing from pride to honour to equality internally?
- ⑩ Intelligence elites?
- ⑩ The philosophy of the masters and the theology of God as humiliator whose wrath we are told to “deserve” in feudal society, will need transforming into an egalitarian relationship based on love, if the change that Evelin is talking about can come about. What role is in there for philosophy?
- ⑩ What model will we put in it's place when the God model is gone?

Arie:

Arie responds that he fully agrees. People come up to him as if he had the answers and he hasn't.

Closing session: Panel
Arie Nadler, Don Klein, Evelin Linder, Victoria Fontan

Don:

Arie's presentation on the helping relationship led him to remember an experience in the 1950s when he helped setting up a preventive mental health program that was started by Eric Lindeman, a Professor of Psychiatry at Harvard school of Public Health. Don became the executive director after it had been going for five years. Don went out and talked to the community about the program, because "early detection and early treatment means simple recovery – come when you are in crisis and you will be helping also your community."

Usually, in his presentations, the audience would ask for examples and he couldn't give them. But typically, someone in audience would tell a story and would be boasting he went to the center to get help.

Don realised this as an example of the interdependent relationship. By coming for help you were helping us do our job. "De-schooling Education" would be another example. What about interdependence and peace building? What if each party came prepared to answer "what help do we need from you?"

Victoria:

Victoria explains how Arie's lecture triggered some thoughts about conflict prevention in post conflict areas. There is a great need for this. Often we think that achieving peace is all that is needed. For example in Ramadi, in the southern triangle in Iraq, locals told her that the local school would be rebuilt. The contract had been won by Americans, the most expensive bidders – not by locals who were charging half as much and would have been bringing identity into sharing of resources. How to prevent conflict? If an Iraqi company rebuilds the school maybe the people are less likely to destroy it later.

Mary:

The comments that are stemming from Arie are a help to everyone. She thought it to be terrible that things like education collapse under stress. She knows that every NGO and organisation involved in trying to bring a better life to the world say you cannot have aid without education. If we tend to see education as what you need to learn about the other, instead of bringing you out of ignorance so that you can inform the other of what you need from them.

Don:

He has feeling for and an investment in this education issue. There is a certain thing that kids get from education about society. A child enters school and discovers meta rules. You cannot learn unless there is someone to teach you, you cannot learn if you are not

told what to learn, you cannot judge your own achievement unless someone else tells you how you are doing.

Linda:

She would like to “market” a concept of mutuality rather than interdependence. To take action that benefits all people involved.

Arie:

Learning about the other is important, particularly in situations of extreme conflict. The other side wants you dead, the other is the enemy. In many peace building projects it is the NEEDS that matter not the ideologies, agendas, etc. He is not sure that negotiating the needs is practiced enough. Helping relations need to be negotiated relations.

Victoria:

Iraq is an example in terms of needs – many people who were supportive of America withdrew their support after a year without fuel, water, etc. Things that were important for daily life, these sort of things should have been of priority.

Arie:

There were meetings in former Yugoslavian republics, there people had the same message, that their needs were not being attended to.

Don:

Don explains that he has random thoughts on subject of self esteem. It is a concept, it is not a thing, it is a way we use for thinking about how people see and feel about themselves. It fits into traditional psychology. Another way people feel about themselves - “significance” – addresses how we feel about ourselves not just in terms of what goes on in our heads, but how we are in relation to others.

Because we all have egos, because we all take ourselves seriously, we have all been humiliated, made to feel small and insignificant. Don explains that his thought is that we all go around with a little child inside who is deadly afraid of humiliation. If someone who is in authority keeps you informed about what is going on and wants your opinion you are less fearful. If people want to involve you, there is less of a chance that that fear of humiliation will be activated. Imagine how it would be if you feel yourself making a difference.

How we see and define ourselves is not only personal, what is important is also how we are in social interactions, status, etc. Sometimes our collective identities become so strong because when we are involved in the collective, we submerge the self. The little child feels safe in the group, especially when other groups seem more entitled to being humiliated by you, ultimately that can lead to genocide.

Evelin:

Evelin explains that she recently came across research about theories of intelligence. See, for example, Dweck, Carol S. (1999). *Self-Theories: Their Role in Motivation, Personality, and Development*. Philadelphia, PA: Psychology Press. There are two theories about intelligence: one rigid, one flexible. There are specific learning styles attached to each of these. In the first case, mistakes are not learned from, because covering them up is more important. Example: a train driver in Japan killed 120 people in the beginning of 2005 because he was 90 seconds late and to cover up he was driving too fast. In contrast, people who believe that intelligence is flexible value mistakes and learn from them. Students who think this way learn better.

The whole self esteem measurement depends on which theory serves as overarching framework. One may measure one's significance by looking at how many "humiliating" mistakes one makes, or one may measure it according to the process, in terms of how much one can enjoy the very process of learning – applying the second theory removes humiliation and fear of humiliation from the situation.

Question from the audience:

What do you think about the idea of a social unconscious? People think that differences between people are normal. This is part of the social unconscious that comes out of the socialisation process. In Germany, with the red-green government a lot of projects about non-violence have been started.

Don:

He explains that he never heard the term before. He has been working with small group dynamics since 1950s. He talks about processes and makes a distinction between task and process, in every interaction it is as if we were playing ping pong. Any interaction is dealing with a task on one level and with a process on the other. In most human societies, a lot of what's going on in interactions is unspoken. We collude together to act as if we all agree to what is happening.

The only reality that one has is what ever is in one's mind. Dealing with other persons, that doesn't happen directly. The other person only exists as she is in our minds. It is remarkable that we human beings can connect to each other at all.

Don is reminded of a story about three umpires calling balls and strikes. The three go out together for drinks, one is young and wants to establish competence "When it comes to calling ball or strikes I call em like I see em." The middle aged man says "I call em the way they are," in other words, I don't make mistakes. The older man says "when it comes to calling balls, they ain't anything till I call 'em" – and that is the way it is in life!

Don is acknowledging the Heinrich Böll Foundation for hosting us and making this possible.

Thomas:

Repression of wisdom stems from repression of other ways of knowing. Rationality and science is only one way of knowing on this planet. There are politics of epistemology. There is conflict resolution between different religious groups. From Druid community he has learned that wisdom is transmitted verbally and through poetry. Thomas wrote a poem for us with which we close our workshop:

*Thomas Clough Daffern
Dakini Grammar Manual Volume 21,000-Conjugating the Void of Being*

*“I am because
You are
Because
He is
Because
She is
Because
We are
Because
You all are
Because
They are
Because I am
Because”*

Appendix I

Papers written for this meeting

You can download them from

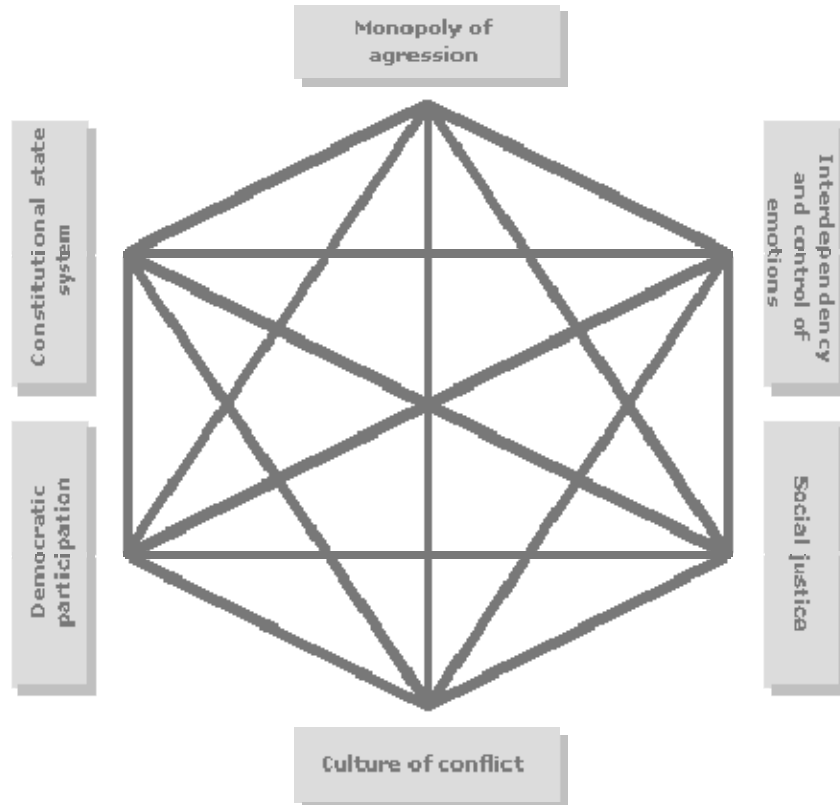
www.humiliationstudies.org/whoweare/annualmeeting05.php#papers

- Basta, Samir Sanad (2005). *Assistance, Dignity and Humiliation*. Paper prepared for "Beyond Humiliation: Encouraging Human Dignity in the Lives and Work of All People," 5th Annual Meeting of Human Dignity and Humiliation Studies in Berlin, 15th -17th September, 2005.
- Blikom, Mari Otterlei (2005). *Beyond Humiliation: Encouraging Human Dignity in the Lives and Work of All People*. Note prepared for "Beyond Humiliation: Encouraging Human Dignity in the Lives and Work of All People," 5th Annual Meeting of Human Dignity and Humiliation Studies in Berlin, 15th -17th September, 2005.
- Brenk, Charlotte (2005). *Humiliation in Intercultural Relations*. Anregungen und Gedanken zur Konferenz vom Samstag, dem 17.9.2005. These reflections were kindly sent in by Charlotte Brenk subsequent to our Public Event.
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Appendix II

The “Civilising Hexagon” by Dieter Senghaas Conditions for society to live in peace



Source: http://www.dadalos.org/frieden_int/grundkurs_2/hexagon.htm

A civilizing hexagon of this kind has six cornerstones which can be described as follows (source: http://www.dadalos.org/frieden_int/grundkurs_2/hexagon.htm):

- 1) The *de-privatization of aggression and the establishment of a legitimate state monopoly of aggression is essential for the civilizing project*. There can be no lasting peace without "the disarmament of the citizens" (...).
- 2) On the other hand, however, *control of the state monopoly on aggression and the establishment of a constitutional state* are needed to make sure that state monopoly of aggression is not abused in a despotic way.
- 3) Increasing *control over emotional states thorough mutual interaction* is established by growing interdependency and by the de-privatization of aggression; this is referred to by Norbert Elias impressively as the "process of civilization". The consequences of this

might also lead to the establishment of "emotional spheres", which transcend local boundaries and lead to a "national identity".

4) This also serves in laying the foundations for *democratic participation* in the public decision-making process.

5) Another aspect is *social justice*. The physical fortification of the rule of law is a constitutive condition for the ability of constitutional state orders to be sustained and, as a consequence, inner peace to exist.

6) And, finally, a *constructive conflict culture* provides the foundations for disagreements to be resolved in a constructive way and for compromise-orientated conflict skills, and makes up the last cornerstone in the hexagon.

To this end, then, peace as a civilizing project becomes the desire for a legitimate and just state order. This also means that effective civilizing and peace are in a sense "identical". When peace is understood in this way, it becomes clear that it's not a natural state. "Peace has to be created." Or to put it another way: "If the aim is to achieve peace in the sense of civilizing politics (...), the ground for peace has to be prepared: *Si vis pacem, para pacem.*"

[taken from: Michael Zürn: Vom Nationalstaat lernen, Das zivilisatorische Hexagon in der Weltinnenpolitik, in: Ulrich Menzel (Hrsg.): *Vom Ewigen Frieden und vom Wohlstand der Nationen*, Frankfurt am Main 2000, p. 21-25]

Testing the Civilizatory Hexagon

By Iris Hunger (Source: http://www.priub.org/afb_info/1997_1/inf97105.htm)

'What Constitutes Peace? Testing the 'Civilizatory Hexagon': a meeting at the Protestant Academy Loccum, 13-15 December 1996. (This report first appeared in antimilitarismus information, 27/2 (Feb. 1997), 25-6)

The aims of the organizers were: to test the elucidatory and orientational potential of the 'civilizatory hexagon' developed by Dieter Senghaas of the University of Bremen; by this means to break through the polarization between uncritical advocacy and blanket rejection; to advance the theoretical discussion about the civilizatory process and peace; and to provide pointers for peace-based thinking and action. These were huge goals--and at the end of the meeting, there was still uncertainty about the model's theoretical validity and, most importantly, about its practical relevance.

Just to recapitulate: the 'civilizatory hexagon' approach aims to identify in detail the preconditions for civilizatory processes, and thus also for peace, to relate these to one another and draw links between them. According to this model, in socially mobile and

highly politicized societies, a process of permanent civil conflict-resolution is tied to six conditions, each of which is necessary, but none of which is in itself sufficient. These are: monopoly on the use of violence (properly legitimated and, as a rule, in the hands of the state); the rule of law (as a means of controlling the monopoly); well-developed interdependencies and mechanisms for affective control; democratic participation; social justice; and a well-developed constructive conflict-culture. The hope is that, by further developing this approach, there will be a move away from arbitrariness in the use of various approaches and instruments and away from haphazardness in initiatives on conflict management and civilization, and that a 'system of co-ordinates' will be established in the area of operation of peace. To assess the elucidatory potential of the 'civilizational hexagon', it was decided to take a 'hexagonal look' at selected past and present events. What form did civilizational processes take in a medieval (European) town? In the Middle Ages, towns were areas of peace established by civic oath in the midst of a society whose acknowledged means of dealing with conflict was self-help (vengeance, feud). In his talk, Gerhard Dilcher of the Institute of Legal History at the University of Frankfurt managed to match up various structures of a medieval town with the six corners of the hexagon--though not always convincingly: 'social justice' in the medieval town, for example, took the form of 'less social injustice than in the countryside'. Wolfram Siemann of the Institute of Modern History at the University of Munich described civilization as a project and byproduct of the formation of nations. The early nineteenth-century vision in which the struggle to establish independent nations was seen as ultimately leading to the peaceful coexistence of nations was followed by the sobering realization that the process of transforming this nation-based thinking into the actual creation of nation-states necessarily entailed huge military conflicts.

This historical account was followed by a consideration of current events. Dieter Senghaas himself pointed out possible difficulties in transferring his European-based approach to other regions of the world, but at the same time vigorously rejected the charge of 'Eurocentrism'. The European focus was imperative, he said, because the process of comprehensive modernization happened to be taking place for the very first time in Europe, and not in any other part of the world. But this process of modernization would gradually extend to the whole world, and the 'civilizational hexagon' would thus prove valid and explicable for ever-greater parts of the world. According to the analysis provided by Wolfgang Höpken of the Department of History at the University of Leipzig, the points of the hexagon most notably absent in former Yugoslavia were: monopoly on the use of violence; affective control (a lack aggravated by a long tradition and experience of violence); and democratic participation. Lothar Brock of the Peace Research Institute Frankfurt and the University of Frankfurt/M. came to the conclusion that in Latin American societies, the hexagon concepts had totally different contents than here. Thus, social justice, for example, was reduced to a share in privileges, and democratic participation took the form of a swapping of votes in exchange for electoral favours. In the case of Africa too, the concepts included in the hexagon described totally different phenomena than they did here. Rainer Tetzlaff of the Institute of Political Sciences at the University of Hamburg identified rudiments of all six hexagon points in

the progressive democratizing states of Africa. However, their further development out of partially pre-modern forms (e.g. in the case of conflict culture, participation, and affective control) was, he said, threatened by the 'stresses' of modernization.

The part of the meeting which was meant to deal with the application of the 'civilizational hexagon' to practical peace and development policies turned out, unfortunately, to be extremely arduous and poorly structured, with the result that the meeting produced no satisfactory 'results' in terms of practical application. Joachim Garstecki of Pax Christi stressed the highly untheoretical nature of social movements, which meant that the hexagon could not be a model for action for them. Peace movements mostly addressed only parts of the hexagon--such as the development of conflict cultures--and only rarely took a global view of civilization. The civilizational hexagon was caught in the trap of generalization. Everyday political decision-making did not figure at the abstract, generalizing levels on which it operated. In order to confer practical relevance on this theoretical approach, an analogous hexagonal model for action ought to be developed. One of the major preconditions for this would be that peace researchers would have to endeavour to transpose theoretical findings to practical situations and to extend them instrumentally.

The gulf--if not the abyss--that separates theoreticians from practitioners was made clear, amongst other things, by the fact that those taking part in the discussion seemed often to be operating at different levels. The abstract and theoretically oriented was ranged against the urge to extrapolate theory into practice. In all this, it was never clear whether the hexagon was meant to be a historical model, a political model with normative import, or simply an analytical grid. Disappointment was particularly acute amongst those who were seeking answers to their everyday peace problems. Social agents of the civilizational process have as little place in the hexagon as do social dynamics. There was radical criticism of the fact that ecological considerations did not even figure, and that, to this extent, the 'civilizational hexagon' uncritically premised existing Western society as a foundation. Unfortunately, it was not possible, finally, to deal in any constructive way with the many questions and criticisms that had been raised.

One particularly satisfying event, both intellectually and aesthetically, was the evening devoted to music with some kind of 'peace content'. Dieter Senghaas, together with Jörg Calließ, the conference organizer at the Loccum Protestant Academy, did a comparative presentation of classical music that had either peace or war and violence as its theme. It was disturbing to realize that in this musical excursion too, peace often came across as boring and flat, whereas violence and war were much easier to portray and much more emotionally rousing.

Iris Hunger

