Franklin College of Arts and Sciences
Department of Psychology

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Dr. med. Evelin Gerda Lindner
Department of Psychology
P. O. Box 1094, Blindern
Psykologisk Institutt
Universitetet I Oslo
N-0317 Oslo Norway

Dear Dr. Lindner:

Thank you very much for introducing me to some of your theorizing and empirical work on humiliation. I found your articles very enlightening and informative. I confess to being unacquainted with most of the social science literature you cited in support of your work. Perhaps my ignorance should not be too surprising: Much of my final years of research activity (I officially retired from the University of Georgia in 1987) was conducted in the laboratory using undergraduate students as subjects, at an individual level of analysis. Moreover, the more recent field work extensions of that "basic" experimental research have been conducted by a few former graduate students.

As a consequence, I don't feel adequately prepared to comment <u>systematically</u> on your work. Still, a few scattered impressions do come to mind:

Apropos of the post-World-War II reactions of the broad masses of Germans to the humiliation that they had allowed Hitler and company to bring on them, it seems to me that suppression of their negative emotions that accompanied or was engendered by the humiliation was not the only coping method employed, or at least was only of limited success. Evidence of this limitation might be seen in widespread attempts, not only in Germany, Austria, the Baltic area, but also around the world at overt expressions of <u>Holocaust denial</u>, by neo-Nazi-type sympathizers. It seems plausible to me, too, that outside groups from around the world have been counteracting such expressed denials and lingering attempts of the German citizenry at guilt suppression, by frequent reminders concerning Germany's role in the Holocaust, and by recent attempts at obtaining financial reparations for Holocaust victims. I suspect, too, that the rising xenophobia in Western Europe with respect to its non-Western immigrants may serve perhaps to give added life to the earlier history of humiliation experienced by the German masses at the hands of "outside" forces.

At any rate, the number of neo-Nazis appears to be growing, world-wide, and/or such advocates seem to have grown more open and bold in their advocacy and recruiting efforts. Do you think they believe that the Holocaust failed to achieve its objective completely, and that completing that "job" is therefore their legacy and duty?

I found quite illuminating the manner in which you coordinate those three modalities of (group) humiliation (pride, honor, dignity) to the three successive kinds of societal structure (egalitarian hunter-gathering groups, hierarchical agrarian/industrial groups, and global equalitarian knowledge societies). You have pointed out that much of present day conflicts between states (e.g., between NATO countries and Serbia) and within states (e.g., between the Hutu and Tutsi in Rwanda, and between Serb and Albanian ethnics in Kosovo), have a long, persisting history. In addition, you have (a) noted that historically earlier modalities of humiliation may continue to coexist today with later modalities, even within highly industrialized societies (e.g., Southern honor in the U.S.), (b) pointed to the challenges that the "peace-seekers" face, and (c) suggested how those third-party peace-seekers might proceed toward the goal of resolving such underlying conflicts.

What I found personally intriguing was your allusion (in your paper on Love, Holocaust, and Humiliation) to the humiliation that the "good-doer" might cause by misreading the receptiveness of potential targets to his or her attempts to be helpful. I would regard some of the later research with which I have been associated as small-scale analogs or parallels of this problem. To recast my research in terms of humiliation, my earlier research in the helping or prosocial area explores and speculates on why and when accepting of help would be humiliating to the recipient. The later research hints at why and when rejection of his or her help would be humiliating to the would-be-helper. It occurred to me that you may not have run across some of this research. For that reason I am enclosing copies of some of the relevant articles. They are listed below with some brief annotations. I'll refer to them by the pencilled number appearing on the front page of each article. For the sake of brevity I'll occasionally refer to "w-b-h" –as signifying "would-be-helper."

Paper #1: "Effects of Felt Adequacy and Opportunity to Reciprocate on Help Seeking (Morris & Rosen, 1973). An experiment that tests the hypotheses that felt inadequacy and lack of opportunity to reciprocate deter seeking needed help. Note, too, the self-evaluation scales used in conjunction with our attempt to validate the Adequacy manipulation.

Paper #2: Perceived Inadequacy and Help-Seeking (Rosen, 1983). This chapter explores the possible nature of the linkage between these two constructs and cites literature that appears relevant.

Paper #3: Effects of Motive for Helping, Recipient's Inability to Reciprocate, and Sex on Devaluation of the Recipient's Competence (Rosen, Tomarelli, Kidda, & Medvin, 1986). Shows, via experiment, that extending help that was empathy-driven leads to less devaluation of a recipient who was unable to reciprocate than was extending help that was efficacy(competency)-driven.

Paper #4: "The Spurned Philanthropist" (Rosen, Mickler, & Spiers, 1986). Our first attempt to sketch out a theoretical model to deal with w-b-h's reactions to spurning.. The paper points to violated expectancy of acceptance of one's help as a key mediator of the spurned-helper's affective (emotional), evaluative, cognitive, and behavioral reactions. We suggest classes of both situational and personal variables as possible moderators of those reactions. Four role-play simulation experiments were generally supportive.

Paper #5: "Reactions of Would-be Helpers Whose Offer of Help is Spurned" (Rosen, Mickler, & Collins, 1987). Our first "live" experiment, guided in part by the thinking, measures, and results appearing in Paper#4. Some dispositional measures were included as exploratory personal (individual difference) moderators. Note the abbreviated, earlier sketch of our model on page 289.

Paper #6: "Recipient Need and Efficacious Caring as Moderators of Helpers' Reactions to Rejection and Acceptance" (Rosen, Mickler, Cheuk, McIntosh, Harlow, Rawa, and Cochran (1996). Two experiments were conducted. Main effects of rejection/acceptance were as predicted. Statistical analysis showed that violated expectancy of acceptance behaved as the predicted mediator. Relatively weak manipulations of recipient need level as a moderator showed some predicted effects in the second experiment. Efficacious Caring [a self-image of being both efficacious at helping and caring, and in later studies represented by the acronym EFCA] showed some predicted effects as a moderator of w-b-h's reactions.

Paper #7: "Helper Reactions: When Help is Rejected by Friends or Strangers" (Cheuk & Rosen, 1992). For this experiment, the moderator in question was the type of prior relationship between w-b-h and recipient, in this case, involving a stranger or a friend. In the stranger condition, the naive participant was paired with a (same-sex) stranger who had been secretly coached in how to respond as a prospective recipient to an offer of help. For the friend condition, the naive participant was asked to bring a same-sex friend, who was then secretly coached in how to respond to the participant friend's forthcoming offer of help. As predicted, rejection of help by the friend was experienced by w-b-h as a greater violation of expectancy of acceptance than was its rejection by a stranger. Rejection by the friend elicited less unfavorable reactions than did rejection by the stranger. Still, rejection of the friend's help was less favorably received than was acceptance of the friend's help.

Paper #8: "How Efficacious, Caring Samaritans Cope When Their Help is Rejected Unexpectedly" (Cheuk & Rosen, 1993). This experiment successfully replicated the role of violated expectancy of acceptance as a mediator of w-b-h's coping reactions to the stress of rejection. The study also explored the role of individual differences in EFCA as a personal moderator of w-b-h's coping reactions.

Paper #9: "Burnout in Spurned Medical Caregivers and the Impact of Job Expectancy Training (Mickler & Rosen, 1994). This study represented our first extension of our theoretical model to the practical world. It shows that higher perceived rejection of help by their patients was associated with higher burnout in medical doctors and nurses. It offers some evidence that the receipt of a higher formal level of job expectancy training, including being given the expectation
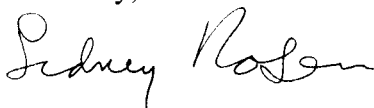
that patients often resist being helped, served to buffer (moderate) the stressful effects of spurning by patients on burnout in these caregivers.

Paper #10: "Stress Preparation, Coping Style, and Nurses' Experience of Being Spurned by Patients" (Cheuk, Wong, Swearse, & Rosen). This field study represents a replication in part of the "spurning-burnout" linkage. It was conducted in Hongkong on a sample of practicing nurses.

Paper #11: "The Moderating Influence of Perceived Importance on Rejected Helpers' Reactions" (Cheuk & Rosen, 1996). This experiment involved the independent manipulation of importance of acceptance of help for the helper's self-image of social competence (important/unimportant), and the importance of the acceptance of help for the recipient's welfare (important/unimportant) –as possible moderators of w-b-h's reactions to rejection. The participants were Asian high school students in Macau. Each prospective recipient was a same-grade, same sex stranger who was secretly coached beforehand in how to respond to an offer of help from the w-b-h. The predictions were generally supported and in keeping with our theoretical model. Note, too, the paragraph on p.207 that speculates about the possibility that a w-b-h's goal (motivations) for helping and a prospective recipient's goals (motivations) regarding acceptance of such help may often be in conflict. In other words, while accepting help may be stressful for the recipient, rejection of that help may often be stressful for the would-be donor.

What do you think? Am I being overly imaginative in drawing conceptual parallels, after the fact, between my work and some of your work ?

Sincerely,

Sidney Rosen

Sidney Rosen
Professor (emeritus)