

**Sophie Schaarschmidt kindly wrote (08/12/2007)**

Dearest Evelin,

how lovely to hear from you!!! Right now I'm working on my dissertation when your email arrived, and I was happy to feel the connection between my work and the work of HumanDHS. :-)

I appreciate the effort to build a Global Country Index of Humiliation but I myself have a very different focus in my work and therefore wouldn't like to be included in that specific workgroup. I know however, that VEGAR JORDANGER does wonderful work in this field and I saw he's already included so I hope he can be present in the workshop in NY. I viewed some of his questionnaires and I thought they were very good and I would advise you to ask him to talk about this in the workshop since he's done amazing work already.

My own focus goes away from indexing humiliation as such but looks more at the dynamics of humiliation, together with shame, pride and guilt, in a situation of interaction between Israeli Jewish, Israeli Arab and Palestinian youth. One of the things that caught my attention in the analysis is that even persons who report not being very much nationalistic and even criticising the national policies get caught in this dynamics easily and becoming defensive and polarized in their opinions and reactions towards the "other" group. This is a phenomenon which is not yet very much considered but very important since it is usually the "moderate" people who do peace talks but still, they might get caught in this same dynamics of shaming and blaming easily. What my research suggests until now (it still has to be confirmed since I haven't analysed all of it yet) is that the shame-humiliation dynamics "works" on different levels for "moderate" people and more "radical" people. Whereas the "radical" people (which means in general people with hardened political/religious/cultural opinions, less flexible in discussions and very nationalistic) feel insulted when their nation is being under attack by their opponent, the "moderate" people feel insulted on a more personal level as to the fact that their opponents still mesh them together with the prototype of their national group which they feel they are not. Moreover, due to their (usually) high commitment to peace activities such as dialogue and political activism and their ability to critically reflect upon the national policies, they feel insulted that the "other" side does not see their own efforts as being good (enough) - they still stay labeled as either Israeli or Palestinian. Third, most "moderate" people in my research project were so involved with dealing with the conflict that they saw themselves as "experts" in that field having worked through a lot of material and publication so that they felt also insulted when their opponents had doubts about their perspective of history. It seems that the "moderate" people felt more insulted on a personal level whereas more "radical" people felt insulted because their nation was attacked while they identified so much with their nation. Even though humiliation "worked" on both levels, the same results could be observed such as either withdrawal from the discussion or countering (counter arguments, defending or attacking back). I don't know yet how this result can benefit the current debate about humiliation and interventions in the field of conflict resolution but maybe it is something that could also

be discussed in a workshop or plenary even though I'm not there. I'm sorry that I still don't have a whole paper ready which could be read, I can only provide you with this small summary but will be able to give more details if you need it. Thank you for reading and supporting my work!

Lots of love,  
Sophie