

A Global Life Design: Reflections and a Chronological Description

Evelin Lindner
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General description

I am designing my life intentionally as a global citizen. This life design has three aspects. First, it flows from a global unity consciousness, second, it involves an ethical decision to bring more dignity into the world, and, third, it is based on a personal choice to translate consciousness and ethics into practice in a way that is holistic and matches the enormity of the ethical challenge. My life design is thus both an ethical project and a holistic methodology. “Never again” is the ethical driving force, combined with the observation that present historical times offer a unique window of opportunity to manifest a dignified world of *unity in diversity* in practice not just in theory. In this context, I nurture our Human Dignity and Humiliation Studies community and World Dignity University initiative as truly global movements. See my schedule further down, and background explanations on www.humiliationstudies.org/whoweare/evelin.php.

My life is in many ways an extreme application of the Buddhist notion of “transcending self.” I have so far not yet met any other person who lives this path with as much consequence and I

hope that many may draw inspiration from it. I do not expect others to follow my path too literally since it requires a considerable amount of sacrifice and a very demanding time-and-place design (the challenges are sometimes even too much for me, even after 40 years of global experience).

My global life design has evolved over the past four decades and it has many different aspects. Let me start with daily practicalities. I live almost without any personal possessions. This global design is only possible through living 100 percent digitally and not using or carrying paper. It means also not using a permanent address except for an email address, and avoiding snail mail as much as possible. People who wish to send me a letter, need to contact me by email beforehand to find out about a relevant address at that moment. I cannot be reached by phone either. Since I have no permanent base, I have no fixed landline; I have no cell phone either, since I would need a global one, which is still too costly. I make Skype phone appointments, if necessary, if I am at a place with good enough internet access.

I write this explanation not least to apologize in advance for a number of misunderstandings. First, as already mentioned, I do not advocate that everybody should live like me. My aim is to inspire everybody to widen their horizons, also with respect to their own life design. Furthermore, I do not advocate the “frequent flyer” version of global citizenship which targets the commons of our world as market opportunities that are yet to be exploited, or which regard the world as a leisure park for the rich. In contrast, I attempt to manifest the fact that we, the species *Homo sapiens*, are *one* family. Part of this endeavor is to encourage us, the human family, to replace unsustainable ways of transport with sustainable technology. Until we have developed sustainable engine technology, for instance, I minimize travel by plane as much as I can.

I apologize also for the problems my global citizenship practice poses to all traditional systems. Traditional systems get mixed up when I write “global citizen” in the field of “nationality,” or “country.” I am fully aware that writing “global citizen” is a “revolutionary” act, since citizenship traditionally is linked to established states and not to lived practice, and there is no global state or state-like entity in existence as for now. I strongly believe that more people than me ought to design globally inclusive lives. We have global problems to solve and I think that living within national confines is something we, as humankind, have to transcend; we live in *Earthland* (Paul Raskin 2016). I attempt to live as if my wish for more viable global institutions, including a world passport for everyone, were already reality. I use my own life to nudge social change toward the true realization of the notion that we are *one* human family on *one* tiny planet, a family who has to work together and nurture our diversity in unity.

Another consequence of this life design is that I need to decline offers for a fixed position as a professor in some particular place in the world, since I want to stay globally flexible. This means that I receive no “normal” salary. I live on less than 10,000 USD per year (much less), which I receive for my teaching or as grants for writing my books, which is largely used up after buying air tickets. I almost live without money otherwise. I survive because I am cared for most generously and kindly by our global dignity community.

Let me admit that it is sometimes a challenge for me to stand up for this life design. Not seldom I am treated (I exaggerate to make the point clear) like a young stupid student, who is a bit crazy, who fails to have a permanent affiliation and a “normal” life, and who is therefore altogether a negligible entity. I am often advised, with somewhat patronizing pity, that I ought

to “become realistic.”

The innovative sides of my life design (such as *globality*, egalitarianism, and so forth) are sometimes difficult to make comprehensible. When I am told “to become realistic,” to me, it sounds as absurd as if one were to tell a medical doctor to become “realistic” and give up treating patients, since they will die anyway. I am a medical doctor who cares about the health of all of humanity. It is often hard for me to explain that I do not lack mainstream status markers (I have two PhDs), but that I have a different vision of what counts, of what has value, a vision that might be crucial for humankind’s future. My life design dovetails with the vision of our HumanDHS work and World Dignity University initiative of a dignified future for all of humankind.

As to the geographical and chronological details of my global life design, perhaps you can understand my design better if you imagine you were to set out to develop a global community, a *truly global* community, as a seed for a global dignity community. The first decision you may take is to design your life globally, as a kind of globally mobile ambassador, to find potential new members and invite them into your network. The next question coming to your mind may be the following: What is a truly global network? You will notice that usually global networks comprise many members from the so-called “West,” and fewer from the “rest.” In other words, your first task would be to design your global life in ways that bring you to the rest.

When I began nurturing our HumanDHS network in 2001/2002, I started out with inviting those people I already knew through my doctoral dissertation on humiliation. Since my dissertation was located in Europe, with strong links to North America, and my field work had brought me to Africa, we soon had members from Europe, North America, and Africa. However, Asia, and South America, to name just two regions, were not well represented. As a consequence, I accepted an invitation of friends of our community to use their apartment in Japan as a platform to include more members from Asia into our community. In this way, I spent altogether ca. three years in Japan, China, and Australia (2004–2007). Clearly, other parts of Asia still require more attention, however, my plan was to first turn to South America before giving more attention to Asia. I finally was able to spend time in South America in 2012.

From time to time, I insert “writing breaks” into my schedule so as to be able to finish new books. For writing, I look for invitations anywhere in the world, where friends of our community feel called to kindly provide me with the daily support I need for several weeks (like a loving environment with basic food and shelter and Internet access for my work).

I usually explain that I search for three gifts:

1. I need a loving welcome in a family home (this is the most important gift for me; I feel unwell in hotels, since they alienate me into a “guest role” while I want to be “family;” there is no need for me to “be on my own” or “undisturbed”)
2. a mattress (I work with my laptop on my knees, there is no need for desks or chairs or “my own room”)
3. a strong 24 hours Internet access (I am the web master of our HumanDHS website, and the nurturing of our work is done via email, I need to work through ca. 250 emails per day)

I need to stay, preferably, two weeks in a row at a minimum, and around eight weeks at a maximum, in order not to exhaust myself too much. Many people believe that I am “traveling” in the sense of having a base where I can return to fill up my reserves after an tiring excursion. What I do, instead, is continuously moving my base. I therefore need to maintain my reserves at all times. I usually need to work 12 to 14 hours a day, including weekends, to stay on top of the workload.

At present, I invest much time in helping our emerging World Dignity University (WDU) to come into being. I define myself as one of the first “professors” (educators) of the World Dignity University that is now emerging. Since 2010, our vision of a World Dignity University takes shape, together with a Dignity Press and WDU Press (www.worlddignityuniversity.org). I am extremely happy that also Linda Hartling, our HumanDHS director, dreamed of creating a University of Universal Harmony already 25 years ago (personal communication, November 26, 2010)!

The practical details of my global life design follow the requirements of our work. In order to develop it globally, I have to spend time in those world regions where we wish to strengthen our HumanDHS/WDU community. These requirements have to be balanced with other needs, for example, I have to spend time at the locations where our conferences take place, and I need to retreat for writing. In all cases, this life design requires much more pre-planning than “average” life designs would demand. I hope that one day we will have many more HumanDHS Dialogue Homes around the world, where people are welcomed who wish to manifest global citizenship of care and dignity like me (please see www.humiliationstudies.org/intervention/dialoguehome.php).

Deeper reflections

Let me now share with you some deeper reflections. In the early twenty-first century the world finds itself in transition from a traditional culture of coercion to a culture of collaborative creativity. Evidently, this transition is still very incomplete and a culture of power-over and might-is-right coercion is still prevalent, not only in traditional honor cultures but also in cultures of ruthless individualism and profit maximization. This approach is not just obscene, it is also profoundly unsustainable; this becomes ever more visible to those who are not co-opted. Its starkest most recent global outfall was the economic crisis that broke in 2008, while an insidious disintegration of ecological and social interconnectivity progresses slower and is often very covert.

Creativity will be central to building a sustainable future for the bio• and sociosphere of our human family. Art is a field that fosters creativity and can help shift paradigms. My life could be labelled “a piece of social art,” an artistic experiment in serving humankind as a paradigm shifting agent.

The ways I shift paradigms with my personal life are in line with the Transformation Theory of Adult Learning (Jack Mezirow, 1991), which explains how “disorienting dilemmas” unsettle our fundamental beliefs and values and bring about transformation. I myself learn a lot from disorienting dilemmas, wherever in the world they present themselves to me. I also introduce disorienting dilemmas from my side, intentionally. I do that, for example, when I

reply to the question “Where are you from?” by saying “I am a member of our human family, like you – I am from planet Earth, with all its diversity, which I cherish” (or something in this line). I introduce a disorienting dilemma between the culture of the past, and an envisioned culture of the future. In my vision of a future world culture, we all define ourselves primarily as part of the entire human family, with a shared responsibility for our home planet and its diversity, rather than lending primacy to what divides us, on one side, or what forces us into global uniformity, on the other side.

My life design represents an experiment for a future world culture of true humanity and equality in dignity, not least through its distance to unsustainable definitions of what “reality” is, and what it is that is worth striving for. William Ury explains how knowledge as a resource for livelihood can bring back the win-win framing of pre-agricultural foraging prior to twelve thousand years ago (see, for example, *Getting to Peace*, 1999). In some ways my personal life design draws on the wisdom of early migratory cultures that pre-dated the emergence of complex agriculture.

The disruption and uneasiness that I cause by not catering to contemporary mainstream expectations, often highlights the degree to which we, as humankind, are anchored in past definitions, many of which may be dysfunctional for long-term future sustainability. I invite everybody to join me and muster the courage to face up to the disruption that is entailed in shifting paradigms. I would like to encourage everybody to try saying “I am a member of our human family, like you, cherishing our rich cultural diversity” (or something similar), when asked “Where are you from?” The effect will be a deep transformation, for you and your social environment, even if it may initially cause some offense (remember that disorienting dilemmas may produce initial irritation).

The new paradigm that I wish to bring into the world is thus an identity of “one human family with shared and celebrated diversity” or a “global unity in diversity” identity—with all its consequences. This identity transcends local “we against them” orientations and includes all humanity into “we,” and it is different from any uniform globalization of Western consumerism.

What would be a suitable paradigm for the human family, a paradigm for all walks of life, from economy to academia? I explore this question in all of my work, among others in “The Need for a New World” (www.humiliationstudies.org/documents/evelin/NeedforaNewWorld.pdf). Anthropologist Alan Page Fiske describes communal sharing or CS (Fiske, 1991) as one model of three or four possible models of social interaction. *Communal sharing* may be a suitable script for a larger frame, a larger logic, within which cooperation can thrive without destroying humankind’s common goods and prospects for a sustainable future. As mentioned earlier, I consider myself to be one of the first professors of our World Dignity University initiative, and this is a university where the common good of all humankind guides academic inquiry, rather than national or corporate interest.

Howard Richards, philosopher of social science, calls for a new *logic* of cooperation and solidarity to become strong enough to limit the current *systemic imperative* (Ellen Meiksins Wood) running amok. The current systemic imperative is that investor confidence must be served at whatever cost, even if at the cost of sacrificing ecological and social sustainability.

Unity in diversity needs the *subsidiarity* principle to manifest a decent future for humankind, I also speak of a world where globalization is humanized through *egalization* (short for equal dignity for all) and solidarity, thus allowing for *dignism* (dignity-ism) to flourish. We, as humankind, should not allow *unity* to degrade into *uniformity*, be it through oppressive “communism” or obsessive consumerism. And we should not allow *diversity* to degrade into the *division* of everybody-against-everybody, as it happens through extreme individualism in capitalist contexts. Subsidiarity can make unity in diversity operational.

The European Union uses the subsidiarity principle. It means that local decision-making and local identities are retained to the greatest extent possible, while allowing for national, regional, and also international decision-making when needed. Governance systems for large-scale environmental problems, for instance, can only be effective through such nested layers. The argument of small government versus big government is thus a false choice. Somalia’s government is too small, while North Korea’s is too big: the solution is neither too much nor too little government, but good government. And good government means heeding the subsidiarity principle, and this is as valid for local as for global governance.

Whoever wishes to build a ship, will need a masterplan. Only approaching wealthy friends for donations would not suffice. One friend may love sails, another motors, a third furniture: the result will never be a functioning ship, or functioning global and local economic systems for that matter. Charity donations can therefore not be allowed to dominate the design of global strategies. If the masterplan is left to be drawn up by a few powerful wealthy individuals, as well-intentioned as they may be, who analyze the world’s needs and place their investments accordingly, necessary global systemic design making will remain wanting, not to speak of the potentially disempowering impact of charity.

The global governing system is the highest macro-level frame. Global *constitutive rules* carry the responsibility to shape the layers and spaces further down. Leaving a global power vacuum invites global terror into all segments of life and creates precisely the global tyranny that is feared. If communal sharing guides the design of these rules, unity in diversity and dignity can flourish at all other levels. This will secure, qua system, that face-to-face inter-human solidarity can unfold at micro local levels, and dignifying charity will find its deserved space. If market pricing is the definitorial guiding principle, however, and its social and ecological consequences are simply abetted through charity and *regulatory rules*, the result will be more of this social and ecological degradation. Buberian I-Thou relationships are crowded out when inter-human relationships are defined and dominated by abstract contracts based on monetary exchanges.

My personal global life design is the result of many years of deep reflection on these issues and profoundly principled choices accordingly. I wish to walk my talk, to *be* the change, not just to talk about change. This means that I accept constant economical pressure and refrain from seeking relief in the present mainstream paradigm of market pricing. My mission is to nurture *I-Thou* inter-human solidarity as an alternative to a world where human relationships are hollowed out.

Defining my purpose in life primarily in terms of being a supplier or a target of the sales of products and services, would not just insult my life philosophy, it would severely damage me psychologically. Allowing myself to feel deficient lest I buy or sell something, would humiliate my humanity to its core. My dignity is independent of my ability to produce sellable products or services. If I were to reduce even my creativity to serve “personal branding,” so as

to become a product of and to myself, I would feel like I were in *Pleasantville*.¹ I react with disgust when I am called upon to buy something because it is “cheap” or discounted, or to pay a high price because “you are worth it.” I am profoundly sickened by advertisement. I am not a wallet on two legs. I profoundly resent being taken for a person of subnormal intelligence by this advertisement, a person who is unaware that only human connection can create happiness, not owning or using products beyond what furthers the common good. Only connecting one’s own good with everybody’s good can bring fulfilling happiness. Filling my life with momentous excitements over “owning” stuff, excitements to which one quickly adapts, is absurdly void of meaning to me.

In my life, I try to embody communal sharing in a number of ways. The problem with any new paradigm (see Thomas Kuhn, 1962) is that they should not be anchored in old paradigms, or, to be more precise, anchoring new paradigms in old ones must be avoided as much as possible if the new paradigm is to have a chance to unfold and be seen.

However, evidently, it is difficult to manifest a new paradigm while the surrounding culture and its institutions counteract it. And this is also the dilemma I face. Since I take the new paradigm seriously, this means, for example, that I should do my utmost to emphasize communal sharing in my life over any self-serving money orientation. I should invest as much as possible into promoting the new paradigm by working for our Human Dignity and Humiliation Studies (HumanDHS) community, and as little as possible into self-orientation, be it with respect to earning money or evading monetary contributions (I do wish to pay taxes, for example). Since I lack any safety net for this pioneering work, I continuously run into difficulties. Well-meaning friends often advise me to turn to the old paradigm (I am encouraged to “settle down” and be a professor at a particular university, for example), overlooking that somebody like me, who dedicates her life to making a new paradigm visible, should avoid this strategy as much as possible.

More so, why should I “throw away” my hard-earned experience with respect to paradigm shifting agency? My hard-earned globally inclusive identity makes me uniquely suitable to be the nurturer of a global fellowship such as our HumanDHS community. Even though there is a growing number of people nowadays, who, like me, are developing a global or at least multi-local identity and become “citizens of the world,” I do not personally know any other person with similar global experience. Most frequent travelers stay within a “Western bubble” (“international” hotels, for instance, maintain a Western bubble) and never really learn to know the diversity of this world. According to what I have seen, the greatest diversity is often to be found among the poor, while the educated are more homogeneous wherever one goes in this world. My unique set of experiences is a fact that presents itself to me as a duty, the duty to put these skills at maximum use rather than waste them. Being a professor at a local university, for example, is a role that can be filled by many people; however, I do not see other people being able to fill my global role, at least not for the time being. I hope this will change in the future. In the future, I wish to be able to retreat and gain some personal breathing space from this duty, which I carry proudly and with deep sincerity, but which also weighs heavily on my shoulders.

It is important for me to make clear that my global life is not a homeless or restless life. I am not a “nomad” or “gypsy.” I do not even use the term “travel,” since I live in the global village and in a village one does not travel, one lives there, even if one moves around in it. As I mentioned earlier, when I look for cultural templates that treat our planet as one undivided locality, I can think of the way of life prior to ca. 12,000 years ago, when *Homo sapiens*, by

migrating as foragers, populated the entire planet Earth.

I deeply resonate with what indigenous Native American leader Sitting Bull (1831-1890) said: “White men like to dig in the ground for their food. My people prefer to hunt the buffalo... White men like to stay in one place. My people want to move their tepees here and there to different hunting grounds. The life of white men is slavery. They are prisoners in their towns or farms. The life my people want is freedom.” Clearly, I do not hunt buffalo, and I do not have a tepee. Yet, what I do is refraining from defining a small geographical locality as “my home” and the rest as “not my home.” My home is the entire global village. I do not see my life as nomadic, or me as a traveler, because, to my view, I “stay in love.” In other words, I see myself being much more “still” and true to “my place,” which is the place of love, than those who sell out their soul for a rat race that is defined by large-scale societal frames that, during the past decades, have increasingly become toxic. I see many people travel extensively, yet, usually, they tacitly accept this “caged rat race” frame within which they travel. I prefer to “stay still” in the realm of love. I am closer to a person who chooses to opt out of the rat race to live a simpler life closer to nature, for example, than to a frequent business flyer who travels in circles in the isolated elite bubble of international hotels. I never search for a “place to stay.” I move between different relational contexts of love and “a place to stay” is secondary to being embedded into relationships of mutual care. Getting from A to B in the smoothest way is not what I aim for; I foreground the experiences of solidarity and cooperation that might emerge even in the midst of great difficulties.

Many people feel that my rank (two professional educations, two academic titles, in medicine and psychology, author of books, versed in many languages, etc.) should forbid me to expose myself to situations that make me share the lives and the difficulties of “normal” people. For example, they expect me to take the airplane rather than the bus, in case the bus would present a more tiring alternative, particularly in so-called “underdeveloped” world regions. Yet, as mentioned above, I do not wish to be part of the “beaten” global tourist or business track that would keep me apart from people’s normal lives. A bus trip often does precisely the opposite, particularly in world regions that are removed from Western lifestyle, it catapults me into the middle of the “normal” lives of “normal” people, and I cherish the privilege of getting to know how they live.

During my global life, I try to observe where and under which circumstances true solidarity emerges. True solidarity, as I define it, is based, first, on the notion of equal dignity, and, second, on a willingness to maintain a generous and loving attitude vis-à-vis other living beings, always giving them the benefit of the doubt rather than looking for opportunities for confrontation. There are many ways to describe this orientation: Buberian I-Thou orientation, *connected knowing* rather than *separate knowing* (Belenky), *let-it-flow* thinking rather than *verdict* thinking (S. M. Miller), *listening into voice* (Hartling), *flourishing* (Nussbaum, Sen), or *dialogue* (Freire).

As an example, in Norway, the notion of equality in dignity (*likeverd*) is a deeply anchored cultural tradition. Many Norwegians combine this sense of likeverd with a long-established *global* orientation and a sense of solidarity (*dugnad*), together with an open and inclusive let-it-flow approach. Pointing at this cultural heritage does not mean idealizing Norway. Clearly, this heritage is in danger to be lost under present-day global pressure to maximize profit. There are also Norwegians around who see the ideal of likeverd as an entitlement to “defend” their personal “territory” at any moment, continuously “ready to shoot” so to speak. The massacre of the 22nd July 2011 brought this side into visibility.

Few cultural realms share the strong sense that Norwegians have of the right of every human to be respected as equal in worthiness. Normally, as I observe it, *unequal worthiness* is the norm, even where human rights ideals are subscribed to in theory. Wherever I move on our globe, most people combine a sense of unequal worthiness with either fluid or rigid ways of protecting their interests. The most toxic version is when people are “ready to shoot” as soon as their personal boundaries are touched upon either by equals, or by superiors or inferiors. People with that proclivity usually start out by “taxing” everybody they meet, gauging whether the other is their equal, superior, or inferior, and then they obsessively throw themselves “into battle,” defending their territory against infringements (real or imagined) in all three dimensions, up, down, and sideways, without factoring in that misunderstandings or their own imagination may play tricks on them. When *rankism* (Fuller, 2003) is combined with *profitism* (the maximization of profit), this is when true solidarity is lacking most.

In other words, while Norwegians only have equals to tend to (simplified said), most people also defend their borders downwards and upwards, in an intricate ranking system. My aim is to find and create contexts, where equal dignity flourishes with generosity, fluidity, and loving inclusivity, and I wish to describe and highlight such contexts to the world. I myself attempt to contribute by always emphasizing that I do not think that my life achievements (doctorates, etc.) give me a higher rank whatsoever, nor the right to be “ready to shoot” at every turn I take.

I see true solidarity also lacking when I observe the camaraderie of inferiors against their superiors, or the solidarity of superiors in their struggle to keep inferiors down. In general, when people use enemy out-group imagery to create in-group cohesion, in my view, true solidarity is wanting. When I find myself in situations where I am invited into soothing in-group solidarity that is built on out-group enmity, I try to warn that this is seldom fruitful in the long run. As soon as cooperation at higher levels is needed, such in-group solidarity maintains and creates deep wounds of hurt and humiliation in the hated out-group, making future solidarity between out-groups more difficult. The currently most pressing overall aim, namely, that the human family has to learn to act together to protect social and ecological sustainability, will be inhibited if rifts of humiliation keep people apart.

The pragmatics of promoting new paradigms resemble efforts such as, for example, expeditions to as of yet unconquered mountain peaks, yet unconquered Mount Everests. I compare our HumanDHS work with an expedition to a not yet reached plateau that is located at a much higher altitude than humankind has reached so far. Expeditions are structured very differently to “normal life.” Expeditions require a very particular timing, a particular build-up of strength, and a very high level of dedication. Expeditions should not be envisioned altogether if the leaders are not willing to invest their utmost into that effort. As explained elsewhere, we, as HumanDHS, have now about 1,000 personally invited members globally in our network, and our website has been read by more than 40,000 people from 183 countries per year. In other words, together with our core leadership team, I co-lead an expedition with a large number of people joining hands with us. If I take this expedition seriously, I cannot switch to “normal life mode” in the middle of it. I cannot say, “Oh, today is Sunday,” while we are hanging on a cliff. I first have to help bring the expedition to a certain level, a level of self-driven momentum, where it can continue by itself. Otherwise, the expedition will fall back, and every so-far invested effort will be wasted. I have to keep up maximum concentration and maximum dedication until the expedition has at least reached the edge of the plateau and there is a chance that the majority of the participants can proceed further

without me, or at least without me investing all my energy all the time.

Developing our HumanDHS fellowship as a global alternative community has been profoundly enriching for me. My global lifestyle gives me ever more energy and is extremely gratifying. Yet, since our work is very successful, we constantly face the need to adapt our work to growth. I continuously reach the limits of what I can shoulder. I therefore beg everybody for support and patience. Often I am more than one year delayed in replying to emails, just to give you one example.

Few people are willing to believe the extent to which I give everything I have in my life to bringing more dignity in the world. This is why I often have to make a considerable effort to describe it. But how can I explain that I sacrifice every inch of my life for our global dignity mission? To maintain the feasibility of my life path, I go to such extreme lengths that most people cannot even imagine it. Just to give a very profane example, I avoid incurring cost to the point where I would walk by foot, if possible, rather than pay for a bus. I usually refrain from taking taxis, from ordering food or going to restaurants or hotels.

The example that illustrates the degree of my sincerely perhaps best is my health situation. I need medication for a chronic health issue (I was vaccinated against tuberculosis in 1981 and, as it seems, the vaccination was badly prepared and infected me instead of vaccinating me), and every fourth hour I should take a certain medication that reduces the pain symptoms. For the first years of this treatment (which I follow since 2003), I would stretch this time gap to six hours, because the medication is rather expensive and my health insurance would not pay for it. I could not pay for it myself either, as it turned out, unless I took up a “normal job.” Thus I was enduring more pain symptoms than I needed to for the sake of protecting the financial viability of my path of global citizenship. (Recently, I received a gift, and it is a great relief that I can take this medication every fourth hour at present, until I have used it up, which will be in about 2 years’ time. I have a greatly increased quality of life with this four hours rhythm.) Yet, I would also need regular massages for my pain symptoms. This has so far been too costly to arrange for regularly. Furthermore, it is great when I have access to swimming in non-chlorinated water.

Or, even though I have no regular income, still, I want to be true to the ideal of dignity and pay taxes on whatever I may receive. I believe that communities have to hold hands in solidarity, in the spirit of communal sharing, to create sound infrastructures for themselves. Yet, basically, from the official point of view, I have learned that I do not need to pay taxes anywhere, since I never stay long enough in one country. Norway is the only country where I am embedded in a way that I could pay my taxes there. But, for years, I had no residence permit in Norway. Therefore, I approached the University in Oslo where I was loosely affiliated, to help me be affiliated in a way that I would be allowed to pay my taxes in Norway. Few people understood me. Most people believed that nobody can be “so crazy,” first to live on so little money, and then to want to pay taxes on it. In other words, our cultural beliefs and official systems regard the *Homo economicus* model as the only valid human reality. My *Homo amans* path (“the loving being”) made me suspicious.

Is not this ironic? How can we lament that people are too greedy, while we are pressing everybody into the *Homo economicus* script? In that way we create the greed we lament, in a self-fulfilling prophecy fashion. Luckily, many Norwegians do understand my life path, since the value of *likeverd*, or equality in dignity, is part of their cultural heritage, and they also have the tradition of *dugnad*, or “community collaboration,” meaning that they know that,

when the “world house” is on fire, some people must stand up and do something, even if they have to pay a high personal price for their efforts.

Our HumanDHS work is extremely innovative, it is not comparable with traditional organizations. We do not operate as a traditional NGO or academic institution. I therefore invite everybody to familiarize themselves with the novelty of our work: “In times of change, the learners inherit the world, while the learned find themselves beautifully equipped to deal with a world that no longer exists” (Eric Hoffer).

I like the term *digniventure* that our dear peace linguist Francisco Gomes de Matos has coined for my kind of travels. When I had arrived in La Paz, Bolivia, he wrote (11th May 2012): “Dear Evelin, After your bus travel experiences, I’m sure you’ll have enough to write a book on A bus traveler’s Dialogue: experiencing DIGNITY and reflecting on HUMILIATION. Now that you have made it to LA PAZ, que A PAZ acompanhe você até sua chegada a São Paulo e permaneça em sua companhia, Evelin. Imagine that all our friends are sharing the joy of learning that you have completed the first long stretch of your bus travel DIGNIventures (adventures in DIGNITY), Sunniest abraço, Francisco.”

My digniventures always begin when I write to all our network members, asking them whether they know somebody in the region I envision to go to who would be sympathetic to our concept of Dialogue Homes. We encourage all our network members with a large enough home to open it for other members, for those who would like to share their lives with them for a certain period, engage in dialogue, and in this way manifest our global human family in practice and not just in theory.

My aim is always to find people who would understand that I do not “travel” in the way other people travel. Even people who travel a lot, usually have a “base.” They start from their home, where they have their things and their “normal life,” then they do some fast “travels,” only to return “home” to their base. Since I do not have a base and since my home is the house where I am staying in at any given point in time, I need to be in one place for longer periods, preferably several weeks in a row rather than only a few days. I cannot fill my days with lectures or other similar activities too much, not to speak of “normal” tourist activities such as visiting museums or cultural events. The reason is that I carry my “normal life” with me in form of my laptop, which is the mobile headquarters of our community. I need to work ca. ten hours per day, normally, only to fulfil my role as webmaster of our website, co-organizer of our two annual conferences, nurturer of our community (as I mentioned earlier, up to 250 important emails are coming in per day, I have a backlog of 1,000 to 2,000 emails to reply to at any given time), not to speak of writing my books.

Another point I have to be conscious of, as explained earlier, is to plan for taking the bus, train, or ship, rather than airplanes, not just due to the carbon footprint and my wish to be near “normal” people, but also due to my very specific health situation, which makes me suffer from the *Aerotoxic Syndrome* in planes more than other people. If a plane is an old one with less than efficient air filters, I might arrive at my destination and be unable to really wake up for days or even weeks.

It is important for me to make clear that I consider practical problems occurring on my path to be opportunities for learning and that I am immensely grateful to everybody who kindly gives their time and energy to be of help. In situations of difficulty and emergency, often the most touching experiences arise, experiences of mutual support and help. The problems I encounter

never weaken my leaning toward *let-it-flow thinking* (S. M. Miller's coinage). Whatever the situation, I refrain from engaging in judgmental *verdict-thinking*. I simply do not feel and think in terms of rigid dichotomies of wrong versus right, or truth versus lies. I am only too aware that there is a wide field of nuances. Misunderstandings are often the most significant reasons for disconnections. The last thing I want to do is assign blame or make people feel guilty, or attract pity for me. I am simply extremely thankful for all the wonderful help I usually receive. When I report on problems, I do that only in order to increase understanding of the socio-psychological dynamics around me, and to express gratitude to those who helped overcome those problems.

As I said earlier, I like the term *digniventure*, that our dear peace linguist Francisco Gomes de Matos has coined for my kind of travels. Indeed, even in the most difficult situation, my reflex is to refrain from any aggressive, indignant, accusatory behavior, as I often observe in tourists from certain cultural backgrounds where "throwing one's weight around" is seen as *comme-if-faut*. I never allow any frustration I might feel to translate into any form of aggressive behavior. By simply staying present and calm, unexpected friendliness and helpfulness may emerge in the people around me. With accusatory behavior, I would create enemies, who might help me only as far as they are being pressured. By calmness, I create friends, who help also where I do not have enough oversight over the situation to know what kind of help I might actually need. In other words, this is not only a dignified approach, but also an approach that is much more pragmatically successful.

Early tourists used the rest of the world as hunting ground. *Safari* often meant killing. The skin of a tiger was a trophy. Today, luckily, the world is no longer used as a hunting ground for a few elites in the same way. Yet, to my view, the humiliation emanating from tourism is still with us—as obscene, even though less glaring. This obscenity is often not being perceived. Early trophy hunters were thoroughly well-intentioned and proud of their prowess, as are today's tourists of their conquests. I often ask tourists to show me the pictures they have taken. What I see are either photos of the type "look what I did" in terms of adventurous or leisure activities, or pictures that show "how exotic *they* are," in other words, photos of rare animals or plants and of "strange looking people." The world is being treated like a screen, a backdrop, something to watch, to then return home, where one edits the photos during the weekends, while one earns the money for the next trip during the weekdays. In other words, the population of the visited country is expected to offer opportunities for adventure or relaxation in exchange for payment (which is often channeled back to transnational corporations rather than to the people who provide the services on the ground). In short, many of those who can pay for travel and who have a passport that facilitates global mobility unwittingly use the rest of the world's living creatures as servants and "zoo."

I do not wish to participate in such undignified ways of living on our planet. I refrain from using words such as "exotic" or "mysterious" for other people, animals, or plants. I wish to refrain from using others to show off my own courage or pick others' curiosity. I wish to manifest, not just in theory, but in the reality of my life, that we are *one* family of human beings, with none of us being "outlandish," and that we need to be the stewards of our home planet, together.

In former times, the world was comprised of "friends," "enemies," and "strange exotic people." Today, we, the human family, need to be, if not friends, then at least good enough neighbors, if we want to stand up to the global challenges we face. Today, we need to draw the circle so large that there is no "thing to flout" left on our planet, no thing "alien" or

“outlandish”:

Outwitted:

He drew a circle that shut me out -

Heretic, rebel, a thing to flout.

But Love and I had the wit to win:

We drew a circle that took him in!

— Edwin Markham, Oregon poet laureate (1852–1940)

As it seems, we, the human family, have a responsibility to think deeper than we are used to so far! Change will not be easy. Two quotes come to mind:

“There is a time for pessimism, that is, for considering worst-case scenarios in order to appropriately prepare for them. This does not mean one should not be hopeful, but only that one should be prepared for adverse outcomes rather than blithely assume that all will turn out well. Rather than being naively (indiscriminately) optimistic or pessimistic, it is better to be strategically optimistic and pessimistic.” — Seymour Epstein, 2005

“Pessimism is a luxury we can afford only in good times, in difficult times it easily represents a self-inflicted, self-fulfilling death sentence.” — Evelin Lindner & Jo L., Auschwitz survivor, 2004

In my *Emotion and Conflict* book, starting on page 150, I have included a section, titled “We Must Transcend Optimism and Pessimism!” And in my book *Gender, Humiliation, and Global Security* (see attached) on page 12, I included the second saying as follows: Great movements for social change always begin with statements of great optimism. If you know doubters, those who fancy themselves as pessimists, or those who define laziness as “realism,” ask them to put this book aside and go occupy themselves otherwise. Let them know, whatever they do, they should not hinder the rescuers in their work. Let them know that this is not a joke; it is firm love. Otherwise our children will not have a future. Pessimism is a luxury we can afford only in good times; in difficult times it represents a self-inflicted, self-fulfilling death sentence. At present, there is too much cynicism in the world and too little tough-loving skepticism.” Too much support for the cowardice of cynicism is perhaps the greatest meta-emotional problem of present times.

Schedule in detail

- See pictures at www.humiliationstudies.org/whoweare/evelin/pictures.php
- See videos at www.humiliationstudies.org/whoweare/evelin/videos.php#lindner
- See lectures, talks, and interviews at www.humiliationstudies.org/whoweare/evelin021.php
- See publications at www.humiliationstudies.org/whoweare/evelin02.php

• 1954 born into a displaced family from Central Europe (Silesia)

• For the first time in Norway on 24th July 1977, in Porsgrunn, Telemark, with partner Even Jøntvedt, marriage in 1981. Doctoral dissertation at the Department of Psychology of the University of Oslo, 1997–2001, title: *The Psychology of Humiliation: Somalia, Rwanda / Burundi, and Hitler’s Germany*. Since 2001, global ambassador for the Norwegian cultural

heritage values of *likeverd* og *dugnad*, as founding president of the Human Dignity and Humiliation Studies Network.

- 1974 beginning to live and work globally, in many countries within Africa, Asia, Europe, and America, among others for longer periods in Norway (regularly since 1977), Germany (where I was raised, regularly since), Switzerland (regularly since 2000), France (regularly since 2001), or Belgium (1984–1991), the Balkans (2016), the Middle East (regularly since 1975), Egypt (1984–1991 and since), Somalia (1998), the Great Lakes in Africa (1999, 2015), Thailand, Indonesia, Malaysia, Burma (1981, 2014), China (regularly since 1983), Japan (2004–2007), New Zealand (1983, 2011), Australia (2007, 2011), the United States (regularly since 1982), Brazil (2012), Chile (2012), Bolivia (2012) and Equador (2012).

The Human Dignity and Humiliation Studies (HumanDHS) network was born in December 2001, with nothing but a mere idea. From there, the HumanDHS network developed, emerged and flourished in an organic way, as a global network of academics and practitioners who wish to build a world of more dignity and less humiliation (to say it very short!).

Evelin Lindner defended her doctorate on humiliation at the University of Oslo in Norway on May 16, 2001. Betty Reardon, world-renowned founder and leader in peace education, invited her to give a talk on humiliation at Teachers College, Columbia University, on December 17, 2001. Morton Deutsch came to this talk and from then on, continued to support the work on dignity and humiliation.

In the same month, Evelin Lindner was also invited to the United Nations headquarters in New York City to participate in an expert group meeting titled “Structural threats to social integrity - Social roots of violent conflict and indicators for prevention” on December 18-20, 2001, convened by the Social Integration Branch Division for Social Policy and Development Department of Economic and Social Affairs of the United Nations in New York.

Evelin Lindner met philanthropist Alan B. Slifka in 1999 at the State of the World Forum, where he launched his Co-existence initiative (May 2-9, 1999). She reconnected with Alan Slifka when she was in New York in 2001. On December 29, 2001, Alan Slifka suggested to Evelin Lindner that she ought to found an organization or institute to increase the world’s awareness for the importance of the topics of dignity and humiliation. After a period of half a year of research – Evelin wrote emails to everybody who could possibly be interested – it became clear that there was indeed a lot of interest for this idea. Morton Deutsch was among the first core supporters. He, together with Betty Reardon and Andrea Bartoli, invited Evelin to join the Columbia University Conflict Resolution Network (in 2009 superseded by the Advanced Consortium on Cooperation, Conflict, and Complexity, AC4) with her newly envisaged organization. A period followed where we (Evelin and the first enthusiastic helpers, among them Judit Révész) envisaged to found a traditional organization. However, as it became clear, a traditional top-down organization would not “walk the talk” – it would not express the core value of HumanDHS, namely that of equal dignity for all. Therefore a more innovative vision evolved, a vision of becoming a flexible global network with open space for creativity and organic growth, a network that transcends national confines and builds bridges between academic disciplines and from academia to practice.

Each annual meeting brought the network to another level (please see the links to each conference on www.humiliationstudies.org/whowere/annualmeetings.php, the newsletters written after each conference on

www.humiliationstudies.org/publications/publications.php#newsletters, and a list of what we have achieved at www.humiliationstudies.org/whoweare.php#achievements).

Our first meeting was organized by Morton Deutsch at Columbia University in New York on July 7, 2003, with Michelle Fine, Susan Opatow, Beth Fisher-Yoshida, Janet Gerson, Andrea Bartoli, and Peter T. Coleman as participants, and the second one by Evelin in Paris, at the Maison des Sciences de l'Homme, 12th-13th September 2003. The 2003 meeting brought Linda Hartling and Donald Klein into HumanDHS (both had worked on the topic of humiliation already in 2001, long before Evelin began her doctoral dissertation on humiliation in 1996). In 2003, Eric van Grasdorff and Martin Stahl, in Berlin, created the template for this website and taught Evelin how to develop it from there. Andrea Bartoli later suggested the main 3-fold structure of Research, Education, and Intervention. See www.humiliationstudies.org/whoweare/annualmeeting/02.php

Since 2001, HumanDHS has grown to be a global network. Thousands of people from all around the world click on this website every month and write to us and many wish to become members. We have developed several "circles" of members (Global Staff, Global Core Team, Global Advisory Board, Global Supporters, Global Partners, Global Sponsors, Research Team, and Education Team, see the links on www.humiliationstudies.org/whoweare.php). The vision has evolved that, in order to keep space open for creativity and organic growth (see our Call for Creativity), we wish to plan and administrate only as far as such planning serves this creativity and organic growth. This strategy is based on the insight that building a world of more dignity and less humiliation entails that we need to develop new solutions and be a bit hesitant with old solutions, including old expertise as to how activities like ours should be developed.

Conferences:

- July 7, 2003, New York City, First Annual Round Table of Human Dignity and Humiliation Studies at Columbia University in New York City in 2003, convened by Morton Deutsch, with Michelle Fine, Susan Opatow, Beth Fisher-Yoshida, Janet Gerson, Andrea Bartoli, and Peter T. Coleman as participants. See www.humiliationstudies.org/whoweare/annualmeetings.php#mort
- 12th-13th September 2003, Paris: 2nd Annual Conference of Human Dignity and Humiliation Studies in Paris in 2003, convened by Evelin Lindner. See www.humiliationstudies.org/whoweare/annualmeeting/02.php.
- 16th-18th September 2004, Paris: 3rd Annual Conference of Human Dignity and Humiliation Studies in Paris in 2004, convened by Evelin Lindner at the Maison des Sciences de l'Homme in Paris. See www.humiliationstudies.org/whoweare/annualmeeting/03.php.
- November 18-19, 2004, New York City: 4th Annual HumanDHS Conference, 2004 Annual Round Table Workshop on Humiliation and Violent Conflict in New York City, convened and organized by Evelin Lindner, ICCCR, Andrea Bartoli, SIPA, and Judit Révész, together with Honorary convener Morton Deutsch. See www.humiliationstudies.org/whoweare/annualmeeting/04.php.
- 15-17th September 2005, Berlin, Germany: 5th Annual Conference of Human Dignity and Humiliation Studies in Berlin in 2005, "Beyond Humiliation: Encouraging Human Dignity in the Lives and Work of All People," convened and organised by Eric van Grasdorff and Evelin Lindner. See www.humiliationstudies.org/whoweare/annualmeeting/05.php.
- December 15-16, 2005, New York City: 6th Annual HumanDHS Conference, 2005 Annual Round Table Workshop on Humiliation and Violent Conflict in New York City, convened and organized by Evelin Lindner, Linda Hartling, ICCCR, and Andrea Bartoli, SIPA, together

with Honorary convener Morton Deutsch. See www.humiliationstudies.org/whoweare/annualmeeting/06.php.

- Schedule in more detail, continuing from 2006:

2006

- 6th January–19th February, 2006: Japan, Visiting Professor, Tokyo and Kansai.
- 19th February–27th February, 2006: Hamelin, Germany, my father's 80th birthday.
- 27th February–5th March, 2006: Trondheim, Norway, Senior Lecturer, Norwegian University of Science and Technology (NTNU) in Trondheim.
- 9th April–16th April, 2006: Shanghai, Hangzhou, China, Visiting Professor, Zhejiang University, Hangzhou.
- 17th March–27th August, 2006: Japan, Visiting Professor, Tokyo and Kansai.
- Short stay in Hamelin.
- 3rd–20th September, 2006: Costa Rica, 7th Annual Conference of Human Dignity and Humiliation Studies at the United Nations-mandated University for Peace, San Jose, Costa Rica.
- Short stay in Hamelin.
- 27th September–16th October, 2006: Trondheim and Oslo, Norway, first October week Senior Lecturer at the Norwegian University of Science and Technology (NTNU) in Trondheim, second October week in Oslo, Guest Professor, University of Oslo, and lecturer at NORAD.
- 18th–20th October, 2006: Zürich, Switzerland, receiving the 2006 Swiss Prize for Extraordinary Performance in Applied Psychology.
- Short stay in Hamelin.
- November–19th December, 2006: NYC, 8th Annual HumanDHS Conference, 2015 Annual Round Table Workshop on Transforming Humiliation and Violent Conflict in New York City, convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch. See www.humiliationstudies.org/whoweare/annualmeeting/08.php.

2007

- 22nd December 2006–2nd January, 2007: Oslo, Norway, getting emergency help for my laptop.
- 3rd January–10th January 2007: Hamelin.
- 11th January–23rd January, 2007: Egypt, Visiting Professor, American University in Cairo, and invited lecture in Alexandria.
- 29th January–2th February, 2007: Trondheim, Norway, Associate Professor, Norwegian University of Science and Technology (NTNU) in Trondheim.
- 16th February–April, 2007: Japan, Visiting Professor, Tokyo and Kansai.
- 13th–15th April, 2007: Shanghai, Hangzhou, China, 9th Annual Conference of Human Dignity and Humiliation Studies at Zhejiang University, Hangzhou.
- April–August 2007: Japan, Visiting Professor, Tokyo and Kansai.
- August 2007: Australia, Visiting Professor at the University of Queensland.
- September 2007: Japan and Silesia, Poland.
- October 2007: Trondheim and Oslo, Norway, Associate Professor, Norwegian University of Science and Technology (NTNU) in Trondheim, and Guest Professor, University of Oslo
- November, December 2007: Boone and NYC, USA, Appalachian University, Boone, North

Carolina, and New York, 10th Annual HumanDHS Conference, 2015 Annual Round Table Workshop on Transforming Humiliation and Violent Conflict in New York City, convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch. See www.humiliationstudies.org/whoweare/annualmeeting/10.php. (Five-days' workshop at the Kurt Lewin Center in Bethel, Maine, postponed.)

2008

- 4th–12th January 2008: Sri Lanka (postponed).
- 12th–18th January 2008: Paris, Maison des Sciences de l'Homme.
- Beginning and mid-February 2008: Jerusalem, Humiliation and Human Rights: An Interdisciplinary Course at the Al-Quds University in Jerusalem, organized by Corinna Gayer, and Sophie Schaarschmidt (postponed).
- 15th–22nd February 2008: Paris, Maison des Sciences de l'Homme, and Oslo, Norway, University in Oslo, and Hamelin.
- 22nd February–5th March, 2008: Switzerland, writing my book *Emotion and Conflict*, and Paris, Maison des Sciences de l'Homme.
- 5th–9th March 2008: Budapest, Hungary, invited lecture at NATO Advanced Research Workshop in Budapest, 'Indigenous Terrorism: Understanding and Addressing the Root Causes of Radicalisation among Groups with an Immigrant Heritage in Europe'.
- 9th March–8th June 2008: Switzerland, writing my book *Emotion and Conflict*, and Paris, Maison des Sciences de l'Homme.
- 8th–15th June 2008: Hamelin, Hamburg, Germany.
- 16th June–16th July 2008: Oslo, Bergen, Trondheim, Norway, 11th Annual Conference of Human Dignity and Humiliation Studies in Norway.
- 17th–27th July 2008: Kiel, Hamburg, and Hamelin, Germany.
- 27th July to end of September 2008: Switzerland, writing my book *Emotion and Conflict*, and Paris, Maison des Sciences de l'Homme.
- 30th September 2008: Oslo, Norway, *Dignity or Humiliation: The World at a Crossroad*, annual lecture at the Psychology Department at the University of Oslo, as part of the PSYC3203 – Applied Social Psychology Programme.
- November 16–19, 2008: Boston, USA, leading a panel in "Rebuilding Sustainable Communities for Children and their Families after Disasters," an international conference at the College of Public and Community Service University of Massachusetts at Boston, USA, www.cpcs.umb.edu/rsccfd/.
- November/December 2008: NYC, 12th Annual HumanDHS Conference, 2015 Annual Round Table Workshop on Transforming Humiliation and Violent Conflict in New York City, convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch. See www.humiliationstudies.org/whoweare/annualmeeting/12.php.

2009

- 14th January 2009: Oslo, Norway, *Dignity or Humiliation: The World at a Crossroad*, annual lecture at the Psychology Department at the University of Oslo, as part of the PSYC3203 – Applied Social Psychology Programme). See annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html (search for "Lindner").
- 17th–19th February, 2009: University of Oslo, emergency rescue of computer break-down.
- First part of 2009: Switzerland, writing my third book, *Gender, Humiliation, and Global Security*.

- 29th May–1st June 2009: Berlin, Germany.
- 18th–21st June 2009: Risør, Norway, receiving the “Prisoner’s Testament” Peace Award, www.humiliationstudies.org/whoweare/evelin/141.php.
- 26th–28th June 2009: Berlin, Germany.
- July 26–31, 2009: Vancouver, Canada, “Creating Change Together” 2009 Hollyhock Summer Gathering, Canada.
- August 2009: Portland, Oregon, with Linda Hartling, our new HumanDHS Director and her husband Rick Slaven, our Business Manager, in our Pacific Rim HumanDHS Dialogue Home and Office in Oregon.
- August 2009: Hawai’i, 13th Annual Conference of Human Dignity and Humiliation Studies in Honolulu.
- September 1–10, 2009: Portland, Oregon, with Linda Hartling and her husband Rick Slaven in our Pacific Rim HumanDHS Dialogue Home and Office in Oregon.
- September 11–middle of November, 2009: Switzerland, finishing my third book, *Gender, Humiliation, and Global Security*.
- Middle of November: Hamelin, building the HumanDHS community and WDU initiative, finishing my *Gender, Humiliation, and Global Security* book.
- November 20–December 20, 2009: NYC, building the HumanDHS community and WDU initiative, finishing my *Gender, Humiliation, and Global Security* book.
- December 10–11, 2009: NYC, 14th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Morton Deutsch being honored with the HumanDHS Lifetime Achievement Award. See www.humiliationstudies.org/whoweare/annualmeeting/14.php.

2010

- 20th December 2009–7th January 2010: Hamelin, building the HumanDHS community and WDU initiative, finishing my *Gender, Humiliation, and Global Security* book.
- 8th–24th January 2010: Oslo, Norway, giving my annual lectures at Oslo University (see annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html; search for “Lindner”), at the Department of Anthropology, the Department of Psychology, and at the International Peace Research Institute (PRIO) in Oslo.
- 1st February, March, 2010: Switzerland, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- 15th April 2010: Hamelin, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- 17th April–3rd May, 2010: Istanbul, 15th Annual Conference of Human Dignity and Humiliation Studies in Istanbul.
- 3rd May–8th May, 2010: Rome, Italy, with Emanuela Del Re, giving four lectures at the University La Sapienza and the University Roma Tre.
- May, June, 2010: Switzerland, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- 1st–10th July, 2010: Vesterålen, North Norway, Kurs i konfliktløsning, fredskultur og flerkulturell forståelse (Course in conflict resolution, culture of peace, and cross-cultural understanding), Melbu 5.–8. juli 2010, Nordland Akademi for Kunst og Vitenskap, Melbu, Vesterålen.
- 10th–29th July 2010: North Norway, Litløy fyr, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.

- August–September 2010: Switzerland, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- 19th September 2010: Oslo, Norway, at the Norwegian Taiji Centre with Bob Randall, Aboriginal Leader from Uluru, Australia.
- September 2010: Oslo, Norway, Nobel Peace Prize centenary conference, September 23–26, 2010, and working with our World Dignity University initiative.
- October 2010: Hamelin and Hamburg, Germany, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- November–December, 2010: NYC, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- December 9–10, 2010: NYC, 16th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Anne and Bertram Wyatt-Brown being honored with the HumanDHS Lifetime Achievement Award. See www.humiliationstudies.org/whoweare/annualmeeting/16.php.

2011

- 6th December 2010–January 2011: Hamelin, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- January–17th February 2011: Oslo, Norway, giving my annual lectures at Oslo University, at the Department of Psychology (12th January, see annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html; search for “Lindner”), secondly, invited to participate in the 2nd International Conference on “Democracy – as Idea and Practice,” Oslo, January 13–14, 2011, thirdly, preparing the World Dignity University initiative, and, fourth, fieldwork for my *Humiliation and Terrorism* book.
- March, April, May 2011: Hamelin & Berlin, building the HumanDHS community and WDU initiative, research for my *Humiliation and Terrorism* book.
- 13th–14 March 2011: London, invited to speak about honour, dignity, and humiliation for *Banaz – A Love Story*, a documentary film on honour killing by Deeyah Khan.
- 21st–25th March 2011: For our World Dignity University (WDU) initiative, participation in the online course “Open Content Licensing for Educators,” Dunedin, New Zealand.
- 16th April 2011: Budapest, Hungary, invited video talk at Pszinapszis, XV. Psychology Days at the Angyalföldi József Attila Művelődési Központ (a community centre, called AJAMK) in Budapest from 15th–17th April, 2011.
- 30 May–1 June 2011: Zurich, Switzerland, invited to participate in the workshop titled *Dignity and Transnational Security* at the 9th International Security Forum (www.isf.ethz.ch/isf/Program/Overview).
- 1st–5th June 2011: Kragerø, South Norway, invited lecture at Den norske filosofifestivalen “På kanten” (www.paakanten.no).
- 5th–10th June 2011: Landeskogen Peace Center, landeskogen.blogg.no (<http://landeskogen.blogg.no/>).
- 10th–11th June 2011: Ornefjord.
- 17th June 2011: Oslo, Norway, LEVE – Levekår i utviklingsland/Livelihoods in developing countries, lunch lecture titled *Dignity or Humiliation in Economic and Monetary Systems*, see www.uio.no/english/research/interfacultyresearch-areas/leve/news-events/events/2011/0617-lindner-dignity-or-humiliation.html.
- 23rd June 2011: Oslo, Norway, lunch presentation titled *Gender, Humiliation, and Global Security* at the Centre for Gender Research at the University of Oslo, see

www.stk.uio.no/English/frontpage.html.

- 24th June 2011: Oslo, Norway, launch of the World Dignity University initiative at the University of Oslo (10:00–12:00, at the University Library, Georg Sverdrup’s house, Blindern campus). Video participation was possible through https://connect.uninett.no/World_Dignity_University. Lasse Moer is awarded the Beacon of Dignity Award in recognition of his extraordinary work for dignity. This is the first Beacon of Dignity Award given by the World Dignity University initiative, signed by Linda Hartling and Evelin Lindner.
- 25th June 2011, awarding the Beacon of Dignity Award to Andrzej (Andreas) Jozef Marciniak and Helga Brigitte Arntzen in recognition of their extraordinary work for dignity. This ceremony took place in Risør, Southern Norway. Philosopher Tore Lindholm received the “Fangenes Testamente pris” earlier in the afternoon the same day.
- 26th June 2011: Landeskogen Peace Center, landeskogen.blogg.no (<http://landeskogen.blogg.no/>).
- 27th–29th June 2011: Oslo, Norway, “Reimagining Democratic Societies; A New Era of Personal and Social Responsibility?” hosted by Council of Europe; the US Steering Committee of the International Consortium for Higher Education, Civic Responsibility and Democracy; the University of Oslo and The European Wergeland Centre, see www.theewc.org/news/view/reimagining-democratic-societies/.
- 30th June–4th July 2011: from Margrethe Tingstad near Lillehammer to the wedding of Anne-Grete Bjørlo and Geir in Koppang on 2nd July. On 3rd July to Grete and Arild in Brumunddalen, then to Mats Uldal in Strømmen, and Mette Schmidt, Lørenskog.
- 9th August 2011: Seoul, South Korea.
- 11th–21st August 2011: HumanDHS Dialogue Home of the Ward family in Timaru, New Zealand.
- 21st August–2nd September 2011: with the Clements family in Dunedin, New Zealand.
- 29th August–1st September 2011: Dunedin, New Zealand, 17th Annual Conference of Human Dignity and Humiliation Studies, “Enlarging the Boundaries of Compassion” (by Kevin Clements). Brian Ward, Uli Spalthoff, and Kevin Clements are awarded the Beacon of Dignity Award in recognition of their extraordinary work for dignity.
- 9th–15th September 2011: with Michelle Brenner in Sydney, Australia.
- 12th September 2011: Invited to participate in the weekly gathering of the “Holistic Practices Beyond Borders” group, Sydney, Australia.
- 15th September–1st November 2011: HumanDHS Dialogue Home of the Hartling-Slaven family in Portland, Oregon, USA, co-authoring with Linda Hartling *The Moment Is Now*, finalizing *A Dignity Economy*, working on my *Humiliation and Terrorism* book.
- October 26, 2011: Occupy Equal Dignity Dialogue Party at the HumanDHS Dialogue Home of the Hartling-Slaven family in Portland, Oregon, USA.
- November–December, 2011: NYC, in touch with the Occupy Wall Street movement, building the HumanDHS community and WDU initiative, fieldwork for my *Humiliation and Terrorism* book.
- December 8–9, 2011: NYC, 18th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Jean Baker Miller being honored with the HumanDHS Lifetime Achievement Award. The Beacon of Dignity Award is given to Michael Britton, Philip Brown, Grace Feuerverger, Michael Perlin, David Yamada, Tonya Hammer, Adriano Sverko, and Reinaldo Rivera (Alison Ongvorapong accepted this award in his place). See www.humiliationstudies.org/howeare/annualmeeting/18.php.

2012

- Since Spring 2012: Linda Hartling, Evelin Lindner, Michael Britton, and Uli Spalthoff offer the online graduate and professional course, both spring and fall, “Human Dignity, Human Rights, and Sustainable Post-Disaster Reconstruction,” kindly invited by Adenrele Awotona, Director of the Center for Rebuilding Sustainable Communities after Disasters at the University of Massachusetts, Boston, U.S.A.
- 25th January 2012, 10.15–12.00: *Humiliation and Terrorism*, annual lecture at the Psychology Department / Psykologisk institutt at the University of Oslo, Norway, Auditorium 1, Harald Schjelderups hus, Forskningsveien 3, as part of PSYC3203 – Anvendt sosialpsykologi, www.uio.no/studier/emner/sv/psykologi/PSYC3203/. See annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html (search for “Lindner”).
- Egil Bergh-Telle is awarded the Beacon of Dignity Award in recognition of his extraordinary work for dignity.
- 8th February 2012, 12.00–13.15: *After 22nd July: Humiliation and Terrorism*, lecture at the Centre for Gender Research at the University of Oslo, Norway, 4th floor, room 420, Senter for tverrfaglig kjønnsforskning, Gaustadalléen 30 D.
- 13th February 2012: *Ydmykelse, identitet og konflikt*, lecture at the Norwegian Police University College in Oslo, Norway, studiet Konflikthåndtering i et flerkulturelt samfunn.
- 17th February 2012, 14.15–16.00: *Ydmykelse og folkemord – den indre forbindelsen*, lecture at the Department of Political Science/Institutt for statsvitenskap, at the University of Oslo, invited by Bernt Hagtvet, as part of STV1530 – Folkemord og politisk massevold i det 20. århundrets politikk, Aud 1, SV-Bygget, Blindern.
- rest of 2012: building the HumanDHS community and WDU initiative (spending time in South America, where our community was “weakest,” Chile, Bolivia, Brazil, Ecuador), fieldwork for the envisioned book on *Terrorism and Humiliation*.
- 4th April 2012: Interview with Ignacia Imboden for the radio program La Fibra / Radio Amor 99.3 FM in Viña del Mar, Chile.
- 5th April 2012: Seminar *Encuentra Cordinatoria de la Universidad Mundial de la Dignidad* at the Dialogue Home of Howard Richards and the “Centro para el desarrollo alternativo” in Limache, Chile.
- 10th April 2012: Presentation *Charla harla para Universidad de Valparaíso*, by Howard Richards, and *¿Se puede manifestar más dignidad? En lugar de más humillación?* by Evelin Lindner, Universidad de Valparaíso, Chile.
- 19th April 2012: Charla (Lecture, talk, presentation) titled *Dignidad humana en el quehacer político (Human Dignity in Political Work)* at the Colegio Mar Abierto in Valparaíso, Chile
- 19th April 2012: 79 años del Partido Socialista de Chile, Charla (Lecture, talk, presentation) titled *Dignidad humana en el quehacer político (Human Dignity in Political Work)*, invited by the Juventud Socialista de Chile (Socialist Youth of Chile), the Partido Socialista de Valparaíso (Socialist Party of Valparaíso), and the Biblioteca Popular (Library of the People) in Valparaíso.
- 20th April 2012: Charla (lecture, talk, presentation) titled *La Ética de la Dignidad y la Humildad, Presentación de la iniciativa Universidad Mundial de la Dignidad*, El Departamento de extensión del Instituto de Ciencias Religiosas Ad Instar Facultatis de la Pontificia Universidad Católica de Valparaíso, Chile.
- 22nd May 2012: *Reflexões Democráticas: Direitos Humanos, Tolerância e Humilhação (Democratic Reflections: Human Rights, Tolerance and Humiliation)*, Conversa no Instituto Norberto Bobbio, São Paulo, Brazil, com Evelin Lindner, com a apresentação de David Calderoni, psicanalista do Núcleo de Psicopatologia, Políticas Públicas de Saúde Mental e Ações Comunicativas em Saúde Pública (NUPSI).
- 24th May 2012: *A Letter to My Father – Memories of Humiliation in International*

Conflicts, lecture in the course of literature by Dr. Laura P. Zuntini of Izarra, the Faculty of Philosophy and Humanities, Department of Modern Languages, University of Sao Paulo, Brasil.

- 24th May, 2012: *International Law in Relation to Humiliation and Armed Conflict*, lecture at the Faculty of Law in the International Criminal Law course taught by Prof. Cláudia Perrone-Moisés at the University of São Paulo, Brazil.
- 26th May 2012: *Dignidade Humana e o Desemprego*, com Gabriela Saab, palestra no Grupo de Apoio Psicoprofissional (GAP) que atende desempregados na cidade de Guarulhos, Rua Harry Simonsen, 202, Guarulhos, Brazil.
- 29th May 2012: *Educação, Conflitos e Democracia*, mesa-redonda, participação de Evelin Lindner e Annie Dymetman, mediação Helena Singer, Memorial da América Latina, Sala dos Espelhos, São Paulo, Brasil.
- 1st June 2012: *Humiliation, Dignity and Reconciliation / Humilhação, Dignidade e Reconciliação*, lecture in English with consecutive translation together with Professor Sergio Adorno, Professor of Sociology, University of São Paulo. Mediation Guilherme Assisi de Almeida, Law School, University of São Paulo. Supported by the UNESCO Chair Education for Peace, Democracy, Human Rights and Tolerance, and the Centro Maria Antônia at the University of São Paulo, Brazil.
- 5th June 2012: *Humilhação, Dignidade e Direitos Humanos*, palestra na Comissão de Direitos Humanos e Minorias (Committee for Human Rights and Minorities), Câmara dos Deputados (Chamber of Deputies), Brasília, Brasil.
- 12th June 2012: *O papel da Dignidade e da Humilhação no que Concerne à Paz, à Humanização e à Conciliação em Contextos Familiar e Universitário / The Role of Dignity and Humiliation in Regard to Peace, Harmony, Reconciliation and Forgiveness* (English, with simultaneous translation into Portuguese), Lecture at the Center for Philosophy and Humanities of the University of Pernambuco in Recife.
- 15th June 2012: *Education, Dignity, and Crosscultural Communication*, workshop in English at the Associação Brasil-América (ABA), Recife, Brazil.
- 18th June–2nd July 2012: *Rios + 20 Amazon Dialogues* in Marabá, Pará, Brazil.
- July 2012: Ruku Kausay, World Dignity University Amazonian Branch in the Rainforest of Ecuador.
- 24th August 2012: Interview with Joanna Harcourt-Smith, www.futureprimitive.org/2012/08/the-paradigm-of-dignity/.
- 27th–30th August 2012, 19th Annual Conference of Human Dignity and Humiliation Studies. It will be a multi-local conference through video connection. It will take place at the University of Oslo in Norway and at Linda Hartling’s base in Portland, Oregon, USA. We are very thankful to Jorunn Økland and the University of Oslo for their generous hospitality! In commemoration of the tragic events that took place in Norway last year, the conference is titled “In the Aftermath of the 22nd July: How to Sustain a Global Culture of Equality in Dignity or likeverd” The conference will advocate the notion of dignity, not just locally, but globally, on the platform of our emerging World Dignity University initiative. See www.humiliationstudies.org/whoweare/annualmeeting/19.php.
- 30th August 2012: Anne-Katrine Hagelund is awarded the Beacon of Dignity Award in recognition of her extraordinary work for dignity.
- 6th September 2012: Radio interview with Margrete Nåvik for “God helg” i NRK P1, recording 6th September 2012, broadcasting 16th September 2012, www.humiliationstudies.org/documents/evelin/Godhelg.mp3.
- 2nd October 2012, *Conflict Resolution*, contribution via Skype to the course *Conflict Resolution* by Hayal Köksal at the Educational Sciences Department, Faculty of Education, Boğaziçi University, Istanbul, Turkey.

- November–December 2012: New York City, among others, at Columbia University.
- November 11, 2012: World Citizen Radio with Garry Davis, Global Radio Alliance, www.globalradioalliance.com/gra-show-archives/world-citizen-radio-archives/.
- November 26, 2012, *Dignity, Humiliation, and Conflict*, Interview with Pattie Porter, Texas Conflict Coach Blog Talk Radio, pre-recorded on Monday, November 26, 2012, air date January 8, 2013, www.blogtalkradio.com/texas-conflict-coach/2013/01/09/dignity-humiliation-and-conflict-1.
- December 5, 2012, 4:30–6 pm: Presentation of the book *A Dignity Economy: Creating an Economy That Serves Human Dignity and Preserves Our Planet*, and introduction of the term *dignism*, at Columbia University, Teachers College, Gottesman Libraries, room Russell 104b, see www.humiliationstudies.org/whoweare/evelin/book/04.php.
- December 6–7, 2012: NYC, 20th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Michael Perlin being honored with the HumanDHS Lifetime Achievement Award. The Beacon of Dignity Award is being given to Judit Revesz, Rick Slaven, Maggie O’Neill, Beth Fischer Yoshida, Claudia Cohen, Peter Coleman, Fred Ellis, Adriano/Van, and Anna Strout. See www.humiliationstudies.org/whoweare/annualmeeting/20.php.

2013

- Since Spring 2012: Linda Hartling, Evelin Lindner, Michael Britton, and Uli Spalthoff offer the online graduate and professional course, both spring and fall, “Human Dignity, Human Rights, and Sustainable Post-Disaster Reconstruction,” kindly invited by Adenrele Awotona, Director of the Center for Rebuilding Sustainable Communities after Disasters at the University of Massachusetts, Boston, U.S.A.
- 11th January, 2013: *How Can We Break the Cycles of Humiliation and Co-create Our Common Future?* Interview with James Alexander Arnfinsen, Levevei™ (“way of life”), pre-recorded on 11th January, 2013, online on 12th January 2013, www.levevei.no/2013/01/episode-61-evelin-lindner/.
- 16th January–27th February 2013: Norway (16th–22nd January, Mette, Lørenskog, Oslo; 22nd January–4th February, Trine Eklund, Oslo; 4th February Guri & Esben, Oslo; 11th–18th February, Jorunn Økland & family, Oslo; 18th–22nd February Tora & Dag Eirik, Stord, Westcoast of Norway; 22nd–27th February, Siri, Lysaker, Oslo).
- 23rd January 2013, 10:15–12.00: *Dignity and Humiliation: Norway and the Concept of “likeverd,”* annual lecture at the Psychology Department / Psykologisk institutt at the University of Oslo, Norway, Auditorium 4, Harald Schjelderups hus, Forskningsveien 3, as part of PSYC3203 – Anvendt sosialpsykologi, www.uio.no/studier/emner/sv/psykologi/PSYC3203. See annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html (search for “Lindner”).
- 25th January 2013, 14.15–16.00: *Ydmykelse som bakenforliggende motiv i internasjonale konflikter og politisk massevold*, lecture at the Department of Political Science/Institutt for statsvitenskap, at the University of Oslo, invited by Bernt Hagtvvet, as part of STV1530 – Folkemord og politisk massevold i det 20. århundrets politikk, Aud 1, SV-Bygget, Blindern.
- 19th February 2013: *Verdighetens økonomi*, presentation at Stord kyrkjeakademi, Stord, West Coast of Norway, upon the kind invitation of Tora and Dag-Eirik Eikeland. www.sunnhordland.museum.no/side.aspx?nr=177.
- 10th–17th April 2013: In South Africa, Johannesburg, Alexandra, and the Apartheid Museum, with Arild Smith-Christensen and Morokolo Rametse.

- 17th–30th April 2013: Stellenbosch, South Africa.
- 24th–27th April 2013: 21st Annual Conference of Human Dignity and Humiliation Studies, titled “Search for Dignity,” at the University of Stellenbosch, South Africa. We thank H el ene Lewis most warmly for hosting us. See www.humiliationstudies.org/whoweare/annualmeeting/21.php.
- 29th April 2013: Visit to Robben Island.
- 30th April–1st May 2013: With the Intercape bus from Cape Town-Bellville to Pretoria (33 hours).
- 1st May–15th June 2013: Hosted by Catherine Odora Hoppers, holder of the DST/NRF South African Research Chair (SARChI) in Development Education at the University of South Africa UNISA in Pretoria/Tshwane, to record her biography and engage in “Michel Foucault Dialogues” initiated by philosopher of social science Howard Richards. Catherine Odora Hoppers has a doctorate in International and Comparative Education from Stockholm University. If you are interested, see some of our Foucault Dialogues at www.humiliationstudies.org/whoweare/videos.php#foucault, and see www.humiliationstudies.org/whoweare/videos.php#SARChI for the videos with Catherine and her SARChI family.
- 31st May 2013: *Unbounded Organization*, Evelin Lindner at the Seriti Staff Seminar, convened by Gavin Andersson, Director of the Seriti Institute in the Johannesburg Area, South Africa.
- 15th–30th June 2013: Johannesburg, with Morokolo Rametse.
- 30th June–1st July 2013: With the Shosholozza Train from Johannesburg to Cape Town (27 hours).
- 1st–7th July 2013: Stellenbosch.
- 4th July 2013, 12.00–14.30: *Human Dignity and Humiliation Studies: Transdisciplinarity in Practice*, Evelin Lindner at the Programme for the Enhancement of Research Capacity (PERC) Workshop, University of Cape Town, South Africa, convened by PERC co-ordinator Robert Morrell.
- 5th July 2013: Lunch time discussion to trace the connections between a “Dignity Economy” (see Evelin Lindner’s book *A Dignity Economy*), “Values Based Leadership,” “Inclusive Innovation,” “Business Model Innovation,” and “Management and Leadership Education.” Convened by Kosheek Sewchurran, Innovation Management & Information Systems, Graduate School of Business, University of Cape Town, South Africa, www.gsb.uct.ac.za/Newsrunner/Story.asp?intContentID=776.
- 11th–13th September 2013: *Konstruktive Ver anderungsprozesse in der Behandlung von traumatisierten oder anders gedem utigten Menschen*, Hauptreferat 5, PSY&PSY-Kongress 2013 “ berg nge – eine Herausforderung / Les d efits de la transition” Montreux, Switzerland, Freitag, 13. September 2013, 15.30–16.30. I had the honour of giving one of the five main talks at the 2013 congress of the psychiatrists and psychologists of Switzerland, where 800 participants had been expected and 1300 came. The talk was given in German and simultaneously translated into French, see the PowerPoint presentation with audio and video on www.humiliationstudies.org/whoweare/evelin021.php#aeschlimann. The programme of the congress is to be found at www.swisspsycongress.ch/downloads/sgpp-2013_a4-program_web_130508.pdf.
- November 14, 2013, 10.00am–2.00pm: *There is No Path to Peace. Peace Is the Path*, Evelin Lindner at the Religious Leaders World Peace and End War Conference, United Nations Church Center, New York City, USA, invited by Yongmin Shin, who had organised a Peace Forum to unite North and South Korea in May.
- November 21, 2013: *Dignity and Humiliation*, Evelin Lindner as guest in the Blogtalkradio Sangoma, Stories from the Frontlines of Mediation, by Bathabile K. S. Mthombeni, J.D., a

Mediator, Negotiator, and Conflict Management Facilitator, and Founder and Principal of Untangled Resolutions: The Problem Is the Answer in New York City, USA.

- November 26, 2013, 1pm–2.30pm: *How Are Dignity and Humiliation Relevant in Our Lives, Our Societies, and for the United Nations?* Evelin Lindner at The United Nations Interagency Framework Team for Preventive Action brown bag lunch event at 1 UN Plaza (DC-1), New York City, USA, invited by Gay Rosenblum-Kumar.
- December 4, 2013: *Human Dignity, Humiliation and Violent Conflict – Interview with Dr. Evelin Lindner and Dr. Linda Hartling*. Tziporah Pronman interviewed Evelin Lindner and Linda Hartling in the International Center for Ethno-Religious Mediation (ICERM) Radio, upon invitation by Basil Ugorji.
- December 5–6, 2013: 22nd Annual Conference of Human Dignity and Humiliation Studies at Columbia University, “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Abou Bakar Johnson Bakundukize being honored with the HumanDHS Lifetime Achievement Award. The Beacon of Dignity Award is being given to Inga Bostad in recognition of his extraordinary work for dignity.
- Rest of 2013: Building the HumanDHS community and WDU initiative, writing of the envisioned book on *Terrorism and Humiliation*. See www.humiliationstudies.org/howweare/annualmeeting/22.php.

2014

- Since Spring 2012: Linda Hartling, Evelin Lindner, Michael Britton, and Uli Spalthoff offer the online graduate and professional course, both spring and fall, “Human Dignity, Human Rights, and Sustainable Post-Disaster Reconstruction,” kindly invited by Adenrele Awotona, Director of the Center for Rebuilding Sustainable Communities after Disasters at the University of Massachusetts, Boston, U.S.A.
- 15th January 2014–10th February 2014: Oslo (15th–26th January, Trine, 26th–31st January, Babs, Nesodden, 31st January–4th February: Mette, Lørenskog, 4th–10th February: Guri & Esben).
- 22nd January 2014, 10:15–12.00: *Dignity or Humiliation /Verdighet eller ydmykelse*, annual lecture at the Psychology Department / Psykologisk institutt at the University of Oslo, Norway, Auditorium 4, Harald Schjelderups hus, Forskningsveien 3, as part of PSYC3203 – Anvendt sosialpsykologi, www.uio.no/studier/emner/sv/psykologi/PSYC3203/v13/timeplan/index.html. See annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html (search for “Lindner”).
- 22nd–24th January 2014: ‘Communication and Dignity’, a thematic network meeting of the Human Dignity and Humiliation Studies network on the University Campus at Blindern, Oslo, Norway, and the Norwegian Centre for Human Rights. The focus of this workshop was on practical tools and methodologies in developing communication habits that promote dignity (see www.educationforpeace.com/human_dignity/). The conference began on 22nd January with Evelin Lindner’s annual lecture at the Psychology Department at the University of Oslo.
- 4th March 2014: *Urban Dignity: What Is It? How Do We Achieve It?*, Evelin Lindner’s presentation given at the 12th Urban Culture Forum, ‘Arts and Social Outreach – Designs for Urban Dignity’, organised by The Urban Research Plaza, Chulalongkorn University, Bangkok, Thailand, room 105 of the Maha-Chulalongkorn Building, convened by Kjell Skyllstad on 3rd–4th March 2014. See <http://www.urp.faa.chula.ac.th/urp/Forum.html>. The article ‘Global Dignity: What Is It? How Do We Achieve It?’ brings together Evelin’s

insights on global dignity with the experiences and insights she gathered in Thailand in March and April 2014. See the videos created on <http://www.humiliationstudies.org/whoweare/videos.php>.

- 8th–12th March 2014: 23rd Annual Conference of Human Dignity and Humiliation Studies in Chiang Mai, Thailand, convened and organised by Kjell Skjellstad at Chiang Mai University, supported by Linda Hartling and Evelin Lindner. See

<http://www.humiliationstudies.org/whoweare/annualmeeting/23.php>. Chayan Vaddhanaputhi, the convener of this conference, was awarded the Beacon of Dignity Award in recognition of his extraordinary work for dignity. Chayan Vaddhanaputhi is Professor and Director of the Regional Center for Social Science and Sustainable Development (RSCD) and the Center of Ethnic Studies and Development (CESD) at the Faculty of Social Sciences, Chiang Mai University. See the videos created on www.humiliationstudies.org/whoweare/videos.php.

- 29th March 2014: Conversation with Sinat, genocide survivor, disabled war veteran, and landmine victim, at the War Museum Cambodia in Siem Reap. See all videos created in Angkor and Siem Reap in Cambodia at www.humiliationstudies.org/whoweare/videos.php#angkor.

- 26th May–2nd June 2014: *A Week with Berit Ås* in Asker, Norway. See the videos created on www.humiliationstudies.org/whoweare/videos.php#aas. Berit Ås was born in 1928 in Norway, and is a Norwegian politician, Professor Emerita of social psychology at the University of Oslo, and a feminist. She was the first leader of the Socialist Left Party (1975–1976) and served as a Member of the Parliament of Norway 1973–1977. She was a deputy member of parliament 1969–1973 (for the Norwegian Labour Party) and 1977–1981 (for the Socialist Left Party). She holds honorary doctorates at the University of Copenhagen, Saint Mary's University (Halifax) and Uppsala University, and received the Rachel Carson Prize and the Order of St. Olav in 1997. She is known internationally for articulating the master suppression techniques, and her research interests include feminist economics and women's culture. She was a member of Evelin Lindner's doctoral committee in 2001 at the University of Oslo.

- 2nd June 2014: *Dignity, Humiliation, and Terrorism: How to Think Globally*, Evelin Lindner's talk given at the Monday lunch (mandagslunsj) at the Norwegian Centre for Human Rights / Norsk senter for menneskerettigheter, Cort Adelers gate 30, 0162 Oslo, Norway, Seminarrom Asbjørn Eide, kindly invited by director Inga Bostad, www.humanrights.uio.no. Introduction (åpningsinnlegg) by Inga Bostad. Kjell Skjellstad is awarded the Beacon of Dignity Award in recognition of his extraordinary work for dignity.

- June, July, August 2014: In Tjøme and Nøtterøy, Norway, working on the envisioned book on *Terrorism and Humiliation*, privileged to be welcomed by Gerdelin Bodvin and Lisbeth Vilkan Glad.

- 9th June 2014: Trine Eklund was awarded the Beacon of Dignity Award in recognition of her extraordinary work for dignity on Brøtsø, Tjøme, Norway. See www.humiliationstudies.org/whoweare/evelin/pics14.php#eklund.

- 23rd June 2014: We met at the Norwegian Museum of Cultural History on Bygdøy in Oslo on the afternoon of the summer solstice, 23rd June 2014, on the occasion of marking my 60th birthday. It filled me with infinite gratitude and happiness—the love and generosity, the sense of being embedded into a circle of love and generosity, was overwhelming. See www.humiliationstudies.org/whoweare/evelin/pics14.php. I look back on 60 years of “global path-finding apprenticeship” and look forward to another 60 years of applying all that I have learned. A hug was the most precious gift for me (I live globally, without any physical possessions). I look back on 60 years of “global path-finding apprenticeship” and look forward to another 60 years of applying all that I have learned. A hug was the most precious

gift for me to receive (I live globally, without any physical possessions). The original birthday invitation is here:

<http://archive.constantcontact.com/fs104/1102692382451/archive/1117515502017.html>.

- June, July, August 2014: To work on the *Humiliation and Terrorism* book, Gerdelin Bodvin was so generous and offered Evelin to share her home on Brøtsø, an island in the Oslo fjord, from June to early August 2014. In the second part of August, she was welcomed in the home of Lisbeth and Per on Nøtterøy, another island in the Oslo fjord. Lisbeth, her husband, and Evelin share a deep connection with Siwa, the extraordinary salt-oasis in the desert in Egypt, where Alexander the Great went to hear the oracle. When Evelin worked as a clinical psychologist and counsellor in Egypt (1984–1991), she was given this very symbolic piece of jewellery from Siwa, the necklace that a young girl would wear, indicating that she was ready to get married. There is only one piece in the museum in Siwa, then Evelin's, and the rest are lost in the world. See some photos here:

<https://www.dropbox.com/sh/34mk7eoypc4iyu9/AACwIDFr81GUxL5SCpGNfXOpa?dl=0>.

One can see Lisbeth and Evelin in front of the first painting Lisbeth did of Siwa. In her hand, she holds a precious wedding scarf from Siwa. Lisbeth and her husband have built a house in Siwa and are so generous to gift it to the cause of dignity.

- 27th August–1st September 2014, Berlin: Support for the *death with dignity* campaign

“Mein Ende gehört mir: Für das Recht auf Letzte Hilfe,” <http://letzte-hilfe.de/unterstuetzer/>.

- 30th August 2014, Berlin: Honouring Declan Kennedy, member of the HumanDHS Global Advisory Board, Architect, Urban Planner, Mediator, and Permaculture Designer, co-founder of the Gaia University.

- December 4–5, 2014: 24th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Richard Slaven and Evelin Lindner being honored with the HumanDHS (Half!) Lifetime Achievement Award. The Beacon of Dignity Award is being given to Fred Ellis. See

www.humiliationstudies.org/whoweare/annualmeeting/24.php.

- Rest of 2014: Building the HumanDHS community and WDU initiative, writing of the envisioned book on *Terrorism and Humiliation*.

2015

- Since Spring 2012: Linda Hartling, Evelin Lindner, Michael Britton, and Uli Spalthoff offer the online graduate and professional course, both spring and fall, “Human Dignity, Human Rights, and Sustainable Post-Disaster Reconstruction,” kindly invited by Adenrele Awotona, Director of the Center for Rebuilding Sustainable Communities after Disasters at the University of Massachusetts, Boston, U.S.A.

- 18th–26th January 2015: Trondheim, Norway (Klempe family), 23rd January 2015:

Opponent in Jingyi Dong's doctoral defence at the Norwegian University of Science and Technology (NTNU), within the programme of Education.

- 26th January–27th February 2015: Oslo, Norway (26th January–3rd February, Eline, 3rd–10th February, Guri & Esben, 10th–27th February, Trine).

- 11th February 2015, 13.15–15.00: *Hva har kultur- og samfunnspsykologi med verdighet å gjøre*, annual lecture at the Psychology Department / Psykologisk institutt at the University of Oslo, Norway, Auditorium 1, Harald Schjelderups hus, Forskningsveien 3, faggruppe kultur- og samfunnspsykologi, Ole Jakob Madsen,

www.sv.uio.no/psi/forskning/aktuelt/arrangementer/gjesteforelesninger-og-seminarer/2015/gjesteforelesning-med-evelin-lindner.html. See annual lectures from 2009 at

www.sv.uio.no/tjenester/kunnskap/podkast/index.html (search for “Lindner”).

- 16th February 2015, 12.00–13.30: *Transforming Humiliation and Violent Conflict*, Evelin Lindner’s talk given at the Monday lunch (mandagslunsj) of the Norwegian Centre for Human Rights / Norsk senter for menneskerettigheter, Cort Adelers gate 30, 0162 Oslo, Norway, Seminarrom Asbjørn Eide, kindly invited by director Inga Bostad. Introduction (åpningsinnlegg) by Inga Bostad, www.jus.uio.no/smr/foransatte/aktuelt/arrangementer/2015/0216.html.
- February 2015: Nomination for the 2015 Nobel Peace Prize, see www.nobelwill.org/index.html?tab=7 and http://nobelwill.org/Lindner_nomination.pdf.
- March and April 2015: writing retreat with my parents in Germany.
- 1st May–1st July 2015: 25th Annual Conference of Human Dignity and Humiliation Studies in Kigali, Rwanda, 5th–8th June 2015, convened by Emmanuel Ndahimana, supported by Evelin Lindner and Linda Hartling. The Beacon of Dignity Award is being given to Bishop John Rucyahana, Dr. Jean-Baptiste Habyalimana, Johnson Mugaga, and Emmanuel Ndahimana. See www.humiliationstudies.org/whoweare/annualmeeting/25.php.
- 1st July–27th October 2015: writing retreat in Norway and with my parents in Germany.
- 9th October 2015: *Von Demütigung zu Terror und Krieg: Erniedrigung kann zu Gewalt führen, kann sie auch zu Liebe führen?* presentation at the 2015 Symposium “Gehirne zwischen Liebe und Krieg – Menschlichkeit in Zeiten der Neurowissenschaften,” gemeinnützige turmdersinne GmbH, Nürnberg, Germany, www.turmdersinne.de/de/symposium/symposium-2015.
- November 23 and December 3, 2015: Liz Hernandez, Molly Clark, and Charlott Macek were awarded the Beacon of Dignity Award in recognition of her work for dignity, in New York City.
- December 3–4, 2015: 26th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, New York City, 12th “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Linda Hartling and David Yamada being honored with the HumanDHS (Half!) Lifetime Achievement Award. The Careholders are being recognized and the Beacon of Dignity Award is being given to Premik Tubbs, Tony Gaskew, Molly Clark, Charlott Macek, Elizabeth Hernandez, and to Susan Fuhrman, President of Teachers College, Columbia University. See www.humiliationstudies.org/whoweare/annualmeeting/26.php.
- In general in 2015: Building the HumanDHS community and WDU initiative, writing the next envisioned books.

2016

- Since Spring 2012: Linda Hartling, Evelin Lindner, Michael Britton, and Uli Spalthoff offer the online graduate and professional course, both spring and fall, “Human Dignity, Human Rights, and Sustainable Post-Disaster Reconstruction,” kindly invited by Adenrele Awotona, Director of the Center for Rebuilding Sustainable Communities after Disasters at the University of Massachusetts, Boston, U.S.A.
- 1st January – 23rd February 2016: writing retreat with my parents in Germany.
- 23rd February–3rd April 2016: Norway (28th February–1st March, Magnus, 1st–28th March, Trine, 28th March–3rd April, Klempe family, Trondheim).
- 3rd March 2016, 10.00–13.15: *From Humiliation, Vengeance, and Genocide to Reconciliation: Experiences from Rwanda*, Department of Psychology, University of Oslo, Harald Schjelderups hus, Forskningsveien 3, www.sv.uio.no/psi/om/, as part of PSY4506 – Human Rights, Democracy and Reconstruction after Conflict; A community based approach,

with Nora Sveaass and Inger Skjelsbæk, www.uio.no/studier/emner/sv/psykologi/PSY4506/. See annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html (search for “Lindner”).

- 7th March 2016, 12.00: *From Humiliation, Vengeance, and Genocide to Reconciliation: Experiences from Rwanda*, Evelin Lindner’s talk given at the Monday lunch (mandagslunsj) of the Norwegian Centre for Human Rights / Norsk senter for menneskerettigheter, Cort Adelers gate 30, 0162 Oslo, Norway, Seminarrom Asbjørn Eide, kindly invited by director Inga Bostad. Introduction (åpningsinnlegg) by Inga Bostad, www.jus.uio.no/smr/english/about/current/events/2016/evelin-lindner.html.
- 11th March 2016, 19.00: *Deep Dao Dialogue: Dignilogue with Evelin Lindner in the Arne Næss Chair*, Norsk Taiji Senter / Norwegian Taiji Centre, Kirkegata 1-3, 0153 Oslo, kindly invited by director Pamela Hiley, www.taiji.no.
- 28th March–3rd April 2016: Trondheim, Norway (Klempe family), 1st April 2016: Opponent in Vidar Vambheim’s doctoral defence at the Norwegian University of Science and Technology (NTNU), within the programme of Education.
- 13th May 2016: Hassan Keynan in Hamelin.
- August 2016: Sarajevo, Bosnia-Herzegovina.
- September 2016: Dubrovnik, Croatia.
- 19th–23rd September 2016: 27th Annual Conference of Human Dignity and Humiliation Studies in Dubrovnik Croatia, inspired by Kjell Skyllstad, supported by Evelin Lindner and Linda Hartling, www.humiliationstudies.org/whoweare/annualmeeting/27.php.
- December 7, 2016, 12–2 pm: Presentation of the book *Honor, Humiliation, and Terror*, at Columbia University, Teachers College, Gottesman Libraries, room Russell 306, see www.humiliationstudies.org/whoweare/evelin/book/05.php.
- December 8–9, 2016: 28th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, New York City, 13th “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003), with Philip M. Brown being honored with the HumanDHS (Half!) Lifetime Achievement Award. See www.humiliationstudies.org/whoweare/annualmeeting/28.php.
- In general in 2016: Building the HumanDHS community and WDU initiative, writing the next envisioned books.

2017

- Since Spring 2012: Linda Hartling, Evelin Lindner, Michael Britton, and Uli Spalthoff offer the online graduate and professional course, both spring and fall, “Human Dignity, Human Rights, and Sustainable Post-Disaster Reconstruction,” kindly invited by Adenrele Awotona, Director of the Center for Rebuilding Sustainable Communities after Disasters at the University of Massachusetts, Boston, U.S.A.
- 1st January – beginning of February 2017: writing retreat with my parents in Germany.
- 2nd February 2017: Hamburg.
- 3rd February–25th March 2017: Oslo, Norway, in Dialogue Home of Trine Eklund.
- 13th February 2017, 12.00–13.00: *Honor, Humiliation, and Terror*, Evelin Lindner’s talk at the Monday lunch (mandagslunsj) of the Norwegian Centre for Human Rights / Norsk senter for menneskerettigheter, Cort Adelers gate 30, 0162 Oslo, Norway, Seminarrom Asbjørn Eide, kindly invited by director Inga Bostad. Introduction (åpningsinnlegg) by Inga Bostad.
- 2nd March 2017: Annual Dignity Lecture at the Department of Psychology, University of Oslo, Harald Schjelderups hus, Forskningsveien 3, Oslo, Norway.

2. 2nd March 2017: Annual talk on dignity and humiliation at the Department of Psychology, Harald Schjelderups hus, Forskningsveien 3, www.sv.uio.no/psi/om/, as part of PSY4506 – Human Rights, Democracy and Reconstruction after Conflict; A community based approach, with Nora Sveaass and Inger Skjelsbæk, www.uio.no/studier/emner/sv/psykologi/PSY4506/. See annual lectures from 2009 at www.sv.uio.no/tjenester/kunnskap/podkast/index.html (search for “Lindner”).

- 25th March–29th March 2017: Lørenskog, Norway, with Mette.
- 30th March 2017: Kiel and Hamburg
- 31st March – 14th July 2017: writing retreat with my parents in Germany.
- 26th June 2017: “Red sofa” in front of the museum of Hamelin in Germany.
- 14th July–20th August 2017, and 16th September–18th September 2017: Indore, Madhya Pradesh, India, in the Dialogue Home of Dr. Amita Neerav and Dr. Rajesh Dixit.
- 16th–19th August 2017: 29th Annual Dignity Conference in Indore, India, inspired by Deepak Tripathi, supported by Linda Hartling and Evelin Lindner, see www.humiliationstudies.org/whoweare/annualmeeting/29.php.
- 20th August–16 September 2017: Mussoorie, Himalaya.
- December 7–8, 2017: 30th Annual Conference of Human Dignity and Humiliation Studies at Columbia University, New York City, 14th “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, in memory of its honorary convener late Morton Deutsch, from 2003 until his passing in 2017. See www.humiliationstudies.org/whoweare/annualmeeting/30.php.
- In general in 2017: Building the HumanDHS community and WDU initiative, writing the next envisioned books.

2018

- Annual Dignity Lecture at the Department of Psychology, University of Oslo, Harald Schjelderups hus, Forskningsveien 3, Oslo, Norway.
- September 2018: 31st Annual Dignity Conference in Cairo, Egypt, inspired by Ragnhild Nilsen, supported by Linda Hartling and Evelin Lindner, see www.humiliationstudies.org/whoweare/annualmeeting/31.php.
- December 6–7, 2018: 32nd Annual Conference of Human Dignity and Humiliation Studies at Columbia University, New York City, 15th “Workshop on Transforming Humiliation and Violent Conflict,” convened and organized by Linda Hartling and Evelin Lindner, together with honorary convener Morton Deutsch (since 2003). See www.humiliationstudies.org/whoweare/annualmeetings.php.
- Rest of 2018: Building the HumanDHS community and WDU initiative, writing the next envisioned books.

- and so on...

ⁱ *Pleasantville* is an Academy Award-nominated 1998 film written, produced, and directed by Gary Ross. See also *The Clonus Horror* (1979) or *The Island* (2005). As to “personal branding,” see Lair, et al., 2005. I discussed this topic in January 29, 2007, in Harrania, near Cairo, Egypt, with Sophie Wissa-Wassef, who makes a point of protecting her artists’ creativity by not disclosing to them whether their art sells or not. See www.humiliationstudies.org/intervention/art.php#ramseswissawassef or www.wissa-wassef-arts.com/intro.htm. See also Douglas Rushkoff (2009); I thank Keith Grennan for this link.