

**Human Dignity and Humiliation:
Discussion group to prepare the path for productive
interactions and outcomes at our 7th Annual Meeting in Costa
Rica in 2006**

On 29/06/2006, Phil Brown wrote:

Dear Human Dignity and Humiliation Studies Network member:

You are being invited to participate in a discussion group to prepare the path for productive interactions and outcomes at our 7th Annual Meeting in Costa Rica in September. The Costa Rica meeting agenda (<http://www.humiliationstudies.org/whoweare/annualmeeting07.php>) is structured so that there will be a considerable period of time --2 6 p.m. each day -- allocated to an Open Space process for considering the future directions of our work.

The purpose of this discussion group is to encourage those of us who will be attending to think about the range of ideas, specific approaches and structures for the Human DHS that may illuminate our meeting time. Also it can serve as a place for network members who cannot be with us in Costa Rica to add the richness of their voices to our initial dialogue.

Structure of the discussion group: Please read as many of the offerings included here as you can and respond with your ideas, issues, elaborations, clarifications or counterpoints. Or forge a new path, start a new point of departure and see if you catch anyone's attention. The discussion group will be available from now until August 18th. At that time we will do a thematic summary of the offerings as a discussion resource for the Costa Rica meeting.

At Evelin Lindner's request, I have agreed to be the host for the discussion group, and will monitor the site and take on the hazardous responsibility for summarizing the gist of what we discuss and produce. To start things off, we are using two pieces that Evelin suggests may be good starting points: Her commentary from Newsletter #6, following the 6th Annual Meeting in New York last fall and a thoughtful piece by Linda Hartling that speaks to the process values that are critical to the integrity of the Human DHS network. I have offered some questions that are examples of issues that we may want to grapple with in Costa Rica. Please don't be intimidated by the eloquence or length of Evelin and Linda's contributions short and to the point, pithy and sweet are also fine and equally welcome.

Thank you for your participation!

-- Philip Brown

On 29/06/2006, Alan Klein wrote:

Hi all,

The attached file contains three messages:

1. A welcome to the list from Phil Brown
2. A note from Evelin about the purpose of the group (see this text also at <http://www.humiliationstudies.org/publications/newsletter06.php#bridges>). Our first task,)
3. A note from Linda Hartling framing the discussion (see this text also at www.humiliationstudies.org/whoweare/annualmeetings.php)

Welcome to the group!

~Alan Klein

On 05/07/2006, Evelin wrote:

Dear All,

I hope you are all well! I so much look forward to seeing you soon in Costa Rica!

I thank you, dear Phil, for your great questions! I will send out some reflections to All on your questions in a separate email.

I thought about my "job" as the person who in some ways is like a spider in the middle of our network. Perhaps my main job is to keep the larger vision of our network at the heart of our activities. It is therefore timely, I think, that I attend to my job at this point in time. Please allow me therefore to start with the big picture, otherwise the details will have no anchoring, independently of how interesting they are in themselves. I suggest, I can get lost in details together with you later.

How shall I attend to my job of contributing to embedding our network into a larger context and meaning?

Let me begin by using the following image: Let us say, planet Earth resembles the Titanic, just the moment before it sinks. We, humankind, are the crew. If we view planet Earth with the eyes of some kind of intelligent being from other galaxies, humankind is like a locust plague consuming its own carrying capacity, sinking the ship it depends on. We eat up the resources of planet Earth, we consume them without taking into account that they are finite. The intelligent beings from the other galaxies, if at all interested in planet Earth, will perhaps try to rescue the planet by killing the locusts. For example, they could instigate war or send some deadly diseases so that the crew dies out before having sunk the ship. Planet Earth would make a deep sigh of relief at the disappearance of humankind.

When we ponder this image, we must agree. The planet would be better off without humankind. So, do we want to "rescue" humankind as it is? No, we wish to transform it from locusts into something more constructive. We want to give the Titanic an entirely new crew. We understand that if this is not possible, it may be better that humankind dies out. We need to aim high. Aiming low is not worth it really. We have to try aiming high, even if we fail. The one who does not try will fail by guarantee. Only the one who tries has at least a chance to succeed.

If we decide that this transformation is what we want, then all details of our actions should feed into that larger goal. It would be rather unwise to engage in locust-like actionism, be it painting the cabins of the rich in the upper luxury floor of the Titanic with nicer colors or going down and helping the poor get their cabins painted for the first time. All such actions would be valuable in themselves, clearly it is good to have nicer colors, or help the poor. But it would not necessarily contribute to deeply transforming the crew of the ship from locusts into more constructive beings.

What I want to say is that we need to be careful with delving too early and hastily into details that ultimately have the effect that we aim low. We might not succeed with our high aims, but this is different from never trying. We should at least try to aim high. How do we do that? By always anchoring our actions within the larger context of our vision and related goals, I would say. The first thing, I propose that we do, is build the seeds for a new humankind (a non-locust humankind) among us (and, of course, link up with other groups who do the same). The short-sightedness of locusts is in all of us. We want short-term gains, also for our network. Let us therefore slow down. Let us look at ourselves, let us be aware that we need to keep our prime awareness on building and holding a "non-locust connectivity" among ourselves in order to be able to productively attend to detail.

In the other text that Alan sent to you and that you might have read already, I used the floor, the raft and the rain forest as images for the fragility of the carrying capacity of our world, including any group and particularly our group (see this text also at <http://www.humiliationstudies.org/publications/newsletter06.php#bridges>). Our first task, as I describe in the other text, I would suggest, is that we test out how a non-locust crew should function. How do human beings and groups of human being look like who do not sink the ship? Which elements in us and among ourselves should be transformed?

In the other text, I wrote that it might help to become aware that there is no salary, no monetary reward, that makes us come to our Costa Rica meeting. Why do we come to a meeting for which we have to pay ourselves? I would describe the method we have to use (and the only method that works, I would say) as "paying" each other continuously, not just once, and not with money, but differently. How do we do that? This is what I try to describe in the text at [./newsletter06.php#bridges](http://www.humiliationstudies.org/publications/newsletter06.php#bridges).

I think it is important to reflect on all these issues because this brings us into a better position to invite others into our group in the future and thus slowly increase the size of the "non-locust crew."

As you know, I have decided to dedicate my life to the task of building our Human Dignity and Humiliation Studies network globally. I would never look for a "job" or apply for a "position," because I already have a life project. A job or a position would be like painting the corridor on the luxury first floor of the ship with new colors, and what I would gain is money to buy some possessions to fill my own cabin on that floor. This is because all existing institutions have as their ultimate larger frame the "locust world." No institutions wherein I could find a "job" really reaches beyond the locust frame. Yet, in my life, I do not allow money or status to define me, my life project is what defines me. And this is what gives me the strength and energy to come to this meeting. It is because I am not interested in the locust world, that I think we need to build new institutions, and HumanDHS is envisioned as one of them.

I deeply enjoy my freedom from the "old world" of status and money. I deeply cherish my experience of respecting everybody as equal in dignity and not having to try to be "on top of" others. This gives me immeasurable quality of life; I need no quantity of possessions. I get profound pleasure from connecting with all of you and building a platform together with you where we can realize all the details, all the particular steps and projects, that will fit into our larger goal of transforming our world into a world where sustainability is secured, both in the social and ecological realm.

Linda wrote brilliantly about how we walk the talk
(www.humiliationstudies.org/whoweare/annualmeetings.php).

I would also like to draw your attention to the text written by Trevor Ballance, which is posted all over our website, the Call for Creativity. Please click on

www.humiliationstudies.org/whoweare/callforcreativity.php.

Please see also what Ray and Anderson wrote about "old methods" and how we have to be very careful with old-style "expertise," when we want to get out of the "locus world," see their thoughts, for example, at

<http://www.humiliationstudies.org/publications/newsletter05.php#oldmethods>.

I want to end here and wait for your thoughts!

Most lovingly,

Evelin

On 05/07/2006, Don Klein wrote:

Locusts devouring the earth and humankind sinking in Titanic fashion!
Powerful images of total destruction. Last night I saw Al Gore's film "An Inconvenient Truth" and what you have to say resonates with his warnings about what's happening to the earth's climatic equilibrium.

My sense is that we in the Human Dignity and Humiliation network are committed to nothing more nor less than transforming the quality of human consciousness. Without such transformation, there is little, if any, chance of achieving a peaceful global community. This may be a Quixotic adventure on which we've embarked, but then what effective alternative is there.

With love, Don

On 05/07/2006, Evelin wrote:

Dear All!

Please see further down the great questions from Philip Brown that you already received in the attachment to the email from Alan, and my reflections in response to his questions in red:

Phil writes:

I find myself feeling grateful for the opportunity created by the Human DHS network to be in touch with such a wonderfully diverse, caring, wise and productive group of people focused on global issues of social justice. As a relatively new member, I am alternately

↳nbsp; **dazzled** by the contributions I hear at meetings and things I read on the website, **and puzzled** by what to make of it all;
↳nbsp; **satisfied** by good meals of inspiration I have had at the networks table, **and unclear** how to locate the central kitchen or the best way to contribute to keeping ourselves and others fed;
↳nbsp; **loving** the fluidity of the interchanges and open structures for sharing, **and wondering** what boundaries would be useful or important for the networks maintenance and growth.

Here are some questions that are more structural in nature that come to mind as potentially important as we contemplate the future of the DHS network:

1. Who is the DHS Team and what do we/they do? The website lists many different, overlapping group structures: The Global Staff, Global Core Team, Advisory Board, etc. The emphasis seems to have been on inclusion, with loose structures and functions, depending on the need and the event. Leadership has worked because of who Evelin Lindner is and of the mutual respect we hold for one another. What are the strengths and weaknesses of this approach based on our purpose?

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Evelin writes:
Dear Phil!

Please let me first thank you most warmly for all your marvelous questions! Often good questions focus attention in a very helpful way! You ask great questions! I thank you most warmly!

As to the strengths and weaknesses of our current setup, one of the strengths is, I believe, that my energy holds our network together (I invest all my life time and what you see is what I can do; unfortunately, I cannot do more.) I bring together like-minded people from all around the world who never would meet otherwise. This makes synergy possible that otherwise would not be possible. Since I have a strong vision, I also keep our global network from fragmenting. There are many angry people in the peace movement, who apply authoritarian methods that ultimately undermine their own goals. I try to resist this self-destructive tendency in our network. Part of this is that I try to model a new way of connecting and try to embody self-less leadership.

One weakness of this arrangement is that if I were to die tomorrow, the group might fall apart. Another weakness is that I represent a bottle-neck whenever more people would like to participate than I can handle. And there are more shortcomings, of course.

Particularly the bottle-neck danger is a danger we need to take care of. I am, therefore, very happy, that you, dear Phil and Alan, take the lead and make this discussion group possible. This is the idea. Linda and I, we have formulated that we need to share leadership. Everybody who feels that s/he would like to take the lead is warmly invited to do that.

2. What is our purpose now and what kind of evolution of what has been started would keep us involved, expand our commitment, or turn us away from this purpose? Is networking and cross-fertilization of ideas and practices and individually conceived and

shared projects sufficient for now? What vision would entice to become more involved or link our personal values and professional goals with the Human DHS network? What directions would render the network stale, useless or divide us?

Evelin writes:

I think that our network would become stale if we were to lose our overall vision and were to engage only in detail, because the greater vision is what binds us together and embeds us into a greater goal. It would also become stale if we were to introduce concepts such as duty and start lamenting about people lacking in duty, or lacking in support. If we were to do that we would go away from Martin Buber's I-Thou approach to an I-It approach; in other words, if some of us were to use others as means to goals, we would become stale. I strongly believe that we need to always remember that walking the talk must be at the core of our activities. This is very difficult, and we often do not even realize that we are not doing it. We are not socialized to walk the talk, not through our upbringing and not through our surrounding culture.

I would very much like you to give me feedback to a paper, where I discuss this: Is it Possible to "Change the World"? Some Guidelines to How We Can Build a More Decent and Dignified World Effectively: The Case of Dignifying Abusers at www.humiliationstudies.org/whoweare/evelin02.php#diane.

Furthermore, I wrote in newsletter 5: I would like to encourage all members of our network to convey heartfelt gratitude for whatever support is offered to our work, without lamenting over what we do not receive and without accusing those who give of not giving enough. Every relationship, from marriage to child-parents relationships to group cohesion, can be destroyed with a never-enough strategy. An atmosphere of fear is created that strangulates joy and creativity.

We wish to forge an open atmosphere, where everybody can contribute with what comes from their hearts, in freedom, without pressure. If a member of our group does not contribute with anything for 10 years and then with a great and unexpected idea which nobody even knew could be asked for - this is wonderful! Let us nurture space for breathing, space for the new, and not predefine all our needs - we might need something we do not yet know about. Always asking for specifics - which we sometimes need to do - narrows the space of opportunities prematurely. We wish to foster an atmosphere of freedom and mutual encouragement for creativity and out-of-the-box ideas, not narrow guilt-ridden hierarchies. (Please see our Call for Creativity.)

Phil writes:

3. What kind of balance do we want between the academic and the social action agendas that are always present at our meetings? How do the two meet in terms of implications for our growth and change?
4. How do we define the boundaries of our membership and leadership? Who are the gatekeepers here? Does any member have the liberty of inviting anyone who might find the group of interest to sit in on closed meetings? All sorts of issues come up here in terms of implicit power, decision-making and authority structures and role status of group members, which most of us are versed in or sensitive to because of the content of our intellectual and occupational interests; but family therapists have marital conflicts and adolescents who act out too!

5. How to best manage the website? The website that is our main organizational touchstone is a wealth of fascinating contributions, notes, people, and ideas. It is also presents navigational issues and raises questions; for example:

How would we contribute to the News Headlines if there is something we want to share?

Evelin writes:

All the HumanDHS directors have a password and know how to put contents on the News Headlines. If anybody else wishes to have this access, we would have to ask Eric to make this access.

Earlier we had the option that one could respond to contents that was uploaded on the News Section, however, I suppressed that option because it forced me to spend hours per week erasing spam responses. We tried to optimize this by developing a spam filter, but still it took many hours per week, which I was not able to spend. So, we made the painful decision to no longer offer the option to respond to the contents in the News Section (in two years, there were 4 or 5 serious responses and many thousands of spam responses).

Phil writes:

There are lists of projects under different headings with varying and sometimes inadequate levels of information attached to each. For example, under Research Projects the projects listed describe the framework for studies, but little detail about focus, status, how to become involved, etc.

Evelin writes:

We have to find out how to handle that in the future. I initially thought that our Research Director could attend to putting details about focus, and status of our research on the Research Page, however, now we decided to handle our research activities more collectively and have a Research Team.

So far, people who wish to get involved, for example, students who wish to do research on humiliation/dignity, write to me and I encourage them to send their research description to me so that I can upload it on our page. I also offer that they look at the website and let me know with whom they wish to be connected, be it potential academic advisors or co-students.

As in our Education and Intervention Agendas, the idea is that people take the lead and form cooperation groups among themselves. Corinna Gayer does this at present, for example. She offered to make a joint application for our Terrorism and Humiliation and Refugees and Humiliation Researchers for USIP. I wrote to all researchers and asked them to cooperate with Corinna if they were interested. She is in process now. Corinna could write a report at some point which we could upload on our Research page. Perhaps I could make an extra page for that.

Phil writes:

Under Intervention there is huge list of projects, most of them in search of leadership, and some which are more substantial (e.g. World Architecture for Equal Dignity), but it is unclear what the nature of the list is in relation to our agenda. Is it a brainstorm list, pregnant with possibilities, or is it an action agenda with someone taking responsibility

for finding leadership for the topic? What does leadership for a topic mean? If I know someone who would be interested how would I hook them up with the network leadership? How would I describe what it means to become involved? Does Evelin want all suggestions to go to her? Does the Global Core Team decide?

Evelin writes:

As for now, everybody who is interested writes to me. I encourage people who have advanced knowledge to make a mirror page on their server, please look at an example on <http://www.humiliationstudies.org/intervention/animals.php>. Arran Stibble has made a mirror page and develops this project without having to go through me. This is ideal, because I am no longer in danger of becoming a bottle neck for this project. (Clearly, I make sure that I do not offer this option to a person who would not honor our goals, for example, we do not wish people to call for violence and war in our name.)

So far, most people who have adopted a project, were not able to make a mirror page and chose to go through me. Look, for example, at <http://www.humiliationstudies.org/intervention/peacelinguistics.php>. Francisco sends me material every week or so, which I upload on his page. However, clearly, I would be overloaded, if all our Intervention projects were so active. Therefore, the mirror solution is better.

Currently, Neil Ryan Walsh is building a Japan and Humiliation project, and he will first go through me and then learn how to make a mirror page.

Arran Stibbe offered us to help anybody who needs help with making a mirror page.

My most concrete dream, just now, would be to find directors for our projects that have the potential to create funds (World Clothes for Equal Dignity project, for example, or World Art). I would love to have funds so that we can offer a scholarship program for doctoral students would then get help to realize their plans to do research in our field.

To sum up, I think the challenge that we face for our HumanDHS endeavor is to create and keep a balance between openness to creativity on one side and fixed structure on the other. We have to strive for **just enough** creative freedom and structure, **not too much of either, and not too little**.

Dearest Phil! I am full of gratitude for your great support!

Evelin

On 04/07/2006, Don Klein wrote:

Phil provides a good set of questions. Perhaps the underlying query has to do with the nature of our ambiguity and how to keep that ambiguity productive, open to possibilities, and welcoming of creative alternatives, without, on the other hand, being lost in vagueness and trapped in uncertainty.

As for leadership, as with many networks in my experience, this one is organized around the impetus and wisdom of Evelin and at this stage of our development I'm satisfied that this is so.

On 05/07/2006, Miriam Marton wrote:

As always with our group, I am awed by the questions and responses that emerge. I want to also thank Phil for taking on this task. And I loved Evelin's metaphor of locusts and the Titanic. One difference that I consistently see between human beings and the locusts, however, is that the locust's goal is destruction. Human beings, however, seem to act surprised when destruction is the result of our actions or our passivity (setting aside those humans whose goal is also destruction for a minute.) It is only, for example, when the numbers of deaths in genocides are published that the world gasps.

I think that this is consistent with Evelin's reminder to us not to get bogged down in detail, for it is as each of us gets lost in our own life details that we run out of time to pay attention to and take action on injustice. Yet details must also play a role. This is perhaps then about balance?

I am reminded of Jung's personality typology where there are people whose gift lies in seeing the big picture (intuitives) and those whose gift lies in the details (sensates), those who are feelers by nature and those who are thinkers. The "healthy" human being was one who worked to develop those characteristics that did not come naturally so that h/she had access to all the traits.

Likewise, if we as a group can understand our individual member's gifts and how to put them together, we can form one "healthy" community that is balanced in its approach, that sees the big picture and understands how to attend to the details of growth and change.

In addition, it has seemed to me since my (short) membership, that we are trying to redefine the concepts of "relationships" and "community," concepts that need to be redefined in order for us to cease acting like locusts on a sinking ship, oblivious to the damage we are wreaking.

Just some more thoughts.

Miriam

On 07/07/2006, Evelin wrote:

Dear Miriam!

In the name of all of us, thanks most warmly for your great reflections!

I love your paragraph:

If we as a group can understand our individual member's gifts and how to put them together, we can form one "healthy" community that is balanced in its approach, that sees the big picture and understands how to attend to the details of growth and change.

What a great motto for our work, dear Miriam!

Most warmly, to all!

Evelin

On 07/07/2006, Linda Hartling wrote:

Dear Phil,

Thanks so much for your work on the discussion list. I appreciate that you have taken responsibility for setting this up and overseeing the operation of this discussion group.

Sadly, a close friend and colleague of mine is seriously ill so I haven't been able to keep up on emails lately. I will try to catch up as soon as I can.

With gratitude,

Linda

On 09/07/2006, Evelin wrote:

Dear All!

Please meet Stephanie Heuer, see her bio at <http://www.humiliationstudies.org/whoweare/coreteamlong.php#heuer> . She will be with us in Costa Rica.

As you remember, in our last discussion contributions we wondered how we can achieve a good balance between the vision of our group and the activities of each individual member.

I feel that Stephanie succeeded in an exemplary way to use our group (and me) as catalysts and go ahead forging her own project. Stephanie "took" the group's vision and embedded her very individual action into it; she realized what Trevor Ballance wrote in his Call for Creativity

(<http://www.humiliationstudies.org/whoweare/callforcreativity.php>).

It is not easy to achieve what she did, namely to take the vision of a group (in this case our HumanDHS network) and its encouragement, and pour that into very strong and pointed individual action.

It is not easy to get this balance between group and individual group members right and make it fruitful. It is so tempting to do either too little or too much, I mean be either too timid or too impatient: Polite people often wait for some kind of "order" from the group (Stephanie did not wait, she "took off" with her project). Others try to force the group into a scope of their preference, out of passionate impatience, something which can become too much, too dominating, too much narrowing down the potential breadth of the creativity and scope of the group (Stephanie did not require the group to do her project, she did not lament that the group failed to realize her ideas, she took her idea, decided on the speed that suited her, and realized a project that she knew she had in her power to realize, and she realized it on her own, drawing on the group's support).

I am very glad that Stephanie was willing to describe her experience to you, our Costa Rica participants! A big thank you to you, dear Stephanie!

Dear All!

Please read Stephanie's message further down!

Most fondly, to all of you,

Evelin

On 09/07/2006, Stephanie Heuer wrote:

Dear HumanDHS participants.

In the beginning, there were ideas, detailed research papers, emails, and thoughts, many deep and profound hopes on a world we believe is possible. I was asked early on, to participate in the HumanDHS group, as a contributor, consultant on education, and just, well, participate. It was not at all detailed as you would read a job description, however, after reading Evelin's and others' works on the website, I started to visualize within the context of my own life and job, just where I could 'fit in', or contribute.

I attended the September 13th, 2004 Paris meeting, where I met several members, saw presentations, and participated in the forum and discussions which followed. It was there that I first met Dr. Robert Fuller, and was able to get an opportunity to read his book, "Somebodies and Nobodies, the Abuse of Rank". Having discussed rankism and its implications, I began to see how the loss of dignity and rankism played out in my own work situation and the educational system generally. I was inspired by his work, to go back and conduct my own research and create a project at the elementary school I was working at at the time, as a technical computer instructor. Exactly one year later, on September 13th, 2005, my book, "I feel like nobody when... I feel like somebody when..", was released and is now being used in classrooms. I recently received in the mail a classroom book that was produced by a group of students in NY, who took my idea, wrote their own statements, illustrated it, and sent it too me to show how they recognize now the dignity of their fellow students. My book was a result of asking over 350 students from grades 2-6 to complete the above statements. Needless to say, I was hardly prepared for the touchy and poignant responses, that have literally taken my life in a whole new direction.

From there, somehow my book was then picked up by a publisher in Mexico, Colbri, which is translating to Spanish and it will be distributed throughout the library system through an educational grant.

By planting seeds, we grow. We grow with our ideas, take them to the places we live, and educate the ones around us in the best capacity we can. At first, I was overwhelmed with the amount of suffering, and work that is ahead for any tangible progress. But as time passed, I realized that you must draw upon the ideas, research, and vision of this group, as well as collective recognition and support, and do the work you can do best. Work locally, think globally.

I appreciate of course all Evelin has done, both in conducting research, making efforts in communication, and composing an impressive list of concerned participants from all over the world. But as I have experienced with other organizations, it is difficult to 'lead' such an enormous challenge. I look upon Evelin as a catalyst for ideas and future work in this field and depend on her only for encouragement, rather than specified direction for the specific work. The group and the group vision statement helped me focus on how to apply change, and construct a 'Template for change' to work within.

I look forward to the Costa Rica meeting and expanding upon these visions.

Stephanie (Heuer)

Author

LIFESKILLS educator

On 09/07/2006, Edward Emery wrote:

Dear Evelin and Bernard, I have been following the emerging conversation with appreciation and great interest. Giovanni Pico della Mirandola, author of the Dignity of Man, was not only a great humanist; his humanism that placed dignity at the center grew, I believe, out of his Neo-Platonism as well as his playing a central role in nurturing the flowering in the Renaissance of esoteric trends of thought--namely, hermeticism as well as the incorporation into the then dominant Christian context of the Kabbalah whose understanding further provides a key to what is foundational to innovation and the central role of the imaginative process: the microcosm is a manifestation of what best might be translated as higher order law or a metasytems thinking reflecting ideal Forms. Thus, he was a bridge-builder, crossing disciplines, crossing fields of consciousness and the practices of their representation, linking that which was conscious in the cultural episteme to that which was shadowed and finding nurture for the former in the latter through a dynamic cross fertilization. It is this practice of mind that I believe further is representative of the paradigmatic innovator. I was also reminded in this regard of the intervention in the growth of modern science of Till Kekule who discovered the molecular structure of the chemical compound Benzene and by extension the world of organic compounds whose impact on social change, economic development, and health has been profound. In Kekule's case he was not reasoning by analogy but was disturbed by existing models that were inconsistent with observation. The solution, as is well know, came to him in a dream: "...I turned in my chair toward the fire and sank into a doze. Again the atoms were flitting before my eyes. Smaller groups now kept modestly in the background. My mind's eye sharpened by repeated visions of a similar sort...Long rows frequently rose together, all in movement, winding and turning like serpents...One of the serpents seized its own tail and the form whirled mockingly before my eyes!" The universal (expressed in the holistic consciousness represented by the Uroboros--the snake that bites its tail) manifested in the particular; the microcosm reflected the macrocosmic form. Perhaps there is an implication here for the transformational project at hand. For I understand, Evelin, you to be asking, in effect: what is the "Benzene ring" structure that is yet to be discerned that can transform each microcosmic intervention into a manifestation of the eternal forms of foundational value. What, in other words, is the ethical uroboros? How can it then be awakened in each heart? How can the density of its form reach a critical magnitude in times and moments other than the privileged ones of immanent crisis? How can an ethical leadership awaken on a global scale, troubled out of the sleep in which the uroboros haunts and disturbs, becoming the inspiration that the low density vibrations of greed and status and the accumulation of power deconstructs? Well, I have said more than enough. I thought I would offer these somewhat wandering sets of associations for whatever they further might stimulate. Edward (Edward Emery)

On 09/07/2006, Evelin wrote:

Dear Edward!

What a breathtaking message!

Yes, this is what we are looking for: "How can an ethical leadership awaken on a global scale...?" And, also, how can we become "bridge-builders, crossing disciplines, crossing fields of consciousness and practices...?"

I was not aware of Till Kekule's work and that he discovered the molecular structure of the chemical compound Benzene and by extension the world of organic compounds! What an amazing example of creativity and innovation!

I am sure, dear Edward, that your reflections will reverberate in all of us and help fertilize creativity and innovation in our group!

Thanks most warmly for your contribution!

Evelin

On 10/07/2006, Evelin wrote:

Thanks a lot, dear Judit, for forwarding!

Love!

Evelin

Dear David!

Thanks most warmly for contacting us! Victoria, the editor of our new journal on humiliation studies will be delighted to have the first subscriber!

And what you write about your plans to complete your doctoral degree with emphasis on humiliation and shame is extremely interesting. It would be great to learn more about your plans and your background so that we can include you on our research page and link you up with others in our network!

Dear David, may I share this message with the participants of our HumanDHS meeting in September in Costa Rica?

The reason is that I had a look at www.igc.org (from where you have your email address) and I am very impressed. I think that the Advocacy Tips on <http://www.igc.org/html/advocacy.html> are very relevant for the discussion that we are conducting in preparation for our meeting. Please have a look at www.humiliationstudies.org/whoweare/annualmeeting07.php for the details of our meeting.

Do you think I have the permission from IGC to post the tips on our News Section at <http://www.humiliationstudies.org/news/archives/001277.html> ? And perhaps I could link to IGC on our links pages? What do you think? Please let us know!

Dear ALL!

Please have a look at Advocacy Tips on <http://www.igc.org/html/advocacy.html> ! What do you think?

I send you many very warm welcomes to our network,

Evelin

At 18:53 09/07/2006, Judit Revesz wrote:

Dear Evelin,
Please see this email below.
Love, Judit

----- Forwarded message -----

From: **David Jones** <daj@igc.org>
Date: Jul 9, 2006 12:49 AM
Subject: Would like to receive your journal on humiliation studies
To: j.revesz@humiliationstudies.org

Hello

I am interested in becoming engaged with your program, I am trying to enter into the field of research study and possibly complete my doctoral degree with emphasis on humiliation and shame based response to it.

David Jones

daj@igc.org

EarthLink Revolves Around You.

On 10/07/2006, Evelin wrote:

Dear All!

I thought that I should perhaps explain to you in a bit more detail, what I am doing. The email conversation that you see further down is an example of how our network has grown so far. We receive messages as the one by David that you see further down (I shared it with you already in another email), and I actively search for like-minded people wherever I am.

Looking for like-minded people means, for me, that I look for people who I feel will be able to not only talk, but also walk the talk (which is so much more difficult, see my message to those who cannot on ../whoweare/evelin02.php#guidelines). Walking the talk, for me, means that a person not only shares our vision theoretically, but has in addition also the desire (and at least some skills) to authentically and humbly connect with others, rather than just stay behind a cold formal mask (be it out of timidity or arrogance) and also rather than manipulate others with charisma and other psychological "tricks." I invest ca. 5 hours per day to reply to something like 50 to 100 emails per day and maintain our network and website www.humiliationstudies.org.

The rest of my time I use for meeting people in person, teaching and writing. This "set-up" is the same, wherever I am. I usually spend November and December in NY, October in Norway, and try to design the rest of the year in a way that helps us build our network globally. We have too few members outside of the Western world. Just now, I say yes to an invitation from friends to use their flat in Japan as a platform to build our network in Asia. You see the "results" in form of a number of members in our Global Advisory Board and our Global Core Team from Japan, and increasingly, from China. I have made a special effort to try to find like-minded people in China. One of the outcomes is our planned meeting in Hangzhou next year (see ../whoweare/annualmeetings.php). However, India, South America, Africa, all non-

Western parts of the world, still need to be included more in order for our network to earn the label "global."

I envisage me doing this work until I die (and I plan to become 120 years old! :-) :-)) and I usually attempt to spend longer time periods in each place that we need to include more into our network (such as Asia now, where I try to immerse myself deeper).

See for my last teaching activities, for example, [../education/ICU06.php](#), or [../education/rikkyo06.php](#), and [../whoweare/evelin02.php#doezema](#).

See my pictures at [../whoweare/evelinpictures.php](#).

And see our next 6 meetings, until 2008 at [../whoweare/annualmeetings.php](#).

Most warmly, and appreciatingly,

Evelin

On 10/07/2006, Bernard Hoffert wrote:

Dear Edward,

Thank you for your observations; I was not aware of the broader context in which Mirandola's ideas could be considered. The metaphysical implications in his position prepare a home for the free floating imagination and its role in innovation. I can see the link through to thinkers such as Arthur Koestler; I seem to recall that Koestler also uses the Kekule reference in some of his writings. It provides further support for the holistic approach to all culture.

With thanks,

Bernard

On 11/07/2006, Marta Calson wrote:

Hello everyone,

I am new to HDHS and am looking forward to getting to learn more about the organization and each of you. I hope to catch up with the

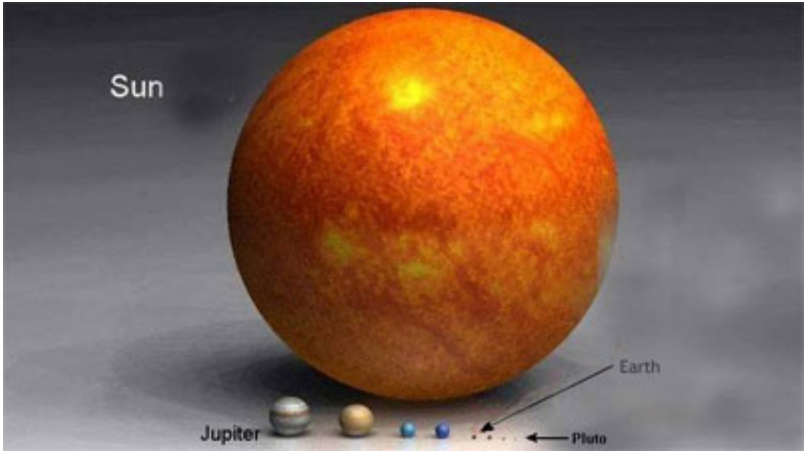
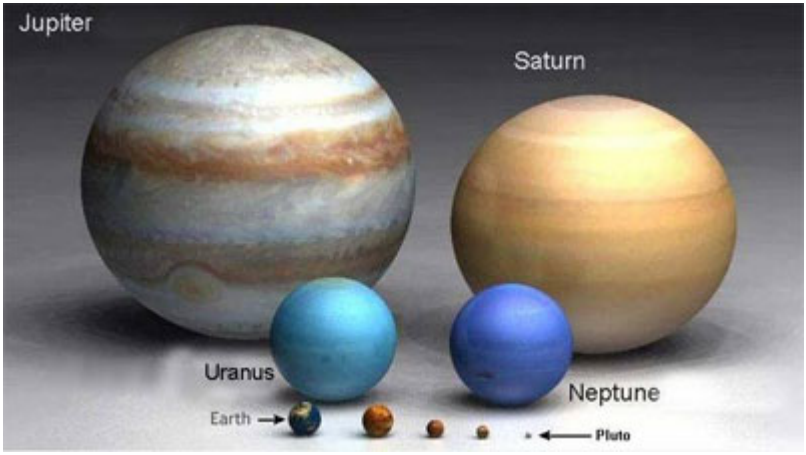
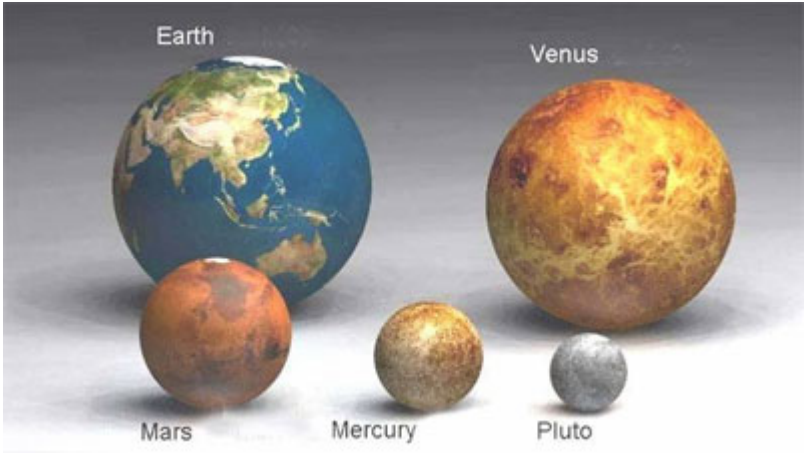
messages that have been posted and also hope to make contributions as

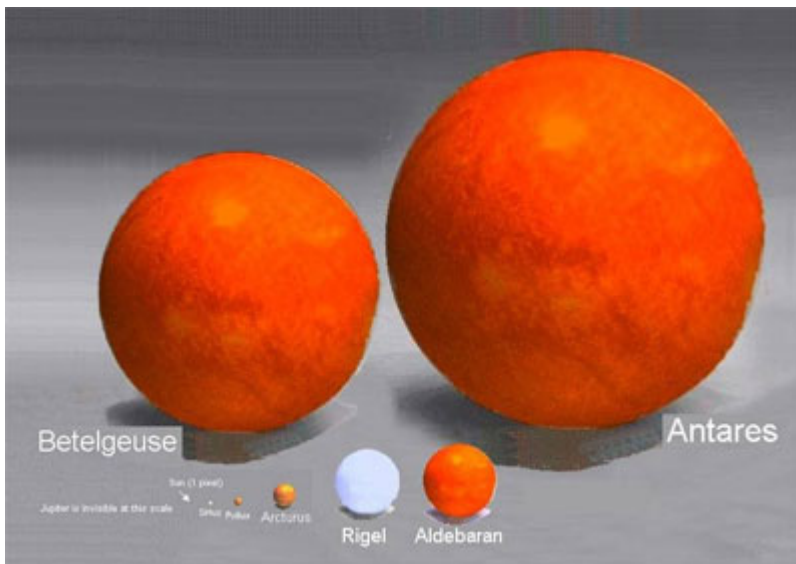
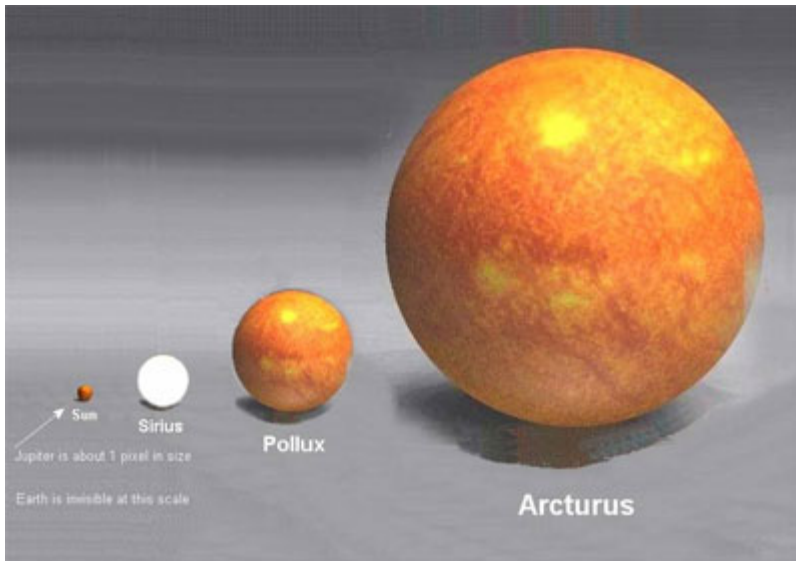
I learn more about you.

Warmest regards,

Marta

On 17/07/2006, Linda Hartling shared the following pictures with us, in order to bring our little world into perspective:





On 04/08/2006, Evelin wrote:

Dearest Friends!

I hope all is well!

Today I received an email asking me: **Walking the talk: what does it mean? Can you give some examples?**

I thought about it and tried to find some examples from my experience.

I think what most people are not aware of is that walking the talk requires quite some self-reflection (see Adair Nagata's articles on our website).

Everybody agrees that it is somehow "wrong" if a bully thinks s/he can coerce others into "peace."

But it is much more difficult to actually avoid this behavior in practice. I wrote an article about his, please see "Is it Possible to "Change the World"? Some Guidelines to How We Can Build a More Decent and Dignified World Effectively" (<http://www.humiliationstudies.org/howeare/evelin02.php#guidelines>). Walking the talk is the same as achieving peace by peaceful means. And it is part of human rights. Human rights introduce two transformations, (1) the dismantling of the tyrants of our world and (2) the dismantling, in addition, of all tyrannical systems and their ways of defining human conduct, including all tyrannical behavior that might emanate from within us.

In former times only (1) was carried out, not (2). Underlings rose up, replaced the tyrant, and kept the system.

Let me present to you three examples, rather arbitrary examples, from my experience, just to give some "flesh" to the concept of walking the talk:

Case 1: Culture

Western individualist societies, in general, have a tendency to deify confrontational debate and would benefit from acknowledging its disadvantages. Particularly the academic world is afflicted. A dear friend wrote to me: As you know, for example, academia in the U.S. seems to require many individuals to employ power-over maneuvers to gain recognition. It is a tradition that rewards individual, competitive achievement, while discouraging and devaluing creative, collective efforts (personal message, July 26, 2006).

I know brilliant scholars, who speak about peace and dignity, however, when they communicate with others, particularly with other scholars, they use the tools given to them by the culture that surrounds them, namely confrontational debate, without realizing that by doing that they undermine their own goals of working for peace and dignity. It requires a certain amount of effort to go counter the mainstream and employ *constructive controversy* (*deliberate discourse* in Aristotles terminology) rather than *debate*, which depends on the presence of an authority that declares a winner (Johnson, Johnson, and Tjosvold, 2000, p. 66).

In the spirit of Jean Baker Miller (1986), we need to learn how to wage good conflict.

References:

Johnson, D. W., Johnson, R. T., & Tjosvold, D. (2000). Constructive controversy: The value of intellectual opposition. In M.Deutsch & P. T. Coleman (Eds.), *The handbook of conflict resolution: Theory and practice* (pp. 65-85). San Francisco, CA: Jossey-Bass.
Miller, Jean Baker (1986). *Toward a New Psychology of Women*. Second edition. Boston, MA: Beacon Press.

Case 2: Opposition to authorities as connective glue with others and as ways to feel strong

Some people have a personal style of using opposition to authorities as connective glue with others, and as ways to feel strong. As soon as they can identify a leader in a group, or several leaders, they set out to find their weak points. Then they share these insights with a selected subgroup within the larger group, and use criticism of the authorities as

glue within this sub-group and as a way to demonstrate how much cleverer they are than the leaders.

Clearly, this is a viable way of making friends (or at least buddies) and of feeling powerful for the person who is the driver of this. However, it is usually not a long lasting and stable setup, because it requires continuous double-talk. The person who drives this, usually is conciliatory to the leaders in public and in private, while keeping opposition alive in her follower-group. Typically this setup becomes unfeasible when sub-group members understand this and refuse to play along as sub-group members, or when they get so heated up against the leaders that they either explode publicly or leave the group altogether.

The problem for the larger network is that it gets fragmented, and that it loses the valuable energy and ideas that can be drawn from criticism, since this energy and these ideas are invested into the personal power-play of one person and not into the common good of the entire group.

In other words, walking the talk means investing into nurturing the entire group and avoiding double-talk.

Case 3: A misleading concept of human nature

I have a friend who is a human rights activist. She has founded a human rights organization and employs a number of helpers. She believes that human nature is bad, that humans are either predators or lazy, and have to be kept on track by force. She yells and screams at her employees and colleagues, and humiliates them, because she believes that this is the only way to keep discipline and get things done.

She is suffering from high blood pressure, most of her friends either turn away from her or treat her with pity, her employees tremble in fear, innocent colleagues find themselves accused of arrogance and are put in place, and the human rights movement feels embarrassed to have her support. She, on her part, fumes at the doctors who tell her to calm down unless she wants to die of heart failure, she attacks everybody who disagrees with her, life, for her, is a combat zone with enemies (many) and friends (fewer and fewer) with her as self-styled martyr-hero at the center, and this, to her, is human rights work.

Clearly, my friend suffers from a misleading concept of human nature. Research shows that human nature is not at all aggressive or lazy by default. And research also shows that authoritarian behavior does not render the best results, particularly not in a world of human rights and when creativity is what is called for. To walk the talk, my friend would have to learn to become a team worker who respects the dignity of her colleagues.

Dear friends!

I hope that these reflections were helpful and also a bit entertaining! >:D<

I so much look forward to seeing you all soon! I can hardly wait!

Most fondly,

Evelin

On 04/08/2006, Don Klein wrote:

In my book "New Vision, New Reality" I call attention to the fact that we're all born with the capacity to relate to everyday relationships and situations with a sense of appreciative being. The book also focuses three chapters on the humiliation dynamic, which is altogether too pervasive in human affairs, as a major reason why we block ourselves from responding to others with a sense of appreciative awe and wonderment.

The book has just been republished by my own Sea Otter Press. It can be purchased for \$9 by mailing a check to Sea Otter Press, 11006 Wood Elves Way, Columbia, MD.

With love, Don

On 04/08/2006, Anie Kalayjian wrote:

Dear Evelin:

Thanks so much for your notes on walking the talk. As you know I just returned from Greece lecturing at the International Association for Applied Psychologists Congress. While visiting Apollo, I meditated there especially on peace as Israel and Hezbollah were bombing each other. I was filled with an overwhelming sadness and darkness, the more I meditated the more darker and sadder I got and ended up crying for the entire 30 minutes that I was mediating. When I came down from my mediation, I was still sad, and processed it with a friend.

On my way back from Greece I had 6 hours of lay over in Frankfurt airport and thought the best way to use my time is take my paper and pen and start randomly asking each traveler to let me know what they think and feel about the war in Lebanon, and what are their ideas of real peace in the Middle East.

I surveyed every 5th person, and have over 50 responses some an entire page, some only responses to my questions from about 20 countries. I am in the process of writing this up, and was wondering if you would be interested to receive this informative article. The majority expressed sadness, fear, and hopelessness regarding the conflict, and very few people had any real hopes for peace.

Much love and virtual hugs and kisses, Anie

On 04/08/2006, Anie Kalayjian sent us this article:

Restorative Justice: When the Killing Stops

by Richard S. Williamson

In this UNA-USA Occasional Paper, Richard S. Williamson examines how transitional justice can lead to reconciliation and restoration in post-conflict societies. According to Williamson, when the killing stops and when tyrannical and brutal regimes fall, records of past crimes should be recorded as testaments to injustices suffered because they provide recognition of the pain, a history that cannot be dismissed nor denied, a measure of justice, and a path toward forgiveness. He also makes the case that when the danger of reigniting the fighting is not prohibitive, those who have committed the worst crimes

against humanity should be brought to trial. Consistent with legal principles and a sense of fairness, the exact modalities will vary due to history, culture, feasibility and other local considerations, but the trials should be timely—when evidence, memories and wounds are fresh, and when the contribution to reconciliation is greatest. Whenever possible, the trials should take place where the victims can witness justice being done to decrease the possibilities of perceived divisive political manipulation and increase the impact of the message of accountability.

Read full text at http://www.unausa.org/atf/cf/{49C555AC-20C8-4B43-8483-A2D4C1808E4E}/WILLIAMSON%20ON%20TRANS%20JUSTICE%20_FINAL_.PDF.

Richard S. Williamson is a Chicago-based lawyer and former United States Ambassador to the United Nations for Special Political Affairs. Ambassador Williamson is currently on joint appointment as a Distinguished Visiting Scholar of United Nations Studies to the John C. Whitehead School of Diplomacy and International Relations at Seton Hall University and [UNA-USA](#).

On 06/08/2006, Evelin wrote:

Dear Friends!

I hope you are all well.

I just received an email reminding me that I described another case relevant to walking the talk in newsletter 5.

Please read at

<http://www.humiliationstudies.org/publications/newsletter05.php#creativity>, or here:

Space for Creativity

Tackling frustration in constructive ways is perhaps the most difficult and most central skill necessary for the high-quality functioning of groups like ours. The most destructive way to manage frustration is to project it on friends and other group members.

Approaches in the spirit of the following sentence are destructive: 'Thank you for what you are contributing, however, what you give is not enough, you ought to give more.'

Our network would cease to exist within a couple of weeks, if we were to wrap our being-together and our mutual interactions in sullen accusations, never thanking without a hitch, always expecting more. It is an irony that often, in groups such as ours, there is a tendency to exempt from accusations those people who do not help, while those who do help, are exposed to blame that they do not help enough.

I would like to encourage all members of our network to convey heartfelt gratitude for whatever support is offered to our work, without lamenting over what we do not receive and without accusing those who give of not giving enough. Every relationship, from marriage to child-parents relationships to group cohesion, can be destroyed with a 'never-enough strategy.' An atmosphere of fear is created that strangulates joy and creativity.

We wish to forge an open atmosphere, where everybody can contribute with what comes from their hearts, in freedom, without pressure. If a member of our group does not contribute with anything for 10 years and then with a great and unexpected idea which

nobody even knew could be asked for - this is wonderful! Let us nurture space for breathing, space for the new, and not predefine all our needs - we might need something we do not yet know about. Always asking for specifics - which we sometimes need to do - narrows the space of opportunities prematurely. We wish to foster an atmosphere of freedom and mutual encouragement for creativity and out-of-the-box ideas, not narrow guilt-ridden hierarchies. Please see our Call for Creativity.

On 23 05/10/2005, Linda kindly responded:

My dearest, Evelin,

I greatly appreciated your discussion of the dilemmas that arise when a group like ours is trying to work together. I found this observation particularly insightful: "It is an irony that often, in groups such as ours, there is a tendency to exempt from accusations those people who do not help, while those who do help, are exposed to blame that they do not help enough."

I have experienced this dynamic in my own organization and I have never been able to put it into words! In fact, I had a discussion with Jean about this destructive practice.

We thought we should develop some pithy saying that names this behavior. Something like

"Arrogant complaining, is not a substitute for real work"....

I am going to keep working on a clever saying to capture this dynamic. I also want to give you some feedback about your discussion for the newsletter (below), but I need some more time to think about it. I'll try to get back to you as soon as I can.

....

Dear Friends!

As you see, we have already put much thought into reflecting around the topic of walking the talk!

See also our discussion of "the glass is half full" versus "the glass is half empty" at <http://www.humiliationstudies.org/publications/newsletter05.php#glasshalffull> !

I send you all my warmest appreciation and so much look forward to seeing you all soon! It will be a feast!

With lots of love to all of you!

Evelin

On 06/08/2006, Evelin wrote:

Dear Friends!

This might interest you:

Please see attached the leaflet for obtaining a copy of *Making Enemies: Humiliation and International Conflict* outside of the US.

For inside the US, please see

<http://www.greenwood.com/books/printFlyer.aspx?sku=C9109>.

For more details, please see
<http://www.humiliationstudies.org/whoweare/evelin04.php>.
Unfortunately, this book has gained sad relevance not least in the current Middle East crisis.

Most warmly and appreciatingly,
Evelin

On 06/08/2006, Linda, Victoria, and Evelin wrote

Dear ALL!

I hope you are all well!

Victoria, Linda and I have discussed among ourselves a bit and would like to ask for your permission for a plan.

It started with Victoria asking how we can avoid that we repeat discussions that we have already put behind us over and over again, and never proceed, when new members join us.

Triggered by Victoria's thoughts, we then engaged in trying to define our vision for this meeting.

We made the following list:

1. To avoid repeating topics discussed in the past, we strongly encourage you to read the notes and papers from previous meetings. This will allow us to move forward with new ideas and new possibilities for future efforts.
2. We want to create a meeting experience that encourages optimal engagement for all participants and avoids the power-over dynamics that results in single individuals dominating the conversation. As always, our meetings are an opportunity to "walk the talk." We hope you will join us in finding ways to support the contributions of all members of the group.
3. We are always thinking about how to make our collaborative efforts more effective, especially when it comes to leading the group forward. Over the years, we have developed an organizational structure based on the level of responsibility and involvement assumed by different members of the group. This structure can be understood as a system of concentric circles, beginning at the core with the Board of Directors (high responsibility and involvement) extending outwardly, in ever-enlarging circles to eventually include the public (low responsibility and involvement). By having a core group, we are hope to avoid problems such as having the group taken over "democratically" by people who then kill them off (kind of hostile takeover), which I have seen happen to other groups. We hope this structure allows us to maximize energy for our important work together.

We have an evolving organizational structure because we wish to build something new, not just copy old approaches. As a result, we have to feel our way into the unknown carefully and cautiously.

We suggest that we could perhaps define the different "rings" within our group as the following:

1. Core group: Board of Directors, with Linda and Victoria and me as the organizers of our Costa Rica meeting, and then the other members of our Board of Directors
2. Returning HumanDHS Contributors: those who have been meeting and discussing and "carrying" our group
3. New or Newer HumanDHS Contributors: those who have not attended previous meetings or those who prefer to participate as in more of an observational role, e.g., students, etc.
4. The Public: where everybody is invited

During our meeting in Costa Rica, the core group will be setting aside time at the end of each day to reflect on the input derived from the Open Space process during the day, in which everyone participates. In order to make that work, we would end the official day at 3 pm so that the core group could meet after that. And, as the need arises, the core group may need to draw on individuals from the larger group to address specific issues or topics during their meeting.

For this plan we would need your permission!

Please read first Linda's contribution to our discussion:

Dear Evelin and Victoria,

Thank you for clearly outlining some of the complexities and obstacles we face as we attempt to create an organization that functions in a new way, Evelin. Conceptualizing our structure as concentric circles is helpful. Furthermore, the four "rings" you describe, which represent different forms of engagement, make perfect sense to me.

Thank you in particular for naming some of the dynamics that we want to guard against as our work evolves. I am in complete agreement with you about this list. Problems such as, repeating discussions, dominating individuals, hostile democratic takeovers, drain energy from the work we want to do in the world. Jean Baker Miller has often reminded me that conflicts within an organization can be as challenging as the external forces that are working against the organization's goals.

Under your leadership, Evelin, we are attempting to create a group that promotes mutually-beneficial working connections, that is, relationships in which supporters of this work can make meaningful contributions without employing power-over maneuvers to achieve recognition. This is a unique endeavor.

As you know, for example, academia in the US seems to require many individuals to employ power-over maneuvers to gain recognition. It is a tradition that rewards individual, competitive achievement while discouraging and devaluing creative, collective efforts.

Evelin, you have done a remarkable job of helping members of our group feel valued and connected in such way that most of our contributors seem to be able to move beyond struggles for power....This is amazing...and I know it takes ongoing vigilance, i.e., relational awareness.

Lots of love to both of you!

Linda

Dear All,

Would we have your permission to have the core group meet on its own?

We thank you most warmly for your wonderful support!

Linda, Victoria and Evelin

On 09/08/2006, Marta Carlson wrote:

Dear Arie, What a creative way to do research! I am looking forward to reading your results. Most of my research has involved organizational behavior in the work place. A recent article in American Psychologist concerned work place bullies. So many of the Humiliation studies are so relevant to work place humiliation.

I was recently invited to submit a proposal for educational programs regarding organizational behavior and leadership in NGO's. I hope to include applied instruction on work place humiliation.

Is anyone else in this group involved in any research that may be relevant to work place humiliation? I would love to learn more about your research.

Warmest regards,

Marta

On 09/08/2006, Marta Carlson wrote:

Hello Don,

I haven't seen Gore's film yet, but plan to. There has been much talk amongst spiritual people about the climatic changes and the spiritual end of the world. Does Gore's film relate our climatic changes to humanity's spiritual decline? In some spiritual circles there is rumor of a major cataclysmic event occurring at the end of August beginning of September. I hope it doesn't hit Costa Rica! (Do these chats include a spell checker? I can't remember how to spell!)

Marta

On 15/08/2006, Evelin wrote:

Dear participants in our Costa Rica meeting!

Please meet Neil Walsh at <http://www.humiliationstudies.org/intervention/Japan.php>.

Those of you, who were with us in our last NY meeting, he was our wonderful singer!

Neil is now in Japan for a year. He has a deep interest in Japan since a long time and is very knowledgeable.

Some months ago he asked me how he could use our Intervention Section to develop a project on Japan and Humiliation. He is interested, among others, in the so-called hikikomori phenomenon. More than one million young men in Japan do not

leave their homes anymore, probably out of a mixture of frustration and reaction to humiliation. It is rather a taboo topic in Japan.

I welcomed Neil's initiative warmly and explained to him that we could start with his Japan project through me, using our website as platform, until he might be able to make a mirror page (see Arran Stibbe and www.humiliationstudies.org/intervention/animals.php), so that he would not have to go through me anymore (me being a potential bottle neck).

I then gave Neil all the contacts in Japan that might help him in his Japan project. For example, he was able to meet a dear friend of mine, who is among the most unique Japan experts, see Neil's message further down.

This is just to show you, dear participants in our Costa Rica meeting, what the potential of our Intervention Activity can be!
I send you all my deepest appreciation!
Evelin

Tue, 15 Aug 2006 to: Neil Walsh wakanyc@yahoo.com from: Evelin Gerda Lindner
Subject: Re: Hello from Neil Walsh
Dearest Neil!

I am so glad about every word you write! Wonderful! Please greet Henry most warmly from me when you meet him again! I am so glad that you met!
I look forward to all the brilliant and exiting work that you will be doing!
Love and kisses!
Evelin

At 04:22 14/08/2006, Neil wrote:

Hello,

How are you doing? I am well. I meet with Henry Scott Stokes at the Tokyo Foreign Correspondents Club on Friday, he is absolutely brilliant, with a deep understanding of Japan. Thank you so much for the amazing introduction. Henry will introduce me to the librarian of the press club to help me with resources on Hikikomori. I am very excited about this. He will show a copy of the website to the librarian before making a formal introduction. I would like to work a little on improving the website before then. I also think I have two new team members to add to Japan for equal dignity, one to study sexual minorities in Japan, another to study aging in Japan.

I took part in the Tokyo Gay Pride festival this weekend and meet many activists and a few politicians. My friend Kazu, who is very active in this community will take on the responsibility as coordinator of that section. I will send you his information later. I hope to meet with some of the leaders of the Japanese GLBTQI community in the coming days to get a better idea of the situation, as far as I know there is no official recognition for status as a sexual minority in Japan at all.

Best Wishes,

Neil

On 16/08/2006, Evelin Gerda Lindner wrote:

Dear Friend!

I hope you are well!

Daily, our network, *Human Dignity and Humiliation Studies (HumanDHS)*, receives messages, calling upon us to stand up in these times of crisis. I cannot speak on behalf of the members of our network, who have diverging opinions but let me give you some of my thoughts in this paper (please see attached file, or <http://www.humiliationstudies.org/whoweare/evelin02.php#middleeast>).

As many warn, the crisis may only really start at the end of August, when Iran will not comply with the United Nations deadline to stop uranium enrichment. The Israel-Lebanon confrontation may represent but a prelude.

My warm appreciation to you,

Evelin

On 16/08/2006, Evelin Gerda Lindner wrote to Abdi Roble, Photographer:

Dear Abdi!

Thanks so much for your kind message! How fascinating, that you documented the plight of Somalis stuck in Ecuador! What a story! And your plan to document the Somali Diaspora in Minnesota in the fall of 2006 sounds very good. I posted these news at <http://www.humiliationstudies.org/intervention/art.php#minnesota> !

Dear Abdi, you write that you wish to come to Europe and to document the Somali Diaspora there, especially in Norway, Denmark, Netherlands, Germany and Italy. Please allow me to share this message with our Refugees & Humiliation Research Team, our Terrorism & Humiliation Research Team, and with the participants in our upcoming meeting in Costa Rica. Please let me also send this message to Katrine and Jan, two dear friends and Somalia experts in Norway.

Please consider also looking at

- AHRC Diasporas, Migration and Identities

(http://www.ahrc.ac.uk/apply/research/sfi/ahrcsi/diasporas_migration_identities.asp)

- The Research Council of Norway (www.forskingsradet.no/english/)

Dear Abdi, we all appreciate your work and it would be great to have you join us for our meeting in China next year in April! Please let me know when you know more whether it fits your schedule! Please see the program developing at <http://www.humiliationstudies.org/whoweare/annualmeeting09.php>.

I send you lots of very warm appreciation, dear Abdi, for your enthusiastic and hard work!

Most warmly!

Evelin

At 04:39 13/08/2006, Abdi Roble wrote:

Dear Evelin,

I hope things are going well for you. I just came back from Quito, Ecuador. I was following three young Somali men who got stuck there, their goal was to come to the US

via Mexico but didn't work. I was there to document their everyday life, so I followed them around and recorded their voices and it was a great experience for me. What a life!!! We did raise some money for them from the Somali community here in Columbus, Ohio. I looked at the links you sent me, as always you are doing great work. I shared with my friend and they loved your work too. (you are my hero) Evelin, thank you for your kind invitation to your conference. I think I might be interested in the one in China April next year, that might work better for me if the time allows me and I would know it for sure ahead of time.

As the Somali Documentary Project, we are putting together a proposal to get funding to come to Europe, to document the Somali Diaspora there, especially Norway, Denmark, Netherlands, Germany and Italy. We are asking to be funded at least a year. I was wondering if you know other research organizations such as yours, we can contact or we can go to their website and would have an information about the Somali Diaspora in Europe, such as populations, Somali migration within Europe and social issues facing the Somali Diaspora in Europe. I would really appreciate your effort and your guidance. As the Somali Documentary Project we will be in Minneapolis this coming fall to do our residency that means we will be documenting the Somali Diaspora in Minnesota. I am sending the link, please feel free to link to your website.

<http://www.artsmidwest.org/programs/somaliproj.asp>

Thank you so much Evelin.

Abdi Roble

Photographer

Somali Documentary Project, Inc.

<http://www.somaliproject.org>

abdi@somaliproject.org

614.440.1117

On 16/08/2006, Evelin Gerda Lindner wrote:

Dear Svjetlana!

Thanks so much for writing to us again!

Of course we need any researcher! :-)) Please see a list of research projects on

<http://www.humiliationstudies.org/research/projects.php>. Is there anything there that interests you particularly? If yes, please let me know and I connect you to the relevant researchers!

Dear Svjetlana!

Please allow me to share this message with our Research Teams (I bcc them) and with the participants of the meeting we will have soon in Costa Rica!

Dear Research Teams and dear Participants of our Costa Rica Meeting!

As you see from Svjetlana's message further down, she is interested in many things which she found on our web site and she asks if she could in any way collaborate with us, and help us in any research or in our work in general!

Any ideas and any advice from you all are most welcome!

I send you all my warmest gratitude and appreciation!
Evelin

At 19:31 10/08/2006, you wrote:

Dear Ms Lindner,

I contacted you 2 years ago to ask about your programs, and you kindly sent me some information. Now I am writing just to ask how your Research program of HumanDHS developed, what is new, and if you need any researcher. I completed MA in psychology in Munich, currently I am doing PhD in Cognitive Neurosciences in Croatia, but I am thinking to continue with PhD in Psychology somewhere else. I am also writing MA thesis in Education for sustainable development for MA in Adult Learning and Global Change. I am interested in many things which I found on your web site and I am trying to do some research within Psychology, sustainable development, human rights, and also ethics (including bioethics, and environmental ethics, I have BA in Philosophy). Currently I am preparing a research project in Croatia for an institute for memory research in Germany, as part of my internship. I would like to ask if I could in any way collaborate with you, do help you in any research or your work.

Best regards,
Svjetlana

On 18/08/2006, Anie Kalyjian wrote:

My Dearest Evelin:

Here is my article both attached and pasted. Much love,
Anie

Israeli & Hezbollah conflict:

International perspectives on the future of peace in the Middle East

Dr. Anie Kalayjian

With

Luke Anable

Please see this article posted on:

www.humiliationstudies.org/documents/KalayjianWarIsraelHezbollahAugust2006.pdf

On 23/08/2006, Evelin wrote:

Dear Miriam!

Thanks so much for your kind message!

We will have a HumanDHS meeting soon in Costa Rica. Please allow me to share your request with our participants, dear Miriam!

We will discuss our HumanDHS work in general in Costa Rica, dear Miriam, and your message shows to the participants of our meeting, what kind of requests comes to us. I think, we will wish to develop strategies that do not just respond in a piecemeal fashion, but perhaps in a more systematic way.

Have you already got in touch with local NGOs who work with native Brazilians, dear Miriam? Please let us know!

Dear Costa Rica Team!

Please see Miriam's message further down. Please meet her at www.humiliationstudies.org/whoweare/coreteamlong.php#pina.

Miriam asks us what could be done from our side for the native Brazilians who live in villages in the surroundings of the town, to which Miriam has moved. She writes:

"Former owners of this land now live in a condition of real humiliation, many became beggars, others commit suicide, or work just for food."

Please, we need your ideas!

I send you all my warmest gratitude for your kind support!

Evelin

At 07:26 19/08/2006, Miriam wrote:

Dear Evelin,

How are you

Thanks for the birthday greeting! It was a nice surprise, since its been so long since I last dropped you a line. I am really sorry about that. I am living in Dourados, Mato Grosso do Sul now. Two of our kids got married and stayed in Caruaru. Roberta, Joel and Ana Clara came along.

I was just thinking of asking you for some advice as Id like to approach the native Brazilians who live in villages in the surroundings of the town. Former owners of this land now they live in a condition of real humiliation, many became beggars, others commit suicide, or work just for food.

Worst of all they are losing their own culture, their language, their dignity. Different tribes are put together in a piece of land as if there were no cultural difference from one tribe to the other. I do want to take some action, but I don't know exactly from where to start. I thought I could just go to the villages and listen to their stories, and may be write it so their memories wont be simply deleted as we do to a file which is good for nothing... You know I wanted to take a Masters but not just to get a title and feel happy about myself. I thought I had to do something which could be socially meaningful. Do you think I could get these things together in a project.

Thinking about your vast experience with the humiliation studies, I thought you could give me good advice. You know, life is so short I wouldn't like to just sit around and do some knitting and tell myself how lucky I am to have such a beautiful family...Unless that was the only thing I could do to do my part...

Looking forward to your reply,

Love,

Miriam

On 27/08/2006, Corinna Carmen Gayer wrote:

Dear Miriam,

I wrote my Master thesis about indigenous people in Brazil, with whom I was working during half a year in Southern Bahia and would be happy to assist you in whatever you need!!!!!!

Warmest,
Corinna

On 23, 2006 Stephanie Heuer

Dear Evelin,

I would be happy to edit or assist Miriam in her writing project. It is sometimes good to have feedback from others.

Love to you and see you soon. I may (hopefully) will have my Spanish version book to bring.

Stephanie

On 23/08/2006, Evelin wrote:

Dearest Friends!

I hope all is well!

Please meet Michel Danino. He contributed with the article "Humiliation in India's Historical Consciousness," to the Special Issue "Humiliation and History in Global Perspectives" of the journal *Social Alternatives* that Bert edited.

Please see Michel's bio at

<http://www.humiliationstudies.org/whoweare/coreteamlong.php#danino>.

On 19/08/2006, Michel wrote:

Dear Evelin,

...

A worldwide anthology of humiliation, if done in depth, would be a landmark publication, but to be honest again, I will be too preoccupied with my own writing and an educational project in coming years to devote much time to it. I feel you are the right person to do it, and you have far more contacts than I have (except for India). If you ever give shape to such a project -- and it would take several years, even several volumes -- I could arrange for a few contributions from India, touching on different aspects, e.g. the colonial, the missionary, the academic, etc. More than that I cannot commit myself to at this stage, having already enough trouble keeping up with my commitments...

Dear All!

Victoria is editing book/s on humiliation with chapters coming from our meetings, and she has furthermore taken upon her to be the editor of our new Human Dignity and

Humiliation Studies journal. Clearly, Michel's idea of "a major anthology of testimonies of humiliation throughout the world" would be realized, over time, by these books and the journal. However, certainly, we could envisage a book entitled "worldwide anthology of humiliation." Yesterday, Linda and I spoke with Adina (Alan Slifka Foundation), who proposes a "Collection of Promising Practices for Addressing Humiliation."

In other words, we have four plans/ideas for "outcomes" so far (among others):

1. Victoria's edited book's with chapters from our meetings
2. Our new Human Dignity and Humiliation Studies e-journal, with Victoria as editor
3. Collection of Promising Practices for Addressing Humiliation
4. A Worldwide Anthology of humiliation (a major anthology of testimonies of humiliation throughout the world)

All this can surely food for thought and discussion in Costa Rica!

In a way, 3. addresses the "What to do" while 4. focusses on "The situation as it is"?

I send you all my warmest appreciation and love, already very much looking forward to our meeting! It will be most exiting to see you and be with you!

Evelin

On 24/08/2006, Evelin wrote:

Dear Randy!

We are absolutely delighted to hear from you!

You write that you are currently applying for the German Chancellor Scholarship, which provides support for the individual to pursue academic and professional interests for one calendar year with an institution. You write that you are interested in working on humiliation studies and you wonder if we would have space for a volunteer/intern on our staff. You hold a Master's Degree in International Development from the London School of Economics and you write that you would love to continue to explore the areas of human rights and peace studies in developing countries.

Dear Randy, a warm welcome! We would be delighted to work with you! However, we do not have staff, dear Randy, we are a global network of academics and practitioners. I suggest that you have a look at our Global Advisory Board and Global Core Team (both under "Who we are"), particularly, I suggest that you read the bio of Gay Rosenblum-Kumar. When you have done that, please let me know, where you would wish to participate. I will then bring you in together with the relevant people. Please have also a look at our Research projects (click on "Research") and let us know, in which field you would like to anchor your research on humiliation and whether you see others doing similar work. I would then link you up with them as well.

Please let me share this message with Linda Hartling, Member of our Board, and Associate Director of the Jean Baker Miller Training Institute (JBMTI) at the the Wellesley Centers for Women at Wellesley College, Wellesley, Massachusetts. Please let me furthermore include also the other members of our Advisory Research Team. Not least, let me share this message with the participants of the conference that we will soon

have in Costa Rica (please click on "annual meetings" to see the details).
You write that you are in the process of applying, dear Randy, what would you need from us for that process?

And, my last question, how did you hear about us?

A very warm welcome to you, dear Randy!

Evelin

On 24/08/2006, Evelin wrote:

Dear Khalid!

Thanks most warmly for sending us your CV once more!

Dear Khalid, we do not have a system of membership. We like to engage in dialogue with interested and like-minded people, and I would love welcoming you into our network!

As I wrote earlier, we would very much like knowing a bit more about you, dear Khalid, how you became aware of us, and how you feel you can contribute to our work.

Please let me share this message with Noor Akbar Khalil, please see his bio <http://www.humiliationstudies.org/whoweare/coreteamlong.php#akbar>. Noor is a trusted member of our network since a long time and he is based in Pakistan, like you. And let me also share this message with the participants of the meeting we will soon have in Costa Rica, where we will discuss the question of membership.

I send you many very warm greetings, dear Khalid!

Evelin

On 23/08/2006, Stephanie wrote:

Dear Evelin,

I would be happy to edit or assist Miriam in her writing project. It is sometimes good to have feedback from others.

Love to you and see you soon. I may (hopefully) will have my Spanish version book to bring.

Stephanie

On 23/08/2006, Marta Carlson wrote:

Hello Miriam,

I was just in Sao Paulo this May. I met a woman, Denise Anis?, who works in Human Resources for a cosmetic company called Natura. They use environmentally friendly manufacturing process and native plants for their products. They also train indigenous people to be their workers and become self-sufficient. I will look for her business card. Brazil also has Foundation Dom Cabral. This is an internationally respected management development school that also works with NGO's. My contact there is Leo Bruno. He may be able to direct you to some organizations that are actively trying to improve the situation.

Please keep me informed of your progress.
Marta Carlson

On 26/08/2006, Evelin wrote:

Dearest Dennis!

My warmest congratulations to your Seven Challenges Workbook being translated into Arabic! How wonderful! As you know, I lived and worked in Egypt for seven years, and learned to speak some Egyptian-Arabic. I know that there is a host of relevant knowledge there, which needs to be made available to the rest of the world! How interesting that your translator tells you about this wealth of material from traditional Muslim sources recommending listening and conflict resolution!

You write "There is something disturbing about our preference for punishment." Do you have a hypothesis for why it is like that? I wonder!

Dear Dennis, the "Positive Deviant" article is extremely interesting! May I post this part of your message on our NY meeting webpage? Please see <http://www.humiliationstudies.org/whoweare/annualmeeting08.php#rivers> and let me know!

And please, allow me to share your inspiring message with our participants of the Costa Rica meeting that we will have soon! We are discussing how change can be effected. And this article is absolutely fascinating!

Dear Costa Rica friends!

Please see <http://pf.fastcompany.com/magazine/41/sternin.html> for how change can be promoted! This is extremely relevant to our work!

Dear Dennis! I send you my warmest appreciation for your great and important work!
Evelin

At 12:24 25/08/2006, Dennis Rivers wrote:

Dear Evelin,

I certainly wish I had a larger travel budget, so that I could visit you n New York. Meanwhile, my work continues here in Berkeley, where I have just moved in to an interfaith cooperative household in a large, 100-year old house a block north of the UC Berkeley campus.

I am happy to report that The Seven Challenges Workbook is in the process of being translated into Arabic. I look forward to an expanding dialogue with people interested in the evolution of communication training in Arab countries/cultures. My colleague/translator tells me that there is a wealth of material from traditional Muslim sources recommending listening and conflict resolution, and I am encouraging him to publish a compendium of such both in Arabic and in English, since each side tends to have an oversimplified view of the other. The world of Islam is not summed up by the figure of the jihadi any more than the world of Christianity is summed up by the figure of the crusader. Both cultures are more complex than that, and in that complexity lies our hope for some new dialogue.

The Workbook is also being used in a prison in the Mid-West, as a resource for pre-release training of inmates, to help them stay out of prison once they are released. I am glad to offer my work to this cause, but not without deep sadness at the way the United States skimps on schools and splurges on prisons. I am sure that intensive communication and life skills training would keep out of prison many of the people whom we now regularly put there. (There is something disturbing about our preference for punishment.) I wish you all the best in your winter gathering. I am enclosing a link to an inspiring article about appreciative inquiry that I feature on the front page of my communication web site. It is: <http://pf.fastcompany.com/magazine/41/sternin.html>

I feel certain that this article has implications for our work. It would certainly be an interesting study to go into an environment characterised by humiliation and find the few exceptional instances of dignity-granting. According to the article, those "positive deviants" would show the way that dignity-granting might be expanded in that particular environment.

Hope you like the article.
Many blessings,
Dennis

On 28/08/2006, Evelin wrote:

Dearest Costa Rica Friends!

May I draw your attention to our meeting in China in April next year, please see www.humiliationstudies.org/whoweare/annualmeeting09.php. We plan a meeting with two parts, 1. participating in a conference on Multicultural Discourse at Zhejiang University, Hangzhou, which will be attended by many Chinese scholars, and 2. having an interactive workshop with the Department of Psychology at the same university, which is one of the two best Psychology Departments in China.

My guiding thought is that we need to include China now, before it really gets big. They are on the path of the US, liberating themselves from oppressive collectivism, misunderstanding that this should mean becoming "rugged individualists." We can perhaps do something about that, by reminding them early on that "rugged individualism" is a detour that should be avoided on the way to "connected individualism," where personal responsibility extends beyond narrowly defined self-interest (this coincides to a certain extent with Confucius thoughts, which are still respected in China; or, see also Lu Xun, famous writer and philosopher, who wrote about humiliation). Therefore I have kept at it somehow, traveled to China, and tried to find like-minded scholars, who could be a starting point for a larger movement. I think we should make an effort.

I think that the conference next April in China can offer us an open door into the Chinese world of scholars, even if we only attend as listeners (deadline for abstracts/papers is November 1, I will send in two papers, one for an envisaged Panel for our network, and one independent one).

If we manage to find some truly like-minded Chinese scholars, we will have "a foot in the door." So far, my foot is "too small" in a way.

I feel that we need to think preventive. Chinese people are willing to learn if they see that the new solution is better than the old one. They want the latest knowledge. If we

frame our approach in that way, namely that respect for equal dignity for everybody is a best-practice approach for the future, we have the change to deeply influence the upcoming structure of the world. Because China's influence will grow very much (as will India's influence, which needs to be another point of focus for us; but in India our approach is perhaps already a bit more accepted than in China) (For China, focusing on humiliating practices in the past or present might be more difficult to do at the current point in historical time, not least because doing this easily represents a second humiliation, particularly if done by foreigners.)

Let us discuss this also in Costa Rica!

We need everybody's help!

I send you all my love!

Evelin

On 26/08/2006, Don Klein wrote:

Following up on Evelin's mention of appreciative inquiry, I'm taking the liberty of referencing my book "New Vision, New Reality," which has to do with moving beyond the mind into a state of everyday consciousness I call "appreciative being." I'm very much interested in spreading awareness of appreciative being. Therefore, the book, which was recently re-published by Sea Otter Press is now available for only \$9.00 US (including postage). Orders for 10 copies or more cost \$6.00 per copy. Checks should be mailed to Sea Otter Press, 11006 Wood Elves Way, Columbia, MD 21044, USA. I will do my best to have copies of the book available in Costa Rica. Hope to see you there. With love, Don Klein

On 29/08/2006, Evelin wrote:

Dear Diana!

Thanks so much for your kind message! Yes, you are right, we have much in common, in our care for a better world.

You write: "I wonder how positive approaches, especially positive language and stories, are being used in your work."

Dear Diana, we would be very glad to have your support in this endeavor! Michel Danino, from India (I copy him on this message) has suggested that our group produces an anthology of humiliation. Such an anthology could contain stories of how people deal successfully with humiliation, see an example further down (an interview I made in Somaliland). I copy also Victoria on this email, the editor of an envisaged edited book on humiliation, and our new journal.

See also our attempt to collect information on films on www.humiliationstudies.org/intervention/filmslist.php#resilience.

Please let me also copy the participants of our Costa Rica meeting that we will have soon.

We would be glad about any fruitful synergy and cooperation, dear Diana!

I send you all my warmest thanks for your great work and support!

Evelin

PS

Interview with Edna Adan, former first lady of Somalia during the short democratic period after independence (video), 3.12.1998:

Edna explains:

I think humiliation is a very difficult thing to describe. But I think humiliation is when someone tries to bring someone down to their level. They think that you are above them and they want to hurt you, humiliate you, bring you down to their level, so that you have no more self-respect, so that you lose the respect you have for yourself and others lose the respect they have for you.

Edna recounts the following story that she lived through:

Once they said I was planning to escape from the country, and I spent six days in jail for that. For the first, why didn't they wait until I tried to escape, why arrest me from my house! They put me in a cell of my own, but I didn't have a toilet. And right in front of the place where they put me, there was a toilet, and it had no doors. And there was the cell next to me, it was full of men, of criminals, of thieves, I don't know, just men, men all behind the bars. And, so I called out, and I said, - you know, - 'I, - I, - I need to go and use the bathroom!' And that is after I had been the first lady of the country! And they said: 'Well, you want to use the bathroom? There is the bathroom! You use everybody's bathroom! There! You are not better than the others! There is the bathroom they use!' And I thought - how can I use the bathroom with no doors facing a cell full of men! Full of criminals and people who, - you know, - and I just came out of my cell and I just looked at those men, and I said: 'Listen. I am going to use this bathroom. And, would you be watching your mother or your sister if she was using a toilet and she had no door, - is this the kind of men you are that you would watch a woman using a bathroom?' And they said, 'No.' And the first one said 'turn around,' and they made everyone turn the other way, until I finished using the bathroom. And that was one of the most emotional moments of my time. And the police was so shocked, because they couldn't get their objective, they couldn't get me to be humiliated and using a bathroom with all these men watching and shouting at me. So, this is another form of resistance, and resisting humiliation!

Edna reflects:

Does humiliation lead to war? I would answer that question by saying, 'Yes, it does!' You can push human beings too far, just far enough until they turn back and say 'Hei, wait a minute, enough is enough.' And then they begin to resist with violence, with strength, with force, with whatever way they know. And, I think a good example of resisting humiliation through war is what has happened to our country, the people of Somaliland.

Edna concludes:

I hope you have strong cupboards to put your conscience into! Where are all the weapons produced which kill innocent people?

At 16:09 26/08/2006, you wrote:

Evelin,

It is good to hear from you. I have just visited your website and I am quite impressed

with the scope of your board of directors and the powerful work you are all doing.
I hope your workshops continue to be of great success.

We have much in common, in our care for a better world. I wonder how positive approaches, especially positive language and stories, are being used in your work.

Warm regards,

Diana Whitney

President

Corporation for Positive Change

PO Box 3257

Taos, NM 87571

505-751-1232 phone

505-751-1233 fax

www.positivechange.org

On 29/08/2006, Evelin wrote:

Dear Dennis!

I think it is crucial for our work to shift our perspective from problem-oriented to solution-oriented approaches. This is the only way, I think, to avoid humiliation in the process. Too often, supposed "solutions" are more humiliating than the problems

I send you my warmest appreciation and it will be great to welcome you in our NY meeting in December! We would love having you also in our Costa Rica meeting, however, I send this message to our Costa Rica participants and in this way you are with us at least virtually!

Dear Costa Rica Team!

Please see Dennis Rivers' reflection on how change can work!

Most warmly!

Evelin

At 13:12 26/08/2006, you wrote:

Dear Evelin,

I am delighted that you like the article about the Sternin's and would like to use it as a point of discussion in Costa Rica.

What I like so much about the article is that the shift of perspective from problem-oriented to solution-oriented approaches is blazingly clear. It reminds me of the way that the historian of science, Thomas Kuhn, used the Copernican Revolution as an example of a scientific breakthrough that came not from new data but from a new way of putting the old data together. Kuhn's example was so vivid that it was, for me, unforgettable. We need those vivid examples to help us make big Gestalt shifts. I also want to say that I am not advocating appreciative inquiry as a new dogma, as easily happens in the USA with ideas about "positive thinking," especially not now when the USA is torturing and bombing people around the world. So, I want us to be able to talk about problems, but also shift to other perspectives, so that we do not become trapped in the perspectives that underlie our "problem talk."

Many blessings,
Dennis

On 30/08/2006, Evelin wrote:

Dear All!

This looks like an interesting conference, please see
<http://www.humiliationstudies.org/news/archives/001360.html>:

This is the introductory paragraph:

“How do we combine the knowledge and wisdom in communities and in academic institutions to solve the major health, social and economic challenges facing our society? How do we ensure that community-driven social change is central to service-learning and community-based participatory research?”

This is the conference:

Community-Campus Partnerships for Health 10th Anniversary Conference
"Mobilizing Partnerships for Social Change"
April 11 - 14, 2007 in Toronto ON Canada
Details at: www.ccph.info

Most warmly, cyberhugs to you all!

Evelin

On 03/09/2006, Evelin wrote:

Dear Deb Reich!

Thanks a lot for your great article! Your inclusive message is so important!
I come from a displaced family and I have solved the problem of "not-belonging" by declaring the whole world to be my home, instead of trying to re-conquer my family's homeland. I attach one of my papers for you, which might interest you. I write at the end:
The question of home is profoundly relevant for the inhabitants of planet Earth. It is relevant for the identity of each citizen, for the solution of conflicts around the world, and for the kind of world that we envisage to build for our children in the future. Do we wish to build a world of domination/submission, where a few have luxurious homes and the rest has virtually nothing? Or do we want a world that provides everybody with a dignified home? Do we envisage a world of separate nations (with enemy nations endangering our homes)? Or do we want the entire world to be our nation that gives home to all? How should local and global aspects of identity be combined? What should we reply, when we are asked, Where are you from?

Dear Deb, perhaps you may also be interested in my new book "Making Enemies: Humiliation and International Conflict."

Please see <http://www.humiliationstudies.org/howeare/evelin04.php> .

I send you my warm appreciation, dear Deb!
Evelin

Sept. 2, 2006

Calling All Semites

by Deb Reich

Writing from my great love for all my sisters and brothers and cousins and sons and daughters in the Semitic family, at this hour of bloodshed and despair, I call you to open your eyes and your hearts now, today, and see what has been hidden from you - right before your eyes.

In Palestine and Israel, our shared choice is not complicated, as the analysts and commentators seem to think. Our options are starkly simple: to compete endlessly at this game of mutual destruction until we achieve it (taking some large chunk of the rest of the world with us, perhaps), or to cooperate from now on at mutual co-living, co-creating, and co-advancement (thereby crafting a precious new social paradigm for ourselves and all humanity).

I and others have suggested a way out of our dilemma and I will present it again here, in my own style, as simply as possible.

First, to those who remain committed to violence, militancy, and arms, I say: Open your eyes! To subdue your neighbor by force is to shoot your own grandchildren through the heart because no people remains subdued forever and when they rise again, your children will pay the price. Equally true if harder to accept is that, however legitimate your uprising may be deemed by any impartial judge, throwing off your neighbors oppression by force means that you become him, and so the cycle continues.

Another aspect of this puzzle has become clear lately: the unintended consequences of success. Israel has succeeded in becoming a world-class military power, but what has that achieved? The armed struggle has succeeded in making the Palestinian independence movement a presence on the world stage, while also making the world blind to the majestic dimensions of Palestinian civilian endurance and heroic efforts at constructive nation-building so what has been achieved?

Exclusive sovereignty reconsidered

Let us consider, calmly, our longstanding attempt in Israeli/Palestine to make this bit of land ours at the expense of our cousins. Arguably, it goes back to the time of Abraham, Sarah, and Hagar, so there's little to be gained by talking about 1967 or 1948 or 1929 or 1880- something or the Middle Ages or the birth of Jesus as the ultimate reference point. Elsewhere I have called this process peeling the onion of blame analyzing successive layers of history, backward in time, weeping all the while - until left with a pile of onion peels and an ocean of tears, and little else. Let's abandon that approach!

Granted that groups of people develop a passionate attachment to pieces of territory; this is natural and perhaps universal. Yet nowhere in nature is it written that this attachment must be one of ownership, or that this attachment can be or should be exclusive. Indeed, many cultures that live close to the land find the idea of owning it ridiculous (Does the flea own the dog?); they know that our proper role is to learn to serve the land, to be its stewards. In the tradition of the story of King Solomon and the two women claiming to be the mother of the same child, the real mother proved her greater love not by hanging

on, but by letting go. If uprooting olive trees one by one is like pulling your baby's fingernails out, one by one, how can we pretend to love this land? If bombing a restaurant (in person) or an apartment building (from the air) kills even one innocent baby, what would Solomon say about our love for this land's children? How can anyone pretend to truly love this land when they demonstrate their love by strangling it with checkpoints, soaking it in violence and drenching it in blood?

The way out of this trap is to see that our attachment to the land need not be exclusive. Human culture in the last fifty years has stumbled on a new and useful way to view this question. Half a century ago, mathematicians began elaborating a mathematical model for multiple parallel universes, suggesting that the reality we know may be but one reality in an endless series of multiple, parallel universes not science fiction, but science. In creating the Windows system for the personal computer, cyberpioneers translated this notion into something useful for all of us: multiple programs are open, all are equally present, but we are paying attention primarily to only one at a time. Psychologists and anthropologists have been telling us for years that life is about what we pay attention to: that there are potentially many realities to be experienced and that the one we live in is constructed by what our culture teaches us to notice, and what to ignore. Mystics have said the same thing for centuries but too few of us have gotten the message yet.

On a metaphorical level, in the Semitic Middle East, multiple realities have long been a fact of everyday life. Go to Tel Aviv, show any Jew a map of the land between the Jordan River and the Mediterranean Sea and ask: What place is this? and be told: Israel. Go to Nablus, show the same map to a Palestinian and ask the same question, and be told: Palestine. -What is that, if not parallel realities?

Parallel sovereignty, the new paradigm

This line of reasoning suggests that we can actually have our cake and eat it too. Instead of dividing up this land in a way acceptable to no one, keep it whole and give it to everyone. Greater Israel and Greater Palestine, in this model, simply exist, simultaneously, in the same territory, with the same national boundaries - in parallel universes: each with its own flag, anthem, and membership in the UN. Each with its own government, foreign service, and taxes. Call it a new form of confederation or the actualization of parallel realities the terminology is not central. Other nations have crafted their own approaches to sharing (Belgium; Switzerland); we can, too.

Many practical challenges would remain about how to divide the pie in the here-and-now. These are challenges that teams of professionals could address together at length, but there are also tremendous immediate advantages. Perhaps the most significant advantage is that the competing claims of religious orthodoxies are served rather than ignored or discounted. Islam does not have to concede territory it once governed; Judaism does not have to relinquish the graves of the ancestors. Who dares to say that, if the prophets of old were alive today, they would fail to embrace a new conceptual paradigm that pointed the way to greater lovingkindness and cooperation? What has prophecy always been, if not the embrace of new conceptual paradigms?

If this model seems vague to you, here is a simple illustration of the principle. Consider a modern supermarket in a large shopping center. You drive there with your car and park in a parking space which is used, the rest of the time, by other people. It's not your parking space; you don't own it; but you don't need to own it. Then you take a shopping cart which

is not your cart, which is used by others all day long, and you walk up and down the aisles of the supermarket, which do not belong to you exclusively, and you take food off the shelves and put it in your cart. After paying for the food and returning the cart, you pull your car out of the parking space and drive home. Here, the metaphor reaches its limit. You do want to go home in your own car to your own house and you don't want to find that someone else has moved in while you were shopping; and you do want the food you have bought to be eaten by your own family, not someone else's.

In Palestine/Israel, there is enough for everyone as long as we differentiate between sharing a parking space or a shopping cart (painless), and driving someone else's car home with her groceries in it and feeding them to our own family, or moving our family into her home.

We can have truth and reconciliation commissions on the South African model to deal with defining what is a land grab, and what is not; repatriation of the exiles, confession, compensation, forgiveness, and all the other thorny questions. They can be solved, but we need to put the basic paradigm in place first. When we can see one another as resources rather than threats, we will be able to solve anything. First comes the vision; then the details. And at the risk of repeating myself: the vision comes from love not from anger. Somewhere on the West Bank is a hard-working Palestinian farmer whose son Ahmad dreams of studying computer science, while Michal, the daughter of an Israeli scientist friend of mine, studied agriculture at the Hebrew University and dreams of working in organic agriculture. Why can't Michal work with farmers on the West Bank to make their produce more marketable in Europe, while Ahmad studies computers at Bir Zeit University or yes! Hebrew University, if he wants to? That is the future we can have, together. If we visualize it, commit ourselves utterly to achieving it, and labor lovingly to bring it into being and if we do not permit ourselves to be deflected by enticements from the realm of the illusory and unattainable ultimate victory then we can have it. And the rest of the world out there, which is more than sick of us now, sick of our bickering and bloodshed and brutality the world will stand and applaud. But first we have to get a grip, and do the work.

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