

Weaving Dignity into Cultural Structures: Howard Richards' Framework for Human Flourishing and Solidarity

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Introduction

Howard Richards stands out as one of the most influential philosophers in the field of social science, as one of the most distinguished scholars in peace and global studies. My heartfelt gratitude goes to Alicia Cabezudo, a renowned Professor of Peace Education from Argentina, who first introduced us in 2006. By that time, Howard had already established an impressive legacy through his numerous books and articles, which left a profound impression on me.¹

When I first encountered Howard's work, I was struck by his call for a new *logic* — one grounded in cooperation and solidarity. He argued that such a new logic is essential to counteract the powerful *systemic imperatives* (a concept introduced by Ellen Meiksins Wood²) that are nowadays spiralling out of control. Chief among these imperatives is the relentless prioritisation of investor confidence above all else, even when it comes at the expense of ecological and social sustainability. I was thrilled to see that Howard was able to express my intuitions better than I could myself — yes, we need new *constitutive* rules on this planet, mere *regulatory* rules will not suffice!³

Very often, I think back to the times when Howard so kindly introduced me to his wonderful colleagues and circle of friends in South America and South Africa. I am very thankful to Gavin Andersson, Gert Van Der Westhuizen, and Kosheek Sewchurran, all of whom are brilliant educationists and community builders, for editing this Festschrift, and it is an honour to be

invited to contribute. I will start by reflecting on my personal journey with Howard Richards — highlighting moments and lessons from our time together — and will subsequently delve into dialogue between his philosophical insights and my work.

Hailing from the United States of America, Howard's academic journey took him across the globe, with significant periods spent living in Chile and frequent work in South Africa. I often recall the warmth with which he introduced me to his extraordinary circle of family and friends both in Chile and in South Africa. I was fortunate to join him first in Chile in 2012, where he graciously welcomed me into his intellectual world, and then in South Africa in 2013, where I had the privilege of collaborating closely with him and his esteemed colleagues and friends.⁴

As the founding president of the Human Dignity and Humiliation Studies (HumanDHS) community, I was honoured to have Howard serve on our global advisory board,⁵ and it was a source of immense gratitude when he generously offered his Chilean residence as a Dignity Dialogue Home.⁶ In 2012, I was truly privileged when Howard welcomed me to make his lovely estate my home for several weeks. Already before coming to see Howard, I had read the first draft of *Rethinking Thinking* that Howard had co-authored with Catherine Odora Hoppers, and I was filled with anticipations.⁷ It was a delight to arrive in his hacienda that is filled with avocado trees and nestled among rolling hills with vistas stretching to the Andean foothills and the coastal ranges. Sitting in his living room, in the company of well-worn volumes like Paulo Freire's *Pedagogy of the Oppressed*⁸ and Martha Nussbaum's writings on the *capabilities approach*,⁹ I observed directly how he transformed philosophy into a shared, community-centred practice. His home was more than a residence — it was a living laboratory where constitutive rules of dignity took material form. Our daily philosophical discussions in his living room ranged from brief conversations to long, thoughtful afternoons. Our walks through the neighbourhood revealed his genuine affection for the people around him and the deep respect he commanded among them. Likewise, the many invitations he arranged for me to speak at nearby universities gave me a firsthand sense of the esteem in which he was held within Chile's intellectual community.¹⁰

I have written about my time with Howard in Chile in my contribution to the Festschrift that is being edited by his dear wife Caroline in his honour. There I describe my joy of reading Caroline's novel *Sweet Country*,¹¹ a novel that draws on her and Howard's firsthand experience fleeing post-coup Chile and depicts how Augusto Pinochet's military regime seized power by overthrowing democratically elected socialist president Salvador Allende. I explain how joyful it was to spend time with his lovely daughter Shelley, as well as the inspiration I drew from his brilliant colleagues, including Luis Razeto Migliaro, the pioneer of *solidarity economics*, and philosopher Iván Labra, known for his work on the *Organisation Workshop*.¹²

As this Festschrift is initiated and edited by Howard's esteemed friends and colleagues in South Africa, I will reflect more on my time with Howard in South Africa and what I learned there in 2013 and the years that followed.

It was a great privilege to have Howard and Gavin with us in our Dignity Conference in Stellenbosch from 25th to 28th April 2013, which was titled 'Search for Dignity' and focused on global ethics and the African *ubuntu* philosophy.¹³ The day after this conference, on 29th April 2013, I met esteemed Kosheek, walking with him at the Waterfront of Cape Town together with Howard and his young granddaughter Justine. After a few weeks in Stellenbosch and Cape Town, I proceeded to Pretoria for a more a near two months-long collaboration with Howard and esteemed Catherine Odora Hoppers. Howard gave a series of brilliant lectures titled 'On Foucault', with Justine doing the video recording of his talks and our subsequent tripartite dialogues.¹⁴ During that period, I also had the privilege of meeting our dear Gavin Andersson,

with whom Howard had founded the *Unbounded Academy*.¹⁵ Back in Stellenbosch, on 5th July 2013, it was a gift to be invited by Kosheek to the Graduate School of Business at the University of Cape Town, for a lunch time discussion titled ‘A Dignity Economy’ to trace the connections between a ‘Dignity Economy’, ‘Values Based Leadership’, ‘Inclusive Innovation’, ‘Business Model Innovation’, and ‘Management and Leadership Education’.¹⁶ I wish I had also met Gert Van Der Westhuizen in person at that time, however, his writings and his email communications have always been most enlightening.

In the subsequent years, after sharing so many transformative moments with Howard in Chile and South Africa in 2012 and 2013, I continued to engage with his pioneering ideas through email and Zoom. Howard gave me a great gift — I remain deeply moved that he contributed the Foreword to my 2022 book *From Humiliation to Dignity: For a Future of Global Solidarity*.¹⁷

In 2021, our Human Dignity and Humiliation Studies fellowship recognised Howard’s extraordinary dedication by presenting him with our Lifetime Commitment Award.¹⁸ During the award ceremony, I conveyed my deep appreciation for his lifelong commitment to dignity in a brief speech,¹⁹ saying:

Dear Howard, you are one of the deepest thinkers of our time, and more — you have also put into practice what you teach. I have no words to thank you for including us in your lifelong journey of reflection on how a dignified future for humankind may be possible. It is an enormous privilege to have you as esteemed member in the global advisory board of our community and as a core founder of our World Dignity University initiative.

I am personally deeply indebted to you, too. You have authored the Foreword for the book titled *From Humiliation to Dignity: For a Future of Global Solidarity* that I just finalised. You have lovingly supported its coming into being both in practice and with your theory building.

Our heartfelt congratulations, dear Howard!²⁰

Those words were spoken in 2021. Now, in 2025, I find myself reflecting on cherished memories and feeling the absence of Howard’s thoughtful presence in this world — my heart is full of memories while sorely missing our dear Howard’s wonderful daily emails.

The Humiliation of the Global South

The Human Dignity and Humiliation Studies network had few connections in South America and South Africa until 2012. In my capacity as the ‘global ambassador’ of this network, it was on me to immerse myself in both places and find like-minded people to become new members in our global dignity family. Furthermore, as I was in the process of writing my book on *Humiliation and Terrorism*,²¹ I felt that I could not work on this book without having an insight into the perspective on terrorism from South America and South Africa.

In 2012, I set out for my South America *digniventure*, starting in Chile in March, proceeding from there to Bolivia (with the bus through Argentina) and Brazil (again with the bus), ending my journey in Ecuador at the end of July.²² In the following year, 2013, it was South Africa that called upon me. I was excited to discover what awaited me, since my first encounter with the African continent had been in 1976, when I spent several months as a psychology student on a school ship of a German shipping company, travelling from Hamburg to Cameroon with stops at every harbour en route. From 1984 to 1991, I worked as a psychologist in Egypt, and later, in 1998 and 1999, I conducted my doctoral research in Somaliland, Kenya, Rwanda, and Burundi.

My time in South Africa in 2013 began in Johannesburg, followed by several weeks in Stellenbosch and two months in Pretoria, before finally returning to Cape Town on the Shosholoza train.

My digniventures through South America and South Africa left me full of reflections related to the themes of dignity and humiliation, and I often shared them with Howard. With respect to South America, I learned that this continent had a much higher level of civilisation prior to Columbus' arrival than previously assumed.²³ It supported complex societies and sophisticated cultures, thus challenging long-held assumptions about the pre-Columbian Americas. Pre-colonial South Africa has undergone a similar reassessment as South America. Far from being a land of scattered, 'primitive' peoples, the region was home to some of humanity's earliest and most enduring civilisations. Archaeological finds confirm that South Africa boasts one of the world's longest records of human development, with hominid fossils dating back two million years and evidence of modern human behaviour — such as symbolic art and purposeful burials — stretching back tens of thousands of years.²⁴

By the first millennium CE, complex societies had taken root in Africa. Examples are the Kingdom of Mapungubwe, which flourished between 900 and 1300 CE at the confluence of the Limpopo and Shashe rivers, being southern Africa's first indigenous civilisation, predating even Great Zimbabwe. Mapungubwe's people practiced intensive agriculture, developed social hierarchies, and became wealthy through gold and ivory trade with distant regions, including Arabia, India, and China. The gold rhinoceros of Mapungubwe, now a national symbol, testifies to the sophistication and artistry of these early societies.

In other words, a close look at African history challenges the persistent and deeply humiliating myth of a 'blank slate' prior to European arrival. Instead, South Africa's past reveals a legacy of innovation, resilience, community-based resource management. In short, what many African traditions can teach the world is mutual solidarity.

Adapting Roman Law to Serve Dignity

In 2022, I finalised my sixth book, titled, *From Humiliation to Dignity: For a Future of Global Solidarity*. In his wonderful Foreword to this book, Howard reframed my work through his theory of *transformative rationalities*, concluding that the path from humiliation to dignity requires rewiring modernity's cognitive infrastructure — replacing competition's constitutive rules with solidarity's grammar.²⁵

Howard and I were both aware that the phrase and concept of *solidarity* is as problematic as many other similar concepts and terms and can therefore lead very far astray. For some people, the word solidarity brings back nightmare memories of the Gulag, as this word 'has been the rhetoric of unworkable schemes that existed only on paper, while the reality has been inefficient bureaucracies, corruption, the silencing of dissent, and terror'.²⁶ When I use this term, I imply certain qualifications, as solidarity can set us on a path towards building cultural mindsets that support the well-being of all people across all differences only if certain conditions are fulfilled. The first condition is that it must be global solidarity rather than local in-group solidarity for the sake of out-group enmity, and second, it must be global common and mutual solidarity rather than simply the solidarity among 'the rentiers, the plutocracy, and globalised finance', as economist Guy Standing would say.²⁷

Howard published three books with the phrase solidarity in the title, *Solidarity for Full Employment*, *Solidarity to Raise Wages*, and *Solidarity for Forgiveness of Debts*, and he defends the use of the word solidarity as follows:

The word began its career as a player in the discourse of modernity as *solidarité*. It was a watchword and an ideal of the French working class in the mid nineteenth century. The French delegation brought it into the first socialist international, the International Workingman's Association, founded in London in 1861, and through it into the world's main languages. Its main meanings were two: Stand Together United, and Mutual Aid. In the early days, it was used especially to raise funds for international aid sent to comrades in distress in other countries.

Howard chose to use the term solidarity because of its history being associated with questioning the system, both from a socialist point of view, and from a pre-modern religious traditionalist point of view. What motivated both Howard and me to stay with this word was that it 'puts structural change on the agenda by proposing — and often the proposals are made by people who practice what they preach — living by the rules of a different basic social structure'.²⁸

So, how would different basic social structures look like? Howard critically examined the deep influence of Roman law on the modern legal and economic order. He argued that many of the basic cultural structures and constitutive rules shaping contemporary society and leading it astray are rooted in Roman legal traditions, particularly those concerning property and contracts. According to Howard, this legal framework, while it organises society, it does not do so in a neutral way, rather, it legitimises individualism and the accumulation of capital, which in turn perpetuate social divisions and economic inequality. Like me, he understood that the widespread optimism following the end of the Cold War was unwarranted unless the foundational role of Roman law in Western societies was understood and addressed. Howard called for a fundamental revision of these legal principles, urging that legal maxims be guided by moral legitimacy rather than remaining morally neutral. In his view, rethinking the legal foundations inherited from Roman law is essential for building a more just and socially responsible world.

Howard recommended revising the principles that arise from Roman law and that form the basic pillars of the constitutive rules of our modern world-system in the following way:

- *Suum cuique* ('to each his own') has historically legitimised the monopolisation of economic capital, allowing inequalities to persist or even grow. Howard suggested this tenet should be replaced with socially functional forms of land tenancy and property in general. We should not allow a narrow, neo-Roman concept of property rights to obstruct the flourishing of life on Earth.
- *Pacta sunt servanda* ('agreements must be kept') can lead to the belief that responsibility exists only where there is a contract. Richards argues this principle should be expanded to include mutual responsibility for one another's welfare, regardless of contractual obligation. There is no written contract with future generations or with nature, yet our actions should promote positive externalities and avoid legitimising negative ones. As Linda Hartling puts it, healthy relationships are central to the survival of humankind, not merely externalities.²⁹
- *Honeste vivere* ('to live honestly') and *alterum non laedere* ('not to harm others') also require rethinking. Howard contends that honesty should not be reduced to merely fulfilling contracts, as our identity is fundamentally relational. The principle of not harming others should be expanded to promote active service to others, rather than

simply avoiding harm. Without such amendments, people may believe that honesty means only ‘not hurting a contract’, making the destruction of the socio- and ecosphere seem legitimate when they are ‘part of my contract’.

When I first heard Howard speak about the Roman Empire and how its legal rules have become the constitutive rules of the modern world-system,³⁰ I immediately set out to determine whether this perspective supported, altered, or contradicted my own historical narrative. Howard explained, ‘According to Immanuel Wallerstein the global economy is the one and only object of study of the social sciences today; everything else is caught up in a web of causes and effects where the structure of the global economy is the principal cause’.³¹

Human Nature and Its Capacity for Peace in Dignity

An ever increasing amount of literature addresses questions the universality and inevitability of war versus the chances for peace, among others, there is the anthropological literature in peace studies that looks at the causes and effects of war and peace and its biological versus cultural explanations.³²

While taking in the people and landscapes of Africa, I reflected on my own conceptualisation of *big history*, particularly on what it reveals about human nature and our capacity for peace in dignity.³³ While Howard looked back two thousand years to the time when Roman law was conceptualised, I look back to the beginnings of the history of *Homo sapiens sapiens*.

In my work, I build on the *circumscription theory*, which points to the influence that environmental constraints have on human behaviour and has been developed by anthropologist Robert Carneiro, a long-time member on HumanDHS’s global advisory board.³⁴ For more than a decade, I have studied the experience of circumscription in depth and discussed it with Robert Carneiro every year when I was in New York. In my view, understanding this phenomenon is foundational for addressing the polycrisis facing our world today.

Another esteemed member on our global advisory board, anthropologist William Ury, had conducted research in South Africa that spoke to Carneiro’s theory. Ury studied the San Bushmen and concluded that the natural inclination of humans when faced with conflict is to separate peacefully.³⁵ In a similar vein, world-systems analyst Christopher Chase-Dunn noted that, throughout history, migration has often served as the primary means for resolving disputes and alleviating the pressures of growing populations, provided there was ample space to move into.³⁶ This idea is also reflected in a Swahili saying, ‘Host your guest for two days, and on the third, hand him a hoe’,³⁷ implying that after initial hospitality, one should help the newcomer become self-sufficient by offering land to cultivate.

My experience in Africa, and on other continents as well, underpins the insight that humanity’s instinctive approach to managing conflict and handling growing group-size has been to maintain inclusivity and sustain harmony by expanding into new territories. Yet — and here is the problem that is also relevant for today’s polycrisis — this approach reaches its limits when natural barriers stand in the way (territorial circumscription), or when other communities prevent further expansion (social circumscription).³⁸

People who lived very isolated, on islands or in other remote locations, were spared the experience of circumscription for very long, with some being shielded until the time of colonisation. When I worked with Howard and Catherine in Pretoria in 2013, Catherine explained to me that, in the case of Uganda, circumscription was introduced by Sir Harry Johnston’s 1900 Agreement between the British and the Baganda. This agreement barred the

general population from access to their unappropriated lands, which brought fear, insecurity, and a deep sense of terror to the entire population. The English countryside had been subjected to the same experience several centuries earlier, when the enclosure of their commons increased circumscription for them.³⁹

If planet Earth were larger, we might still be living as our ancestors did — organised in small, egalitarian groups, roaming freely and following wild food sources, with no systematic warfare. When we look back, we can say that our ancestors could not know that planet Earth is limited in size and cannot support unlimited population growth. It was, however, inevitable that they would at some point face the consequences of this limitation. The onset of complex agriculture (the so-called Neolithic Revolution) around 12,000 years ago, or 10,000 BCE, in the Fertile Crescent and other regions, could be seen as the earliest response to circumscription, as population pressure led peripheral groups to innovate and intensify land use. When too many people had been attracted to a river abundant in fish, for instance, those living at the periphery began to intensify their use of the land, turning to cultivation and other means of extracting resources from the soil beneath their feet.⁴⁰ Unfortunately, however, wherever they settled, agriculturalists — with their higher birthrates compared to foragers⁴¹ and their reliance on defined territories — intensified circumscription even as they attempted to respond to it.

Many regard the advent of agriculture as a testament to human progress — they typically use the ‘automatic’ theory that stipulates that the advent of agriculture was a step forward because it made it possible for larger groups to become sedentary and develop into what is called ‘early civilisations’. I find myself aligned with geographer Jared Diamond, who described the invention of agriculture as ‘the worst mistake in the history of the human race’ — ‘archaeologists studying the rise of farming have reconstructed a crucial stage at which we made the worst mistake in human history. Forced to choose between limiting population or trying to increase food production, we chose the latter and ended up with starvation, warfare, and tyranny’.⁴² At a minimum, the shift to complex agriculture introduced new and unprecedented health challenges.⁴³

The ‘automatic’ theory entails three positive appraisals that I feel uncomfortable with, namely, that sedentary lifestyle represents progress, together with agriculture, and that this has arisen from human inventiveness. I contend that it could also be the other way round, three times negative, namely, that foragers faced the shrinking of their territory, in other words, *circumscription*, and that they only very reluctantly turned to a sedentary lifestyle and to *intensification*, the domesticating plants and animals, in sum, to agricultural systems. I share the perspective of those who argue that sedentary living and extractivist agricultural practices often represented a step backwards rather than forward, especially when compared to earlier, more sustainable modes of foraging or limited horticulture that were in many ways more ‘civilised’. Archaeologist Ingrid Fuglestad confirms my view — ‘Egalitarian hunter-gatherers, especially the animists, are the best societies this world has ever witnessed. This is not a reference to the Garden of Eden; it is to acknowledge that some systems are better than others in taking care of everybody’s integrity, both human and animal’.⁴⁴

I resonate also with zooarchaeologist Sarah Pleuger, who calls on researchers to turn away from research that was shaped when colonialism was still influencing many ‘western’ branches of research. ‘For a long time, this was based on a linear model of human development’, she observes, supposedly moving ‘almost inevitably from a mobile life to sedentism and finally to urbanisation. It was mainly a matter of othering “nomadic” groups from sedentary civilisations’. In her opinion, ‘this approach and treatment of nomadic groups has no place in research today’.⁴⁵

Archaeological evidence underpins how unpopular the introduction of agriculture was at the time. Many of our pre-Neolithic ancestors resisted sedentism and plough agriculture, they tried to hold on to their mobile subsistence, and together with anthropologist and political scientist James C. Scott, I applaud them for that.⁴⁶

In the south of Africa, the San and Khoikhoi peoples, for example, with their deep spiritual connection to the land and rich traditions of rock art, originally inhabited the region. The arrival of Bantu-speaking groups — who brought agricultural techniques, ironworking, and intricately ranked social structures — led not only to cultural exchange and the emergence of a diverse tapestry of languages and customs, but also to episodes of conflict, displacement, and profound challenges for the indigenous forager communities. The legacies of both coexistence and contestation continue to shape the region today.

During my doctoral research in Somaliland, I learned firsthand about the ongoing conflict between pastoralists and farmers, a struggle deeply rooted in competition over land and resources. (Interestingly, in East Africa, the historical sequence differed from other regions — rather than proceeding from foraging to agriculture to pastoralism, specialised pastoralism preceded the major development and spread of agriculture.) I learned that proud pastoralists carry their heads high, regarding bowing down and digging in the earth as manifestation of humiliation. From Sudan, I recall hearing that some pastoralists, when imprisoned for violating land use restrictions, suffered deeply — sometimes fatally — because they could not endure confinement and the loss of their freedom to roam, reflecting their profound attachment to mobility, and the devastating impact that forced settlement could have on lives.

Complex agriculture was introduced to Central Europe, where I was born, by the Linear Pottery culture, which spread from the Fertile Crescent via the Balkans along the Danube, beginning around 5,700 BCE. The foragers who inhabited these regions did not welcome this transformation. On the contrary, the arrival of early farmers often led to competition for land and resources, and in many cases resulted in conflict and the displacement of indigenous forager groups.⁴⁷

When I question the ‘automatic’ model and doubt views on civilisation and progress influenced by colonialism, I am not suggesting a return to the Stone Age, rather, I am advocating for a more enlightened path forward. After all, so-called ‘progress’ has often engendered a dominator mentality, giving rise to a *dominator model of society* that prevailed across much of the globe for the past millennia,⁴⁸ along with the *security dilemma* and its motto ‘If you want peace, prepare for war’.⁴⁹ It was in this context, that humiliation became a tool wielded by the powerful to compete for domination, for keeping subordinates down and enemies out. Underlings were increasingly exploited, their space ever more circumscribed, with colonialism simply representing a global application of that approach. Colonialism was seen as legitimate empire-building, forcing formerly free Indigenous peoples into the category of underlings whose resources were appropriated by those in power.

Post-colonial exploitation of the Global South’s resources continues to increase circumscription to this day. Foreign investors are acquiring large tracts of land in Africa for industrial agriculture, often displacing local farmers and undermining their livelihoods.⁵⁰ Most Westerners are unaware that, statistically, the lifestyle of an average person in the Global North relies on the labour equivalent of sixty enslaved individuals elsewhere.⁵¹ Today, competition for dominance threatens our very survival.

At this point, Howard’s insights into Roman-type law fit in. This law institutionalised foundational norms which supported systemic imperatives such as competition, accumulation,

and exclusion, by that strengthening the dominator model by entrenching hierarchical, patriarchal, and authoritarian relations, privileging domination through routine humiliation over dignifying partnership and mutual care. The pillars of Roman Law reinforced the dominator model of society to the degree that it became a central feature of the modern world-system, by that turning into a significant obstacle to building more dignifying, partnership-oriented structures worldwide.

What does this historical overview teach us about human nature? At present, the prevailing cultural climate is shaped by two opposing worldviews. On one hand, there is a widespread belief that striving for dominance is an unavoidable aspect of human existence. This perspective is rooted in the notion that aggression is intrinsic to human nature, thereby justifying the maintenance of societal divisions, the perpetuation of the security dilemma, and the humiliation-based model of social organisation. On the other hand, an alternative vision suggests that humanity can move beyond these patterns by fostering global cooperation and embracing a partnership-oriented society. This outlook is grounded in the conviction that the security dilemma is not a fixed feature of human relations and that the world can, and should, unite around principles of partnership.

My findings support the more optimistic perspective, echoing a broader scholarly consensus that emphasises the fundamentally relational character of human beings over inherent belligerence. From this vantage point, the view that competition for dominance is inevitable is not only outdated but also flawed, as it fails to account for the powerful influence the security dilemma exerts on human behaviour. Furthermore, the older paradigm does not fully recognise the unprecedented nature of today's global interconnectedness or the growing prominence of ideals such as equal dignity (even if they face resistance). Crucially, it overlooks that we are now at a unique point in history where it is possible to create global institutions that can resolve conflicts without resorting to violence. I assert that we may be doomed if we continue to believe in the inherent belligerence of human nature.⁵²

Human nature is relational, in the absence of 'enemies', humans are capable of peace in dignity, they do not have an inherent 'need' for enemies. Precisely a world without enemies is possible to achieve at the current point in history, namely, by uniting humanity into the proverbial *global village*, a village of neighbours — be they 'bad' or 'good' neighbours, yet no longer 'enemies'.

From Humiliating Circumscription to the Dignifying Stewardship of Commons

Let me recapitulate what we learn from *big history*. Human nature is relational — humans like to live in peace, connect in solidarity, and be part of 'us'. If there is enough space, conflict can be solved by letting people go in peace so they can establish their own 'us' elsewhere. The problem arises when circumscription and its consequences make this impossible. Then human nature is such that people can feel compelled to fight, namely, to fight against 'them', against 'our enemies'.⁵³ In this way, for many millennia, victory caused *might* to become *right*.

By now, in the twenty-first century, we live in new times. We live in an age of hyper-circumscription due to overstretched resources — not only is the size of planet Earth finite, but for the first time, our generations are experiencing the limits of clean air and clean water, not to mention rare minerals — and in a globally interconnected world fighting against 'enemies' no longer engenders victory, rather, it unfolds as self-destructive global infighting. Even if a few very rich individuals were to survive — hidden away in their bunkers⁵⁴ — they would find themselves alone on a devastated planet.

In this situation, as the world seeks new, dignified paths forward, Africa's history offers valuable advice. There is, for example, the deeply dignifying African *ubuntu* philosophy. I learned about this tradition already early on in my life, through being connected with Africa since 1976.⁵⁵ Yet, I understood it much deeper when scholar Joy Ndwandwe explained *ubuntu* on 26th April 2013 in our Annual Dignity Conference in Stellenbosch.⁵⁶ The *ubuntu* philosophy is one of *nondualism* — 'we are two, and we are one, and this at the same time' — fostering living together and solving conflicts in an atmosphere of shared and dignified humility, reminding us that unity and diversity are not mutually exclusive.⁵⁷ My choice to work globally builds precisely on the insight that this diversity needs global unity to be fruitful, not global division nor global uniformity.

African cultures have long celebrated difference while forging shared identities — a lesson with enduring relevance for building a more just and inclusive future world-wide. Practices such as communal labour, shared feasting, and collective stewardship of land fostered social cohesion and dignity within these societies. These traditions offer valuable inspiration for contemporary debates on economic and social transformation, echoing the insights into solidarity and inclusivity I found so compelling also in South America. Indigenous Knowledge Systems have the highest potential to nurture long-term biological and cultural diversity.

Indigenous Knowledge Systems, furthermore, offer the enormously valuable concept of a seven-generation time horizon, which is central to preventing the long-term harmful consequences of short-term initiatives. Prevention is more challenging than reacting ad hoc to events — prevention requires the communal transmission of knowledge across many generations and the societal capacity to keep this knowledge relevant. The security dilemma exemplifies this challenge — arms races, intended to secure peace in the present, often sow the seeds of future conflict. If we are to abolish war in the long term, we must therefore move beyond the security dilemma — a goal that, as I argue in my work, is more achievable now than ever before in modern human history.

We, as humanity, have the unique opportunity to unite in our stewardship of our habitat, in the awareness that the human species is part of the *inter-being* of everything in everything else rather than the master of this planet — *onto-epistem-ology* is the study of practices of knowing-in-being, of *intra-actions*.⁵⁸ By using digital connectivity as a pro-social tool (rather than a tool to create hatred), by drawing on the available scientific knowledge, and by renewed commitment to ideals of equal dignity and mutual solidarity, the human species has the exceptional chance to overcome historical barriers and create a more just, peaceful, and sustainable world.

My global research shows that humiliation dynamics are a major obstacle on the way to this goal, as they block the window that stands open. As the world becomes ever more interconnected and humiliation dynamics increasingly fuel the security dilemma and shape global affairs, and as humiliation-driven security dilemmas can trigger war, while global infighting is self-destructive, it becomes clear that humiliation dynamics need to be prevented so the security dilemma can be left behind.

In my lectures, I address power elites, namely, those who still view humiliation as a legitimate tool, who still expect recipients of humiliation to respond with subservient humility. This practice is fundamentally at odds with human rights ideals, which define humiliation as a violation of dignity. What these power elites trigger, is dignity-based humiliation, which is more dangerous than honour-based humiliation. My research has identified dignity-humiliation as *the nuclear bomb of the emotions*. While dignity-humiliation should theoretically inspire Gandhi-Mandela-style resistance that eschews violence, what I call the *path of entrustment*,

unfortunately, the opposite is currently happening. This is why I refrain from using the term *empowerment* — empowerment goes too far when it gives power to violent revenge for humiliation. I speak of *cross back*, when I see dignity-humiliation being responded to with the tool kit of revenge for honour-humiliation, often with even more cruelty. Humiliation-entrepreneurs — enabled by Roman-law based economic institutions — worsen this situation by whipping up feelings of humiliation even further, so they can instrumentalise them for their own power and profit goals, thus closing ever more the window of opportunity for a dignified future for all.

I therefore deeply resonate with the relational and inclusive vision at the heart of Howard's work.⁵⁹ I also believe that dignity must be institutionalised through societal constitutive rules that prevent dynamics of humiliation. Together with Howard, I argue that only by embedding dignifying mutual solidarity into our economic and social structures can we as humanity overcome the destructive and humiliating patterns of competition for dominance that have marked so much of our history.

Small-scale Indigenous communities safeguard their shared resources by relying on social norms that are actively enforced within the group. Elders play a crucial role in maintaining the common good over the long term through systems of taboos, which help younger members appreciate the lasting ecological impacts of their actions. By emphasising communal responsibility rather than individual exploitation, these cultural practices have historically helped prevent the overuse and degradation of common resources — a phenomenon often referred to as the *tragedy of the commons*.⁶⁰

Although rising population numbers make resource management more challenging, economist Elinor Ostrom has demonstrated that even larger communities can protect their commons by using shared resources responsibly.⁶¹ Her research highlights that robust, locally tailored governance structures can be effective, ranging from clear regulations to ongoing oversight and flexible management. As the planet is our ultimate commons, this is precisely the task that now faces humanity.

When I give talks in the Global North, where people plan for their next vacation on the luxurious beaches or golf courses of the Global South, I often end with an appeal that is in the spirit of Howard's ideas. Instead of viewing our planet as a source of supplies to be extracted by the privileged, or as a leisure park to be enjoyed by the well-to-do — all of which all too often amounts to a humiliating abuse of humanity's commons — I urge everyone to learn about the environmental and social devastation caused by the relentless exploitation of the Global South's natural resources. There is a tragic imbalance in our world — where motivation to act is strong, resources are scarce, while the sense of urgency is often lacking where resources abound. Those closest to the destruction often lack the means to intervene, while those with the capacity to make a difference are insulated from the consequences of their own consumption.

At this moment in history, humanity is adrift — our shared ship lacks responsible piloting. A dignified future can only be built through global institutions that foster mutual solidarity and shared stewardship of our planet, as it represents the commons of all its inhabitants. The responsibility to act falls to each of us.

Stand up, this is my call, following Howard in his footsteps. Be part of the solution. Howard was a model of standing up and forging solutions.

What About a World Dignity University Advocating for a Dignity Economy?

In 2011, our HumanDHS network launched the World Dignity University (WDU) initiative with Howard's wonderful support, aiming to operationalise Howard's belief that he articulated in *Rethinking Thinking*,⁶² and later together with Gavin Andersson in *Unbounded Organization in Community*,⁶³ namely, that education is constitutive world-making and must draw on 'modernity's other', which means *Indigenous Knowledge Systems*.⁶⁴ He insisted that learning must occur *with* — rather than *for* — communities. This became also the philosophical foundation for our 2021 Lifetime Commitment Award, honouring his four-decade struggle to overcome what he termed *epistemicide* in global institutions.⁶⁵

Howard's thinking evolved over many decades, and his path can still inspire all WDU students today. In his 1985 analysis of Chile's post-Pinochet transition in *The Evaluation of Cultural Action*, he revealed how IMF-imposed 'structural adjustments' weaponised shame through debt dependencies.⁶⁶ In his *Letters from Quebec* in 1994, he mapped how apartheid's *constitutive rules* in South Africa persisted in housing policies, demonstrating how dignity requires dismantling institutionalised humiliation.⁶⁷ In 2004, he presented his *basic cultural structures* framework, where he posited that economic systems and institutions are fundamentally shaped by underlying cultural norms and constitutive rules, and exposed how current economic systems encode hierarchies of worth.⁶⁸

After living on all continents (except Antarctica) for almost fifty years and being embedded in a wide variety of local social contexts, I deeply resonate with Howard's view on the role of *basic cultural structures* in systemic humiliation — institutions are governed by constitutive rules that can either enable or obstruct dignity. To dismantle systemic humiliation, it is not enough to simply add more regulatory rules, what is needed are new constitutive rules.⁶⁹

Howard grounded his call for new global constitutive rules in a post-critical approach, in appreciation of the early work on *critical realism* by philosopher Roy Bhaskar, who thought in terms of 'basic cultural structures' as 'regimes of accumulation, constitutive rules, speech acts, and more recently social structure'.⁷⁰ This was Howard's advice in 2019:

Spend enough time, but not too much, denouncing scandals that *violate* existing basic norms. But remember that the survival of *Homo sapiens* depends on *changing* existing basic norms. Use complaints about a billionaire president who refuses to disclose his tax returns as a *hinge theme* (in Paulo Freire's terminology) to turn the conversation into a critique of the cultural rules that *constitute* (John Searle's and Tony Lawson's terminology) property. And/or critique some other main feature of today's hegemonic Basic Cultural Structure (BCS).⁷¹

Howard explained that if *disconnection* is our contemporary condition, then *integration* is the solution. In his view, relying on local governments for solutions is impractical, as their core mandate prioritises upholding post-Roman legal frameworks, contract enforcement, and safeguarding investment security — all while remaining powerless to restrict cross-border factor mobility. He had analysed many economic systems, including those known as the most successful ones, such as the Scandinavian approaches, and he found that despite their historical commitment to egalitarian policies, success was only temporary — their socioeconomic framework ultimately proves unsustainable.⁷² From these insights Howard concluded that even robust enhancements of global regulatory rules will fail to establish equitable conditions globally, and that more foundational change, namely systemic transformation through the

establishment of novel foundational governance structures, in other words, new *global* constitutive *rules*, was needed.

In 2012, I wrote a book titled *A Dignity Economy*, where I walked through some of the detrimental effects that flow from present-day economic arrangements.⁷³ They create artificial scarcity and environmental degradation, they breed ubiquitous mistrust, they promote abuse as a legitimate strategy, they foster fear that debilitates rather than alerting, they produce false choices, and they cause psychological damage. In a nutshell: Whatever generates financial gain is being done, whether it is ‘good’ or ‘bad’, while the ‘good’ that would need to be done is not done when it does not generate financial gain. In this way, some ‘good’ is done, yet too much ‘bad’. Like Howard, I regard this as a systemic problem, not ascribable to human nature or individual malpractice. When systems incentivise competition for domination and exploitation of social and ecological resources, nobody should be astonished when this competition tears the world apart. Climate degradation is only one of many deeply embedded structural problems that require transformations at the appropriate level. My experience indicates that also the most ‘green capitalism’ would not reach far enough. Single-issue Band Aids are insufficient.⁷⁴

In this context, I am very glad about Howard’s insight that ‘poverty is not scarcity — it is coerced exclusion from meaning-making’⁷⁵ We are proud that our Dignity Press could publish Howard’s seminal book titled *Economic Theory and Community Development*, that he co-authored with Gavin Andersson in 2022.⁷⁶ This book critiques conventional economic paradigms for prioritising market efficiency over human dignity and ecological sustainability, advocating instead for community-driven models rooted in moral realism and participatory collaboration. In this book, Howard and Gavin analyse historical attempts to build equitable societies, including Sweden’s social democratic welfare state, India’s employment guarantee programs, and South Africa’s Community Work Programme (CWP), to underscore the limitations of top-down reforms and the potential of grassroots initiatives.

Howard and Gavin argue that neoliberal frameworks perpetuate exclusion and environmental degradation by treating communities as afterthoughts. They propose ‘unbounded organising’ as an alternative — a decentralised approach that encourages local actors to transcend sectoral boundaries and to address systemic challenges through collective problem-solving. Central to their thesis is the integration of ethical principles like *ubuntu* solidarity and care-based systems into economic structures, emphasising regenerative practices over growth-centric models. By synthesising heterodox economics, participatory action research, and philosophical realism, they position community-led experiments as catalysts for global systemic change towards economies that prioritise human well-being and ecological resilience.

Unbounded Organisation as Dignity Praxis

To provide context for the environment in which Howard lived and worked — an environment he both influenced and was influenced by — I will now briefly introduce Catherine Odora Hoppers and Gavin Andersson, both brilliant thinkers and community builders. Catherine has been a central figure in Howard’s life, alongside Gavin and many others. Both joined Howard as invaluable supporters of the mission of our global Human Dignity and Humiliation Studies fellowship.

In 2013, Catherine Odora Hoppers invited Howard and me to stay with her in South Africa’s Pretoria. We recorded a lecture series which we called ‘Against Foucault’, where Howard first explained his view on Foucault’s work, followed by dialogues with Catherine and me.⁷⁷ Howard’s wonderful granddaughter Justine was our keen photographer.

When I discussed my 2012 book titled *A Dignity Economy* with Catherine, she offered me many examples that confirmed my core message.⁷⁸ She told me about Chirevo Kwenda, an expert on African traditional religion in South Africa, who says that social cohesion in Africa does not flow from state sovereignty, liberal democracy, the advance of modernity, or the global economy. Rather, it is paid for by the suffering of millions of African people, as they are forced to live alienated lives.⁷⁹

When I met Catherine, she was the Chair of Development Education at the University of South Africa, calling for the academy's 'transformation by enlargement', whereby enlargement meant the inclusion of *Indigenous Knowledge Systems*.⁸⁰ I was excited by Catherine's vision, as my own experiences of living within various cultural contexts across multiple continents had already exposed me to a rich diversity of knowledge systems — African *ubuntu* philosophy and India's *swaraj* represent just two of the better-known expressions.⁸¹ I remembered also the Quechua phrases *sumak kawsay* and *alli kawsay* that I had learned in 2012 in South America,⁸² as well as similar terms in other Indigenous South American languages that can be approximately interpreted as *living well*, as they describe a concept that cannot truly be translated into English as it is 'foreign to Western logic'.⁸³ In Spanish the translation would be *buen-vivir* and *vivir bien*, all denoting an Indigenous social system that focuses on reciprocity between people and Earth.⁸⁴ There is also Panama's *abya yala*, Zapatistas and Zapotecos in Mexico speak of *mandar obedeciendo* and *comunalidad*, all similar to Ecuador's Constitution of 2008 that has been hailed as one of the most progressive constitutions as it is the first to enshrine the rights of nature, 'the principles of harmony with nature and of reciprocity followed since times immemorial by the Indigenous peoples'.⁸⁵

I felt deeply impressed by Catherine academic network and their comments on her call for the academy's 'transformation by enlargement'. Crain Soudien, for instance, at that time professor specialising in Education and African Studies at the University of Cape Town, recommended drawing on John Dewey's concept of the 'transaction' for a new approach to knowing.⁸⁶ He emphasised the need for South African higher education to address poverty not just as income deprivation but as a broader capability deprivation shaped by the country's socio-political history, advocating for an education system that fosters capabilities across all social spaces young people inhabit.

Magnus Haavelsrud from Norway, another eminent figure in Catherine and Howard's network and the HumanDHS global advisory board, who is by now Emeritus Professor of Education, with main interests in peace education/political socialisation and sociology of education, drew in the concept of *trilateral science* as described by Norwegian peace researcher Johan Galtung.⁸⁷ Trilateral science describes the relationship between three worlds, the empirical, the foreseen, and the ideal world, or, in other words, the world *as it is* (the data or facts positively given), the world *as it will be* (the world as predicted or theorised) and the world *as it ought to be* (values). The gaps and differences between the three worlds can be reduced by transformations in all three. The aim of science should be to achieve greater *consonance* among the three, 'The world as it is can be changed, and if so, the foreseen world will also be changed. Values may be modified', explains Haavelsrud.⁸⁸

In 2018, Catherine set up the Global Institute of Applied Governance in Science, Knowledge Systems and Innovations in Uganda as a forum for strategic dialogue between knowledge systems, with the notion of justice being central. On 21st April 2021, she wrote to me in a personal communication, 'It is the hyped notion of justice as punishment that has thoroughly

permeated all institutions and practices wherever colonialism has struck its head on people's living metaphysics throughout the world. It is painful. It will take some time to put it right'.

I am indebted to Howard for introducing me also to Gavin Andersson, director of South Africa's Seriti Institute. It was deeply enriching for me to understand how Howard collaborated with Gavin Andersson on projects of practical self-help initiatives.

Gavin Andersson is a South African development practitioner and activity theorist, who, together with Howard Richards and Iván Labra, blends Freirean dialogue, systems thinking, and activity theory to analyse organisational learning and large-group dynamics. They integrate *Cultural-Historical Activity Theory (CHAT)* with community organising, particularly through the *Organisation Workshop (OW)* model developed by Clodomir Santos de Moraes and further developed by Iván Labra.⁸⁹ Gavin's methodology bridges theoretical frameworks like Engeström's activity systems with grassroots praxis, emphasising civic-driven change and decolonial strategies for social and environmental justice.⁹⁰ Engeström's activity systems framework, rooted in Cultural-Historical Activity Theory (CHAT), analyses human practices as collective, tool-mediated systems oriented towards shared objects, building on Vygotsky's mediation triangle (subject-tool-object) and Leontiev's activity hierarchy (operations-actions-activity), expanding these into a networked model for studying organisational and societal dynamics.

Together with Howard, Gavin has for the past years focused on systemic community transformation using *unbounded organising*, a decolonised approach that prioritises cross-sector collaboration, ecological regeneration, and indigenous knowledge. His work adapts OWs to enable unemployed groups through self-organised enterprises and large-scale participatory projects like South Africa's *Community Work Programme*, which scales OW principles for public employment. Innovations like the *Kwanda Initiative* (a reality TV-driven community makeover project) and *Asase Harmony's River regeneration efforts* reflect his emphasis on ecosystem-centric, community-led solutions.

Howard's enduring legacy lies in his unwavering belief that genuine social transformation is possible when we listen deeply, learn from one another, and work together to build communities rooted in dignity, reciprocity, and hope — a message as vital today as ever.

The Human Dignity and Humiliation Studies Fellowship

Howard was one of the most important members in our Human Dignity and Humiliation Studies (HumanDHS) global advisory board.⁹¹ I am the founding president of HumanDHS and am heading it together with its director, relational psychologist Linda Hartling, and we both know that our work would not have been the same without Howard's loving support. Linda and I, we were deeply humbled by the fact that our work was nominated for the Nobel Peace Prize three times, and this honour speaks also to Howard's seminal work.

When I look back at the origins of Human Dignity and Humiliation Studies, Linda was the very first to write a doctoral dissertation on humiliation on its own account, as something that is not part of the shame continuum. She finalised her work in 1995, two years before I began with my doctoral research on humiliation.⁹² Linda developed a *Humiliation Inventory*, a scale from 1 to 5 that assesses the internal experience of derision and degradation, gauging the extent to which a person feels harmed by humiliating incidents throughout her life, how much she fears 'being teased, bullied, scorned, excluded, laughed at, or, harassed'.⁹³ This inventory has so far been translated into Italian, French, Japanese, Portuguese, Russian, Korean, and Norwegian, and it has been an important tool to help extend the research on humiliation globally, and explore the

universality and diversity of the concept of humiliation. This inventory has been used in research on the link between humiliation and social and psychological concerns such as global poverty, immigration, depression, eating disorders, emotional isolation, and narcissism.

On my side, my work on humiliation grew out of my family's traumatic experiences of war and displacement and my doctoral dissertation on the psychology of humiliation in relation to war and genocide. Linda and I first met by email in 1999, then in person in 2003, and have since written extensively about humiliation and dignity. When I began my work on humiliation in 1996, I knew only of one serious academic book with the term humiliation in the title, namely, a book by William Ian Miller, which explores the emotion of humiliation in the context of honour, social status, and everyday interaction by drawing on examples from ancient societies like the Icelandic sagas and Greek epics.⁹⁴ Aside from this book, there was the pioneer of community psychology, Donald Klein, who had edited three special issues on the topic of humiliation for the *Journal of Primary Prevention*, in 1991,⁹⁵ 1992,⁹⁶ and 1999, with Linda Hartling and Tracy Luchetta among the contributors.⁹⁷

In my writing, I always attempt to bridge separate disciplines and overcome academia's siloisation by striving to understand the core messages of various fields of academic inquiry and then bringing these messages together on different levels of abstraction. I use the *ideal-type* approach of sociologist Max Weber⁹⁸ to reconstruct diverse academic disciplines from the perspective of dignity and humiliation. So far, I have done this with war, genocide, and terrorism (2000, 2017),⁹⁹ international conflict (2006 and 2009, translated into Chinese in 2019),¹⁰⁰ gender and security (2010),¹⁰¹ and economics (2012, translated into Brazilian Portuguese in 2016),¹⁰² and global governance structures.¹⁰³

Human Dignity and Humiliation Studies has two pillars — it is both a transdisciplinary academic field and a global transdisciplinary community. It is a fellowship of concerned academics and practitioners who wish to stimulate systemic change, globally and locally, to open space for dignity, mutual respect and esteem to take root and grow. This community has a global advisory board, a global core team, a global research team, and a global education team with around 1,000 invited members and more than 8,000 people on the HumanDHS address list.

Within this dignity network, all efforts are acts of love, offered freely and sustained by the generosity of time, energy, and talent shared by its members and supporters. I contribute to these efforts by offering my life as a gift, striving to embody the values of dignity, solidarity, and love in every thought, word, and deed.

I am deeply thankful to Howard for accepting my unconventional way of life, which is grounded in my personal understanding of religion — namely, 'love, humility, and awe for a universe beyond our comprehension'. Through this perspective, I strive to explore new ways for humanity to coexist on our shared planet. I also thank Howard for appreciating that I view the global village as my university and my worldwide experiences as my research method. I am grateful to him for recognising me as a global ambassador for our HumanDHS network, as an educator within the World Dignity University initiative, as an author for Dignity Press, and as a convener of our annual dignity conferences.

My work has shown me that academic responsibility and genuine scientific inquiry are rooted in building mutual trust — trust that is cultivated through attentive listening, humility, and authenticity. Howard was among the few who deeply understood this. In a world dominated by commercial interests, it is often challenging to convey that I can only gain trust and uphold the integrity of my mission — particularly in the Global South — by choosing a life of extreme simplicity. My experiences worldwide have taught me that accepting employment at a national

university or receiving substantial funding from a single source would compromise the credibility of my dignity mission, as it might be perceived as being shaped by national, political, or corporate agendas. I therefore demonstrate my commitment to global dignity by living with minimal possessions and relying on as few financial resources as possible.

I am deeply indebted to all my co-researchers for engaging in open dialogue with me and meeting me as a fellow human being among equals. I would not be who I am without the friends who have allowed me to listen to their stories, and Howard stands out as one of the most erudite, intelligent, and loving listeners and supporters. It is the love from our global dignity community — with Howard as its brightest beacon, whose influence will last far into the future — that inspires and energises me to continue on this path.

Howard's Enduring Legacy for Dignity-Centred Transformations in this World

My contribution to this Festschrift positions Howard Richards' oeuvre as both a theoretical foundation and a living blueprint for deep structural transformations in this world. By advancing his vision of dignity as a constitutive rule worthy of institutional codification, I show our shared commitment to building a more just, humane, and unbounded world.

Howard's legacy compels us to treat dignity not as an abstract ideal, but as a principle that should be embedded in institutional architecture. Howard describes dignity as a *constitutive rule*, advocating for its institutional codification. Howard's intellectual and practical contributions form a foundational pillar for contemporary dignity studies and the ongoing work of the Human Dignity and Humiliation Studies (HumanDHS) fellowship and its World Dignity University (WDU) initiative.

Howard's legacy and our shared intellectual journey are defined by several interlocking themes, some of which I touched upon in this chapter. First, I sought to underscore the profound interconnectedness of Howard's philosophies. His work consistently bridges theory and practice, drawing from diverse traditions to create frameworks that transcended disciplinary boundaries. By weaving together interlocking philosophies, Howard demonstrated how theory and practice must inform one another, especially in the pursuit of social justice and human dignity.¹⁰⁴

Central to my reflections was the praxis of what he called *unbounded organisation*. I highlighted Howard's collaboration with Gavin Andersson on community-driven models such as South Africa's Community Work Programme. Their efforts resonated deeply with the HumanDHS movement's commitment to restoring dignity from the grassroots up. Their book, *Unbounded Organizing in Community*, published in our Dignity Press in 2015,¹⁰⁵ offered a blueprint for decentralising entrenched power structures and restoring dignity by countering the dynamics of humiliation — an approach that aligns deeply with the mission of HumanDHS.

Another theme I emphasised was Howard's vision of economics rooted in dignity. His ethical critique of neoliberal economics, particularly in *Gandhi and the Future of Economics*,¹⁰⁶ underscores the necessity of voluntary, solidarity-based contributions from wealth-holders to address global social and ecological crises. This principle aligns with the collaborative ethos that defines HumanDHS and calls for a reimagined, dignity-oriented economic order.¹⁰⁷

On a more personal note, I wove in experiences from our joint work in Chile and South Africa during 2012 and 2013. These collaborations illustrated Howard's method of *critical conversations*, an approach he practiced at the University of Cape Town and elsewhere to bridge the gap between abstract theory and lived experience.¹⁰⁸ Our time together with Catherine Odora Hoppers in Pretoria will remain unforgettable. His Foreword to my 2022 book stands as further testament to his commitment to nurturing a new generation of dignity scholars and practitioners.

Structurally, in my chapter, I aimed for a dialectical format — setting Howard’s theories in dialogue with contemporary challenges, from climate injustice to social inequality and war, as well as with my own body of work.

Reflecting on my journey with Howard Richards, I am struck by the rare harmony he achieved between deep philosophical rigor and lived practice. Howard was not only a pioneer in theorising new frameworks for cooperation and solidarity, but also a living example of those very ideals. Whether welcoming colleagues into his home, fostering global networks of dignity, or questioning the foundational assumptions of our legal and economic systems, he consistently embodied the values he championed. Howard simply was a deeply loving human being. He understood my definition of my religion, ‘My religion is love, humility, and awe and wonderment in the face of a universe too large for us to fathom’. Like me, Howard dedicated every minute of his entire life to making this planet a better place.

Howard’s legacy lies in his unwavering commitment to reimagining the constitutive rules that govern our world. He challenged us to look beyond inherited structures — rooted in Roman law and perpetuated by systemic imperatives — and to envision a society where mutual responsibility, global solidarity, and dignity are not mere aspirations, but foundational principles. His analysis of how legal and economic norms shape our collective destinies remains profoundly relevant as we confront the urgent need for new forms of social cooperation, both locally and globally, amidst growing inequalities, ecological crises, and wars.

On a personal level, Howard’s generosity, intellectual curiosity, and moral courage have left an indelible mark on all who had the privilege to know him. His ability to create spaces — both physical and intellectual — where dialogue, reflection, and genuine human connection could flourish was truly extraordinary.

As we honour Howard Richards in this Festschrift, we are reminded that his work is not finished. The questions he posed and the pathways he illuminated continue to guide us as we strive to build a more just, inclusive, and dignified world. His legacy endures in the countless lives he touched and in the ongoing efforts of those committed to realising the vision of global solidarity that he so eloquently articulated and so generously lived.

I wish to conclude with a call to action, highlighting Howard’s ‘two principles of unbounded organisation’ — a pro-social attitude and structural understanding. These principles serve as foundational pillars of the Human Dignity and Humiliation Studies network and its World Dignity University initiative, which I nurture together with Linda Hartling and many others. These two principles merit universal embrace. They are worthy of guiding our efforts to shape the world at every level — micro, meso, and macro — inviting us all to participate in building a dignified and dignifying future.

To truly honour Howard Richards is to engage deeply with his remarkable body of work — may his enduring wisdom inspire us all to seek deeper understanding, learn from his example, and join in the ongoing journey towards dignity, justice, and a more compassionate world.

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¹ See among others, Richards, 1994, and Richards and Swanger, 2006.

² Wood, 2003.

³ See, among others, Richards and Swanger, 2006, Richards and Swanger, 2013, Odora Hoppers and Richards, 2012.

⁴ See, among others, Richards, et al., 2015, Richards and Lindner, 2018, or Richards, et al., 2018. See also Lindner, 2012a.

⁵ See Howard Richards on the global advisory board of Human Dignity and Humiliation Studies, www.humiliationstudies.org/whoweare/board03.php#richards.

⁶ For Dignity Dialogue Homes, see www.humiliationstudies.org/intervention/dialoguehome.php.

⁷ Odora Hoppers and Richards, 2012.

⁸ Freire, 1968/1970.

⁹ Nussbaum, 2011.

¹⁰ See an overview over my talks on www.humiliationstudies.org/whoweare/evelin021.php.

¹¹ Richards, 1979/1989.

¹² See, among others, Gavin Andersson, et al., 2016. Abstract:

Cultural-Historical Activity Theory (CHAT), is a theoretical framework which traces its roots to activity theory approaches first developed in Russian Psychology (by Vygotsky and Leontiev, in particular). The Organization Workshop (OW) is a CHAT-based organisational learning method with its roots, unusually, in the global South. Among the many scholarly applications of CHAT-related approaches of the last two decades, the OW stands out — together with the Finnish Change Laboratory (CL) and the French Clinique de l'Activité/Activity Clinic (AC) — as a field praxis-oriented laboratory method specifically geared to the world of work. OW is a large-group capacitation method. Organisation is not taught. Participants achieve organisation. It was initiated in the 1960s by the Brazilian lawyer, sociologist, and political activist Clodomir Santos de Moraes, who discovered, in his own experience, that a large group facing common challenges, given freedom of organisation, access to a common resource pool and appropriate support from facilitators, could learn to organise itself. From Brazil, the 'laboratorios organizacionais' spread out in the seventies to most of Latin America where they were applied at times on a national scale. The method was transferred in the eighties to English-speaking southern Africa where most of the theoretical work exploring its CHAT roots originated. Recently this eminently southern CHAT-based laboratory method has started to find applications in the North.

¹³ See for our 2013 Dignity Conference, <https://humiliationstudies.org/whoweare/annualmeeting/21.php>. See also 'The spirit of ubuntu and the common good', by Dr. Uli Spalthoff, *Globalisation for the Common Good initiative*, 26th July 2013. www.gcgi.info/index.php/events/conferences/2013-paris-conference-program/2013-paris-papere/437-the-spirit-of-ubuntu-and-the-common-good-

¹⁴ See Richards, et al., 2015, and Richards, et al., 2018.

¹⁵ Unbounded Academy, www.unboundedacademy.org/.

¹⁶ 'A Dignity Economy', a lunch time discussion to trace the connections between a 'Dignity Economy', 'Values Based Leadership', 'Inclusive Innovation', 'Business Model Innovation', and 'Management and Leadership Education', convened by Associate Professor Kosheek Sewchurran, University of Cape Town, South Africa, Innovation Management & Information Systems, Graduate School of Business, on 5th July 2013. See <https://humiliationstudies.org/documents/evelin/SewchurranCapeTown5July2013.pdf>. See also Kosheek Sewchurran and McDonogh, 2015.

¹⁷ See Howard Richard's Foreword to Lindner, 2022, on www.humiliationstudies.org/documents/evelin/FromHumiliationtoDignityForeword2019.pdf. See also Richards, 2021.

¹⁸ In 2021, our Human Dignity and Humiliation Studies (HumanDHS) fellowship awarded Howard with our HumanDHS Lifetime Commitment Award. See <https://humiliationstudies.org/whoweare/annualmeeting/36.php#richards> and <https://youtu.be/Hr5rZNGnh5E>. The award ceremony took place on 10th December 2021, on Day Two of the 2021 Workshop on Transforming Humiliation and Violent Conflict, Virtual at Columbia University, New York City, December 9 – 10, 2021.

¹⁹ See <https://youtu.be/n8BAUCRMX0A> and <https://humiliationstudies.org/documents/evelin/RichardsCongratulations2021.pdf>.

²⁰ See <https://humiliationstudies.org/whoweare/annualmeeting/36.php#richards>.

²¹ Lindner, 2017.

²² Lindner, 2012a.

²³ See, among others, Mann, 2005.

²⁴ See, among others, ‘Pre-colonial history of Southern Africa’, *South African History Online*, last updated 25/08/2017, www.sahistory.org.za/article/pre-colonial-history-southern-africa.

²⁵ See Howard Richard’s Foreword to Lindner, 2022, on www.humiliationstudies.org/documents/evelin/FromHumiliationtoDignityForeword2019.pdf. See also Richards, 2021.

²⁶ See ‘Solidarity for full employment’, by Howard Richards, *TRANSCEND Media Service*, 10th September 2018, www.transcend.org/tms/2018/09/solidarity-for-full-employment-whole-paper/, also published in the September issue of *Live Encounters*, <https://liveencounters>. See also Richards, 2019. Note, furthermore, philosophers Richard Rorty and Axel Honneth and their position that the word solidarity ‘carries positive connotations of sympathy, cooperation and altruism’, yet, unfortunately, ‘is most frequently invoked and experienced in situations of bitter conflict’. See more in note 3925 in chapter 11 of Lindner, 2022.

Sociologist Durkheim, 1893/1947, differentiated two types of solidarity — mechanical and organic — and he distinguished them by morphological and demographic features, by the kinds of reigning norm, and the intensity and content of the *conscience collective*. See also note 239 in chapter 1, and note 4209 in chapter 12 in Lindner, 2022.

See, furthermore, ‘Colonialism and solidarity: What do welfare states have to do with Europe’s colonial past?’, by Francine S. R. Mestrum, *Wall Street International Magazine*, 22nd November 2021, <https://wsimag.com/economy-and-politics/67071-colonialism-and-solidarity>: ‘The transition from charity to solidarity, from helping the poor to social protection, also has everything to do with the shift from mechanical to organic solidarity, as Durkheim called it. Solidarity goes beyond one’s own group and one’s own community. Today we show solidarity with people we do not even know’.

²⁷ Economist Guy Standing in his contribution to the Great Transition Initiative (GTI) Forum on the topic of ‘Can Human Solidarity Globalize?’ 26th June 2021, in response to Falk, 2021:

...one should be careful about grand words like ‘solidarity’. One of the defining features of the disembedded phase of the Global Transformation over the past three decades has been the existence of a unique ‘global solidarity’. It has been the virulent global solidarity of the rentiers, the plutocracy, and globalised finance. In my book *The corruption of capitalism*, I have dubbed this Goldmansachism, given the extraordinary number of alumni who go through revolving doors between finance and senior government posts all over the world. The global solidarity of finance of today vastly exceeds that described by Karl Polanyi or that existed in the Middle Ages. The new dominant force is Black Rock, three former executives of which have filled three of the top four economic posts in the Biden administration.

See also Standing, 2017, on global corruption, and Standing, 2019, for the plunder of the commons.

²⁸ ‘Solidarity for full employment’, by Howard Richards, *TRANSCEND Media Service*, 10th September 2018, www.transcend.org/tms/2018/09/solidarity-for-full-employment-whole-paper/, also published in the September issue of *Live Encounters*, <https://liveencounters>.

²⁹ I thank Linda Hartling for emphasising the centrality of human relationships.

³⁰ For the notion of a world-system, see Wallerstein, 1974–1989. See also Harvey, 2005, or Hudson, 2003. See, furthermore, former top World Bank economist Branko Milanović, 2019, discussing ‘the future of the system that rules the world’. Sociologist William Robinson, 2011, added to world-systems theory an account of the influence of transnational social forces on global institutions serving their interests. See more in note 2359 in chapter 7 of Lindner, 2022. See also note 1328 and note 4272 in Lindner, 2022.

³¹ Howard Richards in a personal communication, 23rd October 2016. See also Lindner, 2012b.

³² See, among others, Sponsel, 2014, or Fry, 2013. See, furthermore, Collins, 2004, Hansen, 2000, Jervis, 1978, Job, 1992, Musah and Fayemi, 2000, Posen, 1993, Snyder, 1985, Snyder and Walters, 1999, and Schweller, 2011. See for the *critical turn* in international relations theory, the notion of positive security and the Copenhagen School, among others, Roe, 1999, 2005. I appreciate political scientist Jack S. Levy’s 2016 course ‘Theories of war and peace’ at Rutgers University, <http://home.uchicago.edu/~mjreese/CurrentStudents/LevyPS522.pdf>. Levy recommends, among others, Glaser, 1997, Montgomery, 2006, Schweller, 1996, Snyder and Jervis, 1999, and Tang, 2011.

³³ See a summary in Lindner, 2023.

³⁴ Circumscription theory has been developed by anthropologist and curator of the American Museum of Natural History in New York City, Robert Leonard Carneiro. See, among others, Carneiro, 1970, 1988, 2000, 2010, 2012, and Carneiro, 2018. See, furthermore, Sanderson, 2007, and Schacht, 1988. I was in dialogue with Robert Carneiro for ten years until his passing, each year for one afternoon, and have taken my inspiration from Carneiro’s work. While he describes circumscription as the mechanism that led to state formation, I use his reflections in a broader sense. Carneiro first conceptualised *environmental circumscription* and later added *social circumscription* and *resource concentration*. Carneiro acknowledges that his circumscription theory has famous forerunners, see Carneiro, 2018, p. 53: ‘The line of succession in recognising the importance of a restricted environment in engendering political integration thus runs from Cieza de León through Ephraim Squier to Herbert Spencer’.

³⁵ See Ury, 1999, and William Ury: *The walk from ‘no’ to ‘yes’*, TEDxMidwest, 2010, www.ted.com/talks/william_ury.html. See also anthropologist James Suzman, 2017, and his book *Affluence without abundance: The disappearing world of the Bushmen*, Suzman, 2019, *Affluence without abundance: What we can learn from the world’s most successful civilisation*, namely, the Bushmen.

³⁶ See Chase-Dunn and Hall, 2002, and Chase-Dunn and Hall, 1997.

³⁷ In a speech given in April of 1962, titled ‘Ujamaa, the basis of African socialism’, Tanzanian statesman Julius Nyerere pointed out that before European contact there was no unemployment in Africa. Nyerere quoted the Swahili proverb, ‘Host your guest for two days, and on the third day give him a hoe’. This speech was included in his book *Freedom and socialism*, Nyerere, 1968.

³⁸ Carneiro, 2018, p. 15.

³⁹ ‘Enclosure’, *Encyclopaedia Britannica*, www.britannica.com/topic/enclosure:

In England the movement for enclosure began in the 12th century and proceeded rapidly in the period 1450–1640, when the purpose was mainly to increase the amount of full-time pasturage available to

manorial lords. Much enclosure also occurred in the period from 1750 to 1860, when it was done for the sake of agricultural efficiency. By the end of the 19th century the process of the enclosure of common lands in England was virtually complete.

⁴⁰ See, for instance, Adams, 1981, or Carneiro, 1970.

⁴¹ Jean-Pierre Bocquet-Appel, 2002, French anthropologist and a leading specialist in paleodemography, used skeletal evidence from prehistoric cemeteries to show a significant worldwide increase in birth rate during the Neolithic period. The demographic change is characterised by an abrupt 20–30 percent increase in the proportion of immature skeletons, indicating a ‘Neolithic Demographic Transition’ linked to the adoption of agriculture. See also Bocquet-Appel, 2011.

⁴² ‘The worst mistake in the history of the human race’, by Jared Diamond, *Discover Magazine*, May 1987, pp. 64–66, www.ditext.com/diamond/mistake.html.

⁴³ See, among others, Gepts, et al., 2012.

⁴⁴ Shared by Ingrid Fuglestedt in a personal communication, 17th October 2011.

⁴⁵ See ‘*A close coexistence of humans and animals*’: Interview with Sarah Pleuger on livestock farming in eastern Mongolia, by Judith Wonke, Gerda Henkel Stiftung, 10th July 2021, https://lisa.gerda-henkel-stiftung.de/livestock_farming. See also note 3252 in chapter 10 in Lindner, 2022.

See, furthermore, Manning, 2004, Hemenway, 2009, or Harari, 2014, who share the view that the agricultural revolution was history’s ‘biggest fraud’. See, furthermore, ‘Is sustainable agriculture an oxymoron?’ Toby Hemenway, *Permaculture Activist*, Number 60, May 2006, www.patternliteracy.com/203-is-sustainable-agriculture-an-oxymoron.

⁴⁶ Adapted from Lindner, 2022 p. 263. See Scott, 1990, 1998, 2008, 2009, 2012, 2013, 2017.

Anthropologist James Suzman, 2020, p. 101, confirms, ‘For 95 per cent of our species’ history, work did not occupy anything like the hallowed place in people’s lives that it does now’. See also Suzman, 2019, *Affluence without abundance: What we can learn from the world’s most successful civilisation*, namely, the Bushmen. My views are also shared by people like Werner Pfeifer, born in 1964 and raised in Namibia, where he lived with San (Bushmen), and is now offering bush craft courses in cooperation with traditional San. See www.lcfn.info.

⁴⁷ Read more about the Linear Pottery culture, among others, on <https://archaeologymag.com/encyclopedia/linear-pottery-culture/>.

⁴⁸ See Eisler, 1987. Her most recent books are Eisler, 2007, and Eisler and Fry, 2019. Eisler describes how, from the *samurai* of Japan to the Aztecs of Meso-America, people lived in very similar hierarchies of domination and under a rigidly male-dominant ‘strong-man’ rule, both in the family and state. Hierarchies of domination were maintained by a high degree of institutionalised and socially accepted violence, ranging from wife- and child-beating within the family to aggressive warfare at the larger tribal or national level. See more in chapter 3, look for note 698 in Lindner, 2022.

Among the many illustrations of how rank has been institutionalised across time, see, for instance, Jordan, 2012, or Kendi, 2019. See, furthermore, Wilkerson, 2020, exploring eight pillars — including divine will, bloodlines, and stigma — that underlie hierarchies of human rankings across civilisations.

In my work, I compare the inflection point of the Neolithic Revolution with the Great Divide that separated *Homo sapiens*’ close relatives, the panins, into two groups. The community/partnership frame could also be called ‘bonobo frame’, while the Wall Street/dominator frame could be seen as a ‘chimpanzee frame’. See more in note 2718 in chapter 9 in Lindner, 2022:

Community frame = partnership model of society (Riane Eisler) = bonobo frame

Wall Street frame = dominator model (Riane Eisler) & capitalism = chimpanzee frame

⁴⁹ See Herz, 1950. Under the conditions of a strong security dilemma, the Hobbesian fear of surprise attacks from outside one's borders is inescapable for a nation and defines the limits of its space for action also in times of peace. Barry Posen, 1993, Russell Hardin, 1995, and Rose, 2000, discuss the emotional aspects of the security dilemma and how they play out not just between states, but also between ethnic groups.

⁵⁰ See, among others, 'Foreign policy: How big agriculture is carving up Africa for industrial farmland', *Rights and Resources Initiative*, 20th December 2013, <https://rightsandresources.org/blog/foreign-policy-how-big-agriculture-is-carving-up-africa-for-industrial-farmland/>.

⁵¹ See 'Jeder von uns hält 60 Sklaven — und zwar durch ganz normalen Konsum. Eine BWL-Professorin erklärt, warum', interview with Eva Hoffmann, Professor for Supply Management, *Jetzt*, 22nd February 2016, www.jetzt.de/politik/interview-mit-einer-professorin-fuer-supply-management. See also 'Modern day slavery rated world's largest single crime industry', by Thalif Deen, *Inter Press Service*, 25th February 2019, www.ipsnews.net/2019/02/modern-day-slavery-rated-worlds-largest-single-crime-industry/. See, furthermore, the book *Rethink. Survival issues of humanity*, by the German Minister of Economic Cooperation and Development Gerd Müller, 2020, who has been recommended to lead United Nations Industrial Development Organization (UNIDO) on 12th July 2021, www.unido.org/news/gerd-muller-germany-chosen-next-unido-director-general.

As to the use of the phrase 'slave', see a caveat in note 245 in chapter 1 in Lindner, 2022: 'Why we must stop referring to enslaved people as "slaves": How we use language matters'.

⁵² Lindner, 2019.

⁵³ See Lindner, 2017.

⁵⁴ See 'Survival of the richest: The wealthy are plotting to leave us behind', by Douglas Rushkoff, *Medium*, 5th July 2018, <https://medium.com/s/futurehuman/survival-of-the-richest-9ef6cddd0cc1>.

⁵⁵ See, for instance, Battle, 1997. Watch also scholar Joy Ndwandwe explain *ubuntu* on 26th April 2013 in our 2013 Annual Dignity Conference in Stellenbosch, South Africa, titled 'Search for dignity', 24th–27th April 2013, <http://youtu.be/usyyqVdnDgI>. See more in note 429 in chapter 2 of Lindner, 2022.

⁵⁶ *Ibid.*

⁵⁷ Nelson Mandela explained *ubuntu* as follows, see https://upload.wikimedia.org/wikipedia/commons/1/17/Experience_ubuntu.ogv:

A traveller through a country would stop at a village and he didn't have to ask for food or for water. Once he stops, the people give him food and attend him. That is one aspect of Ubuntu, but it will have various aspects. Ubuntu does not mean that people should not address themselves. The question therefore is: Are you going to do so in order to enable the community around you to be able to improve?

⁵⁸ Barad, 2003, p. 829. Physicist Niels Bohr speaks of *intra-actions*, and that one must reject the presumed inherent separability of observer and observed, knower and known. Read more about Barad's work in note 2342 in chapter 7 in Lindner, 2022.

⁵⁹ See, among others, Richards and Swanger, 2006, and Richards, 2004.

⁶⁰ See Hardin, 1968, 1998, 2007.

⁶¹ Ostrom, 2010.

⁶² Odora Hoppers and Richards, 2012.

⁶³ Richards and Andersson, 2015.

⁶⁴ Richards, 2015. See also Haavelsrud, 1981, for four kinds of peace education: idealistic, scientific, critical, and political.

⁶⁵ Howard Richards received the HumanDHS 2021 Lifetime Commitment Award. See <https://youtu.be/Hr5rZNGnh5E>.

⁶⁶ Richards and International Development Research Centre, 1985.

⁶⁷ Richards, 1994. See also <https://web.archive.org/web/19970725211133/http://www.howardri.org/index.html>.

⁶⁸ See Richards, 2004.

⁶⁹ See, among others, Richards and Swanger, 2006, Richards and Swanger, 2013, Odora Hoppers and Richards, 2012.

An important caveat: The arguments proposed here are not to be confused with the ‘great reset’ conspiracy narrative that has been disseminated by conspiracy entrepreneurs, a narrative that has appropriated the ‘shock doctrine’ of Naomi Klein, 2007. In fact, the thinking of Howard Richards and Catherine Odora Hoppers represents the opposite of this conspiracy narrative. See, among others, ‘How the “great reset” of capitalism became an anti-lockdown conspiracy’, by Quinn Slobodian, *The Guardian*, 4th December 2020, www.theguardian.com/commentisfree/2020/dec/04/great-reset-capitalism-became-anti-lockdown-conspiracy.

See more in note 27 in the Preface of Lindner, 2022, and see the section titled ‘Indignation entrepreneurship hinders sober and constructive action’ in chapter 10 of Lindner, 2022.

⁷⁰ Richards, 2018b, ‘Solidarity economy: A key to justice, peace, and sustainability’, Howard Richards’ talk at the University of Mexico (translated into English), and Richards, 2018a, for his comments on Roy Bhaskar titled ‘On the intransitive objects of the social (or human) sciences’.

⁷¹ ‘The basic cultural structure: A comment from Chile as it burns’, by Howard Richards, *TRANSCEND Media Service*, Editorial #613, 18th November 2019, www.transcend.org/tms/2019/11/the-basic-cultural-structure-a-comment-from-chile-as-it-burns/Media. Quoted in Lindner, 2022, p. 418.

See also Taylor, 1971, 1993, Searle, 1995. Searle uses the phrase *institutional facts* when he speaks of, for instance, property rights and contract rights. See Manicas, 2006. See, furthermore, Porpora, 1993, Donati and Archer, 2015, and Richards, 2004, and Lawson, 2019. See also Haavelsrud, 1981, for four kinds of peace education: idealistic, scientific, critical, and political.

⁷² Richards and Swanger, 2006.

⁷³ Lindner, 2012b.

⁷⁴ See also Bill McKibben, 2019, founder of the environmental organisation 350.org, and his essay ‘Climate movement: What’s next?’ for the May 2019 discussion of Paul Raskin’s Great Transition Network Forum. When asked where I stand with respect to the reform versus transformation debate, then I stand on the side of transformation. See also note 2355 in chapter 7 in Lindner, 2022.

⁷⁵ Odora Hoppers and Richards, 2012.

⁷⁶ Richards and Andersson, 2022.

⁷⁷ See Richards, et al., 2015, and Richards, et al., 2018.

⁷⁸ Lindner, 2012b.

⁷⁹ See *Engaging critically with tradition, culture, and patriarchy through lifelong learning: What would Julius Nyerere say?* 6th Julius Nyerere annual lecture on lifelong learning by Catherine A. Odora Hoppers, University of the Western Cape, 3rd September 2009.

⁸⁰ See Catherine Alum Odora Hoppers, 2002, and her article ‘Indigenous knowledge systems: An

invisible resource in literacy education’, by Catherine Alum Odora Hoppers. *The Soka Gakkai International (SGI) Quarterly: A Buddhist Forum for Peace, Culture and Education*, January 2003, www.sgiquarterly.org/feature2003Jan-4.html. See also Odora Hoppers and Richards, 2012, Richards, 2015, and Richards, et al., 2015. Odora Hoppers edited the *International Journal of Development Education and Global Learning*, volume 7, number 2, ‘Development education in the global south’, 2015, <http://ingentaconnect.com/content/ioep/ijdegl/2015/00000007/00000002/art00002>. See also note 1877 in chapter 7 in Lindner, 2022.

For a definition of *indigeneity*, and a view on the difference between Indigenous and indigenous, please see note 72 in the Preface of Lindner, 2022.

See also the common *Indigenous worldview* manifestations described by Four Arrows (Wahinkpe Topa of Cherokee and Muscogee Creek ancestry, aka Donald Trent Jacobs) presented in note 701 in chapter 3 in Lindner, 2022, and consider the *substantivist* economic model conceptualised by Karl Polanyi discussed in chapter 9 of Lindner, 2022.

⁸¹ See, among others, ‘Indonesia’s indigenous languages hold the secrets of surviving disaster: Introducing hard-learned local wisdom into warning efforts could save thousands of lives’, by Stanley Widiyanto, *Foreign Policy*, 15th October 2018, <https://foreignpolicy.com/2018/10/15/indonesias-indigenous-languages-hold-the-secrets-of-surviving-disaster/>. In our 33rd Annual Dignity Conference in the Brazilian Amazon, 28th August–7th September 2019, we were introduced to traditional knowledge and livelihoods first hand. For more on Indigenous languages, see note 52 in the Preface of Lindner, 2022, and for a definition of *indigeneity*, and a view on the difference between Indigenous and indigenous, see note 72 in the Preface of Lindner, 2022.

⁸² ‘Sumak Kawsay is not Buen Vivir’, by Javier Cuestas, *Alternautas*, 3rd March 2018, www.alternautas.net/blog/2018/3/2/sumak-kawsay-is-not-buen-vivir.

⁸³ On 5th June 2008, more than one thousand representatives from Indigenous communities across the Americas gathered in Lima, Peru, and agreed on a new social system, called *Living Well*. See, among others, “‘Living Well,’ a development alternative”, by Elsa Chanduvi, reposted from *Latin America Press*, 5th June 2008, <https://villageearth.org/global-affiliate-network/living-well-a-development-alternative/>. See also Graeber, 2001. See also the *Journal of Indigenous Wellbeing*, <http://journalindigenuswellbeing.com>. See, furthermore, ‘The key to a sustainable economy is 5,000 years old’, by Ellen Brown, *Web of Debt & TRANSCEND Media Service*, 2nd September 2019, <https://ellenbrown.com/2019/08/30/the-key-to-a-sustainable-economy-is-5000-years-old/>, and www.transcend.org/tms/2019/09/the-key-to-a-sustainable-economy-is-5000-years-old/. See more in note 1998 in chapter 7 in Lindner, 2022.

⁸⁴ ‘Sumak Kawsay is not Buen Vivir’, by Javier Cuestas, *Alternautas*, 3rd March 2018, www.alternautas.net/blog/2018/3/2/sumak-kawsay-is-not-buen-vivir.

⁸⁵ See ‘From the middle of the world to the end of the world: Ecuadorians revolt against President Lenin Moreno’s austerity measures’, by Boaventura De Sousa Santos, *Wall Street International Magazine*, 18th October 2019, <https://wsimag.com/economy-and-politics/58167-from-the-middle-of-the-world-to-the-end-of-the-world>.

There is an wealth of publications to consult, see, among others, Corrigan and Oksanen, 2021, *Rights of nature: A re-examination*. See, for instance, the websites of the Global Network for Human Rights and the Environment, <https://gnhre.org>, and of Dignity Rights International, www.dignityrights.org, founded by professors Erin Daly and James R. May in 2019, who in the same year attended our Workshop on Transforming Humiliation and Violent Conflict at Columbia University in New York City. See also the *Handbook on environmental constitutionalism* edited by May and Daly, 2019.

⁸⁶ Crain Soudien, 2015,

⁸⁷ Galtung, 1977.

⁸⁸ Haavelsrud, 2015, pp. 54–55.

⁸⁹ See, among others, Gavin Andersson, et al., 2016. Abstract:

Cultural-Historical Activity Theory (CHAT), is a theoretical framework which traces its roots to activity theory approaches first developed in Russian Psychology (by Vygotsky and Leontiev, in particular). The Organization Workshop (OW) is a CHAT-based organisational learning method with its roots, unusually, in the global South. Among the many scholarly applications of CHAT-related approaches of the last two decades, the OW stands out — together with the Finnish Change Laboratory (CL) and the French Clinique de l'Activité/Activity Clinic (AC) — as a field praxis-oriented laboratory method specifically geared to the world of work. OW is a large-group capacitation method. Organisation is not taught. Participants achieve organisation. It was initiated in the 1960s by the Brazilian lawyer, sociologist, and political activist Clodomir Santos de Moraes, who discovered, in his own experience, that a large group facing common challenges, given freedom of organisation, access to a common resource pool and appropriate support from facilitators, could learn to organise itself. From Brazil, the 'laboratorios organizacionales' spread out in the seventies to most of Latin America where they were applied at times on a national scale. The method was transferred in the eighties to English-speaking southern Africa where most of the theoretical work exploring its CHAT roots originated. Recently this eminently southern CHAT-based laboratory method has started to find applications in the North.

⁹⁰ Engeström, 1987/2014.

⁹¹ See Howard on the global advisory board of Human Dignity and Humiliation Studies, www.humiliationstudies.org/whoweare/board03.php#richards.

⁹² Hartling, 1996.

⁹³ Hartling and Luchetta, 1999.

⁹⁴ Miller, 1993.

⁹⁵ See *The Journal of Primary Prevention*, 12 (2, December) 1991, The humiliation dynamic: viewing the task of prevention from a new perspective, part I:

- Thomas Gullotta, 1991, 'Editor's Note'.
- Donald C. Klein, 1991a, 'Introduction to the issue 'The humiliation dynamic: Viewing the task of prevention from a new perspective, part I'.
- Donald C. Klein, 1991b, 'The humiliation dynamic: An overview': This paper describes what people experience and how they react when they feel humiliated. It discusses ways in which our society is humiliation-prone and emphasises the ubiquitous nature of the humiliation dynamic in every-day life.
- Carolyn Swift, 1991, 'Some issues in inter-gender humiliation': This paper discusses the part humiliation plays in the lives of women and men. Further, it addresses the elimination of power inequities that contribute to inter-gender humiliations.
- Jean Griffin, 1991, 'Racism and humiliation in the African-American community': This paper examines the relationship between the humiliation dynamic and individual, institutional, and cultural racism. It concludes with suggestions for reducing humiliations based on racism.
- Hal Kirshbaum, 1991, 'Disability and humiliation': This paper describes how disabled people have coped with humiliations imposed by able-bodied people.

⁹⁶ See *The Journal of Primary Prevention*, 12 (3, Spring) 1992, The humiliation dynamic: viewing the task of prevention from a new perspective, part II:

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- Thomas Gullotta, 'Editor's note'.
 - Donald C. Klein, 1992a, 'Introduction to the issue 'The humiliation dynamic: Viewing the task of prevention from a new perspective, part II'.
 - Lori Secouler, 1992, 'Our elders: At high risk for humiliation': This paper focuses on our views of the aging process and the prejudicial way in which elderly people are treated. Recommendations for change are discussed.
 - J. Steven Smith, 1992, 'Humiliation, degradation and the criminal justice system': This paper takes a macro-systemic look at how humiliation pervades the criminal justice system.
 - Patrick Barrett and Brooks, 1992, 'Transcending humiliation: An ancient perspective': Drawing upon Ayurvedic teachings, this paper raises the possibility of transcending the humiliation dynamic through higher states of consciousness.
 - Leonard Duhl, 1992, 'Superfluous people in tomorrow's society': This paper looks to a future in which society makes creative use of 'superfluous' people.
 - Donald C. Klein, 1992b, 'Managing humiliation': This paper reviews findings concerning ways that people have found to minimise or avoid humiliation. It concludes with a discussion of addressing the task of creating humiliation-free institutions.

⁹⁷ Hartling and Luchetta, 1999.

⁹⁸ In my work, I apply the *ideal-type* approach as described by sociologist Max Weber, 1904/1949.

⁹⁹ *The psychology of humiliation: Somalia, Rwanda / Burundi, and Hitler's Germany* was Lindner's doctoral dissertation in social psychology at the Department of Psychology of the University of Oslo, Norway. See Lindner, 2000.

Quality of life: A German-Egyptian comparative study (in German) was Lindner's doctoral dissertation in psychological medicine at the University of Hamburg, Germany. See Lindner, 1993.

Honor, humiliation, and terror: An explosive mix — and how we can defuse it with dignity was Lindner's fifth book, which came out in 2017 in Dignity Press, in its imprint World Dignity University Press, with a Foreword by Linda Hartling, director of Human Dignity and Humiliation Studies. See Lindner, 2017. See more chapters and papers in full text on www.humiliationstudies.org/whoweare/evelin02.php.

¹⁰⁰ *Making enemies: Humiliation and international conflict* was Lindner's first book on dignity and humiliation and how we may envision a more dignified world, characterised as a path-breaking book and honoured as 'Outstanding Academic Title' for 2007 in the USA by the journal *Choice*. It was published by Praeger. Please see Lindner, 2006, and for the translation into Chinese, Lindner, 2006/2019. See more details on www.humiliationstudies.org/whoweare/evelin/book/01.php.

Emotion and conflict: How human rights can dignify emotion and help us wage good conflict was Lindner's second book, also published by Praeger. See Lindner, 2009. See also www.humiliationstudies.org/whoweare/evelin/book/02.php.

¹⁰¹ *Gender, humiliation, and global security* was Lindner's third book, published by Praeger as well. Archbishop Desmond Tutu kindly contributed with a Foreword (asked for a prepublication endorsement, he was so generous to offer to contribute with a Foreword). The book was 'highly recommended' by *Choice* in July 2010. See Lindner and Desmond Tutu (Foreword), 2010. For more details, see www.humiliationstudies.org/whoweare/evelin/book/03.php.

¹⁰² *A dignity economy: Creating an economy that serves human dignity and preserves our planet* was Lindner's fourth book, and the first publication of Dignity Press, published in its imprint World Dignity University Press. See Lindner, 2012b, and the Brazilian-Portuguese version at Lindner, 2012/2016. See also www.humiliationstudies.org/whoweare/evelin/book/04.php.

¹⁰³ *From humiliation to dignity: For a future of global solidarity* was Lindner's sixth book, published in Dignity Press, in its imprint World Dignity University Press, with a Foreword by Howard Richards. See Lindner, 2022. For more details, see www.humiliationstudies.org/whoweare/evelin/book/07.php.

¹⁰⁴ See, among others, *Commemorative conference: The life and work of Howard Richards*. <https://unboundedacademy.org/commemorative-conference-the-life-and-work-of-howard-richards/>. See also 'What teachers can do to improve the economies that will emerge after the pandemic', <https://liveencounters.net/2020-le-mag/06-june-2020/dr-howard-richards-what-teachers-can-do-to-improve-the-economies-that-will-emerge-after-the-pandemic/>.

¹⁰⁵ Richards and Andersson, 2015.

¹⁰⁶ Richards and Swanger, 2013.

¹⁰⁷ See Lindner, 2012b.

¹⁰⁸ See 'What teachers can do to improve the economies that will emerge after the pandemic', <https://liveencounters.net/2020-le-mag/06-june-2020/dr-howard-richards-what-teachers-can-do-to-improve-the-economies-that-will-emerge-after-the-pandemic/>.