

## **Heart-Talk on Transformation**

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as part of:

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A message of peace from Lindau around the world  
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HEART-Talk on Transformation

Day 4: Friday, 13th November 2020 at 09:00 – 10:00 CET

Moderator: Mr. David Eades, Journalist, BBC

### **Panellists**

- Prof. Evelin Lindner, Founding Director and President, Human Dignity and Humiliation Studies, GERMANY
- Ms. Fatima Hallal, Junior Researcher, Hartford Seminary-Interreligious Relations; Member, International Youth Committee
- Prof. Takaaki Ito, Professor of Spiritual Care, Program in Death and Life Studies, Graduate School of Applied Religious Studies, Sophia University

### **Discussion questions**

1. Prof Lindner, you have pioneered an area of study — Human Dignity and Humiliation Studies — which you argue provides important transformational potential. What do you see as transformative and what role do you see women leaders playing?
2. Fatima Hallal, tell us about your work and why you believe it can transform some of the patterns of injustice?
3. Prof Takaaki, how do we transform leadership and diplomacy with faith and spirituality?

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### Message of gratitude from Evelin Lindner

Allow me to start by congratulating Professor Dr. Azza Karam.<sup>1</sup> I met her around 1985 in Cairo when I worked there, and we have been in touch since. It fills me with enormous joy and pride to see her as secretary general of Religions for Peace International. Religions for Peace International could not have a better secretary general.

I would also like to thank all organisers and supporters for making this assembly such an extraordinary event, an event that is needed more than ever in times of crisis where extraordinary new paths to global peace wait to be manifested.

It is a pity that this event must take place virtually, due to the coronavirus pandemic. I so much miss seeing dear friends, not just Dr. Karam, among them also our esteemed Rabbi David Rosen and his wife Sharon, whom I would like to greet herewith.<sup>2</sup> Our work with the Human Dignity and Humiliation Studies network has been nominated for the Nobel Peace Prize three times, 2015, 2016, 2017, and this nomination also includes them!

Now I would like to thank David Eades for being with us. He feels like a dear family member after having seen him on the BBC screen so many times. Furthermore, I am delighted to meet two wonderful human beings, Fatima Hallal and Professor Takaaki David Ito, both of whom are models of the future that we need, a future of warm mutuality rather than cold competition.

After listening to many of the wonderful events in this assembly, I would like to thank Azza Karam for her passionate advocacy for multi-religious collaboration.<sup>3</sup> Multi-religious spaces are huge spaces of power, she reminded us. When religious leaders come together, including with faith-based NGOs, they collaborate more than they otherwise would do, and they tend to become more moderate, ‘more merciful’. Azza Karam wisely advises the world’s diplomats to collaborate more with multi-religious platforms such as Religions for Peace, rather than focus on one single religion at a time.

I also would like to thank the organisers for having included people like H.E. Bishop Elias Toumeh, the Orthodox Bishop of Purgou-Syria.<sup>4</sup> He has seen the whole range of what human beings are capable of, including our darkest sides. Being in Germany now, I feel acutely the disconnect in the world that the inclusion of the bishop bridged. Around me, in Germany, people think they suffer from Covid-19 when they cannot have the fun they usually have, while I am a witness of the whole range of suffering because I am in touch with people from our dignity network on all continents, including where the coronavirus situation is much more serious than in Germany. As a physician and psychologist, I am asked for advice from people who have been infected and who fear that they will not survive it. I get questions like this: When exactly, with which symptoms, do I have to take my own life so that my family is not ruined by the costs of medical treatment after my death?

Allow me to end by thank you all for greatly enriched my thinking. I am working on several books, including a very personal book, titled *Letter to my father*. Just now, I am finalising a book titled *From humiliation to dignity: For a future of global solidarity*, scheduled to come out early next year.<sup>5</sup> I have gathered some reflections from that book manuscript further down and present them here as background material for those who might be interested to delve deeper into the themes of this heart talk. You might also like to have a look at ‘Narratives in times of radical transformation’, a paper I have prepared for the 78th Annual Conference of the International Council of Psychologists ‘Human Rights, Dignity and Justice — Intersectionality and Diversity’, in December 2020.<sup>6</sup>

This gathering is about ‘transforming tomorrow’. Let me end by pointing out that we have already several transformations here and now. The two men in our panel, David Eades and Takaaki David Ito, resemble my father. My father has always been the truest feminist in the family, he manifests motherly nurturing more than anyone else I know. Furthermore, I am speaking to you from his living room. He is now 94 years old and I see it as my duty, as part of my dignity work, to care for our elders, to honour them and include them inter-generationally. I see it as my duty to model living as a whole human being rather than to split my life into a professional life and a private life. In other words, we have two men here, two Davids, who model what motherly nurturing means, and a woman, me, who manifests inter-generationally inclusion and insists on living only *one* life rather than a divided life.

### Reflections from Evelin Lindner

The question that was sent to me some days prior to our gathering was the following, ‘Prof Lindner, you have pioneered an area of study — Human Dignity and Humiliation Studies — which you argue provides important transformational potential. What do you see as transformative and what role do you see women leaders playing?’ One day before our get-together, dear David (Eades), kindly wrote to me saying that it is a tall order to bring together ‘the issues of women, faith, diplomacy, and ultimately transformation’. His question reminded me of two sentences I had heard in the conference earlier, I paraphrase, ‘It needs faith to survive religion’ (Mary McAleese, Former President of the Republic of Ireland), and, ‘There are many good religions around, but, unfortunately, also a lot of bad faith’ (Merete Bilde, Senior Policy Advisor, European External Action Service).

Allow me to make a tentative summery of what I would say in a nutshell:

To achieve the *global transformation* that waits to manifest in these times of global crises, we need every citizen in this world — women, men, *everyone* — to become a *diplomat*, a messenger of global peace in dignity, by putting their *faith* into something that has always been ascribed to *mothers*, namely, loving nurturing.

## Introduction

As a medical doctor and psychologist, allow me to walk the path from diagnosis to therapy.

### *Diagnosis: The challenge of our time*

Yesterday, Mary Evelyn Tucker, pioneer in the field of religion and ecology, quoted cultural historian Thomas Berry's words, 'We cannot have healthy people on a sick planet'.<sup>7</sup> This is the diagnosis of our time. We could call it *systemic madness* waiting to be transformed into *systemic sanity*.

Hailing from a family that has been deeply traumatised by war and displacement, I grew up in a bubble of non-belonging, 'Here, were we are, we are not at home, but there is no home for us to go "back to"'. Since this assembly takes place in Lindau, Germany, many people will know what I refer to, namely, to the millions of people who either had to flee or were forcibly displaced after the Second World War, whereby my parents were displaced from Silesia. Still today, my father, 74 years after displacement, yearns to 'go home' every day, and home is Silesia, a place to which there is no return. As a result, I come to planet Earth like a visitor from another planet, and my life has never been a 'normal life', rather, it is a mission or 'never again', a life project, guided by the following question:

If we acknowledge that humankind faces global challenges — namely, the degradation of our *eco-sphere* and *socio-sphere* at a global scale — we have to cooperate globally. In this situation, what are the best ways to global cooperation, and what are the most significant obstacles?

The conclusion I came to after many years of exploration is that our historical era is different from past epochs in that cycles of humiliation will become the most significant obstacle to global cooperation. This is my roadmap for 2021: If we, as humanity, wish to heal *ecocide* and *sociocide* and survive in dignity, we need a strong *cogito-sphere*, a strong realm of thinking. Therefore, the first step is to overcome *cogitocide*, the destruction of our thinking. We, as humanity, need to face the fact that we stand at the edge of a *Seneca cliff*, the kind of rapid collapse that is characteristic of complex systems when they disintegrate,<sup>8</sup> summarised by Roman philosopher and writer Seneca around 65 CE as follows: 'Fortune is of sluggish growth, but ruin is rapid'.<sup>9</sup> We have to face this fact without panic and without denial. Our scientists inform us that we have a window of opportunity of circa ten years to step back from the edge.<sup>10</sup> In this situation, we can no longer accept what was caricatured in a German saying, 'Sagt der König zum Bischof: Halt Du sie dumm, ich halte sie arm', translated, 'Says the king to the bishop: You keep them dumb, I keep them poor'. This is negative peace kept in place by systematic and systemic cogitocide, peace kept in place by military means, by the traditional male role script of uni-dimensional and unilateral strategies of competition for domination and control, strategies of 'fighting the enemy' and 'conquering the unknown'. This peace hastens global ecocide through global sociocide as it maintains the *security dilemma* ('If you want peace, prepare for war') and the *growth dilemma* ('If you want material riches, invest in exploitation'), and stokes *cycles of humiliation*.

The call must be: Let us celebrate respect for equal dignity for all as responsible individuals free to engage in loving mutual solidarity. Let us celebrate diversity through unity in equality in dignity without humiliation on this small and finite planet that is our common home.

Through my work as a clinical psychologist in different parts of the world, I learned about the strength of humiliation, I learned how it can create rifts between people to the point that they refuse to cooperate, an effect that amplifies wherever human rights ideals of equal dignity are salient and global interconnectedness makes itself felt. A source of learning were also the history lessons at school that taught that the Versailles Treaties after the First World War intended to humiliate Germany so as to teach it humility and make it harmless and how this backfired to the point that it ultimately led to more war. After the Second World War, Germany was included as a respected

member in the European family, and this led to peace.<sup>11</sup> In short, humiliation led to war and respect to peace.

In this situation, to heal cogitocide and sociocide, so we can do something about ecocide, overcome the *commons dilemma*, and protect our planet as our shared commons, we need more than nations and their diplomats, we need all people of this world to step up and become guardians of peace in dignity. We need positive peace, peace in dignity, dignity defined as mutual solidarity in the global village rather than as the autonomy of lone heroes competing for domination and control. We need dignity to be fashioned according to conceptually female approaches that maintain social cohesion through applying complex, relational, multilateral, foresighted, integrative, and holistic strategies. A culture of peace needs to bring together the traditional male and female role descriptions and merge the courageous heroism that formerly was reserved for males with the care work that was formerly delegated to women.

I wrote a book on gender, humiliation, and global security where I speak of *big love*, the steadfast love of Gandhi's *satyāgraha* (non-violent action), a term that is assembled from *agraha* (firmness/force) and *satya* (truth-love).<sup>12</sup> The concept of love points at values such as 'honesty, truthfulness, respect, loyalty, devotion, faithfulness, recognition, acceptance, appreciation, validation, discretion, patience, forbearance, forgiveness, authenticity, vulnerability, genuineness, listening, supporting, sharing, consulting, confiding, caring, tenderness and many more'.<sup>13</sup>

### ***My personal experience with dogma and love***

Which concept, which meta-narrative, can bring together all religions, all faiths, and all life-giving ideologies of this world? My personal background has taught me many lessons.

I grew up in a context where religious dogma was held strongly. As a small child, I failed to develop the love for this dogma that was expected of me. Had the Inquisition still existed, I would have gone there so my body would be burned and my soul saved, and my mother would have supported me out of motherly love, as a caring mother who thinks of her daughter's eternal afterlife. In other words, already in my childhood, I was presented with religious dilemmas that can be found all over the world.

At the age of twenty, I began with what I call 'global living', and by now, after more than forty-five years, I am at home on all continents. This life path brought me to the notion of dignity as a bridge to connect the diversity of all traditions, and this despite the fact that also dignity, like religion, can be abused for power, control, and domination. The path forward I see is through nurturing equal dignity in loving solidarity that is free of humiliation.

When you ask me about my personal faith or religion today, I would say that my 'religion' is love, humility, and awe for a universe too large for us to fathom.<sup>14</sup> I paraphrase fourteenth century Persian Sufi poet Hafiz in saying, 'I have learned so much from the larger universe of meaning around us that I can no longer call myself a Christian, a Hindu, a Muslim, a Buddhist, a Jew. The truth has shed so much of itself in me that I can no longer call myself a man, a woman...' Rather than of 'faith' and 'belief', I speak of 'embeddedness in an experience of a larger universe of meaning', whereby I bracket even this experience, meaning that I do not 'believe' in my experience. Humility is the appropriate approach to divinity for me, the act of belief, to me, is an act of arrogance. My duty, as I see it, is creating love through love, hope against hope.

### ***Therapy: A global dignity family where everyone is a diplomat***

We live in times where we not only must cooperate and connect globally, we can. As it stands, unsocial media exploit this opportunity for now, as hatred tends to be more profitable than friendship. What is needed is a global dignity family that creates arenas and platforms that enable us to hold hands in loving solidarity. Multi-religious organisations such as Religions for Peace International are attending to precisely this task.

I dedicate my entire life to bringing together the seed for a *global dignity family*. We call it a global dignity movement, a dignity fellowship, a dignity network, a dignity organisation. The names 'Human Dignity and Humiliation Studies' network and 'World Dignity University

Initiative', as abstract as they are, do not reflect what is most important, namely, our wish to nurture loving care so we can learn how to hold hands globally, just as any caring family would do locally.

In other words, I have not pioneered the field of human dignity and humiliation studies alone. Together we have developed a global community of scholars and practitioners to engage in ongoing dialogue. We have around 1,000 invited members and around 8,000 people on our address list. Through our work, we manifest a kind of dignity that builds entirely on a labour of love, no one receives a salary, we give our time and energy as a gift to humanity, nurturing our fellowship as a 'global dignity family'.<sup>15</sup> Since 2003, we have convened more than thirty conferences all around the world — two conferences per year — and we wish to invite also you, the reader of this text. We usually come together for one global conference at a different location each year, which has brought us so far to Europe (Paris, Berlin, Oslo, Dubrovnik), Costa Rica, China, Hawai'i, Turkey, Egypt, New Zealand, South Africa, Rwanda, Chiang Mai in Northern Thailand, Indore in Central India, and the Amazon in Brasil. Then we come together for a second time each December, namely, for our Workshop on Transforming Humiliation and Violent Conflict at Columbia University in New York City, with late Morton Deutsch as our honorary convener. Due to the coronavirus pandemic, the 2020 workshop takes place online.

A new educational effort emerged from our dignity network in 2011, the World Dignity University initiative, and we invite all learners and educators for whom dignity is central to contribute. Dignity Press is in existence since 2012 with its imprint World Dignity University Press.

I do this work together with a large group of thinkers and activists, in particular, with Linda Hartling, a relational psychologist, who was one of the first to study the dynamics of humiliation and its impact.<sup>16</sup> I spoke with her about the initial question I received from the organisers of this assembly, and I would like to share a small piece of our conversation. I want to do that not just because I highly appreciate Linda's thinking, but because I wish to model and manifest my particular approach to dignity, namely, that dignity is relational, that it needs to be nurtured in loving mutuality, that dignity is *heart talk* rather than *hard talk*, that dignity means lovingly 'listening each other into voice' more than it means discussion or debate.<sup>17</sup>

These were Linda's reflections: 'Religion is at its best when it brings people together in caring communities. Historically, women were assigned the task to develop caring skills in service of family care. These are the very skills we need most in the whole world today. Unfortunately, men have been denied to participate in those skills for very long. We have seen that men become full human beings with the full range of human skills when they get to participate more in their families and in the caring work of their communities'.<sup>18</sup>

### **Global living as practice of dignity and research methodology**

Is our species an anti-social or a pro-social animal?<sup>19</sup> How do people in different cultural realms conceptualise life and death and peace and war? How do they live love and hatred? These are foundational questions for humanity and I have thought about them all my life.

As mentioned before, I hail from a deeply traumatised family — traumatised by war and displacement. Coming from this background, I dedicate my entire life to the seemingly impossible goal of 'never again', never again competition for domination and control that ends in mass destruction.<sup>20</sup> I see it as my responsibility, as my duty, to use the privileges I have been offered in life, together with the technological opportunities of our times, to try to understand our world so I can suggest viable paths into the future. 'It takes a village to raise a child' is an African saying, and I regard the global village as my university and my global life as my methodology.

Since forty-five years, I live globally, I am at home on all continents. My life path is neither Western nor non-Western, I do not 'travel', rather, I live globally and locally at the same time, deeply rooted in many local places, binding them together with love and tenderness into lived cosmopolitanism. I invite everyone I meet to be my fellow co-researcher, and on this path, my interest in the topics of dignity and humiliation emerged.

As I see humiliation as an interpersonal act, an emotional state, and a social mechanism, it is relevant for a wide range of academic fields of inquiry, among them history, social philosophy, political science, sociology, global studies, anthropology, neuroscience, and, not least, psychology. Humiliation is relevant for all branches of psychology — clinical, health, developmental, cultural, community, social, and political psychology — altogether for any integral psychological perspective whose theoretical lenses span all ‘life-centred psychologies’.<sup>21</sup> All perspectives are important that allow ‘for consciousness in all its forms, flavours and shades, for our embodied humanness and unavoidable finiteness, and for our inescapable responsibility to all living beings’.<sup>22</sup> Precisely this need for trans-, multi-, and cross-disciplinary approaches may have stood in the way for the notion of humiliation to be studied on its own account before Linda Hartling and I began with our work, even though the phenomenon is everywhere.

In my writing, I attempt to bridge academia’s siloisation by striving to understand the core messages of various fields of academic inquiry, then bringing them together on different levels of abstraction using the *ideal-type* approach of sociologist Max Weber,<sup>23</sup> and finally reconstructing them from the perspective of dignity and humiliation. So far, I have done so with war, genocide, and terrorism (2000, 2017),<sup>24</sup> international conflict (2006 and 2009, translated into Chinese in 2019),<sup>25</sup> gender and security (2010),<sup>26</sup> and economics (2012, translated into Brazilian-Portuguese in 2016).<sup>27</sup>

### **The large-scale psycho-geo-historical lens of ‘big history’**

My analysis comprises all of human history, since modern *Homo sapiens sapiens* began to walk planet Earth roughly 300,000 years ago. When we look back, we see that our forebears started the experiment with competition for domination around the time of what we call Neolithic Revolution circa twelve thousand years ago. Over the past millennia, our close ancestors have refined this strategy, and within the past decades, within the span of my life-time, we have maximised it. By now, the biosphere, after having been treated by us humans as if it were an enemy waiting to be conquered, is like a teacher who enlightens us that competition for domination is a sub-optimal strategy at best, if not collectively suicidal.

During the past three per cent of human history, the past twelve millennia or so, humanity lived in the grip of a fear-inducing dilemma — political scientists call it the *security dilemma* — a dilemma that is summed up in the motto of Roman thinker Vegetius, *If you want peace, prepare for war*.<sup>28</sup> In this context, almost everywhere on the globe, the so-called *dominator model of society* arose, a term coined by social scientist Riane Eisler,<sup>29</sup> and it brought a mindset to the fore that is harmful to the human psyche even though it is being hailed as heroic: it is the honour mindset. This mindset is harmful also to those who benefit from it because it ‘endangers the soul’.<sup>30</sup>

I studied medicine and therefore I like to use the image of the human body to illustrate my point. In a dominator society, elites — usually men — are allowed to use the right arm, the sword arm, to devise strategies and give orders, prepare for war if needed, representing the sympathetic system of the body that prepares for flight or fight. Their left arm, the one that stands for maintenance and care, akin to the parasympathetic system, is bound behind their backs. Their subordinates — women and lowly men — suffer the inverse infliction, they are expected to exhaust themselves in service. None can use both arms, none can reach an inner balance, and none can unfold their full potential. This is an injury that lasted for many millennia, I call it a ‘war injury’ — humanity suffered a millennia-long systemic war injury, and our forebears accepted it and lived with it, as the security dilemma seemed to require it.

However, the negligence of maintenance and replenishment is a hideous killer. Again, the human body can illustrate this. Heart attack, the typical emergency trouble-shooter disease, is the outcome.<sup>31</sup> When the adrenaline pumping sword arm is given priority because it is ‘masculine’, when it even defines the notion of ‘progress’ and ‘development’, and when at the same time caring and replenishment are seen as negligible because this is ‘feminine’, when the nurturing of

relationships among ourselves and with nature is neglected, collapse is the result. We could regard the social and ecological tipping points our planet has already passed as systemic heart attacks, as signs that we get closer to the so-called *Seneca cliff*.<sup>32</sup>

After a heart attack, if the patient survives, a full turnaround is needed, a full recalibration of the patient's priorities in life. Humanity faces this monumental task now, and we need everyone's full and caring participation — with both arms — to deal with this challenge.

If the global village is to become a place of dignity in the future, men and women are called to join hands and combine the best features of traditional male and female role descriptions. The world needs both, heroic courageous nurturing care, it needs the *heroism of dignity*.<sup>33</sup> The global village needs many loving parents to take seriously that 'it takes a village to raise a child'.

### **Where do we stand? Ecocide, sociocide, and cogitocide, and a window of opportunity**

We, as humankind, have dug ourselves into a multitude of perilous crises, both despite and because of what we call progress. Within my lifetime, we have poisoned our blue planet, and we are drowning and burning it. We engage in systemic humiliation — *ecocide* and *sociocide* — we shred our relations with our habitat and with each other. The suffix *-cide* comes from *caedere* in Latin and means 'killing'. We catalyse the degradation of our *ecosphere* and *sociosphere* by damaging our *cogitosphere*, the realm of thinking and reflection. We do so to the point of *cogitocide*,<sup>34</sup> we risk embarking in common sightlessness on our collective *suicide* as a species, on *omnicide*, the annihilation of all life on Earth.

At the same time, there are also immense windows of opportunity for global partnership waiting for us to use. Unfortunately, so far, instead of recognising the depth of the crises we are in, and instead of grasping our historic opportunity to exit, it seems that most of us choose to stay shortsighted and myopic.

### **What keeps us back? Human nature?**

What keeps us back? Is it human nature?<sup>35</sup> Can we allow ourselves to be optimistic about human nature, or do we have to settle for pessimism? Is the human species a superior or inferior species? Are we blessed or doomed? Perhaps our inner demons make it inherently impossible to create a decent world, a world where we unite in respect for cultural and ecological diversity? Who knows, it may be dangerously foolish to dream of a dignified world for future generations, a world of dialogue, partnership, and mutual trust? Perhaps the best hope we can entertain is to keep the world's people in an iron grip? If there were no chance for global partnership, it would be catastrophic to loosen the grip of domination. However, if there is a chance, should we try it? Maybe there is a chance, but only if we give it our all? Do we dare? Or do we lack the courage? Could it be that we are proud of negative peace because we lack the courage to try positive peace?

### **Human nature is social, vulnerable to threat and humiliation**

Where do we stand today? Is a peacefully united human family a possible *eutopia*<sup>36</sup> or a dangerous utopia?

On my global path, I have learned that humans are social beings, that the 'default' of our human nature is our capability to be caring social cooperators. In other words, we do have everything needed for global partnership, we *can* co-create global trust and transform humiliation into dignified mutual solidarity, globally and locally. This is why I have chosen all these words to be part of the title of the book that I am working on just now.<sup>37</sup>



However, there is a problem. As research indicates, under circumstances of social threat, parochial conservatism and authoritarianism increase.<sup>38</sup> When that happens, we become willing to create in-group ethics that exclude out-groups, we reserve our empathy to our in-group members,<sup>39</sup> with the result that more empathy will not necessarily lead to more peace. On the contrary, more empathy may feed blind loyalty — ‘we in cooperation against you’ — and thus sharpen polarisation, trigger new cycles of humiliation, and increase violence rather than decrease it.<sup>40</sup> Our dear Takaaki Ito spoke to this when he warned that *im-munity* can stand in the way of *com-munity*.<sup>41</sup> ‘Violence, hatred, and terror are deeply intertwined with honour, heroism, glory, and love’, this is in a nutshell the message of my 2017 book on terror.<sup>42</sup>

If we consider that humanity lived in the grip of a fear-inducing security dilemma throughout the past millennia, it is not surprising that most people were caught in the conservative moral matrix of the dominator model of society for the past thousands of years, and that we live in an increasingly polarised world now. The rigid moral matrix softened briefly before and after the Second World War, first during the golden twenties, then when the Universal Declaration of Human Rights was adopted, and later during the ‘make love, not war’ counter-culture of the 1960s when hope for a peacefully united human family found space to flourish.

While the Universal Declaration of Human Rights is joyfully welcomed by many, including by me, it also adds strain to the situation. The reason is that it makes the notion of humiliation more relevant than before. Wherever and whenever ideals of equal dignity become salient, and wherever and whenever these ideals are betrayed, expectation gaps emerge — *dignity gaps*. These gaps carry the potential to lead to cycles of humiliation of hitherto unseen explosiveness. While the downtrodden want to close this gap by rising up, those at the top tend to refuse to step down, and as a result, everyone feels humiliated. People at the bottom of society feel humiliated when they are not elevated, and they collide with those at the top who feel entitled to their privileges. If the Hitlers of this world instrumentalise these dynamics, they can lead humanity down the path to its demise.

What I call *dignity humiliation* is more powerful than *honour humiliation* because the promise of equal dignity — the promise that affirms one’s equal membership in the family of humankind — is higher than the promise of ranked honour, and therefore also its betrayal hurts deeper. I call feelings of dignity humiliation the ‘nuclear bomb of the emotions’. Only Mandela-Gandhi figures can guide the resulting anger and despair into *conscientisation*, as educator Paulo Freire formulated it, into the motivation to work for constructive social change.<sup>43</sup>

### **Clinging to dogma, or being embedded in a larger universe of meaning**

Mary McAleese, former President of Ireland, captured my childhood experience with religion and faith, I paraphrase, ‘It needs faith to survive religion’. She said this on the second day of this Assembly, namely, in the *heart-talk on peace* on 11th November 2020.<sup>44</sup>

Let me explain. As a child, I was given the freedom to choose or un-choose to partake in the religious orientation of the social context into which I was born. However, I was expected to make the ‘correct’ decision, meaning that it was expected that the one and only truth would reveal itself to me and elate me if I decided to open up to it.<sup>45</sup> Being a child, I wished for nothing more than that this effort would succeed, as this would secure that I could continue to belong to my social context. While doing my best to ‘open up’, I observed with dread that I was unable to develop the required feelings of elation. I could not bring myself to accept what was regarded as the only true dogma, and as a result, I felt both deep guilt and deep shame for being so guilty. Indeed, I felt I *was* a mistake due to my own personal guilt. It was a humiliating experience and it shamed me even before all the heavens, far beyond Earthly existence. However, at the same time, I also felt that this humiliation was undue, since, to me, it seemed wrong to embrace a religion that requires that I save my own soul at the price of ‘infidels’ being doomed to go to hell. Today, I am proud of my resistance as a child, I see that I had no reason to feel ashamed, and, as I was also not guilty, there was no need for me to ask anyone for forgiveness.

My predicament illustrates how a situation may be much more complex and intertwined than clear-cut differentiations such as perpetrator versus victim, or guilt versus shame. As I explained before, had the Inquisition still existed, my mother may have brought me there so my body would be burned and my soul saved, and she would have done so out of motherly love, as a caring mother who thinks of her daughter's eternal afterlife.<sup>46</sup>

Coming out of this life-threatening experience, I wanted to understand what we humans are capable of in terms of hatred and love, of violence and peace, of competition and cooperation, of foolishness and wisdom. At the age of twenty, I began with what I call 'living globally', 'being sedentary in the global village', immersing myself into different cultural realms all around the world, much more deeply than through mere 'travel' (as I have not yet met another person who lives in this way, I have composed a longer explanation that can be downloaded from my website<sup>47</sup>). All my life, I have been preparing for a new 'Eleanor Roosevelt moment', when a window of opportunity will open for human dignity to get the attention it deserves.

After having lived through my difficult childhood experiences, and after many years of walking the planet, I replace the phrase 'faith' with 'embeddedness in an experience of a larger universe of meaning' in my own life. As shared before, I cherish fourteenth century Persian Sufi poet Hafiz, who said, 'I have learned so much from God that I can no longer call myself a Christian, a Hindu, a Muslim, a Buddhist, a Jew. The truth has shed so much of itself in me that I can no longer call myself a man, a woman...'. My personal version would go as follows, 'I have learned so much from the larger universe of meaning around us that I can no longer call myself a Christian, a Hindu, a Muslim, a Buddhist, a Jew. The truth has shed so much of itself in me that I can no longer call myself a man, a woman...'

Certain very personal narratives have emerged in me of how the world functions and how we human beings operate. I perceive two dichotomies that crosscut each other. First, there is a foundational difference between a mindset that deems all humans as equal in worthiness and a mindset that ranks them as unequal. Second, on top of this, I see another difference that cuts across the equal-unequal dichotomy, two other basic ways of being-in-the-world, and I have dubbed these two groups 'Pharisees' and 'Sufis'.

Before I continue, first a caveat. These phrases came to my mind simply because of my particular personal biography. By choosing this terminology, I do not wish to point at any particular religion, I do not refer to official Sufi communities around the world, for instance, and how they define themselves. I came across the Pharisee orientation first, since I grew up in a Christian context in Europe, and later, when I lived in Egypt, the Sufi orientation became known to me. Slowly, throughout my global life, I saw these two orientations manifest everywhere, irrespective of religion — all religions seem to offer both paths<sup>48</sup> — I observe also atheists and equality activists follow either path.

I myself belong to the second group. Sufi is my personal way to speak of people who are rooted organically in larger contexts of meaning, similar to indigenous peoples who are in deep dialogue with nature and each other.<sup>49</sup> My father is such a person. I was lucky to have a father who had overcome toxic masculinity early in his life.<sup>50</sup> Horrifying experiences of war in Nazi Germany and of displacement after WWII opened his eyes for the hollowness of macho posturing. My father feels deep sympathy for all living beings, he regards himself as a living organism with the humble specificity of being human. My father is a shining testimony to men's humanity, to a man's ability to embrace and manifest what typically is being attributed more to women, namely, motherly nurturing.

I follow my father's example, and my love includes also all those people who hold Pharisee orientations, even though I fear that such orientations will significantly endanger our species' survival on planet Earth if they were to become prevalent. I meet Pharisees everywhere, people who cling to the letter, to dogmatic fixedness, be it religious or secular.<sup>51</sup> Mostly, they align with mindsets of ranked honour, yet, sometimes also with mindsets of equal dignity. If we look at brain research, we could say Pharisees allow the left brain to be dominant, while the right brain, the hemisphere of presence and context, is more active in Sufis in their embeddedness in the world.<sup>52</sup> If

we look at implicit theories of intelligence, Pharisees are rather *entity* theorists who see intelligence as finite, while Sufis are *incremental* theorists who regard intelligence as malleable and elastic, or as Linda Hartling would say, incremental theorists have a mindset of personal growth.<sup>53</sup>

What I mean by Pharisee or Sufi modes of being resonates with the *being* versus *having* dichotomy that humanist philosopher Erich Fromm considered, whom I read as a young psychology student. He describes them as ‘two fundamental modes of existence, or two different kinds of orientation towards self and the world, two different types of character structure whose respective dominance determines the totality of how a person thinks, feels, and acts’.<sup>54</sup> Later I came across the dichotomy of *indigenous* versus *dominant* worldviews described by indigenous scholar Don ‘Four Arrows’ Jacobs of Cherokee and Muscogee Creek ancestry,<sup>55</sup> and I understood that I had spent my childhood years in the *substantivist* economic model conceptualised by economist Karl Polanyi rather than the *formalist* model.<sup>56</sup>

Many other schools of thought can be inscribed here. One would be sociologist David Riesman’s tradition- and other-directed ways of being that resonate with what I call the Pharisee mode, while the Sufi mode, in contrast, would go with the inner-directed way described by Riesman.<sup>57</sup>

In all cases, dogmatic perfectionism tends to undermine itself and betray the very goals professed, as striving for ‘the best’ often destroys ‘the good’.<sup>58</sup> For instance, when *Glauben* is practiced dogmatically — *Glauben* is the German word for belief in the sense of ‘having a faith’, of adhering to a dogma — the result will soon drift away from wise equanimity and come closer to small-minded combative *Aberglauben* or superstition. Even the best-intended interventions, if driven by dogmatic perfectionism, carry the risk to undermine themselves.

Secularism may serve as an example. Secularism could be described as a well-intended attempt to keep religiously oriented people from excluding non-believers and people of other religions from participation in society, yet, also secularism ‘can be used as a tool to exclude and humiliate,’ psychologist Linda Hartling observes,<sup>59</sup> as ‘secularism and religions can both be used to define who the out-group is and who should be humiliated’.<sup>60</sup> Hartling suggests that ‘rather than the dualism of religiosity versus secularism, I’m sure there is a third way of creating healthy, equally dignifying human relationships and activity that transcends the baggage associated with both of these traditions/words’.<sup>61</sup> Political theorist William Connolly follows Hartling’s thinking when he criticises conventional secularism and proposes the concept of ‘deep pluralism’ to explore layered conceptions of thinking, ethos, and public life.<sup>62</sup> Scholar Steven Roach, who was introduced before, he goes even beyond deep pluralism by calling for a ‘pluralistic, open-ended global moral propriety’.<sup>63</sup>

As I observe, wherever the Pharisee orientation manifests, it is prone to sow frustration, invite fanatical behaviour, and foreclose psychological and spiritual growth and fulfilment. One reason is that it is inherently impossible to follow all rules and requirements of the letter perfectly, and thus, per definition, perfectionism lacks an inherent endpoint — perfection always calls for more perfection. If Pharisees are committed to competition for domination and control on top of this, they face a two-fold dilemma. As also domination lacks an inherent endpoint and Pharisees are not flexible and humble enough to understand this, if they stay on course, they will not stop before they have destroyed their own survival substrate.<sup>64</sup> They will behave like locusts who ravage their food supply wherever they set foot, bound to die out as soon as there is no other place available anymore to move on to.<sup>65</sup>

Nazi Germany offers a telling example. On 18th February 1943, propaganda minister Joseph Goebbels held the so-called *Sportpalastrede* in the Berlin Sports Palace, a speech in which he called for ‘total war’. With exalted pathos, he roared, ‘The English claim that the German people are resisting the government’s total war efforts. It [the German government] does not want the total war, say the English, but surrender. I ask you: Do you want total war? Do you want it, if necessary, more total and more radical than we can imagine today?’<sup>66</sup> The resounding answer from the more than ten thousand Nazi followers present in the sports arena was ‘Yes!’ As history shows, it was a yes to collective all-out destruction.

## The power of frames, the need for dignifying constitutive rules

At this point, the notion of *frames* comes in. Social psychologists demonstrate the power of frames, among others, by letting students play the prisoner's dilemma game. Interestingly, when students are informed that they are going to play a community game, they tend to cooperate, while when they are told that it is a Wall Street game, they cheat on each other.<sup>67</sup>

What this research suggests is that focussing on the individual is not enough, we need to look at systemic frames. Researchers tell us that we can expect about half of a population to be made up of 'saints' and 'loyalists', and about a third by 'ruthless competitors', and that a 'Wall Street' framing increases the share of dominators, while a communal framing encourages loyalists.<sup>68</sup>

In other words, there will most probably always be some ruthless would-be dominators around who see commons as assets waiting to be plundered. For a peacefully united human family, it will be helpful to try to decrease the number of ruthless competitors and to find dignifying ways to keep the remaining dominators from hijacking power and free-riding on the commons. In other words, frames are needed that help turn the *tragedy of the commons*<sup>69</sup> into what I call the *blessings of the commons*.<sup>70</sup>

In sum, we need global institutional frames that enable humanity to protect planet Earth as our shared social and ecological commons both locally and globally, frames that allow us to leave behind the security dilemma and deal with the commons dilemma, frames that allow for the time-honoured indigenous seven-generation horizon for sustainability to flourish. Frames are needed that shape global rules so they become functional for an interconnected finite world. To use the language of game theory and negotiation, the *interests* of all of humankind in its highly interconnected and finite habitat on Earth wait to be served, rather than just the *position* of a few dominators.<sup>71</sup>

Why not sit together and create radically new *constitutive* rules of engagement<sup>72</sup> for our modern *world-system*?<sup>73</sup> Can existing *regulatory* rules be sufficiently tweaked?<sup>74</sup>

At this point, our global Human Dignity and Humiliation Studies network comes in as a seed for a dignity family to flourish globally also in the far future. We follow Margaret Mead's saying, 'Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has'.

At the present moment in history, we hope that the coronavirus pandemic opens a new window of opportunity for hitherto unthinkable solutions and provides a new 'Eleanor Roosevelt moment' like 1948.<sup>75</sup> Due to the run-away self-reinforcing climate-degrading feedback loops presently unfolding, global emergencies are to be expected that are much larger than the present coronavirus crisis.<sup>76</sup> In times of emergency, the Eleanor Roosevelts of today need to double their efforts and think through dignified futures for all and how they may be organised, what kinds of counter-forces are to be expected, and how these forces may be lovingly invited to cooperate in dignity rather than allowing them to undermine every good effort.

We live in times where every citizen of this world needs to become a diplomat, a bridge-builder, a nurturer of dignity. Love, tenderness, warmth, kindness, loyalty, solidarity, connectedness, all these are not just 'nice things to wish for', they are the very oxygen that humankind is in need of if we want to survive on planet Earth in dignity. Archbishop Desmond Tutu wrote the foreword to my book on what I call *big love*,<sup>77</sup> where he refers to Martin Luther King Jr. and his volume on 'strength to love', a book to which Tutu wrote the introduction. Martin Luther King asked those who are 'creatively maladjusted' to use the force of love to affect change rather than hatred. For his funeral, King's wish was fulfilled that it should be mentioned that he tried to 'love and serve humanity'.<sup>78</sup>

## Is there hope?

I see us travelling full speed into a dead end without even imaging alternative future-oriented courses, let alone trying them out, at least not at large enough scales. The Titanic and the iceberg is one metaphor, hospital and hospice is another. After the end of the Cold War, I saw humanity in hospital and thought that dignity work would have the power to bring about long-term healing. I thought we had the choice between dignified survival and undignified survival. Now humanity is perhaps already in hospice and our foremost challenge may be to die together in dignity. In 2020, I am in mourning, I mourn the long list of species that die out, a list that may very well include *Homo sapiens* prematurely.<sup>79</sup> More than that, I mourn the fact that we, *Homo sapiens*, have everything necessary to wake up and turn around, yet, that we sleepwalk behind triumphalist dominators and manipulators who head for the cliff. The majority of humanity will increasingly suffer the humiliation that mostly indigenous populations suffered so far: addiction, trauma, and suicide.<sup>80</sup> It is sad to see when the uneasiness that this situation elicits, and should elicit, is now increasingly poured into conspiracy narratives that bend valid worries into dangerous violence.<sup>81</sup>

In this situation of deadly crises, in this potentially hopeless situation, the choice between pessimism and optimism is not an option, ‘pessimism is a luxury one can only afford in easy times’.<sup>82</sup> The only certain reason for hope is that humans are capable of enormous love and courage. Aside from this, we simply have to make the effort no matter what. We cannot lose time on calculating whether making the effort is worth it or not — future is not like a business partner to make deals with. As long as we hold off action until hope has arrived, there will be no hope. Likewise, as long as we hope for miracles to happen so we do not have to act, there will be no hope. Hope depends on our action, on us to stop asking for hope and creating hope against hope. We are the authors of hope not its recipients, hope is the outcome, not the beginning. Only if we give it our all without hesitation, there will be hope. Wringing our hands just slows us down from pushing up our sleeves. People in a lifeboat drown if they lose time on waiting for hope. Moreover, whose hope are we speaking of? The strong might hope to survive by throwing the weak overboard, for example. Human Titanic might go down and those on the luxury top floor might hope to survive by monopolising the lifeboats and letting the rest perish. Is that what we mean by hope? Rather than losing time and energy on asking whether there is reason for hope, on calculating odds or waiting for miracles — let us face the fact that reasons for hope depend on our action. We have everything needed in our human nature to make sure that, even if we go down, we go down together in love and dignity. We cannot know the future, we are surrounded by symptoms and predictions and we will know which symptoms are significant and which prophecies are true only after what has been predicted has happened: *post res perditas*.

The outcome is in our hands. If we wait that others should save us, if we engage in apathy or selfish carelessness, there will be undignified survival for a few, at best, together with undignified demise for the rest. If we give it our all, if we embrace appropriate levels of fear and invest this fear into hope against hope, then we will succeed with the dignified survival of all, together, or, if unavoidable, at least we will go down in dignity together.

## A proposal of dignism

Few people seem to take in that we, the species *Homo sapiens*, live in a historical moment that is unparalleled in terms of opportunities. History does not go in circles. For the first time, humankind is in a position to succeed in bringing about the adaptations that are long overdue. For the first time, humanity can fully appreciate its place in the cosmos. Unlike our ancestors, we can see pictures of our Blue Marble from the perspective of an astronaut.<sup>83</sup> Unlike our forebears, we have the privilege of experiencing the overview effect with respect to our planet,<sup>84</sup> something that helps us understand that we humans are *one* species living on *one* tiny planet. We can feel ‘the ecology of the living’ taking place within *one* circumscribed *biopoetic* space that is shared between all beings,<sup>85</sup> we can

embrace *biophilia*.<sup>86</sup> We have access to a much more comprehensive knowledge base about the universe and our place in it than our grandparents ever had. We have everything needed to build global mutual trust and solidarity, we can dignify globalisation and reap the benefits that flow from the global ingathering of humanity.

We can achieve a transition to a dignified *Earthland*,<sup>87</sup> we can co-create more dignified forms of civilisation. We can leave behind arrogant hubris, we can transcend a world of masters and slaves as much as a world of lone heroes. We can acknowledge that we depend on loving and nurturing relationships and are part of nature rather than standing above it.<sup>88</sup> We can also leave behind submissive humility, the kind of humility that points at meekness and docile compliance, we can instead embrace dignified and wise humility, loving, responsible, respectful, mindful, self-reflective, informed, intellectual, enlightened, and shared humility, relational humility,<sup>89</sup> and, not least, political humility.<sup>90</sup> We can manifest what I call *egalisation* — short for equal dignity for all in solidarity and freedom — and dignify globalisation to become *glob-egalisation*, and by adding global co-operation, we can arrive at *co-globegalisation*.

Just now, I take care of my 94-year-old father, I regard it as part of my dignity work to honour our elders. My father resembles all those indigenous peoples whom I met and who are in dialogue with nature and each other. He is rooted organically in large contexts of meaning that transcend religions and anchors in love. In Christianity, he reminds of mystic Meister Eckhart (circa 1260–1328), or of Rudolf Otto (1869–1937), who wrote about *the holy* in all religions.<sup>91</sup> Religious historian Mircea Eliade spoke of *hierophany*, the manifestation of the sacred, the sense of awe in a sacred space (from Greek *hieros*, sacred/holy, and *phainein*, to bring to light).<sup>92</sup> My father, like many indigenous people, has a direct experience of the world as a godlike place that inspires *hierophany*, he sees all things acquiring reality, identity, and meaning through their participation in this experience. My father does not fit into dominator contexts where the majority population is cut off from direct religious experience and small elites reserve the right to *hierophany* and its interpretation for themselves.

When people ask me ‘Where are you from?’ I reply, ‘I live in the global village as part of a global dignity family’.<sup>93</sup> When people ask, ‘What is your religion?’ I reply, my ‘religion’ is love, humility, and awe for a universe too large for us to fathom.<sup>94</sup> I speak up for *big love* as antidote against ‘big hate’.<sup>95</sup>

In 1999, I wrote a chapter for a UNESCO book titled *Towards a women’s agenda for a culture of peace*. I suggested that globalisation widens the traditional female domestic ‘inside’ sphere and narrows the traditional male public ‘outside’ sphere.<sup>96</sup> I argued that women’s traditional role description of maintaining social cohesion inside a group will increasingly be in demand and both men and women need to be invited to embrace it. The last chapter of my 2010 book on *big love* calls on women, particularly older women who have experience, time, and resources, to step into positions of public influence rather than retreat into private life, I call on them to become the new Eleanor Roosevelts and fill the gap of nurturing skills we see all around the world.

My call of the day is: Let us together create global community frames that enable the global village to take seriously that ‘it takes a village to raise a child’ and to shoulder the responsibility to offer our children a future worth living in. Let us transform systemic ‘madness’ into systemic sanity globally and locally. Let us celebrate respect for equal dignity for all as responsible individuals free to engage in loving mutual solidarity. Let us celebrate diversity through unity in equality in dignity on this small and finite planet that is our common home.

For me, dignity is a mandate, a duty to transform the world. I have coined the term *dignism* (dignity + ism).<sup>97</sup> The aim is to point at the positive goals of *co-globegalisation*. This is how I describe dignism:

Dignism describes a world, where every newborn finds space and is nurtured to unfold their highest and best, embedded in a social context of loving appreciation and connection. It is a world, where the carrying capacity of the planet guides the ways in which everybody’s basic needs are met. It is a world, where we unite in respecting human dignity and celebrating

diversity, where we prevent unity from devolving into oppressive uniformity and keep diversity from sliding into hostile division.

As the world watches the heart-breaking coronavirus pandemic unfold, our hope is for an exponential change of heart so that global unity rooted in respect for local diversity becomes possible. The central question we face, as humanity, which we must ask and answer together, remains:

*How must we, humankind, arrange our affairs on this planet so that dignified life will be possible in the long term?*

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- <sup>1</sup> See, among others, Karam, 2004, *Transnational political Islam: Religion, ideology and power*. It is a privilege to have Azza Karam on the global advisory board of our Human Dignity and Humiliation Studies fellowship.
- <sup>2</sup> See, among others, 'Rabbi David Rosen: Bringing the world's religions together', by Ron Csillag, *The Canadian Jewish News*, 29th November 2018, [www.rabbidavidrosen.net/wp-content/uploads/2018/11/Bringing-the-worlds-religions-together-CJN-November-29-2018.pdf](http://www.rabbidavidrosen.net/wp-content/uploads/2018/11/Bringing-the-worlds-religions-together-CJN-November-29-2018.pdf). It is a privilege to have Rabbi David Rosen on the global advisory board of our Human Dignity and Humiliation Studies fellowship.
- <sup>3</sup> Dr. Azza Karam in the Breakout Session on Demographic Changes, Religions and Politics on 12th November 2020.
- <sup>4</sup> Bishop Elias Toumeh, the Orthodox Bishop of Purgou-Syria, was part of the *heart-talk on education* on the third day of this event, on 12th November, see <https://wfd2020.ringforpeace.org/event/heart-talk-on-education/>.
- <sup>5</sup> Lindner, 2021.
- <sup>6</sup> Lindner, 2020a.
- <sup>7</sup> See the biography of Thomas Berry at <http://thomasberry.org/life-and-thought/thomas-berry-a-biography-columbia-2019>.
- <sup>8</sup> See, among others, Ruben Nelson's Don Michael Day Presentation *Civilization next: How human nature is about to change trajectory*, San Francisco, February 2019, <https://vimeo.com/320297382>. Ruben (Butch) Nelson is the executive director of Foresight Canada, and he calls for new 'co-creative eco-personal cultures'. It is a privilege to have Ruben Nelson's support for our dignity work.
- <sup>9</sup> Lucius Anneus Seneca, *Letters to Lucilius*, pp. 91–63. See also MacKenzie, 2020, and 'Complex systems theory explains why covid crushed the world: The more complicated and efficient a system gets, the more likely it is to collapse altogether', by Debora MacKenzie, *One Zero*, 22nd July 2020, <https://onezero.medium.com/complex-systems-theory-explains-why-covid-crushed-the-world-a2cf5c0f9176>.

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<sup>10</sup> See, among many other coverages, ‘Climate change: 12 years to save the planet? Make that 18 months’, by Matt McGrath, Environment correspondent, *BBC News*, 23rd July 2019, [www.bbc.com/news/science-environment-48964736](http://www.bbc.com/news/science-environment-48964736).

<sup>11</sup> Charles Kindleberger, the intellectual architect of the Marshall Plan, ‘argued that the disastrous decade of the 1930s was as a result of American failure to provide global public goods after it had replaced Great Britain as the leading global power’. See *Alain Elkann Interviews: HRH Prince El Hassan bin Talal*, 1st November 2020, [www.alainelkanninterviews.com/hassan-bin-talal/](http://www.alainelkanninterviews.com/hassan-bin-talal/).

<sup>12</sup> See Lindner and Desmond Tutu (Foreword), 2010. I thank Linda M. Hartling for sharing her impressions of meeting Gandhi’s grandson Arun M. Gandhi at the ‘Messages of Peace’ Conference at Marylhurst University in Oregon, U.S.A., 20th September 2009. Gandhi described the crucial lessons he learned from his grandfather about the lifelong practice of non-violent action. He also offered a rare glimpse into how the women in his grandfather’s life shaped the development of non-violent principles and practices. ‘You cannot change people’s hearts by law’, Grandfather said. Gandhi, 2003, p. 91: ‘You can only change hearts by love’. See also [arungandhi.org](http://arungandhi.org).

<sup>13</sup> Daniel, 1999. I thank Marthe Muller for making me aware of Raphael Daniel’s work.

<sup>14</sup> See Lindner and Desmond Tutu (Foreword), 2010. I resonate with affect theology and its focus on studying the heart of faith, tracking how human emotions become religious feelings. See <http://revthandeka.org/affect-theology-thandeka.html>:

The spiritual foundation of liberal faith, after all, is not a set of doctrinal claims or creeds or religious beliefs or ideas. Liberal faith begins with transformed and uplifted feelings that exalt the human soul and let us love beyond belief, come what may. I use affect theology’s core principle of love beyond belief when I work with congregations. The goal: to transform ‘corps cold’ churches (as Ralph Waldo Emerson put it) into sanctuaries that warm and elevate the human heart and inspire folks to stand strong on the side of love.

See also Schneider, 2017. See, furthermore, philosopher Alan Wilson Watts (1915–1973) and his 1971 reflections in *Alan Watts: A conversation with myself*, in four parts, beginning with <https://youtu.be/8aufuwMiKME>.

Read also author Andreas Weber, 2016, who develops a creative ecology of the living — a *biopoetics*. And remember American writer Henry David Thoreau, 1854, who built himself a small cabin in a quiet, idyllic location among the pine trees on the shores of Walden Pond, Massachusetts, in 1845, when he was in his late twenties. He wanted to live in communion with nature, without the support of machines and modern civilisation. I thank Kamran Mofid for reminding me. See ‘Why a simple life matters: The path to peace and happiness lies in the simple things in life’, by Kamran Mofid, *Globalisation for the Common Good Initiative (GCGI)*, 7th August 2015, [www.gcgi.info/index.php/blog/713-why-a-simple-life-matters-the-path-to-peace-and-happiness-lies-in-the-simple-things-in-life](http://www.gcgi.info/index.php/blog/713-why-a-simple-life-matters-the-path-to-peace-and-happiness-lies-in-the-simple-things-in-life).

<sup>15</sup> Our definition of ‘family’ follows the research of anthropologist Alan Page Fiske. See more further down in this book.

<sup>16</sup> For our global network Human Dignity and Humiliation Studies, see [www.humiliationstudies.org](http://www.humiliationstudies.org). See the doctoral dissertation on humiliation by Linda Hartling, 1996, and, among many other joint publications, see Hartling and Lindner, 2018.

<sup>17</sup> Linda Hartling in a personal communication, 4th June 2009:

The expression ‘listening into voice’ draws our attention to the fact that human communication is a bi-directional experience. It is a phrase that encourages us to attune to the fundamental relational nature of speaking. It reminds us to look beyond the individualist myth that speaking is a one-way experience in which the speaker is solely responsible for communicating effectively. Speaking is interactive. It is a two-way experience in which both (or all) people participating in the relationship can choose to listen and engage in a way that will help others to effectively express and clarify their ideas.

<sup>18</sup> Linda Hartling in a personal communication, 7th November 2020.

<sup>19</sup> As to the topic of human nature, see the book proposal titled *If we continue to believe in the evilness of human nature, we may be doomed*, Lindner, 2019a:

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I suspect that the survival of humankind on planet Earth may depend on how the story of human nature is narrated... I consider the topic of human nature, with all its intriguing aspects, to be perhaps the most important topic for humankind.

See also Lindner, 2017, chapter 3: Also human nature and cultural diversity fell prey to the security dilemma, in the book *Honor, humiliation, and terror*.

A vast body of literature is available. See, for instance, the work of primatologist and ethologist Frans de Waal, 2009, who disagrees with the proverb *Homo homini lupus est* (man is wolf to man) by saying that it both fails to do justice to canids and denies the inherently social nature of our own species. See also the work of anthropologists William Ury and Robert Carneiro, as well as of world-systems scholar Christopher Chase-Dunn, discussed in chapter 9 of Lindner, 2021.

<sup>20</sup> See also [www.humiliationstudies.org/whoweare/evelin.php](http://www.humiliationstudies.org/whoweare/evelin.php). See more in Lindner, 2019b, or Lindner, 2020e.

<sup>21</sup> Maureen O'Hara in a personal communication to the Indigenous Psychology Task Force led by I Louise Sundararajan, 27th November 2019.

<sup>22</sup> Maureen O'Hara in a personal communication to the Indigenous Psychology Task Force led by I Louise Sundararajan, 27th November 2019.

<sup>23</sup> In my work, I apply the *ideal-type* approach as described by sociologist Max Weber, 1904/1949. See Coser, 1977, p. 224:

Weber's three kinds of ideal types are distinguished by their levels of abstraction. First are the ideal types rooted in historical particularities, such as the 'western city', 'the Protestant Ethic', or 'modern capitalism', which refer to phenomena that appear only in specific historical periods and in particular cultural areas. A second kind involves abstract elements of social reality — such concepts as 'bureaucracy' or 'feudalism' — that may be found in a variety of historical and cultural contexts. Finally, there is a third kind of ideal type, which Raymond Aron calls 'rationalising reconstructions of a particular kind of behaviour'. According to Weber, all propositions in economic theory, for example, fall into this category. They all refer to the ways in which men would behave were they actuated by purely economic motives, were they purely economic men.

Michael Karlberg explains how analytical constructs never correspond perfectly with some presumably objective reality. See Karlberg, 2013, p. 9:

Care must be taken, therefore, not to reify these frames or over-extend the metaphors that inform them. These frames can, however, serve as useful heuristic devices for organising certain forms of inquiry and guiding certain forms of practice — such as inquiry into the meaning of human dignity and the application of this concept in fields such as human rights and conflict resolution.

I very much appreciate Louise Sundararajan's comments on the book *The nature and challenges of indigenous psychologies* by Carl Martin Allwood, 2018, that she shared with her indigenous psychology task force on 3rd September 2018, based on her book chapter 'Indigenous psychologies', Sundararajan, et al., 2017. Sundararajan explains how to avoid that abstractions slide towards essentialism. In her view 'essentialism is abstraction mistaken as reality', as it is in the case of 'nation' or 'identity', 'whereas scientific theorising is abstraction treated as abstraction'. As an example she offers the model airplane, which nobody would mistake for reality, since it one can't fly in it. Also the pure form of the model does not lead to essentialism, 'because of the basic understanding that no reality exists in pure forms'. I appreciate her next example, namely that of 'dirt' and she illustrates it by two approaches to reality (X):

A: X=dirt, elements, crystals, subatomic particles

B: X=dirt (elements, crystals, subatomic particles)

Sundararajan explains that in scientific investigations, as represented by A, 'abstraction is context dependent, each level of analysis generates its own abstraction such that there are multiple abstractions (dirt, elements, crystals, subatomic particles)', none of which has a higher status of 'essence' than the other. Essentialism is represented by B, where 'the term closest to the phenomenal world (dirt) is elevated to the status of reality, the essence of which is supposed to be captured by the more abstract terms'. Sundararajan then applies the example of dirt to notions such as culture, nation, and population. If one takes the approach of B, nation or population names reality, 'the essence of which is captured by abstractions'. By contrast, in A, 'abstractions are not inextricably yoked to serve the master script of nation or population which are treated as labels of convenience like any other'.

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<sup>24</sup> *The psychology of humiliation: Somalia, Rwanda / Burundi, and Hitler's Germany* was my doctoral dissertation in social psychology at the Department of Psychology of the University of Oslo, Norway, in 2000. *Quality of life: A German-Egyptian comparative study* (in German) was my doctoral dissertation in psychological medicine at the University of Hamburg, Germany, in 1993. *Honor, humiliation, and terror: An explosive mix — and how we can defuse it with dignity*, was my fifth book, and it 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. Please see more chapters and papers in full text on [www.humiliationstudies.org/whoweare/evelin02.php](http://www.humiliationstudies.org/whoweare/evelin02.php).

<sup>25</sup> *Making enemies: Humiliation and international conflict* was my 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*. Please see more details on [www.humiliationstudies.org/whoweare/evelin/book/01.php](http://www.humiliationstudies.org/whoweare/evelin/book/01.php). *Emotion and conflict: How human rights can dignify emotion and help us wage good conflict* was my second book. See [www.humiliationstudies.org/whoweare/evelin/book/02.php](http://www.humiliationstudies.org/whoweare/evelin/book/02.php).

<sup>26</sup> *Gender, humiliation, and global security* was my third book, published by Praeger in 2010. Archbishop Desmond Tutu kindly contributed with a foreword (asked for a prepublication endorsement, he kindly offered to contribute with a foreword). The book was 'highly recommended' by *Choice* in July 2010. For more details, see [www.humiliationstudies.org/whoweare/evelin/book/03.php](http://www.humiliationstudies.org/whoweare/evelin/book/03.php).

<sup>27</sup> *A dignity economy: Creating an economy that serves human dignity and preserves our planet* was my fourth book, and it is the first publication of Dignity Press, published in 2012 in its imprint World Dignity University Press. See [www.humiliationstudies.org/whoweare/evelin/book/04.php](http://www.humiliationstudies.org/whoweare/evelin/book/04.php).

<sup>28</sup> Publius Flavius Vegetius Renatus and Reeve, 2004. Publius Flavius Vegetius Renatus, commonly referred to simply as Vegetius, was a writer of the Later Roman Empire in late 4th century CE.

<sup>29</sup> See Eisler, 1987. Her most recent books are Eisler, 2007, and Eisler and Fry, 2019. It is a privilege to have Riane Eisler as an esteemed member in the global advisory board of our Human Dignity and Humiliation Studies fellowship.

<sup>30</sup> See Cantú, 2018, and 'Francisco Cantú: "This is work that endangers the soul"', interview by Ursula Kenny, *The Guardian*, 18th February 2018, [www.theguardian.com/books/2018/feb/18/francisco-cantu-line-becomes-river-interview-former-us-border-patrol-agent](http://www.theguardian.com/books/2018/feb/18/francisco-cantu-line-becomes-river-interview-former-us-border-patrol-agent). Francisco Cantú, third-generation Mexican American, living in Tucson, Arizona, worked as a U.S. border patrol agent between 2008 and 2012. His job included tracking migrants in the Sonoran desert, which separates Mexico from the U.S. Plagued by nightmares, he abandoned the Patrol for civilian life.

<sup>31</sup> When people are in danger, adrenaline rushes into their blood stream and the maintenance tasks of the body are put on wait. For a short while, this is tolerable. However, under conditions of continuous strain, of never-ending states of emergency, when essential maintenance is neglected for too long, the body breaks down. Heart attack — the typical emergency troubleshooter disease — is the outcome.

<sup>32</sup> See Ruben Nelson's Don Michael Day Presentation *Civilization next: How human nature is about to change trajectory*, San Francisco, February 2019, <https://vimeo.com/320297382>. Ruben (Butch) Nelson is the executive director of Foresight Canada, and he calls for new 'co-creative eco-personal cultures'. It is a privilege have Ruben Nelson's support for our dignity work.

<sup>33</sup> See chapter 5 and chapter 10 in Lindner, 2021:

Gender equality is hardly worth wishing for when it means equality within a toxic context, and even less so when calls for equality are felt to be humiliating and violently resisted so that the overall situation gets even more toxic.<sup>33</sup> The better alternative is for all of us together to envision new ways of manifesting dignity of unity in diversity in the future. All of humanity needs to be dignified rather than humiliated.

<sup>34</sup> I very much thank the President of the Club of Rome from 1999 to 2007, Prince El Hassan bin Talal, for his personal message on 19th May 2020, where he suggested to me the term *cogitocide*.

<sup>35</sup> See a more thorough analysis in Lindner, 2019a.

<sup>36</sup> Heikki Patomäki in his contribution to the Great Transition Network Initiative discussion titled 'A world political party: The time has come', 13th February 2019, in his response to the comments on Patomäki, 2019. See also Patomäki, 2015. Heikki Patomäki is a social scientist, activist, and professor of world politics at

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University of Helsinki. He has written widely on the philosophy and methodology of social sciences, peace and futures studies, and global political economy, justice, and democracy. See also ‘A world party’, by Roberto Savio, *Other News*, 19th February 2019, [www.other-news.info/2019/02/a-world-party/](http://www.other-news.info/2019/02/a-world-party/).

<sup>37</sup> Lindner, 2021.

<sup>38</sup> Duckitt, et al., 2010, p. 687. See for more notes 225 and 226 on authoritarianism in chapter 3 in Lindner, 2021.

<sup>39</sup> See, among others, Opatow, 1995. See, furthermore, ‘Why we fight: The psychological ties that bind us together and that tear us apart’, Science Brief by Emile Bruneau, *Psychological Science Agenda*, APA, December 2017, [www.apa.org/science/about/psa/2017/12/why-fight.aspx](http://www.apa.org/science/about/psa/2017/12/why-fight.aspx). Emile Bruneau is an expert on the neuroscience of peace and conflict and he and his colleagues found that empathy has two important ‘ropes in the psychological tug-of-war’:

...empathy for the out-group provides a pull away from harming (and towards helping) out-group members, whereas empathy for the in-group provides a pull in the opposite direction. If we see the out-group as a source of our people’s suffering, in-group empathy can motivate us to act against them. Therefore, to predict intergroup hostility, it may be less important to understand how much empathy one has than it is to know how empathy is distributed between the in-group and the out-group: Low out-group empathy may reduce the barrier to harm, whereas high in-group empathy provides the impetus to commit it. From this perspective, the difference in empathy expressed towards in-group and out-group (i.e., ‘parochial empathy’) should be the best predictor of intergroup hostility.

In other words, out-group empathy goes together with pro-social inter-group tendencies, while in-group empathy leads to the opposite outcome, namely, anti-social inter-group tendencies. A person’s general empathic abilities are irrelevant for this split between out-group and in-group empathy. See also Batson, 2009, Decety and Ickes, 2009, or Bloom, 2017.

<sup>40</sup> Barton and McCully, 2012. A curriculum in a Northern Ireland school was designed to teach Protestants to empathise with Catholics, and vice versa. Indeed, students did empathise more after the course, but only with people on their own side. Students who took the curriculum were no less polarised, on the contrary, their identification with historical positions of their own group grew stronger.

<sup>41</sup> Takaaki David Ito is professor at Sophia University in Tokyo at the Graduate School of Applied Religious Studies and the Master’s and Doctoral Program in Death and Life Studies. See his chapter ‘Modes of spiritual care’ in Kashio and Becker, 2021. Ito was inspired by Italian political philosopher Robert Esposito’s trilogy *Immunitas*, *Communitas*, and *Bios*, Esposito, 2008, 2009, 2011. Two contrasting English words, *immunity* and *community*, build on the Latin word *munus*, or duty to service, obligation, mutual exchange. *Immunitas* signifies an exemption from this duty, whereas *communitas* calls for it.

<sup>42</sup> Lindner, 2017, p. xi, in the book *Honor, humiliation, and terror*.

<sup>43</sup> See Freire, 1968/1970, 1968/1973, and Morais, 1979, 1983. See Andersson and Richards, 2013, chapter IV, p. 15, of the unpublished manuscript:

De Morais, in contradistinction to Freire, sets forward not two but three levels of awareness. He adds to Freire’s two, which are: the naïve level and the critical level. The third is the organisational level of awareness. At the naïve level a person is aware of problems but is unable to understand their cause (and so may blame God or the Fates). The critically conscious person is able to identify the factors responsible for problems, and their inter-relationship. Organisational awareness is reached when the person has the ability to act together with others to address a problem or attain particular results. Organisational awareness manifests what de Morais calls a ‘methodological rationality’.

It was a great inspiration for me to learn about the work of Iván Labra based on Clodomir Santos de Morais’ concepts in Howard Richards’ Dialogue Home and Centro para el Desarrollo Alternativo en Limache, Chile, on 26th April 2012. See *Iván Labra and the organisation workshop* at <http://youtu.be/SaxNvVBDfks>, and *Iván Labra: Consciousness is in the act* at <http://youtu.be/Vn05XK8McEM>. See also note 103 in chapter 2 in Lindner, 2021.

<sup>44</sup> *Heart-talk on peace*, 11th November 2020, with interviewer David Eades, Journalist, BBC, and interviewees Mr. Jama Egal, National Peacebuilding Coordinator of Somali Government, Dr. Mary McAleese, Former President of the Republic of Ireland, and Düzen Tekkal, Journalist, Filmmaker, War

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Reporter, Human Rights Activist, Founder, Hawar Help and German Dream. See <https://wfd2020.ringforpeace.org/event/heart-talk-on-peace/>.

<sup>45</sup> Evangelicals believe in the centrality of the conversion or ‘born again’ experience in receiving salvation. See <https://en.wikipedia.org/wiki/Evangelicalism>.

<sup>46</sup> The Inquisition, first instituted by Pope Lucius III in 1184, was an attempt to stop unjust executions rather than a desire to crush diversity or oppress people, it was born out of a need to provide fair trials for accused heretics. See, among others, ‘The real Inquisition: Investigating the popular myth’, by Thomas F. Madden, *National Review*, 18th June 2004, [www.nationalreview.com/2004/06/real-inquisition-thomas-f-madden/](http://www.nationalreview.com/2004/06/real-inquisition-thomas-f-madden/):

From the perspective of secular authorities, heretics were traitors to God and the king and therefore deserved death. From the perspective of the Church, however, heretics were lost sheep who had strayed from the flock. As shepherds, the pope and bishops had a duty to bring them back into the fold, just as the Good Shepherd had commanded them. So, while medieval secular leaders were trying to safeguard their kingdoms, the Church was trying to save souls. The Inquisition provided a means for heretics to escape death and return to the community.

<sup>47</sup> Lindner, 2020e.

<sup>48</sup> As to Christianity, see a note referring to Meister Eckhart in chapter 4 in Lindner, 2021. See an easy-to-read exploration of the message of Christianity in ‘Jesus according to the Gospel of Thomas: The discovery of the Gnostic Gospels in 1945 opened the door to the Jesus of wisdom opposed to the Jesus of faith’, by The Modern Platonist, *Medium*, 30th October 2019, <https://medium.com/interfaith-now/gnostic-gospel-thomas-jesus-wisdom-faith-christian-ancient-christianity-gnosticism-mystical-enlightenment-8aef6ce2f572>.

<sup>49</sup> See common *dominant* worldview manifestations versus common *indigenous* worldview manifestations described by indigenous scholar Don ‘Four Arrows’ Jacobs of Cherokee and Muscogee Creek ancestry presented in note 141 in 3 in Lindner, 2021. See also ‘Why Native Americans do not separate religion from science’, by Rosalyn R. LaPier, *The Conversation*, 21st April 2017, <http://theconversation.com/why-native-americans-do-not-separate-religion-from-science-75983>. See, furthermore, *Indigenous peoples and climate change: Emerging research on traditional knowledge and livelihoods*, edited Ariell Ahearn by, Martin Oelz, and Rishabh Kumar Dhir, International Labour Organization (ILO), 16th April 2019, [www.ilo.org/global/topics/indigenous-tribal/publications/WCMS\\_686780/lang--en/index.htm](http://www.ilo.org/global/topics/indigenous-tribal/publications/WCMS_686780/lang--en/index.htm). In Christianity, mystic Meister Eckhart (circa 1260–1328) could be named in this context, and Rudolf Otto (1869–1937), who wrote about *the holy* in all religions. See Otto, 1917/1923, and also Palmquist, 2015. Religious historian Mircea Eliade, 1957/1959, spoke of *hierophany*, or the manifestation of the sacred, the sense of awe in a sacred space (from Greek *hieros*, sacred/holy, and *phainein*, to bring to light). I met many indigenous peoples with a direct and holistic experience of *Gaia* as a godlike place inspiring *hierophany*, where they see all things acquiring reality, identity, and meaning through their participation in this experience. See also Eliade, 1949/1954. In dominator contexts, in contrast, the majority population is rather cut off from direct religious experience and power elites reserve the right to *hierophany* and its interpretation for themselves.

<sup>50</sup> Consider the article ‘I treat men every day. This is why they’re afraid to ask for help: Men are four times more likely to die by suicide than women, and yet it’s hard for medical experts to find them’, by Michael Richardson, *Medium*, 29th May 2019, <https://elemental.medium.com/im-a-doctor-and-i-struggle-to-help-men-with-depression-bfcc0d041afe>.

<sup>51</sup> ‘A Pharisee is a member of an ancient Jewish sect, distinguished by strict observance of the traditional and written law, and commonly held to have pretensions to superior sanctity’, [www.lexico.com/en/definition/pharisee](http://www.lexico.com/en/definition/pharisee).

<sup>52</sup> See McGilchrist, 2009.

<sup>53</sup> See Dweck, 1999, O’Keefe, et al., 2018.

<sup>54</sup> Rainer Funk, editor of humanist philosopher Erich Fromm, 1974–1976/1992, in his foreword, p. ix:

Whoever orients his or her life toward having determines oneself, one’s existence, one’s meaning of life, and one’s way of life according to what one has, what that person can have, and what one can have more of. Now, there is almost nothing that could not become an object of having and of the desire to have: material things of all types. People, too, can become the object of having or of the desire to have. Of course, one does not say that one takes possession of another person and considers that person one’s



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property. One is more ‘considerate’ in this regard and prefers to say that one is concerned about others and takes responsibility for them. As though it were not enough that other people can be ‘had’, we also determine the conduct of our lives by taking on or acquiring virtues and honours. All that matters to us is that we have esteem, a certain image, health, beauty, or youth, and when this is no longer possible, then we at least want to have ‘experience’ or ‘memories’. Convictions of a political, ideological, and religious nature can also be acquired as possessions and staunchly defended-to the point of bloodshed.

<sup>55</sup> See more in note 141 in this chapter. In 1982, I became acquainted with different indigenous medical and psychological philosophies on an information collecting visit to the Navajo-, Pueblo- and Havasupai-Indians in Colorado.

<sup>56</sup> The opposition between *substantivist* and *formalist* economic models was proposed by Karl Polanyi in 1944, see Polanyi and Joseph E. Stiglitz (Foreword), 1944/2001. See more in chapter 9.

<sup>57</sup> See also Lindner, 2017, p. 235.

<sup>58</sup> See also Lindner, 2017, chapter 5: How pressure-cooker vents explode, in the book *Honor, humiliation, and terror*.

<sup>59</sup> Linda Hartling in a personal communication, 22nd July 2019.

<sup>60</sup> Linda Hartling in a personal communication, 22nd July 2019.

<sup>61</sup> Linda Hartling in a personal communication, 22nd July 2019.

<sup>62</sup> Connolly, 2000, p. 4.

<sup>63</sup> Roach, 2019, p. 74.

<sup>64</sup> See also Lindner, 2017, chapter 5: How pressure-cooker vents explode, in the book *Honor, humiliation, and terror*. Here is one example: Bankers and others often justify extreme levels of remuneration paid to higher echelons with the argument that this is to incentivise hard work and talent. Yet, we read in ‘Why the politics of envy are keenest among the very rich’, by George Monbiot, *The Guardian*, 6th May 2013, [www.theguardian.com/commentisfree/2013/may/06/politics-envy-keenest-rich](http://www.theguardian.com/commentisfree/2013/may/06/politics-envy-keenest-rich): ‘If executives were all paid 5% of current levels, the competition between them (a questionable virtue anyway) would be no less fierce. As the immensely rich HL Hunt commented several decades ago: “Money is just a way of keeping score”’, in other words, an inherently unlimited accelerator of competition.

<sup>65</sup> See Lindner, 2017.

<sup>66</sup> *Sportpalastrede* is the name of a speech that Nazi German Reich Minister of Propaganda Joseph Goebbels held in the Berlin Sports Palace on 18th February 1943, in which he called for the intensification of the ‘total war’. Translated by Lindner from the German original:

Die Engländer behaupten, das deutsche Volk wehrt sich gegen die totalen Kriegsmaßnahmen der Regierung. Es will nicht den totalen Krieg, sagen die Engländer, sondern die Kapitulation. Ich frage euch: Wollt ihr den totalen Krieg? Wollt ihr ihn, wenn nötig, totaler und radikaler, als wir ihn uns heute überhaupt erst vorstellen können?

See the full text at

[www.1000dokumente.de/index.html?c=dokument\\_de&dokument=0200\\_goe&object=translation&l=de](http://www.1000dokumente.de/index.html?c=dokument_de&dokument=0200_goe&object=translation&l=de), and see also <https://youtu.be/i8TDbz2FKIg>.

<sup>67</sup> See, among others, Axelrod, 2006, Liberman, et al., 2004, Imhof, et al., 2007, Nowak and Highfield, 2011. See also Bernstein, 1971, 1973, 1975, 1990, 2000. I thank Vidar Vambheim for reminding me that Bernstein introduced the concept of framing to describe how control of mental frames is used to regulate thinking and behaviour in educational contexts. Bernstein describes framing as a mental process and a technique to exclude certain aspects of reality from entering the communication. See also Chong and Druckman, 2007.

<sup>68</sup> See research that explores how humans develop a sense of fairness, and whether that quality is innate or learned socially, in Loewenstein, 2007, p. 198:

As the vast majority of subjects preferred higher payoffs to themselves ( $SELF > 0$ ) and disliked disadvantageous inequality ( $NEGDIFF < 0$ ), subjects’ utility functions could be grouped into three qualitatively distinct patterns based on the sign of  $POSDIFF$ . One group we labelled saints; saints consistently prefer equality, and they do not like to receive higher payoffs than the other party ( $POSDIFF < 0$ ) even when they are in a negative relationship with the opponent. People in the second group, labelled

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loyalists, do not like to receive higher payoffs ( $\text{POSDIFF} < 0$ ) in positive or neutral relationships, but do seek advantageous inequality ( $\text{POSDIFF} > 0$ ) when they are involved in negative relationships. People in the third group, labelled ruthless competitors, consistently prefer to come out ahead of the other party ( $\text{POSDIFF} > 0$ ) regardless of the type of relationship. In our sample, the proportions of saints, loyalists, and ruthless competitors were 24%, 27%, and 36%, respectively. The remaining 18% of subjects could not be neatly classified into any of the three categories. We suspect that the proportions of loyalists and ruthless competitors were elevated by the inclusion of the business condition, in which most subjects derived positive satisfaction from advantageous inequality, regardless of the nature of the relationship.

See also ‘How we learn fairness’, by Maria Konnikova, *New Yorker*, 7th January 2016, [www.newyorker.com/science/maria-konnikova/how-we-learn-fairness](http://www.newyorker.com/science/maria-konnikova/how-we-learn-fairness).

<sup>69</sup> Hardin, 1968, 1998, 2007.

<sup>70</sup> See also Bollier and Helfrich, 2018, *Free, fair, and alive: The insurgent power of the commons*.

<sup>71</sup> Fisher, et al., 2011. We learn there that we need to focus on interest and not on position to attain an optimal outcome. If two people fight over an orange, for example, sharing it equally would solve the conflict, however, not optimally. The optimal solution would be to ask more detailed questions and consider, for example, that one person wishes to use the skin of the orange for a cake while the other wants to extract the juice from the fruit meat. As a result, the outcome would be that both have 100 percent of their interest served, not just 50 percent of their initial positions. Not that such a positive outfall can be guaranteed — sometimes a situation simply does not entail the potential for win-win solutions — but by not searching for such potential win-win solutions, those solutions are overlooked and untapped.

<sup>72</sup> See Taylor, 1971, 1993, Searle, 1995. Searle speaks of *institutional facts*, for instance, with respect to property rights and contract rights. See Manicas, 2006. See, furthermore, Porpora, 1993, Donati and Archer, 2015, Richards, 2004, and Lawson, 2019. I thank Howard Richards for including me into his lifelong journey of reflecting on social change.

<sup>73</sup> See Wallerstein, 1974–1989. See also Harvey, 2005, or Hudson, 2003. Howard Richards in a personal communication, 23rd October 2016: ‘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’. See also Lindner, 2012.

<sup>74</sup> I resonate with Howard Richards and Catherine Odora Hoppers, who insist that ever more *regulatory* rules are not enough, what is needed are new *constitutive* rules. See, among others, Richards and Swanger, 2006, Richards and Swanger, 2013, Odora Hoppers and Richards, 2012, and Richards, et al., 2018, inspired by the lecture series ‘Against Foucault’, given by Howard Richards and followed by dialogues with Catherine Odora Hoppers and Evelin Lindner in Pretoria, South Africa, in 2013.

<sup>75</sup> See also my article ‘From humiliation to dignity: For a future of global solidarity — The Corona pandemic as opportunity in the midst of suffering,’ in Lindner, 2020d.

<sup>76</sup> ‘Will humans be extinct by 2026?’ *Arctic News*, <http://arctic-news.blogspot.com/p/extinction.html>. See more in note 34 in chapter 7 in Lindner, 2021. See, furthermore, ‘Climate collapse and near term human extinction: A speech by Guy Mcpherson, the global research news hour episode 70’, by Michael Welch, *Global Research*, 14th June 2014, [www.globalresearch.ca/guy-mcpherson-on-climate-collapse-and-near-term-human-extinction/5386102](http://www.globalresearch.ca/guy-mcpherson-on-climate-collapse-and-near-term-human-extinction/5386102).

<sup>77</sup> I speak up for what I call *big love* in my book on gender and humiliation, see Lindner and Desmond Tutu (Foreword), 2010.

<sup>78</sup> King Jr, 2007, p. 26.

<sup>79</sup> ‘For life to continue on earth, every day must be indigenous peoples’ day’, by Four Arrows (Wahinkpe Topa, aka Donald Trent Jacobs) and Darcia Narvaez, *Truthout*, 13th October 2019, <https://truthout.org/articles/for-life-to-continue-on-earth-every-day-must-be-indigenous-peoples-day/?eType=EmailBlastContent&eId=77eb805f-119f-4887-b0f3-0e978fd87d6b>:

As researchers, we lament how ignorant Western scholarship and media generally are about this nature-connected history. Humanity spent over 90 per cent of its history as small-band, hunter-gatherer societies, living close to and cooperatively with one another and the Earth, with concern for future generations. Humanity would have died off without what we can refer to as our ‘Indigenous worldview’. As

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mentioned above, recent United Nations extinction rate report refers to the disregard for this worldview as the major reason for current ecological disasters, and notes that where the Indigenous worldview is operating today, thriving biodiversity is maintained.

See common *dominant* worldview manifestations versus common *indigenous* worldview manifestations described by Four Arrows (Wahinkpe Topa, aka Donald Trent Jacobs) presented in note 141 in chapter 3.

<sup>80</sup> ‘When healing looks like justice: An interview with Harvard psychologist Joseph Gone’, by Ayurधि Dhar, *Mad in America*, 18th October 2019, [www.madinamerica.com/2019/10/healing-looks-like-justice-interview-harvard-psychologist-joseph-gone/](http://www.madinamerica.com/2019/10/healing-looks-like-justice-interview-harvard-psychologist-joseph-gone/):

Indigenous historical trauma is a synthesis of two older concepts. One is historical oppression, and the second is psychological trauma, which burst into the mental health professions in 1980 with PTSD. So, we have a new way of talking about the suffering that both recognizes a broader social and historical context and also languages it in a way that’s new and can command attention.

<sup>81</sup> See, among others, Dickey, 2020. See a list of conspiracy theories at [https://en.wikipedia.org/wiki/List\\_of\\_conspiracy\\_theories](https://en.wikipedia.org/wiki/List_of_conspiracy_theories). ‘There’s an entire movement of anti-science, contrarianism, and hucksters who thrive on attention/clicks’, says Ryan McNamara, research associate, in ‘Why your brain loves conspiracy theories: Who believes and why, and whether conspiracism is really getting way worse’, by Robert Roy Britt, *Medium*, 8th September 2020, <https://elemental.medium.com/why-your-brain-loves-conspiracy-theories-69ca2abd893a>. See also ‘Coronavirus conspiracy theories are dangerous — here’s how to stop them spreading’, by Stephan Lewandowsky and John Cook, *The Conversation*, 20th April 2020, <https://theconversation.com/coronavirus-conspiracy-theories-are-dangerous-heres-how-to-stop-them-spreading-136564>. See ‘The 13 most outrageous Covid-19 myths and misconceptions’, by Robert Roy Britt, *Medium*, 1st September 2020, <https://elemental.medium.com/the-13-most-outrageous-covid-19-myths-and-misconceptions-14f4b532abff>. See also an account of a victim of scapegoating in Germany, ‘Germany’s Covid-19 expert: “For many, I’m the evil guy crippling the economy”’, by Laura Spinney, *The Guardian*, 26th April 2020, [www.theguardian.com/world/2020/apr/26/virologist-christian-drosten-germany-coronavirus-expert-interview](http://www.theguardian.com/world/2020/apr/26/virologist-christian-drosten-germany-coronavirus-expert-interview).

<sup>82</sup> ‘Pessimism is a luxury we can afford only in good times, in difficult times it easily represents a self-inflicted, self-fulfilling death sentence’, coined by Evelin Lindner and Jo Linser, Auschwitz survivor, in 2004.

<sup>83</sup> See *Space exploration — A powerful symbol of global cooperation*, Jim Zimmerman, NASA, interviewed by Susan T. Coleman, The Peacebuilding Podcast, 13th December 2016, <http://us11.campaign-archive1.com/?u=e5c2110f5cc4fe346c79bf3d1&id=06298a46ca&e=e7c4dd8362>. I thank Judit Révész for making me aware of this interview.

<sup>84</sup> See White, 2014.

<sup>85</sup> For a creative ecology of the living — a *biopoetics*, see author Andreas Weber, 2016. This is the book description:

Meaning, feeling and expression — the experience of inwardness — matter most in human existence. The perspective of biopoetics shows that this experience is shared by all organisms. Being alive means to exist through relations that have existential concern, and to express these dimensions through the body and its gestures. All life takes place within one poetic space which is shared between all beings and which is accessible through subjective sensual experience. We take part in this through our empirical subjectivity, which arises from the experiences and needs of living beings, and which makes them open to access and sharing in a poetic objectivity. Biopoetics breaks free from the causal-mechanic paradigm which made biology unable to account for mind and meaning. Biology becomes a science of expression, connection and subjectivity which can understand all organisms including humans as feeling agents in a shared ecology of meaningful relations, embedded in a symbolical and material metabolism of the biosphere.

<sup>86</sup> Anderson, 2016.

<sup>87</sup> See my reflections on Paul Raskin’s *Journey to Earthland: The great transition to planetary civilization*, Lindner, 2016. See also Lindner, 2018, 2020b, c.

<sup>88</sup> See Ruben Nelson’s Don Michael Day Presentation *Civilization next: How human nature is about to change trajectory*, San Francisco, February 2019, <https://vimeo.com/320297382>. Ruben (Butch) Nelson is

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the executive director of Foresight Canada, and he calls for new ‘co-creative eco-personal cultures’. It is a privilege have Ruben Nelson’s support for our dignity work.

<sup>89</sup> Linda Hartling in a personal communication, 19th June 2019.

<sup>90</sup> Luis Cabrera is a professor of political sciences with research interests ranging from trans-state normative issues, including human rights, citizenship, and migration, to the development of democratically accountable regional and global political institutions. His essay *Global government revisited: From utopian vision to political imperative*, Cabrera, 2017, formed the basis of the monthly Great Transition Network (GTN) discussion in September 2017. On 11th October 2017, in his response to the contributions to his essay, he wrote about *political humility*:

The model emerging is inspired directly by Ambedkar, who sought to put India’s immensely diverse cultural, linguistic, and caste-divided groups into relations of *political humility*: formal citizen equality within shared democratic institutions. Humility I understand (with reference to extensive recent literatures in psychology and philosophy) not as plain deference to authority or competing moral claims, but as an acknowledgment of the equal moral standing of others, an openness to input from them, and an intellectual modesty about the finality and accuracy of the moral and empirical claims one can offer, including on the final shape of rights to be enshrined in constitutions or legislation. A similar ideal of cosmopolitan political humility would seek to promote the recognition of equal standing, participation, and reciprocity across borders in the near term, while also seeking to expand institutional mechanisms of suprastate input and participation, and especially accountability to the vulnerable within states, over the longer term.

See also Cabrera, 2018. See also an earlier edited volume on humiliation in Guru, 2009, with a chapter titled ‘Against untouchability: The discourses of Gandhi and Ambedkar’, by Pantham, 2009.

<sup>91</sup> See Otto, 1917/1923, and also Palmquist, 2015.

<sup>92</sup> Religious historian Mircea Eliade, 1957/1959, see also Eliade, 1949/1954.

<sup>93</sup> See Lindner, 2020e.

<sup>94</sup> See Lindner and Desmond Tutu (Foreword), 2010.

<sup>95</sup> I speak up for what I call *big love* in my book on gender and humiliation, see Lindner and Desmond Tutu (Foreword), 2010.

<sup>96</sup> Lindner, 1999.

<sup>97</sup> See Lindner, 2012.